Phil. Ride

mar. 26º. 1719º

A

# PARAPHRASE

AND

# COMMENTARY

ON

# The New Teſtament.

---

## VOLUME II.

---

Containing all the

EPISTLES,

WITH

A Diſcourſe on the *Millennium.*

To which is added,

*A CHRONOLOGY of the* NEW TESTAMENT, *a Map, and Alphabetical Table of all the Places mentioned in the Goſpel, Acts, or the Epiſtles.*

With TABLES

Of the MATTERS contain'd, and of the WORDS and PHRASES explain'd throughout the whole WORK.

---

By *DANIEL WHITBY*, D D.
And CHANTOR of the Church of *SARUM.*

---

The Fourth Edition.

---

*LONDON:*
Printed for WILLIAM CHURCHILL, at the *Black Swan* in *Pater-Noſter-Row.* M DCC XVIII.

TO THE

Right Reverend Father in God,

# GILBERT,

Lord Biſhop of *SALISBURY*,

*Chancellor of the moſt Noble* ORDER *of the* GARTER.

My LORD,

*THough ſince I had the Happineſs to be admitted to an Acquaintance with a Perſon of your Character and Merit, and have had a large ſhare of your Favour, I have had Obligations to make ſome publick Acknowledgment of it; yet had I never ſo fair an Opportunity to do it, as this Work, which now craves your* Lordſhip's *Acceptance, doth afford.*

*For, ſuch a particular Veneration and profound Affection for the Sacred Records as your Lordſhip, upon all occaſions, ſhews, may not only render this Attempt to add ſome Light unto them, acceptable, but even cover the Imperfections that you muſt needs diſcover in it.*

*Since therefore it is cuſtomary to dedicate Works of this nature to Perſons of great Eminence in Station, and more raiſed Worth, I thought my ſelf obliged to ſet forth theſe Labours under your Lordſhip's Patronage, not only to expreſs my Gratitude; but alſo out of Juſtice to that Goodneſs which moved your Lordſhip not only to peruſe, but to approve this*

*Work, and to ſuggeſt many things, which otherwiſe would have been wanting to it.*

*I am here carried to ſay ſomewhat of the Pattern you ſet us in an unwearied Diligence in the Diſcharge of your high Function; but I know you cannot bear it, and that you had much rather ſee your Clergy imitate you in this, than hear them commend you for it. I will therefore rather ſtudy from your Example, how to do my own Duty, than publiſh to the World how you do yours.*

*That God would ſtill continue your good Lordſhip as great a Bleſſing as you are an Honour to our Church, and give you a ſure but late Enjoyment of Celeſtial Bleſſings, to which your Soul, by its devout Affections, and indefatigable Labours ſtill aſpires, is the continual Prayer of,*

My LORD,

Your Lordſhip's moſt obliged,

moſt humble, and moſt obedient Servant,

*DANIEL WHITBY.*

THE

# THE PREFACE TO THE READER.

BY way of Preface to this Work, ſome things there be of which I think fit to advertiſe the *Reader*, and ſome things in which I ſhall beg his Favour. And, *Firſt*, Becauſe it may be uſeful to read the Epiſtles of St. *Paul*, not in the Order in which they are placed in our Bibles, but rather in that Order of time in which they were written, I here think fit to place them according to that Order, following the Chronology of Biſhop *Pearſon*.

A. D. 52. The firſt Epiſtle to the *Theſſalonians*.

A. D. 53. The ſecond Epiſtle to the *Theſſalonians*.

A. D. 57. The firſt Epiſtle to the *Corinthians*.
The Epiſtle to the *Galatians*.
The ſecond Epiſtle to the *Corinthians*.
The Epiſtle to the *Romans*.

A. D. 62. The Epiſtle to the *Epheſians*.
The Epiſtle to the *Philippians*.
The Epiſtle to the *Coloſſians*.
The Epiſtle to *Philemon*.

A. D. 63. The Epiſtle to the *Hebrews*.

A. D. 65. The firſt Epiſtle to *Timothy*.
The Epiſtle to *Titus*.

A. D. 67. The ſecond Epiſtle to *Timothy*.

I have in the Prefaces to theſe Epiſtles, given the Reaſons why I place the writing of them about the time aſſigned; only of the time of writing the Epiſtle to the *Galatians* I have there ſaid nothing: I therefore here ſubjoin the Reaſon, why it is placed in the ſame Year with the firſt Epiſtle to the *Corinthians*, *viz.* Becauſe St. *Paul*, at his firſt coming to *Galatia*, converts them to the Chriſtian Faith, *Acts* 16. 6. at his ſecond Advent, he *ſtrengthens the Brethren there*, Acts 18. 23. and in his Epiſtle to them, *he marvels that they were ſo ſoon removed from him that called them to another Goſpel*, Chap. 1. 6. it therefore could not be written long after he had been with them to ſtrengthen them; which yet was before he had begun his three Years abode at *Epheſus*, Acts 19. 1, 31. at the very cloſe of which the firſt Epiſtle to the *Corinthians* is ſuppoſed to have been written.

I deſire the *Reader* to take an Eſtimate of the true Date of theſe Epiſtles, not from what may have ſlipt from me by the bye in a Note, and hath been overlook'd in the Review of my Papers, but from what is here ſet down, and is confirmed in the Prefaces to theſe Epiſtles.

The Uſe that may be made of obſerving this Order, I ſhall exemplify in two Inſtances; of which the

*Firſt* is that of *Demas*, concerning whom Dr. *Lightfoot*, Harm. p. 137. *Beza*, *Eſthius*, and others, ſay, that though he left St. *Paul* for a ſeaſon, yet after *he return'd to him:* Becauſe, ſay they, in two *Epiſtles*, written after that to *Timothy*, in which he is ſaid to have *forſaken him, having loved this preſent World*, 2 Tim. 4. 10. he is reckoned among the *Co-workers* with St. *Paul*, viz. *Col.* 4. 14. *Philem.* 24. But I have deſtroy'd the Foundation of this Argument, by eſtabliſhing the Opinion of the Ancients, that the ſecond Epiſtle to *Timothy* was the laſt that St. *Paul* writ; and therefore the Opinion of *Chryſoſtom*, *Theodoret*, *Oecumenius* and *Theophylact*, that he did μετὰ ταῦτα ῥαθυμεῖν, *afterwards become ſlothful*, and, ſaith *Oecumenius*, returned again εἰς ἑλληνισμὸν, *to Heatheniſm*, is the more probable.

The ſecond relates to that Opinion of *Grotius*, that St. *Paul* ſpake for a time, as if he had believed that the Day of Judgment might happen in his time, and that this is proved from 1 *Cor.* 15, 53. 2 *Cor.* 5. 1, 2, 3. Whereas in his ſecond *Epiſtle* to the *Theſſalonians*, writ four Years before thoſe to the *Corinthians*, he ſaith what is ſufficient to ſhew he could not be of that Opinion, or have declared any thing of that Nature, and therefore could not afterwards ſay any thing to that purpoſe. See the Note on 1 *Theſſ.* 4. 15.

*Secondly*, I advertiſe the *Reader*, that this Work has been retarded by the Animadſions of Mr. *Le Clerc* upon the Reverend and Learned Dr. *Hammond*; which having peruſed, I found ſo many things ſaid in favour of the *Arians*, and ſo many unworthy Reflections upon the Writings of St. *Paul*, that I choſe rather to review and tranſcribe a conſiderable part of this Work, than ſuffer thoſe things to paſs without an *Antidote*. I acknowledge him to be a learned Perſon, and honour his Parts, and I know he cannot juſtly be offended with me, for being concern'd for what I judge to be the Truth, and for the Honour of St. *Paul*, who has been ſomewhat rudely handled by him.

*Thirdly*, That I have been ſo often forced to differ from the ſame Reverend Perſon he attacks ſometimes ſo indecently, is to me a matter of Regret; but it hath truly been obſerved by others, that this Great Man had two darling Opinions, *viz. That the Hereſie of the* Gnoſticks, *and the Deſtruction of* Jeruſalem, *were the great things to which no little part of theſe Epiſtles had relation*; in which I have offer'd my Reaſons why I diſſent from him, retaining ſtill a juſt Veneration for his Parts and Piety.

*Fourthly*, I advertiſe him, that tho' in this Fourth Edition of the Epiſtles I have put the whole Paraphraſe of every Chapter before the Annotations belonging to that Chapter, that ſo they might the better agree with the Goſpels contrived in that Method; and that the chief Additions to, or Alterations in, the Annotations, are now transferred to their proper Places; yet they are alſo printed apart, for the uſe of them who have the firſt Edition.

*Laſtly*, I advertiſe him, that I have, as exactly as I could, made Indexes (1*ſt*,) of all the *Greek* Words and Particles, (2*dly*,) of all the Scripture-Phraſes explained, and (3*dly*,) of all the material Doctrines handled in theſe Annotations.

The Things in which I beg the Reader's Favour, are,

1*ſt*, That where he finds, or thinks, that I have erred either in Point of Doctrine, or the Interpretation of the Scriptures, as doubtleſs in the latter I have ſometimes done, he would be ſo kind as to let me know my Errors; which, upon Conviction, I will not only own, but do it with all due Acknowledgments and Thankfulneſs to him, who ſhall do that kind Office to me.

2*dly*, That if in any thing I ſeem to him to differ from the received Doctrine of the *Church of England*, as ſome may haply conceive I do in the *Annotations* on the Fifth Chapter to the *Romans*; he would do me the Juſtice to believe, that as he thinks I do, ſo I conceive I do not, contradict her Doctrine; and alſo would conſider, that even the *Church of Rome* allows her *Commentators* to vary from the Senſe of any particular *Scripture* on which they build their Doctrines, provided they ſay nothing which doth expreſsly contradict them.

3*dly*, That if he ſhould receive any Advantage from this Work, eſpecially if it ſhould be ſo happy as to ſuggeſt to him any thing which may render him the better Man, he would give God the Glory of it, and pray for

*His Friend, and Servant,*

DANIEL WHITBY.

# This Book contains, beſides the *Paraphraſe* and *Commentary* upon all the Epistles,

A *General Preface, proving the Truth and Certainty of Chriſtian Faith.*

*And 5 particular Prefaces.*

1. *To the firſt Epiſtle to the* Corinthians, *Aſſerting the Reſurrection of the ſame Body that dieth, and anſwering the Objections againſt it.*
2. *To the Epiſtle to the* Galatians, *concerning the Nature of Faith, and touching Juſtification by Faith.*
3. *To the ſecond Epiſtle to the* Theſſalonians, *concerning* the Man of Sin.
4. *To the Epiſtle to* Titus, *concerning the Epiſcopal Juriſdiction of* Timothy *and* Titus, *and the Succeſſion of Biſhops in all Chriſtian Churches.*
5. *To the Epiſtle of St.* John, *enquiring whether this Propoſition,* That Jeſus is the Chriſt, *be all that is neceſſary to be believed to Juſtification, or to make a Member of* Chriſt's *Church and Body.*

*And 8 Appendixes.*

1. *To the Eleventh Chapter to the* Romans, *proving that there will be a general Converſion of the* Jewiſh *Nation to the* Chriſtian *Faith.*
2. *To* 1 Cor. 1. 30. *Concerning the Imputation of Chriſt's perfect Righteouſneſs to us for Juſtification.*
3. *To the ſixth Chapter of the ſecond Epiſtle to the* Corinthians, *touching the Neceſſity of Divine Aſſiſtance for the due Performance of our Duty, and explaining the Reaſon and the Manner of it.*
4. *An Advertiſement Relating to the Preface to the Epiſtle to the* Galatians.
5. *To the firſt Chapter of the ſecond Epiſtle to the* Theſſalonians, *proving that the Eternal Puniſhment of thoſe who die in their Sins, is well conſiſtent both with the Juſtice, and the Goodneſs of God.*
6. *A Diſcourſe by Way of Enquiry, Whether the Apoſtles in their Writings ſpake as conceiving the Day of Judgment might be in their Days.*
7. *A Parallel betwixt the* Jewiſh *and the* Roman Antichriſt.
8. *To the Whole, touching the true Senſe of the* Millennium *mentioned*, Rev. 20. 4.

---

The Reader is deſired in Page 454. Line the Second, to read thus,
λόγȣ θάττον εἰς τὸ παντελὲς ἀπεσβήκασιν.

THE

# THE
# General PREFACE,
## CONCERNING
## The Divine Authority
## OF THESE
# EPISTLES,
## AND THE
## Truth of Chriſtian Faith.

---

## CONTENTS.

1. *THAT what is delivered in theſe Epiſtles as neceſſary to be believed or done, muſt be as neceſſary to be believed and done, as what is contained in the Goſpels: That there are ſome things neceſſary to be believed and done, contained in theſe Epiſtles, which are not clearly delivered in the Holy Goſpels,* §. 1. *The Truth of the Chriſtian Religion proved,* (1.) *From what our Saviour promiſed and undertook, and what the Apoſtles declared concerning the Gifts and Operations of the Holy Ghoſt,* §. 2. (2.) *From plain Matter of Fact concerning this Effuſion of the Holy Ghoſt, and his Miraculous Gifts related in the Epiſtles,* §. 3. (3.) *From the confident Appeals of the Apoſtles and Primitive Profeſſors, to thoſe Gifts, in their Conteſts and Debates with Friends and Adverſaries, Believers and Rejecters of the Chriſtian Faith,* §. 4. (4.) *From the Prayers and Thankſgivings made for them, the Exhortations and Directions given in theſe Epiſtles concerning theſe Miraculous Gifts,* §. 5. (5.) *From what is required to be done, and ſuffered by all Chriſtians upon no other Inducements or Enjoyments, than what depended on the Truth and Certainty of theſe Gifts,* §. 6. (6.) *That theſe Epiſtles were indited whilſt the Apoſtles lived, and are proved Genuine by more Authentick Arguments than can be produced for any Book, Writing, Charter, Law, or Statute. The external Arguments to prove them genuine,* §. 7. *The internal Arguments,* §. 8. *The Truth of Chriſtianity proved,* (7.) *From a particular Conſideration of theſe Gifts: As,* (1.) *The Gift of Healing,* §. 9. (2.) *Of Ejecting Devils out of Men, their Temples, and their Oracles,* §. 10. (3.) *From the Gift of Tongues,* §. 11. (4.) *Of Prophecy,* §. 12. *Of Diſcerning Spirits,* §. 13. *That theſe extraordinary Gifts were conferred upon all other Churches not mentioned in theſe Epiſtles,* §. 14. *That they continued in the two firſt Ages of the Church,* §. 15. *What Engagements the Truth of Chriſtianity lays upon us to live ſuitably to the Rules delivered in thoſe Sacred Records,* §. 16.

THAT theſe *Epiſtles* were indited by Divine Aſſiſtance, and were received from the beginning, as *Epiſtles* written by the Conduct and Aſſiſtance of the Spirit of God, I have endeavoured to evince in the General Preface to the *Goſpels.*

§. I. Hence then it follows, that what the *Apoſtles* have delivered in theſe *Epiſtles* as neceſſary to be believed or done by *Chriſtians,* muſt be as neceſſary to be believed and practiſed

ctiſed in order to Salvation, as what was perſonally taught by *Chriſt* himſelf, and is contained in the Goſpels; they being in the writing theſe *Epiſtles*, the Servants, *Apoſtles*, *Ambaſſadors*, and *Miniſters of Chriſt*, and *Stewards of the Myſteries* of God; and the Doctrines and Precepts they delivered in them, being the *Will*, the *Mind*, the *Truth*, and the *Commandments* of God.

Now evident it will be to any one who judiciouſly reads theſe *Epiſtles*, that they contain ſome things delivered and done, which were not clearly taught by Chriſt whilſt he was on Earth, nor are clearly delivered in the *Goſpels*; as we may learn,

*1ſt*, From the Doctrines contained in theſe *Epiſtles*: As, V. Gr. That *by the Deeds of the Law ſhall no Fleſh be juſtified*, Rom. 13. 20. That both *Jew*, and *Gentile*, being under Condemnation, were only to be *juſtified freely by God's Grace thro' the Redemption that is in Chriſt Jeſus, whom God had ſet forth to be a Propitiation thro' Faith in his Blood*; ver. 25. That *if Righteouſneſs came by the Law, then was Chriſt dead in vain*, Gal. 2. 21. That *as many as are of the Law, are under the Curſe*, chap. 3. 16. That *if we be circumciſed Chriſt ſhall profit us nothing, Chriſt is become of none effect to them that are under the Law, they are fallen from Grace*, chap. 5. 2, 5. That the Law was *to continue only till the time of Reformation*, Heb. 9. 10. and was then to be diſannulled *for the weakneſs and unprofitableneſs of it*, chap. 7. 18. That *Chriſt is a Prieſt for ever after the Order of Melchiſedeck*, chap. 5. 5, 6. That *he hath an unchangeable Prieſthood*, that he in Heaven is continually *making Interceſſion for us, and therefore is able to ſave us to the utmoſt*, chap. 7. 24, 25. For all theſe Doctrines clearly delivered in theſe *Epiſtles*, are either not to be found at all, or not ſo clearly, in the *Goſpels*.

*2dly*, In theſe Epiſtles only have we Inſtructions about many great and neceſſary Duties, as, V. G. That *all our Thankſgivings are to be offered up to God in the Name of Chriſt*, Eph. 5. 8, 20. 1 Theſſ. 5. 18. Heb. 13. 14, 15. The Duties which we owe to our Civil Governours are only hinted in theſe words of Chriſt, *Render to Cæſar the things that are Cæſar's*, but are enlarged upon in the *Epiſtles* to the *Romans*, chap. 13. to *Titus*, chap. 3. 1. and in the firſt Epiſtle of St. *Peter*, 1 *Pet*. 2. 10. 17. So alſo are the Duties we owe to our Spiritual Superiours taught more expreſly in theſe Epiſtles, *Gal*. 6. 6. 1 *Theſſ*. 5. 12, 13. *Heb*. 13. 17, 18. In fine, all the particular Duties belonging to the Relations of Husband and Wife, Parents and Children, Maſters and Servants, are particularly handled in theſe Epiſtles, *Eph*. 5. 28, 33. 6. 1, 9. *Col*. 3. 11, 25. but are ſcarce ever mentioned in the Goſpels. But it may be objected,

*Obj*. 1. That ‘theſe Epiſtles were written to thoſe who were in the Faith already, ‘and ſo could not be deſigned to teach them the Fundamental Articles, and Points neceſſary to Salvation, or to inſtruct them in what was neceſſary to make them *Chriſtians*.

*Anſw*. It follows not from their being Chriſtians already, that the Apoſtles deſign'd not to write to them in theſe Epiſtles of any Fundamental Articles or Points neceſſary to Salvation, for it is very plain, they do ſo: St. *Paul* in his Epiſtle to the *Corinthians*, 1 Cor. 15. 3. writes *of the Reſurrection of the Dead*, and of Chriſt's Death and Reſurrection, as of Doctrines neceſſary to be believed; and in his Epiſtle to the *Galatians*, of *ſeeking Juſtification by the Works of the Law, as a thing oppoſite to, and deſtructive of the Grace of Chriſt*. And ſince there were among them *falſe Apoſtles, and deceitful Workers*, who corrupted the Word, and *handled the Word of God deceitfully*, 2 Cor. 2. 17.—4. 2. Yea, *corrupted their Minds from the ſimplicity of Chriſt*, chap. 11. 3. *turned them from him that called them to another Goſpel*, Gal. 1. 6. *ſought to deprive them of their Reward*, Col. 2. 18, 19. and ſeparate them *from their Head Chriſt Jeſus*; who *put away a good Conſcience, and ſo made ſhipwreck of the Faith*, 1 Tim. 2. 19. whoſe *Doctrine did ſpread as a Gangrene, and overthrew the Faith of ſome*, 2 Tim. 2. 16. *many Diſputers of corrupt Minds turning from the Truth*, 1 Tim. 6. 5. *many unruly and vain Talkers and Deceivers, who ſubverted whole Houſes, teaching things that they ought not, for filthy lucre's ſake*, Tit. 1. 10, 11. Muſt not theſe things adminiſter occaſion to theſe ſacred Penmen to endeavour to eſtabliſh and confirm them in the Faith, by letting them they wrote to, know the moment of thoſe Articles, the neceſſity of that Faith they had been taught, and the pernicious Conſequences of thoſe Practices to which they were ſeduced by theſe Deceivers?

Again, ſeeing theſe Writings were intended as a Rule, not to them only to whom they were ſent, but to all future Ages of the Church; and the Spirit expreſly told them, That *in the latter Days ſome ſhould depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils*, 1 Tim. 4. 1, 2. That *the time would come when they would not endure ſound Doctrine, but would turn their Ears from the Truth*, 2 Tim. 4. 3, 4. When *falſe Prophets ſhould ariſe among them, bringing in damnable Doctrines, whoſe pernicious ways many* *ſhould follow*, 2 Pet. 2. 1, 2. Seeing they knew, that *after their departure grievous Wolves would enter in, not ſparing the Flock*, Acts 20. 29, 30. Muſt not all theſe Conſiderations give juſt occaſion to them to write of the great *Articles* of *Chriſtian* Faith, and of the neceſſary Points of *Chriſtian* Converſation, to preſerve them, and thoſe that come after them, from their damnable Doctrines, and pernicious Ways?

Moreover, this Objection is therefore inſignificant, becauſe the *Apoſtles* do inform us, that they found it *ſafe to write the ſame things to them* they had heard, *Phil.* 3. 1. *tho' they knew the truth, and were confirmed in it*, 1 John 2. 21. *that they might have theſe things always in remembrance*, 2 Pet. 1. 12, 15. and that ſome who for the time of their Converſion might have been great Proficients in the Faith, *had* yet *need to be taught again the firſt Principles of the Oracles of God*, Heb. 5. 12.

*Obj.* 2. It alſo may be ſaid, 'That theſe Epiſtles were writ upon particular Occaſions, and without thoſe Occaſions had not been written; and ſo cannot be thought neceſſary to Salvation.

*Anſw.* This Objection is neither exactly true of all the *Epiſtles*, nor of all that is contain'd in them: Not of all the *Epiſtles*, for it appears not that five of the General *Epiſtles*, or that the Epiſtle to the *Romans*, to the *Epheſians*, and to the *Hebrews*, were writ upon particular Occaſions, unleſs the inſtructing Men in the Faith, and preſerving them from *Hereſie*, or *Apoſtacy*, be called particular Occaſions; and where this doth appear, it is very evident, that when the *Apoſtles* had writ what they thought proper upon thoſe Occaſions, they add many excellent Rules of Piety and Vertue.

*Anſw.* 2. 2*dly*, Were it exactly true that all the *Epiſtles* were writ upon particular Occaſions, it will not follow hence that they were not directed, in writing them, by the Holy Spirit; or that they contain nothing neceſſary to be believed or done, in order to Salvation. For the Book of Pſalms was not only writ upon particular Occaſions, but was alſo adapted to, and fitted for them. The *Prophets* were all ſent by God, to teſtifie againſt, and call, the *Jews* to Repentance for Sins committed in their time, to reform their Manners, or comfort them in their Diſtreſſes, that is, upon particular Occaſions; but will it therefore follow, that they did not write by the aſſiſtance of the Spirit of God, or that there is nothing in the *Pſalms*, or in the *Prophets*, which was neceſſary to be believed or practiſed by the *Jews*? Moreover, the Goſpel of St. *Luke* was writ upon a particular Occaſion, *viz.* to inſtruct *Theophilus* in the certainty of the things he had been taught, and yet *Epiphanius* informs us, that (a) *the Holy Ghoſt compelled and ſtimulated him to the Work.* The Goſpel of St. *Mark* was writ, ſay the *Ancients*, at the requeſt of the Converts at *Rome*, and yet he writ it, ſaith (b) *Epiphanius*, πνέυματι ἁγίῳ ἐμπεφορημένος, *by the Impulſe of the Holy Ghoſt.* They alſo ſay, that St. *John* was importuned by all the *Aſiaticks* to write his *Goſpel*; and yet ſaith (c) *Epiphanius, The Holy Spirit did inwardly impel him to the writing of it.* The Goſpel of St. *Matthew*, ſay (d) they, was indited at the Requeſt of the *Hebrews*, that he might ſupply by writing the want of his Preſence with them: So that we ſee the Writings of the *Apoſtles* and *Evangeliſts*, may be occaſionally penned, and yet be the Products of the Holy Ghoſt, and contain things neceſſary to be believed and done.

*Anſw.* 3. 3*dly*, The particular Occaſions of ſome of theſe Writings being the Errors, or Waverings of *Chriſtians* in Fundamental Points, as appears from the Epiſtles to the *Corinthians, Galatians*, &c. and in others the buſie Induſtry of *falſe Apoſtles and deceitful Workers*, to pervert them from the Faith; that theſe *Epiſtles* were writ on ſuch Occaſions, is rather a preſumption that they were writ upon ſome Fundamental Points, than that they could not be indited upon theſe Occaſions.

Moreover, great Advantages ariſe from the Occaſional Writing theſe *Epiſtles*, and ſuch as might induce the Holy Spirit to excite them to that Work. For,

1. All the Occaſions which they took to write from the Diſorders, Errors, Hereſies, Miſtakes, which at firſt crept into the Church, render theſe Writings Standing-Rules for the Deciſion of like Caſes through all future Ages.

2. The Deportment of the *Apoſtles* towards theſe erroneous Perſons, and diſorderly Walkers, the Care they uſed to recover, or inform them better, the Zeal and Tenderneſs

---

(a) Ἀναγκάζει τὸ ἅγιον πνεῦμα ϗ ἐπινύττει τὸν ἅγιον Λουκᾶν. Hær. 51. §. 7.
(b) *Ibid.* §. 6. *Euſeb.* l. 2. c. 15, 16.
(c) Ἀναγκάζει τὸ ἅγιον πνεῦμα τὸν Ἰωάννην παραιτούμενον εὐαγγελίσασθαι. §. 6, 9.
(d) *Euſeb. Eccleſ. Hiſt.* l. 3. c. 24. *Chryſ. Hom.* 1. *in Matth.*

they ſhew'd, and the Rules they laid down in thoſe Caſes, are excellent Precedents, and Directions for all *Church-Governors*, in Caſes of like nature.

3. All the Occaſions which they had to write for the Direction of *Church-Governors*, how *to behave themſelves in the Church of God*, to give Rules for the Qualifications of thoſe who were to be admitted to thoſe Offices, and touching their Behaviour in them, for the Settlement of the Affairs of the Church, and the decent and regular performance of Divine Service, afford us ſtanding Rules of Government, and of admitting and ordaining a Succeſſion of thoſe divers Orders in the Church.

*Laſtly*, Theſe various Occaſions give us full aſſurance, that theſe *Epiſtles* muſt be written in thoſe very Times when theſe Diſorders happened, and theſe Errors crept into the Church, and ſo take off all jealouſie, or ſuſpicion, that they were Writings contrived in the following Ages of the *Church*; whereas had their Writings been only Syſtems of *Theological Doctrines*, and Rules of Life, which equally concern'd all the Ages of the *Church*, it might have been more plauſibly Objected, that they were framed by ſome *Chriſtian Biſhops* aſſembled for that end.

*Obj.* 3. But if all, or moſt of the Truths declared in theſe Epiſtles, were to be received, and believed as Fundamental Articles, what then became of thoſe *Chriſtians* who were fallen aſleep before thoſe things in the *Epiſtles* were reveal'd to them?

*Anſw.* 1. This Queſtion equally concerns the *Evangeliſts*, and more eſpecially the Goſpel of St. *John*, which, ſay the *Ancients*, were either the (e) laſt Portion of Scripture which was written, or the laſt ſave his *Epiſtles*, it being written after his return from his Exile in *Patmos*, to *Epheſus*; and ſo if it contain any Fundamental Articles, as neceſſary Rules of Life, what became of thoſe *Chriſtians* who died before they were revealed in it?

*Anſw.* 2. We ſay not, that all, or moſt of the Truths, declar'd either in the *Epiſtles* or *Goſpels*, are to be accounted Fundamental, or Neceſſary Articles; but only that ſome of them ought to be ſo accounted, eſpecially thoſe which have this Character of a Neceſſary Article, or Rule of Life; that the Denial, or Non-practice of them, is repreſented as that which will endanger our Salvation, or cut us off from the Communion of the *Church*.

*Anſw.* 3. 'Tis alſo a precarious Suppoſition, that they who died before the *Epiſtles* were writ to them, muſt dye before the neceſſary things contain'd in them were reveal'd to them, ſeeing we know that the *Apoſtles* writ the ſame things which they had preached before; and St. *Luke* writ his Goſpel, that *Theophilus might know the certainty of the things he had been taught*: And in thoſe times of the Effuſion of the Spirit of Wiſdom, and of Knowledge, they had an Unction which could teach them all things, 1 *John* 2. 27. and ſo ſupply the unavoidable Defects of outward Teachers.

*Obj.* 4. The Goſpel was to be preached *to the Poor*; now they are not capable of ſublime Notions, nor can they comprehend myſterious Reaſonings.

*Anſw.* 1. Whether this Objection be intended againſt the neceſſity of believing the *Epiſtles* of St. *Paul* only, or alſo the Goſpel of St. *John*, is uncertain; the ſublime Notions, and myſterious Reaſonings being common to both.

*Anſw.* 2. There ſeemeth no neceſſity of troubling the poor common People with ſublime Notions, or myſterious Reaſonings, ſince both the *Ancient* Church, and our own *Catechiſm* declare, that all the Articles of *Chriſtian* Faith, common to all that bear that Name, are compriſed in the *Apoſtles* Creed. For when the Child ſaith, *My Godfathers and my Godmothers promiſed I ſhould believe all the Articles of the Chriſtian Faith*, ſince it is evident they only ſtipulated for the belief of the *Apoſtles Creed in Baptiſm*, and when he doth rehearſe thoſe Articles, he only doth rehearſe the *Apoſtles Creed*; 'tis certain that, by our Catechiſm, it muſt be ſuppoſed to contain all the Articles of the *Chriſtian* Faith.

Moreover, it is very difficult, if not impoſſible, to make ſuch Perſons have a right Conception of the Spiritual Nature, and the Attributes of God, or to enable them, by Reaſon, to prove the Providence of God, or the Immortality of the Soul; but yet theſe things muſt be propoſed to them as Articles, or Foundations of their Faith. And as it is not very difficult for them to learn from *Scripture* the Truth of theſe things; ſo neither is it difficult from the ſame *Scripture* to learn the Truth of all the Articles of the *Apoſtles* Creed, even in that ſenſe in which all *Chriſtian* Ages did receive them.

In a word: Were theſe *Mechanicks* as much concern'd for Spirituals, as they are for Temporals, as many of them have attained to great Proficiency in their reſpective Arts, ſo might they alſo, by a *Chriſtian* Diligence, attain a competent Proficiency in all the neceſſary Articles of *Chriſtian* Faith, and in the Rules of *Chriſtian* Piety, or of their Duty to God and Man. Now *Chriſtianity* being *that Doctrine which is after Godlineſs*, Tit. 1. 1. I believe nothing is propoſed in it as neceſſary to be believ'd to Salvation, which hath not ſome tendency to the promotion of true Piety.

---

(e) *Noviſſimus omnium ſcripſit Evangelium. Hieron. Præfat. in Matth.*

§. II. Having thus eſtabliſhed the Divine Authority of theſe *Epiſtles*, I ſhall endeavour to confirm the Truth of *Chriſtian* Faith, from what is copiouſly delivered in them.

This is of abſolute neceſſity in this degenerate Age, in which all manner of Impiety exceedingly abounds, and Men are by their Lives diſpoſed, and even concerned to queſtion the Truth of that Religion, and of thoſe Writings which threaten the ſevereſt Puniſhments to their Enormities; and do induſtriouſly, and even impudently, purſue this Black Deſign both in their Diſcourſes and Writings.

Now to prove againſt theſe Enemies of *Revealed Religion*, the Truth and Certainty of *Chriſtian* Faith, from what is copiouſly delivered in theſe *Epiſtles*, it will be only requiſite to ſhew, that they contain a Declaration of ſuch things as could not poſſibly be true, but they muſt alſo be a full and convincing Demonſtration of the Truth of *Chriſtian* Faith, and that we have great Reaſon to believe the Truth of what is thus related by them. And,

I. That they contain a Declaration of ſuch things as could not poſſibly be true, but they muſt alſo be a full and convincing Demonſtration of the Truth of *Chriſtian* Faith, the Declaration they afford will be ſufficient to evince: For it was this,

*That the miraculous Gifts, and powerful Operations of the Holy Ghoſt, were plentifully afforded to them who preached the Goſpel to the World, and alſo to thoſe Chriſtian Churches which received the Goſpel, and embraced the Faith they taught.*

By way of Preface to what I ſhall collect from theſe *Epiſtles*, concerning theſe miraculous Gifts and Operations of the Holy Ghoſt, it may deſerve to be conſidered, that as the bleſſed *Jeſus ſpake as never Man ſpake*, that is, delivered ſuch juſt, holy, beneficial Commands, as never were before made known to the World; and did, for Confirmation of his Doctrine, *the Works that no other Man did*: So was he pleaſed to lay the Truth of his *Prophetick* Office upon ſuch future, and miraculous Events, as no *Impoſtor*, that had any Wit, would undertake, or could be able to perform.

For the *Prophecies* which he had undertaken to fulfil, and his own frequent Declarations, made it neceſſary, 1. That he ſhould die a peculiar Death, *i. e.* by being lifted up upon the Croſs. 2. That in three Days he ſhould riſe again. 3. That after his Reſurrection his Goſpel ſhould in the ſpace of forty Years, or before the Deſtruction of *Jeruſalem*, be propagated throughout the World, or the whole *Roman* Empire. 4. That in order to the propagation of it, the Holy Ghoſt ſhould plentifully be vouchſafed to his *Apoſtles*, and ſhould endue them with Power from on high, and even enable them to do greater Works than he himſelf had done, *John* 14. 12.

At the great Day of the *Feaſt of Tabernacles*, when all the *Jews* aſſembled at *Jeruſalem* were joyful in their *Beth Haſchoavah*, or *Houſe of drawing Water*, and were, ſay their Traditions, in expectation *that the Holy Ghoſt would fall upon them*, Jeſus ſtood and cried, ſaying, *If any Man thirſt, let him come unto me, and drink; he that believeth in me, out of his Belly ſhall flow Rivers of living Waters: Thus ſpake he of the Spirit, which they that believed on him ſhould receive*, John 7. 37, 38. And at the Cloſe of his Life on Earth, he comforts his Diſciples with the Promiſe of this Holy Ghoſt, who ſhould continue with them, not only *to teach them all things, and bring all things to their remembrance*; but alſo *to convince the World of Sin, becauſe they believed not in him*; *and of his Righteouſneſs*, who was ſo gloriouſly exalted to the Right Hand of God his *Father*; and *of a future Judgment, becauſe the Prince of this World, being caſt out from thoſe he had poſſeſſed, was judged*, John 16. 7, 11. And after his Reſurrection he ſpeaks thus to them; *Behold, I ſend the Promiſe of my Father upon you, for ye ſhall be Baptized with the Holy Ghoſt, not many Days hence*, Luke 24. 49. And *ye ſhall receive Power, after the Holy Ghoſt is come upon you, and ye ſhall be Witneſſes to me both in Jeruſalem, and in all Judea, and in Samaria, and to the utmoſt parts of the Earth*, Acts 1. 8. And, laſtly, To encourage others to believe the Doctrine which they taught; he ſaith, *Theſe Signs ſhall follow them that believe; in my Name ſhall they caſt out Devils, they ſhall ſpeak with new Tongues, they ſhall take up Serpents; and if they drink any deadly thing it ſhall not hurt them, they ſhall lay Hands on the Sick, and they ſhall recover.* Now I deſire to know whether any thing of this Nature was ever undertaken, or laid as the Foundation of their Credit, by any other *Author* of any Doctrine, Religion, Sect, or Hereſie? Whether they ever made their own violent Death and Reſurrection, the

Foundation of their Veracity? Or promiſed the like Powers and Aſſiſtances, when they were riſen, to thoſe who ſhould promote, or ſhould embrace their Doctrine? Or whether that which no Man elſe durſt undertake, was not performed by the Holy *Jeſus* ſo effectually, as that his Doctrine preſently prevailed, and was received throughout the World, in ſpight of all the oppoſition of Men and Devils made againſt it, and wrought in *Chriſtians* ſuch a laſting Faith, as Time, and Vice, tho' moſt concern'd to do it, was never able to deface?

But tho' we have no Inſtances of any other Perſons that made the like Attempts, yet do our *Lord's Diſciples* tread exactly in their *Maſter's* Steps: For the firſt thing which they declared to the World was this, that the Fore-runner of their Lord, *John* the *Baptiſt*, when *Jeruſalem*, and all *Judea*, and *all the Regions about Jordan*, and in particular the *Phariſees* and *Sadducees*, the *Publicans* and *Soldiers*, repaired to his *Baptiſm*, declared in the Audience of them all, There was one ſhortly to come after him, one that ſtood then among them, who would *Baptize them with the Holy Ghoſt, and Fire*, Mat. 3. 11. They alſo add, that their Lord both before, and after his Reſurrection, made a like Promiſe to them, that he would ſuddenly ſend down upon them the Spirit promiſed by the *Father*, that they ſhould *receive Power from on high, and be baptized with the Holy Ghoſt*, and ſo ſhould be enabled to be Witneſſes of his Reſurrection, and of his Doctrine.

When theſe *Apoſtles* had themſelves received the Holy Ghoſt, they declare, they only had received what God had promiſed by his Prophet *Joel*, ſaying, *Chap* 2. 28. *It ſhall come to paſs in the laſt Days, I will pour my Spirit upon all Fleſh, and your Sons, and your Daughters ſhall propheſie, and your young Men ſhall ſee Viſions, and your old Men ſhall dream Dreams*, Acts 2. 16. where note, That 'tis a received Rule among the *Jews*, that the *laſt Days*, when uſed by the *Prophets*, do ſignifie the Times of the *Meſſiah*. See the Note on 1 *Tim.* 4. 1. Note alſo, that God of old revealed his Will to his People by *Viſions, Dreams*, and by *Prophetick* Revelations; ſo that this is a Promiſe, that in the Days of the *Meſſiah* God would miraculouſly pour his Spirit upon Men, and by that Spirit would enable them to *Propheſie*, and to reveal his Will to others. Yea, they ſay boldly to all that ſtood amazed at it, *Repent and be baptized every one of you in the Name of Jeſus Chriſt, for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt; for the Promiſe is to you, and to your Children, and to all that are afar off, even as many as the Lord our God ſhall call.* Here then we ſee how fully they both claim a Promiſe of the Holy Ghoſt made by their *Maſter* to them, and alſo promiſe the like Gift to them who ſhould believe, and be baptized in his Name.

Now, Theſe Promiſes were actually performed, and made good before they were indited, and put in the Records of the *Chriſtian* Faith, the Writings of the *Apoſtles* and *Evangeliſts*, or they were not; if all theſe Promiſes were fulfilled before the Records which contain them were indited, then had *Chriſt* ſent the Holy Ghoſt upon the *Apoſtles*, and given them the Promiſe of the *Father*, then the believing *Jews* and *Gentiles* were actually *baptized with the Holy Ghoſt*, and were enabled *to ſpeak with Tongues and Propheſie*; and ſo *Chriſt* muſt have given certain Demonſtration both of his Reſurrection, and his Promiſes: But if theſe Promiſes were not made good before theſe Records were indited, then the whole Story of St. *John*, and of the *Acts of the Apoſtles*, might eaſily have been convinced of Falſhood by many thouſand living Witneſſes, both in *Jeruſalem*, and in all other places where they lay the Scene of this great Diſpenſation; becauſe they had heard nothing of theſe things, but from their *Hiſtories*: Then by the Suffrage of our own *Evangeliſts*, our Lord's Fore-runner muſt be a Deceiver, when he declared the *Meſſiah ſhould baptize them with the Holy Ghoſt and Fire*, whom he had then baptized with Water; yea, in thoſe very *Hiſtories* deſigned to convince others that *Jeſus* was Chriſt, they muſt leave on Record a Promiſe, made not to them only, but to all Believers, which never was fulfilled; the *Apoſtles* alſo muſt be falſly introduced, ſaying, *This was that which was ſpoken by the Prophet Joel*, and with the greateſt Impudence promiſing that Holy Ghoſt to others, which they themſelves had not received; and ſurely then thoſe *Jews*, which after all *Chriſt's* Miracles required a Sign, would have required of the *Apoſtles*, Where is that great Effuſion of the Spirit promiſed by the *Prophet Joel*, which may aſſure us, that the Times of the *Meſſiah* are now come? Where is that *fiery Baptiſm*? Where are thoſe Rivers of Spiritual Water, which your pretended *Chriſt*, and his Fore-runner, promiſed? Let us ſee them, that we may believe him. With what Face could St. *Peter* promiſe that Holy Ghoſt to others, upon Faith in Chriſt, which they themſelves had not received? Or with what Face could *Luke* declare he did this before ſuch an Audience, of which the greateſt part muſt be then living, and ſo as with that Promiſe to convert Three Thouſand Souls, had neither theſe Converts, nor this Audience, found any Experience of that Affair? In fine, if theſe *Apoſtles* were not aſſiſted with theſe miraculous Powers of the *Holy Ghoſt*, they muſt be well aſſured, that he who had ſo oft engaged whilſt he lived to ſend this

Comforter to them, and at his Reſurrection promiſed, that in few Days they ſhould all be baptized with the Holy Ghoſt, was a Deceiver and *falſe Prophet*; and then what Motive could they have, or how could they conceive it a thing poſſible, to be his Witneſſes ſucceſsfully to the uttermoſt parts of the Earth? If by the coming of the Holy Ghoſt upon them they were indeed enabled to ſpeak all Languages; this Gift was a ſufficient Confirmation of the Reſurrection and Aſcenſion of that *Jeſus* who thus made good his Promiſe to them. If they had no ſuch Gift, how was it poſſible that ſuch unlearned Perſons, who only underſtood their Mother-Tongue, ſhould diſcourſe in their ſeveral Languages to the *Romans*, *Grecians*, *Egyptians*, *Perſians*, *Armenians*, *Scythians*, *Indians*, and all the barbarous Nations of the World? And to what purpoſe was it for them to travel to thoſe Nations, to ſtand mute among them, or elſe to tell a Story to them of which they could not underſtand one word? If, as the Sacred Story doth inform us, they preached the Word *with Demonſtration of the Spirit, and Power*; if *they went forth preaching every where the Lord working with them, and confirming the Word with Signs following, God alſo bearing Witneſs to them by Signs and Miracles, and by divers Powers and Diſtributions of the Holy Ghoſt*; then might they boldly ſay, *We are his Witneſſes of theſe things, and ſo is the Holy Ghoſt, which God hath given to thoſe that obey him*, Acts 5. 32. But if no ſuch Aſſiſtance was vouchſafed to them, What Evidence could they give to the World, that he had ſent them on this Errand? Or how could they expect to reverſe all the Ancient Laws and Religions of the World, and to perſuade all Nations to own and worſhip, as the Great Saviour of the World, one who was lately *hang'd on a Tree*? Their Compliance therefore with this Miſſion, and their Continuance in this Teſtimony under thoſe dreadful Miſeries they ſuffer'd for it, as well as their incredible Succeſs in Propagation of the Chriſtian Faith to every Nation, will not ſuffer us to doubt that they were well-aſſured of the Completion of this Promiſe to them, and ſo of Chriſt's miraculous Aſſiſtance of them.

§. III. Moreover, theſe Epiſtles do almoſt ſeverally contain ſufficient Proofs of the Effuſion of the Holy Ghoſt upon Believers, and of his miraculous Aſſiſtance of the firſt Preachers of the Chriſtian Faith, and jointly do concur to make this Evidence triumphant over Infidelity. For,

1*ſt*, St. *Paul* writes to the *Romans* thus; *I long to ſee you, that I may impart to you ſome ſpiritual Gift, to the end you may be eſtabliſhed*, Rom. 1. 11. See the Note there. *For I know*, ſaith he, *that when I come to ſee you, I ſhall come in the fulneſs*, τῆς εὐλογίας, *of the Bleſſing of the Goſpel of Chriſt*, Chap. 15. 29. *i. e.* that fulneſs of ſpiritual Gifts with which all Chriſtians were bleſſed in Chriſt Jeſus, according to that Promiſe of the Prophet *Iſaiah*, Chap. 44. 2, 3. *Fear not, Jacob my ſervant, and Iſrael whom I have choſen, for I will put my Spirit on thy Seed*, ϗ τὰς εὐλογίας μȣ, *and my bleſſings on thy Children*. Now that the Apoſtle came to *Rome*, both Scripture, and the whole Current of *Antiquity* atteſts; Either then he came to them with *the fulneſs of the bleſſings of the Goſpel of Chriſt*, and did impart unto them thoſe ſpiritual Gifts which tended to confirm them in the Chriſtian Faith, or he did not: If he did impart them, he gave them an aſſured Demonſtration of the Certainty of Chriſtian Faith; if he did not, he himſelf miniſtred to them a full Objection againſt his own Apoſtleſhip: For this muſt render him a vain-boaſter of things he was not able to perform, and a Deceiver of the Church of *Rome*. And why then doth he ſpeak thus to them? *I have whereof I may glory through Jeſus Chriſt in thoſe things which pertain to God; for I will not dare to ſpeak of any thing which Chriſt hath not wrought by me, to make the Gentiles obedient in word and deed, in the power of ſigns and wonders, and in the power of the ſpirit of God*, Rom. 15. 18, 19. Theſe Powers, ſaith he, have accompanied my Preaching *from Jeruſalem, round about unto Illyricum*; and this Grace, ſaith he, *was given to me of God, that I ſhould be the Miniſter of Jeſus Chriſt to the Gentiles, miniſtring the Goſpel of God to them, that the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt*. Where he compares himſelf, preaching the Goſpel, to the Prieſt, converſant about his Sacrifice, to prepare and fit it to be offer'd: The *Gentiles* dedicated by him to the Service of God, are his Sacrifice, or Oblation; the Holy Spirit conferr'd upon them is the *Libamen* by which they are ſanctified, and render'd acceptable to God. Moreover, the Epiſtle to the *Romans* muſt be falſe, or elſe it muſt be ſent by the Apoſtle before he had ſeen *Rome*, for it containeth an Intimation that he had not then ſeen them, a Deſire to ſee them, and a Promiſe to come to them; for, ſaith he, *I make it my Requeſt to God, if by any means, now at length, I might have a proſperous Journey by the will of God, to come to you, for I long to ſee you*, Rom. 1. 10, 11, 13. And, *I often purpoſed to come to you, but was let hitherto*. And again, *I have been much hinder'd from coming to you; having therefore a great deſire theſe many years to come to you, whenſoever I take my Journey into Spain, I will come to you*, Chap. 15. 22, 23, 24. 'Tis alſo certain that he afterwards did ſee them; for after his Appeal to *Cæſar*, he was ſent to *Rome*, and lived there at leaſt two Years: He therefore muſt have ſent his Epiſtle to them, and they muſt have receiv'd it, before that time. In a word, from thoſe words in the Cloſe of this Epiſtle, Chap. 15. 25, 26. *But now I go to Jeruſalem to miniſter to the Saints; for it hath pleaſed them of Macedonia and Achaia to make a certain contribution for the poor Saints that are at Jeruſalem*; it is evident he writ this Epiſtle before that Collection was carried by him to *Jeruſalem* in the third Year of *Nero*, and ſent it from *Corinth*, as the Poſtſcript ſaith. Note alſo, that this Epiſtle is often cited by St. *Clemens* and *Polycarp*.

In this Epiſtle to the Church of *Corinth*, he declares, They were *enrich'd with all Utterance, and Knowledge*, or *in Tongues and Prophecy*, 1 Cor. 1. 5. (See the Note there.) That they abounded *in every thing, in Faith, in Utterance, and Knowledge*, 2 Cor. 8. 7. *ſo that they came behind the other Churches in no Gift*. His twelfth Chapter begins thus: *Now concerning Spiritual Gifts, I would not have you ignorant, that no Man ſpeaking by the Spirit of God, calleth Jeſus accurſed; and that no Man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt. Now there are diverſities of Gifts, but the ſame Spirit; and there are differences of Adminiſtrations*, (or Offices in the Church to which theſe Gifts belong,) *but* (all proceeding from) *the ſame Lord; and there are diverſities of Operations* performed by theſe Gifted Men, *but it is the ſame God who worketh all* theſe Operations *in* them *all*, ver. 4, 5, 6. Then he proceeds to the Enumeration of the Gifts conferr'd upon the Officers and Members of the Church, *viz.* The Gifts of Knowledge, Wiſdom, Prophecy, and the Diſcerning of Spirits; the Gift of Miracles, of Faith, of Healing, of divers kinds of Tongues, *and the Interpretation of them*; ſaying, That *God had placed in the Church*, Firſt, *Apoſtles*: Secondly, *Prophets*: Thirdly, *Teachers*: *After that Miracles, then Gifts of Healing; Helps, Governments, diverſities of Tongues*; concluding with this Queſtion, *Are all Apoſtles? are all Prophets? are all Teachers? are all Workers of Miracles? have all the Gifts of Healing? do all ſpeak with Tongues? do all Interpret? but covet earneſtly the beſt Gifts, and yet ſhew I to you a more excellent Way*, even that of Charity. For, *tho' I have the gift of Prophecy, and underſtand all Myſteries, and all Knowledge; and though I have all Faith ſo that I can remove Mountains, and have no Charity, I am nothing*, Chap. 13. 1, 2. *For Prophecies ſhall fail, and Tongues ſhall ceaſe, and Knowledge ſhall be done away, but Charity never faileth*, ver. 8.

Now this Epiſtle muſt be indited and ſent to them whilſt their Schiſms, Contentions, and Diſorders remained, becauſe it was deſigned to correct them, and whilſt St. *Paul* was in a Capacity to come to them, and ſo before his Bonds, becauſe he ſaith, *The reſt will I ſet in order when I come*, Chap. 11. 34. Hence, after Notice given of their Schiſms, Contentions and Diviſions, he adds, *Theſe things have I in a Figure transferred to my ſelf and* Apollo *for your ſakes, that you might learn in us, not to think of Men above that which is written, That no one of you be puffed up, for one againſt another*, Chap. 4. 6. ſaying, *I have alſo ſent* Timotheus *to you, and I my ſelf will come unto you ſhortly*; and then he puts the Queſtion to them thus, *What will you that I come unto you with a Rod, or in Love, and in the Spirit of Meekneſs?* ver. 16, 17, 18, 19. Chap. 5. He commands them to *put away from them*, and to *deliver up to Satan*, the inceſtuous Perſon; and that accordingly they did ſo, his Second Epiſtle ſhews, in which he writes to them to *forgive, and comfort him*, 2 Cor. 2. 7.

Moreover, he writes part of this Epiſtle in Anſwer to ſome Queſtions they had ſent to him, which requir'd a ſpeedy Anſwer, as being Caſes of Conſcience which concern'd their Converſation, their freedom from Idolatry, and the Preſervation of weak Chriſtians. The reſt of his Epiſtle is ſpent in endeavouring to correct their great Diſorders about the Sacrament, their Church-Aſſemblies, and the uſe of their Spiritual Gifts, *chap.* 11. and 14. and their great Error touching the Reſurrection, *chap.* 15. and to give Directions touching their Charity, *chap.* 16. All which things required ſpeedy Inſtructions; and that this Epiſtle was ſent accordingly, the Words do manifeſt: *When I come, whomſoever you ſhall approve by your Letters, them will I ſend to bring your Liberality to Jeruſalem; and if it be meet that I go alſo, they ſhall go with me*, Chap. 16. 3, 4. *Now I will come to you when I paſs thro' Macedonia, and it may be that I will abide, yea, and winter with you*, ver. 5, 6. I ſay, hence it is evident, that they ſoon received this Epiſtle; for they accordingly made their Collections, with which he went up to *Jeruſalem*; and in his Second Epiſtle, he *Apologizes* for not coming to them, according to thoſe words, *chap.* 1. 16, 17. Moreover the Second Epiſtle is a ſtrong Confirmation of the Firſt, in which he hath pointed out unto them, thoſe Diſorders which he would have remedied, thoſe things he would have done before his coming; for in this he tells them, their Obedience to his former Letter, had fill'd him with Joy and Comfort, that his Inſtructions concerning the inceſtuous Perſon, had found ſo good effect, that they approv'd themſelves *to be clear* in this Matter, and caus'd him to rejoice: That he could have ſuch confidence in them in all things, *chap.* 7. Whence it is evident, they had not only then received, but in ſome meaſure had complied with the Inſtructions given them in that Epiſtle.

Add to this, That *Clemens Romanus*, with the whole Church of *Rome*, in an Epiſtle ſent to the *Corinthians*, not many Years after this of St. *Paul*'s was written, declares, [§. 2.] That there was πλήρης πνεύματος ἁγίου ἔγχυσις ἐπὶ πάντας, *a full Effuſion of the Holy Ghoſt upon them all*; and that St. *Paul had written to them an Epiſtle touching their Diviſions about himſelf*, [§. 37.] and *Cephas* and *Apollo*; which is a great Confirmation, both of the early Knowledge, and Uſe of this Epiſtle in the Church, as alſo of the Truth of what St. *Paul* relateth in it, touching the Gifts of the Holy Ghoſt conferred upon them.

In his Epiſtle to the *Galatians*, he compares himſelf with the *Chief of the Apoſtles*, and the *Pillars* of the Church, declaring, That *he that wrought effectually in Peter to the Apoſtleſhip of the Circumciſion, was as efficacious in him towards the Gentiles*; that theſe Pillars ſaw, and *perceived by the Grace given to him*, That *the Goſpel of the Uncircumciſion was committed to him, as the Goſpel of the Circumciſion was to Peter, and therefore gave to him the Right-hand of Fellowſhip*; that *he with Barnabas ſhould go to the Gentiles*, and they to the Circumciſion, *Chap.* 2. 7, 8, 9. adding for Conſolation to the *Gentiles*, That *Chriſt had redeemed them from the Curſe of the Law, that the Bleſſing of Abraham might come upon the Gentiles, that they might receive the Promiſe of the Spirit, through Faith*, Chap. 3. 13. and alſo, That *through the Spirit they did wait for the Hope of Righteouſneſs by Faith*, Chap. 5. 5.

Now in this Epiſtle, he mentions the *Life that he now lived in the Fleſh*, Chap. 2. 20. his fear of them, his deſire to ſee them, and the deſire of the falſe Brethren to exclude him from any ſhare in their Affections, and the Perſecutions he yet ſuffer'd in the Fleſh, *Chap.* 3. 2. *Chap.* 4. 11, 15, 17, 20. *Chap.* 5. 11. And he concludes it thus: *You ſee how large a Letter I have written to you with my own Hand*; and *from henceforth let no Man trouble me, for I bear in my Body the Marks of the Lord Jeſus*, Chap. 6. 11, 17. Which Words demonſtrate, That this Epiſtle muſt be written, and ſent to them whilſt he lived, after he had ſuffered greatly for the Name of Chriſt. Moreover, the occaſion of it ſhews, it muſt be written by St. *Paul* himſelf; for it was writ upon occaſion of ſome *Judaizers*, who preach'd up the neceſſity of Circumciſing the *Gentiles*, and requiring them to obſerve the Law of *Moſes*, and who endeavoured to diſparage this Apoſtle who had taught the contrary, as inferiour to other Apoſtles, and his Doctrine as contrary to what they taught: Now theſe Diſtempers requiring a ſpeedy Remedy, we cannot doubt but the Apoſtle ſent this Epiſtle to them, as ſoon as he had heard how they had been perverted from the Sincerity of the Faith. 'Tis alſo cited by *Polycarp ad Philip.* §. 5.

In his Epiſtle to the *Epheſians*, he tells them, He was made *a Miniſter of the Goſpel according to the gift of the Grace of God given to him, by the effectual working of his Power*, Chap. 3. 7. And, that *to every one of us is given Grace according to the meaſure of the gift of Chriſt*. For, *He aſcending up on High, gave gifts unto Men*: And, *He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers*; and that all theſe had their Spiritual Gifts. See the Note on *Chap.* 4. 7, 8, 11. and adds, That *after they believed they were ſealed with the Spirit of Promiſe, which is the Earneſt of our Inheritance, till the Redemption of the purchaſed Poſſeſſion*, Chap. 1. 13, 14.

Now in this *Epiſtle* he makes mention of his Bonds, and of his being then *an Ambaſſador in Bonds*, Chap. 6. 20. ſaying, *I Paul the Priſoner of Jeſus Chriſt, for you Gentiles*; *I Paul, the Priſoner of the Lord, beſeech you*, Chap. 3. 1. Chap. 4. 1. This Epiſtle therefore, muſt be ſent unto them, whilſt he was in Bonds at *Rome*; and ſo it muſt be ſent unto them *Anno Chriſti* 62. ſince *Paul* was ſet at liberty the next Year. He alſo adds, that it was ſent by *Tychicus*, whom he ſent to them on purpoſe, *to make known his Affairs* whilſt he abode at *Rome*, and begs their Prayers for *Courage in making known the Myſtery of the Goſpel*, whilſt he was thus in Bonds, *Chap.* 6. 19, 20, 21, 22.

Moreover, this Epiſtle is cited by St. *Clemens*, [*Ep. ad Cor.* §. 46.] about ſix Years after the writing of it. It is twice cited by *Polycarp* [§. 1, 12.] in his Epiſtle to the *Philippians*. *Ignatius* [§. 12.] in his Epiſtle to the *Epheſians*, ſaith, That St. *Paul* in his whole Epiſtle, made mention of them in *Chriſt Jeſus*. So early was this Epiſtle known to, and read by the *Chriſtians*.

In his Epiſtle to the *Coloſſians*, he declares, That he had laboured in preaching the Goſpel to them, according to the Energy of him that wrought with him, ἐν δυνάμει, by a mighty Power, *Chap.* 1. 29. and ſaith, *Let the Word of God dwell in you richly in all Wiſdom, teaching and admoniſhing one another, in Pſalms and Hymns, and Spiritual Songs*, Chap. 3. 16. Now in this Epiſtle he ſaith, That he then *rejoiced in the Afflictions which he ſuffered for them*, Chap. 1. 24. He alſo ſpeaks of his *Solicitude for them, and thoſe of Laodicea, and for as many* *as had not ſeen his Face in Chriſt*, of his *Salutation with his own hand*, chap. 4. 18. and of his *Bonds*, and of his ſending *Tychicus* and *Oneſimus*, to give them an account of his Affairs, and of the Salutations of many Brethren. He therefore, and they alſo, muſt be all alive when this Epiſtle was ſent to them.

In his Epiſtle to the *Theſſalonians*, he teſtifies, his Goſpel *came unto them not in Word only, but in Power, and in the Holy Ghoſt, and in much Aſſurance*, and that *they received the Word with much Affliction*, but yet *with Joy of the Holy Ghoſt*, 1 Theſſ. 1. 5, 6. and for this he appeals to their own Experience, adding theſe words, *Ye know what manner of Perſons we were amongſt you for your ſakes*; whence he infers, That he that deſpiſed his Admonitions, *deſpiſed not Man, but God, who alſo had given them his Holy Spirit*, Chap. 4. 8.

Now in this Epiſtle, he ſpeaks of his *abſence* from them, and of his *great deſire to ſee them*, 1 Theſſ. 2. 17. of his Solicitude for their ſtedfaſtneſs under their Sufferings, *Chap.* 3. 5, 6. his ſending *Timothy* to give him an account of it, his Comfort when he heard that they ſtood firm; and maketh *Sylvanus* and *Timotheus* his Aſſociates in ſending it. This Epiſtle therefore muſt be written whilſt both they, and he were living, and it is cited by *Polycarp* in his Epiſtle to the *Philippians*, §. 11.

In his Epiſtle to *Titus*, he ſpeaks thus, Chap. 3, 5, 6. *According to his Mercy, he ſaved us, by the waſhing of Regeneration, and the renewing of the Holy Ghoſt, which he ſhed on us abundantly, thro' Jeſus Chriſt our Lord.* Now, of Epiſtles thus written to particular Perſons, I think it needleſs to prove, That they were written whilſt both St. *Paul* and they were living, and were not ſent unto them from, or in another World: Though that is here ſufficiently proved from theſe words, Chap. 3. 12. *When I ſhall ſend Artemas to thee, or Tychicus, be diligent to come to me to Nicopolis.*

*Arg.* 2. §. IV. 2*dly*, That God vouchſafed to the Profeſſors, and firſt Propagators of the Chriſtian Faith, theſe admirable Powers, and various Diſtributions of the Holy Ghoſt, is farther evident from this Conſideration, That the Apoſtles in all their Conteſts and Debates with Friends and Adverſaries, Believers and Rejectors of the Chriſtian Faith, Falſe Apoſtles, Anti-Chriſts, Corrupters of it, and *Apoſtates* from it, appeal with greateſt Confidence to theſe miraculous Operations and Diſtributions of the Holy Ghoſt.

In their firſt Controverſie, touching the Reſurrection of our Lord, gain-ſaid by the Rulers of the *Jews*, St. *Peter* ſpeaks thus to them: *The God of our Fathers hath raiſed up Jeſus whom ye ſlew, and hanged on a Tree. Him hath God exalted to his Right-hand, to be a Prince, and a Saviour, to give Repentance to Iſrael, and Remiſſion of Sins: And we are his Witneſſes of theſe things, and ſo is alſo that Holy Ghoſt whom God hath given to them that obey him*, Acts 5. 30, 31, 32. And again, *This Jeſus hath God raiſed up, whereof we all are Witneſſes; Therefore being by the Right-Hand of God exalted, and having received of the Father the Promiſe of the Holy Ghoſt, he hath ſhewed forth this which ye now ſee and hear*, Acts 2. 32, 33. Now evident it is, this Plea could not be offered to convince theſe Rulers, by an Appeal to their own Senſes, without the higheſt Impudence, and plain Confuſion of their Cauſe, had there been no Effuſion of the Holy Ghoſt imparted to the Apoſtles who atteſted, and Believers which embrac'd this Faith; nor could it have been publiſh'd in that Generation, and recorded by St. *Luke*, as made by the Apoſtles before ſo great an Auditory, if it had been falſe, ſo many Witneſſes being then living to confute his Story.

2*dly*, The next Diſpute aroſe betwixt St. *Peter* and the Converts of the Circumciſion, accuſing him as a Tranſgreſſor, for eating and converſing with *Cornelius*, and other uncircumciſed Perſons; in which caſe his Apology runs thus: *As I began to ſpeak, the Holy Ghoſt fell on them, as upon us at the beginning. Then remembred I the Word of the Lord, how that he ſaid, John indeed baptized with Water, but ye ſhall be baptized with the Holy Ghoſt: Foraſmuch then as God gave them the like Gift, as he did to us, who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God?* Acts 11. 15, 16, 17. And thus he puts to ſilence the Zealots for the Circumciſion, Men too tenacious of their Rites, too zealous for the Law, to be ſatisfied with any thing that did not carry with it a convincing Evidence.

3*dly*, A third Conteſt aroſe at *Antioch*, where ſome believing *Jews* contended, That it was neceſſary to Circumciſe the Gentile Converts, and to command them to obſerve the Law of *Moſes*: This vain Pretenſion St. *Peter* baffles by this Argument, That *God who knows the Hearts bare them witneſs*, that whilſt Uncircumciſed, they were accepted with him, by *giving them the Holy Ghoſt even as he did to us, and putting no difference betwixt them and us, purifying their Hearts by Faith*; and thence concluding, That by endeavouring

ing to *put this Yoke* on the believing Gentiles, they would *tempt*, that is, would disbelieve, and even oppoſe themſelves to that God who had vouchſafed ſo clear a Demonſtration of his Acceptance of them, not being circumciſed, *Acts* 15. 8, 9. Hence alſo the whole College of the Apoſtles write unto them thus: *It ſeemed good to the Holy Ghoſt, to lay upon you no ſuch burthen*, ver. 28.

4*thly*, When the ſame *Zealots* had infected the Church of the *Galatians* with the pernicious Doctrine of the neceſſity of Circumciſion, and of the Obſervation of the Law of *Moſes*, St. *Paul* writes thus to them: *O fooliſh Galatians! who hath bewitched you, that ye ſhould not obey the Truth? This only would I learn of you. Received ye the Spirit* (in his miraculous Gifts and Operations) *by* (Obedience to) *the Works of the Law, or by Hearing of Faith?* Gal. 3. 1, 2. If by the latter, as ye know ye did, this is a Demonſtration that your Juſtification and Acceptance with God, is the Fruit of Faith in Chriſt, not of Obedience to the Law of *Moſes*; this the Apoſtle re-aſſumes, ſaying, *He that miniſtreth the Spirit to you, and worketh Miracles among you, doth he it by* (Virtue of your Obedience to) *the Works of the Law, or by the Hearing of Faith?* We ſee then, this was the chief Argument which carried the Cauſe in the Council at *Jeruſalem*, and which is urged by St. *Paul* to confirm the *Galatians* in the Truth, and ſilence thoſe who labour'd to prevail upon them to admit of Circumciſion, and the Obſervance of the Law of *Moſes*: This Confirmation therefore of the Truth of *Chriſtian* Faith, was ſuch, as none concern'd to do it then, were able to gainſay, much leſs can any now find reaſon to doubt of it.

In the Epiſtle to the Church of *Corinth*, he is even forc'd to prove the Truth of his *Apoſtleſhip*, againſt thoſe *falſe Apoſtles*, and *deceitful Workers*, who had ſet up againſt him, and for the ſatisfaction of thoſe *Corinthians* who *ſought a Proof of Jeſus Chriſt ſpeaking in him*, 2 Cor. 13. 3. He therefore juſtifies and confirms it by declaring, that *the ſigns of an Apoſtle have been wrought among them* by him, *in all patience, in ſigns and wonders, and in mighty deeds*, 2 Cor. 12. 12. that *he was not a whit behind the very chief of the Apoſtles* in theſe Gifts, *chap.* 11. 5, 6. that both he, and his Fellow-labourers among them, approv'd themſelves as the Miniſters of Chriſt *by the Holy Ghoſt, by the Word of Truth*, and *by the Power of God*, Chap. 6. 6, 7. that they to whom he writ were *manifeſtly declared to be his Letters commendatory*, as being *the Epiſtle of Chriſt miniſtred by him, written not with Ink, but by the Spirit of the living God*, Chap. 3. and that *they came behind the other Churches in no Gift*, Chap. 12, 13. To the *Galatians* infected with the like Diſtemper, he declares that he *who wrought effectually in Peter to the Apoſtleſhip of the Circumciſion, was as efficacious in him towards the* Gentiles; and that this was ſo manifeſt even to the chief of the Apoſtles, that they were by the Grace vouchſafed to him, convinced that the Goſpel of the Uncircumciſion was by Chriſt committed to his Charge.

Some there ſeem to have been among the Members of the Church of *Corinth*, who *had not the knowledge of the Truth*, and who even queſtion'd whether *Chriſt was among them or not*: To them he teſtifieth, that the Church of *Corinth came behind the other Churches in no gift*, and that by this *the Teſtimony of Chriſt was confirmed among them*, 1 Cor. 1. 5, 6, 7. See the Note there; That the Word he preached was not delivered *in the enticing words of human Wiſdom*, but *in demonſtration of the Spirit, and of Power, that their Faith might not ſeem to conſiſt in the Wiſdom of Man, but in the Power of the Holy Ghoſt*, Chap. 2. 4, 5. that God had eſtabliſhed them in Chriſt, by *giving the earneſt of his Spirit in their Hearts*, 2 Cor. 1, 21, 22. Now for the truth of what he thus delivers, he makes a Solemn and Religious Appeal to their own Hearts and Conſciences, ſaying, *We are made manifeſt to God, and we truſt alſo we are made manifeſt in your own Conſciences*, 2 Cor. 5. 11. *for we are not as many who corrupt the Word, but as of Sincerity, as of God, in the ſight of God ſpeak we in Chriſt*, Chap. 2. 17. *We do by manifeſtation of the truth commend our ſelves to every Man's Conſcience in the ſight of God*, Chap. 4. 2. Yea he appeals to all the Prophets and Spiritual Men among them, not only for the Truth, but alſo for the Divine Authority of his Epiſtles, ſaying, *If any Man be a Prophet, or Spiritual, let him acknowledge that the things I write unto you are the Commandments of God*, 1 Cor. 7. 3, 7. Now evident it is, that Arguments of this nature neither could be urged by this Apoſtle without confuſion to his Cauſe, and the impairing of his Credit; nor being offer'd, could prevail upon the Churches of *Achaia*, and other Churches, to own him as a true Apoſtle, and his Epiſtles as *the Commandments of the Lord*, had not the Matter of Fact, on which they did entirely depend, been inconteſtable. For, had theſe things been falſe, or queſtionable, they whom he ſtileth *falſe Apoſtles* and *deceitful Workers* muſt have been able to reply, That he himſelf, in his Appeal to the miraculous Operations of the Holy Ghoſt for Confirmation of his Doctrine and Apoſtleſhip, muſt have been guilty of that very Crime he laid to their Charge; and all the Churches to which he had directed theſe Epiſtles, muſt rather be confirm'd in the Suſpicions they had entertain'd againſt him, than wrought off from them by theſe vain Pretences, and falſe Surmiſes of thoſe Diſtributions of the Holy Spirit of which they had found no Experience, and had receiv'd no convincing Evidence.

The believing *Jews* lay under two dangerous Diſtempers: The firſt was that which St. *James* takes notice of in his Epiſtle, *viz.* That Faith alone would be ſufficient to ſave them without Works; and upon this the Hereticks mention'd by (a) *Irenæus*, and others, grounded their licentious Doctrines, that they might live as they liſted, they being not to be ſaved by good Works, but by Faith only. The ſecond was a proneneſs to Apoſtacy, or falling back from the Faith to Judaiſm, to avoid Perſecution: And this the Hereticks alſo ſo far improv'd, as to declare it lawful, in times of Perſecution, (b) *to commit Idolatry*, and to deny Chriſt with the Mouth. Now in oppoſition to the firſt Aſſertion, St. *Paul*, in his Second Chapter of the Epiſtle to the *Hebrews*, ſhews the neceſſity of taking more abundant heed to the Precepts of Chriſtianity, as being all confirm'd by Signs and Miracles, and Gifts of the Holy Ghoſt; and therefore puts the Queſtion to them thus: *If the word ſpoken by Angels was firm, and every Tranſgreſſion and Diſobedience receiv'd a juſt Recompence of Reward; how ſhall we eſcape, if we neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord, and was confirmed to us by them that heard it? God alſo bearing them witneſs both with Signs and Wonders, and divers Miracles and Gifts of the Holy Ghoſt, according to his own Will.* In oppoſition to their proneneſs to Apoſtacy, he declares it a moſt dreadful thing to fall from the Profeſſion of the Chriſtian Faith, after they had receiv'd ſuch ſtrong Convictions of it, by thoſe Gifts of the Holy Ghoſt they had receiv'd with it: For, ſaith he, *it is impoſſible for them who were once enlightened, and have taſted of the heavenly gift, and have been made partakers of the Holy Ghoſt, and yet fall away, to be renewed to Repentance, ſeeing they crucifie again the Son of God, and put him to an open ſhame*, Chap. 6. 4, 5, 6. See the Note there. Again, to ſuch, *there remains no more ſacrifice for ſin, but a fearful looking-for of judgment and fiery indignation*, ſeeing they *trample under foot the Son of God, and count the blood of the Covenant, by which they were ſanctified, an unholy thing, and reproach the ſpirit of grace*, Chap. 10. 26, 29. See the Note there. Now viſible it is, that the Foundation of both theſe Arguments depends upon the Certainty of this Matter, that God confirmed the Truth of the Doctrine delivered by Chriſt and his Apoſtles, by divers Miracles and Gifts of the Holy Ghoſt, and that Chriſtians then were made partakers of thoſe Gifts.

Laſtly, againſt the Seductions of the Antichriſts, and the Deceivers, which were then crept into the Church, St. *John* fortifies the Believers with theſe words; *Theſe things have I written concerning them that deceive you. But the anointing which ye have received of him abideth in you, and ye need not that any one teach you, but as the ſame anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye ſhall abide in him*, 1 John 2. 26, 27. *And again, Beloved, believe not every Spirit, but try the Spirits whether they are of God, for many falſe Prophets are gone out into the World. By this ye ſhall know the Spirit of God; every Spirit that confeſſeth Jeſus Chriſt coming in the Fleſh, is of God; and every Spirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God*, Chap. 4. 1, 2, 3. See the ſtrength of the Argument in the Note there. And it is the Spirit that witneſſes that Jeſus is the Son of God, *becauſe the Spirit is truth*, Chap. 5, 6. *He that believeth in the Son of God hath the witneſs in himſelf*, ver. 10. Now when Men thus lay claim in their Epiſtles to their Converts, to the Power of God co-operating with them in the promotion of the Faith, declaring, that he teſtified to the Truth of what they preached by divers Miracles and Gifts of the Holy Ghoſt; when they confidently ſpeak of an Unction of the Spirit of Truth abiding in them, of which they to whom they write were made Partakers, and by this very Argument endeavour to convince them, what a dreadful thing it would be for them to deſpiſe the Admonitions they had given, or to neglect the great Salvation they had tendred to them; there can remain no cauſe of doubting the Truth of theſe Aſſertions, eſpecially when they to whom they write, not only do continue ſtedfaſt in the Faith, but alſo do admit thoſe Writings which aſſert theſe things, as Divine Records, and the Word of God.

And this Argument will be much ſtrengthened from this Conſideration, that the Primitive Profeſſors, in all the Conflicts with *Jews*, *Gentiles*, *Magicians*, *Falſe Prophets*, *Hereticks*, and Falſe Pretenders to be the Succeſſors of the Apoſtles, ſtill uſed this Argument from the miraculous Operations the Chriſtians then performed, and the Gifts of the Holy Ghoſt they ſtill received and exerciſed, as an effectual Confirmation of the Chriſtian Faith, and a ſufficient Confutation of the Pretences of their Adverſaries, *v. g.*

---

(a) Ut liberos agere quæ velint, ſecundùm enim ipſius Gratiam ſalvari homines, & non ſecundùm opera juſta. *Iren. l.* 1. *c.* 20. *Theodoret. Hær. Fab. l.* 1. *c.* 1.

(b) Orig. contra Celſum, *l.* 6. *p.* 282.

1*ſt*, From this they prove to the *Jews*, That God had deſerted them, and was now graciouſly preſent with the Chriſtian Aſſemblies; that the *Shechinah* and (c) Prophetick Gifts, which were long ſince departed from them, were ſtill extant among Chriſtians, and exerciſed both by Men and Women.

2*dly*, Hence they triumph over the (d) *Heathen Deities*, that by the Name of *Jeſus* ſuch Cures were wrought on the Diſeaſed, as none of their ſuppoſed Deities could perform; and that they by this Name expell'd thoſe Devils which their Conjurers could not expel, and forced them to confeſs they were Evil Spirits.

3*dly*, They triumph over the (e) *Simonians* and *Gnoſticks*, the *Magicians* and *Hereticks* of their times, by the ſame Arguments, that they could neither cure all Diſeaſes, nor expel all kinds of Devils, as the Chriſtians did.

4*thly*, By this they, after the Example of St. *Paul*, 1 Cor. 12. 3. and of St. *John*, 1 *Joh.* 4. 1, 2, 3. taught Chriſtians to diſtinguiſh (f) betwixt true and falſe Prophets; and by this they confuted the *Montaniſts*, becauſe they left no Succeſſion of Prophets, which yet continu'd in the true Church of Chriſt. Some Hereticks finding themſelves unable even to pretend to ſuch a Gift of Prophecy as the Goſpel of St. *John* had promiſed, and the Epiſtles of St. *Paul* mentioned, rejected both that Goſpel, and thoſe Epiſtles. Now theſe, ſaith (g) *Irenæus*, are unhappy Men, Qui Gratiam Prophetiæ repellunt ab Eccleſia, *Who go about to exclude the Grace of Prophecy from the Church, and thereby make themſelves Falſe Prophets*, i. e. Aſſertors of Things in God's Name which they have not received from him.

*Laſtly*, As for the true Succeſſors of the Apoſtles, (h) *Irenæus* informs us, that, Cûm ſucceſſione Apoſtolatûs chariſma veritatis certum ſecundûm beneplacitum patris acceperunt, *with their Succeſſion they receiv'd the gift of Truth*; and hence infers, that (i) Ubi igitur chariſmata Domini poſita ſunt, ibi diſcere oportet veritatem, *where therefore theſe gifts of the Lord are placed, there the Truth is to be learned.*

*Arg.* 3. §. V. The Prayers and the Thankſgivings made for theſe Divine Aſſiſtances, the Charges the Apoſtles give concerning them, the Exhortations and Directions which they ſend to Chriſtian Governours and Churches, touching theſe Gifts and Operations of the Holy Ghoſt, are a convincing Demonſtration that they were frequent, and notoriouſly exercis'd in the Church of God. For inſtance; *I thank my God*, ſaith the Apoſtle to the Church of *Corinth*, *for the Grace of God which is given you by Jeſus Chriſt, that in every thing ye are enriched by him in all utterance and all knowledge* (or in Tongues and Prophecy) *ſo that ye come behind the other Churches in no Gift*, 1 Cor. 1. 5, 6, 7. See the Note there. He begins his Epiſtle to the Church of *Epheſus* thus; *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly things in Chriſt*, Eph. 1. 3. See the Note there. Praying that the ſame God would *give to them the Spirit of Wiſdom, and Revelation in the knowledge of him*, ver. 17. He prays for the *Romans*, that they may *abound in hope through the power of the Holy Ghoſt*, chap. 15. 13. And for his *Coloſſians*, that *they may be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding*, chap. 1. 9.

---

(c) Παρὰ γὰρ ἡμῖν καὶ μέχρι νῦν προφητικὰ χαρίσματά ἐστιν, ἐξ οὗ καὶ αὐτοὶ συνιέναι ὀφείλετε, ὅτι τὰ πάλαι ἐν τῷ γένει ὑμῶν ὄντα, εἰς ἡμᾶς μετετέθη. Juſt. Dial. Tryph. p. 308. B. & 315. Orig. contra Celſum, l. 2. p. 62. & l. 7. p. 337.

(d) Ὑπὸ τῶν ἄλλων πάντων ἐπορκιστῶν, καὶ ἐπαστῶν καὶ φαρμακευτῶν μὴ ἰαθέντας ἰάσαντο. Juſt. M. Apo. 1. p. 45. Vide Theophil. ad Autolicum, l. 2. p. 87. Tertull. Apol. c. 23. Cypr. de Idol. Van. Ox. p. 14. ad Demetr. p. 191. Arnob. l. 1. p. 29. Lactant. l. 4. c. 27.

(e) *Super hæc arguentur qui ſunt à Simone, & Carpocrate, & ſi qui alii virtutes operari dicuntur —— per magicas eluſiones, nec enim cæcis poſſunt donare viſum, neque ſurdis auditum, neque omnes Dæmones effugare*, &c. Iren. l. 2. c. 55, 56.

(f) *Hermas, l.* 2. *c.* 11, 12. *Euſeb. Hiſt. Eccleſ. l.* 5. *c.* 15. See the Section of the Gift of Prophecy, §. 20.

(g) *Lib.* 3. *cap.* 11.

(h) *Lib.* 4. *cap.* 43.

Having convened the *Aſiatick Biſhops*, he requires them to take heed *to the Flock over which the Holy Ghoſt had made them Overſeers*, Acts 20. 28. To the Church of *Rome* he ſpeaks thus: *Having therefore* χαρίσματα διάφορα, *different Gifts, whether Prophecy, let us do it according to the proportion of faith; or miniſtring, let us wait on our miniſtring; or he that teacheth, on teaching*, Rom. 12. 6, 7, 8. See the Note there. He exhorts the *Epheſians* and *Coloſſians* to *be filled with the Spirit, ſpeaking to themſelves in Pſalms, and Hymns, and ſpiritual Songs*, Eph. 5. 18, 19. Coloſſ. 3. 16. Two of his Admonitions to his *Theſſalonians* are conceived in theſe Words, *Quench not the Holy Spirit, deſpiſe not Prophecy*, 1 Theſſ. 5. 19, 20. To his Son *Timothy* he ſpeaks thus: *Neglect not the gift that is in thee, which was given thee by Prophecy*, 1 Tim. 4. 14. And in his Second Epiſtle, *Stir up the gift that is in thee by the putting on of my hands*, chap. 1. 6. *For*, ſaith he, *God hath not given us the ſpirit of Fear, but of Power, Love, and Wiſdom*, ver. 7. He exhorts him alſo, to *keep the good thing committed to him by the Holy Ghoſt that dwelleth in him*, ver. 14. Now in theſe Epiſtles he ſpeaks of himſelf as a Priſoner, and a Sufferer for the Cauſe of Chriſt, ſaying, *Be not thou aſhamed of the teſtimony of the Lord, nor of me his Priſoner*; he tells him, he was *ready to be offered, and the time of his departure was at hand*; informs him that *Demas had forſaken him*, and deſires him *when he came to him, to bring Mark with him*, 2 Tim. 1. 8. 2. 8. 10. 4. 6, 10, 11, 12. He ſpeaks of *Hymenæus* and *Alexander, whom he had delivered up to Satan*, and ſaith, *Theſe things I write unto thee, hoping to come to thee ſhortly*, 1 Tim. 1. 20. 3. 14. All which are evident Proofs that theſe Epiſtles muſt be ſent to *Timothy*, whilſt St. *Paul* was living, and was a Priſoner at *Rome*. St. *Peter* advertiſeth the converted *Jews*, that the Goſpel was preached to them *by the Holy Ghoſt ſent down from Heaven*; and he gives theſe Inſtructions to them for the uſe of their extraordinary Gifts: *As every man hath received the gift, ſo let him miniſter, as good ſtewards of the manifold grace of God; if any man ſpeak, let him ſpeak as the Oracles of God; if any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt*, 1 Pet. 4. 10, 11. Now the Meſſenger by which he ſent this Epiſtle, and the Salutations in the Cloſe of it, ſhew that it was written whilſt St. *Mark* and *Sylvanus* were living.

But the great Scene of theſe Directions and Admonitions lies in the firſt Epiſtle to the *Corinthians* where he exhorts them to *covet earneſtly ſpiritual Gifts*, but chiefly that of *Prophecy*, 1 Cor. 14. 1. *to covet to propheſy*, and *forbid not to ſpeak with tongues*, ver. 39. Moreover, he directs them in the due exerciſe of theſe Spiritual Gifts, after this manner: *Foraſmuch as ye are zealous of ſpiritual gifts, ſeek that ye may excel to the edifying of the Church*, ver. 12. *Wherefore let him that ſpeaketh in an unknown Tongue, pray that he may interpret*, ver. 13. And again, *If any man ſpeak in an unknown Tongue, let it be by two, or at moſt by three, and let one interpret, but if there be no Interpreter, let him keep ſilence in the Church*, ver. 27, 28. *Let the Prophets ſpeak two or three, and let the others judge*, ver. 29. *If any thing be revealed to another that ſitteth by, let the firſt hold his peace, for ye may all propheſie one by one, that all may learn, and all may be comforted*, ver. 30, 31. In the ſame Chapter he chides them for uſing theſe ſpiritual Gifts without profit to the Hearer, and ſo as to breed confuſion in the Church. *How is it*, ſaith he, *Brethren, that when you come together, every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation? Let all things be done to edifying*, ver. 26. declaring that by uſing Tongues not underſtood in the Aſſembly, they would give to the Infidel and Unbeliever occaſion to *ſay they were mad*, ver. 23. *But if all propheſie*, ſaith he, *and there come in one that believeth not, or one unlearned, he is convinced of all; he is judged of all, and thus are the ſecrets of his Heart made manifeſt, and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth*, ver. 24, 25. So notorious are theſe Gifts ſuppoſed to be, not only to the Saint, but to the Infidel, and ſo powerful for his Converſion. Now had theſe great Apoſtles given thanks for Gifts conferred upon theſe Churches which they never had enjoy'd; had they exhorted them to deſire, and earneſtly to covet, to ſtir up, and excel in Gifts they never had, and which were not imparted to any Members of the Church; had they given theſe grave Directions, and ſolemn Charges touching thoſe Gifts of Prophecy and Revelation, of Tongues and the Interpretation of them, which never had been exerciſed in that of *Corinth*, or any other Chriſtian Church; had they ſeverely chid them for abuſing thoſe Gifts they never had, and ſhew'd themſelves ſo much concerned to correct an Abuſe of which they were incapable, as having not the uſe of what they are ſuppoſed to abuſe; had they condemned the Murmurings of them who had them in a leſs, the Boaſtings of them who had them in a higher meaſure, by ſuch Enquiries as theſe, *What haſt thou which thou haſt not received? And if thou haſt received* (them,) *wherefore doſt thou boaſt, as if thou hadſt not received* (them?) 1 *Cor.* 4. 7. See the Note there: and ſhewing the neceſſity that there ſhould be ſuch a diverſity of Gifts and Operations in the Body, 1 *Cor.* 12. 14,—27. and done, and ſaid, all this without a juſt foundation; this muſt have render'd thoſe Epiſtles in which theſe Paſſages are contained, the matter of their deriſion and diſdain, rather than worthy to be owned as the Oracles of God: And thoſe Apoſtles which indited them, muſt rather have been eſteemed by them Brainſick Enthuſiaſts, than Men inſpired by the Spirit of God.

Since then theſe Writings generally were received as Divine Records by all Chriſtians, and by thoſe very Churches to which they were indited, it muſt be certain, that in all theſe Aſſertions they contain'd matter of unqueſtionable Truth, and only ſpake of thoſe ſpiritual Gifts, of which theſe Churches had a full experience; there being, ſaith *Clemens Romanus*, in his Epiſtle writ ſoon after to them, *a full Effuſion of the Holy Ghoſt* upon them all.

*Arg.* 4. §. VI. This will ſtill be more evident, if we conſider what Chriſtianity, the Author, and the Propagators of it, requir'd of all that would embrace the Chriſtian Faith, and what were the Encouragements they tendered as the chief Inducements ſo to hope, believe, and act, or ſuffer, as Chriſtianity required. And,

1*ſt*, They call upon all Chriſtians to take up the Croſs of Chriſt daily, and for his ſake to *forſake Father and Mother, Wife and Children, Goods and Relations, and even Life it ſelf*, declaring that without this *they cannot be Chriſt's Diſciples.* Luke 14. 26, 27. informing them, that *all that will live godly muſt ſuffer perſecution*, 2 Tim. 3. 12. that *through many tribulations they muſt enter into the Kingdom of God*, Acts 4. 22. that they were *called to ſuffer*, and were *appointed to this very thing*, 1 Theſſ. 3. 3, 4. 1 Pet. 2. 21. Accordingly we find, that the *Corinthians* were *partakers with them of their ſufferings*, 2 Cor. 1. 7. that the *Galatians* had *ſuffered many things*, Gal. 3. 4. that to the *Philippians it was given, not only to believe in Chriſt, but alſo to ſuffer for his ſake*, Philip. 1. 29. that St. *Paul* commends the *Coloſſians* for their *ſtedfaſtneſs in the Faith under all their perſecutions*, chap. 1. 11. and prays *they may be ſtrengthened with all might, according to his glorious Goſpel, to all patience, and long-ſuffering, with joyfulneſs*, Chap. 2. 5. He ſaith the *Theſſalonians* ſuffered the ſame from their Countrymen, as did the believing *Jews* from theirs, 1 *Theſ.* 2. 14. that he ſent *Timothy* to *ſtabliſh and to comfort them concerning their Faith*, and to exhort them *not to be moved at thoſe afflictions to which they were appointed*, chap. 3. 34. adding, that *he gloried in them in the Churches of God, for their patience and faith in all their perſecutions*, 2 Theſſ. 1. 4. In his Epiſtle to the *Hebrews*, he ſaith, *they ſuffered a great fight of afflictions, partly while they were made a gazing-ſtock, both by reproaches and afflictions, and partly whilſt they became companions of them who were ſo uſed*, and that they *took joyfully the ſpoiling of their Goods*; and he exhorts them *not to caſt away their confidence*, becauſe they had *need of patience*, Heb. 10. 32, 36. and after the Example of that Cloud of Witneſſes which he had ſet before them, *to run their Chriſtian Race with patience*, chap. 12. 1. St. *Peter* tells the ſame believing *Jews*, *they were in heavineſs for a ſeaſon through manifold temptations*, 1 Pet. 1. 6. deſiring them *not to think it ſtrange concerning the fiery trial which was come to try them*, chap. 4. 12. Theſe Tribulations they exhort them to endure with Faith and Courage, Patience and Perſeverance, Joy and Triumph; and yet the only thing they offer them to raiſe this Joy and Comfort, engage them to this Perſeverance, and to ſupport them under their fiery Tryals, is the Promiſe, or the actual Vouchſafement of the Holy Ghoſt helping their Infirmities, that as they were Partakers of the Sufferings of the Apoſtles, *ſo ſhould they be alſo of their Conſolations*, 2 Cor. 1. 7. that *if they ſuffered for the Name of Chriſt, happy were they, for the Spirit of Glory and of God ſhould reſt upon them*, 1 Pet. 4. 14. This ſay they, ye have found, *for you became followers of the Lord, and of us, having received the Word with much affliction, and with joy of the Holy Ghoſt*, 1 Theſſ. 1. 6. and may well ſuffer hardſhip as good Soldiers of Jeſus Chriſt, for *God hath not given us the Spirit of Fear*, but τῆς δυνάμεως, *of Courage*, to endure, of that Love which caſts out Fear, and of that *Prudence* which will inſtruct us how to bear, or to eſcape them, 2 *Tim.* 1. 7. Now if this Promiſe was ſenſibly made good to them under theſe Afflictions, they by it did receive an Earneſt of the Truth of Chriſtian Faith, and an Aſſurance of God's concern to comfort and reward their Chriſtian Patience in his Cauſe. But if under theſe fiery Trials they found no ſenſible Experience of the Holy Ghoſt thus helping their Infirmities, no inward Joys, Supports, and Conſolations of the promiſed Comforter, what reaſon had they to continue *to take joyfully the ſpoiling their Goods*, the loſs of Credit, Life, and all their worldly Comforts, for the Profeſſion of that Faith which had ſo palpably deceived them, in the chief Motive which it offer'd, to engage them to ſuffer for the Name of Chriſt, or for the Truth and Divine Authority of thoſe Epiſtles, which contain'd theſe apparent Falſhoods?

This Argument may be enforced from the conſideration of the multitude of Chriſtian Martyrs in the three firſt Ages of the Church, all which could have no other Motive thus to ſuffer, but this promiſed Aſſiſtance of the Holy Ghoſt at preſent, and the Aſſurance which this Earneſt of the Spirit gave them of an Eternal State of Happineſs hereafter; and ſo if they had no experience of this Aſſiſtance under Sufferings, and no Aſſurance of ſuch an *Earneſt of the Spirit in their Hearts*, muſt ſuffer all theſe dreadful things without juſt Ground or Motive, which even an Heathen (k) *Cicero* doth repreſent as a thing impoſſible to be performed, the Hardneſs of ſome *Jewiſh* Zealots, and ſome deluded Chriſtian Sects, in ſuffering, being no inſtance to the contrary; for though they miſtake in Application of this future Happineſs, in proſpect of which they thus endure, to themſelves, the Principle upon which they ſuffer is indiſputably true, and own'd even by *Epicurus* himſelf; Ut voluptates omittantur majorum voluptatum adipiſcendarum cauſâ, aut dolores ſuſcipiantur majorum dolorum effugiendorum gratiâ, *That we ſhould part with our temporal enjoyments for a ſeaſon here, for a better and more enduring ſubſtance, and ſuffer theſe light Afflictions which are for a moment, that we may eſcape more laſting and intolerable torments*, this being only, ſaith (l) *Torquatus*, the choice which the Wiſe Man of *Epicurus* ought to make. In a word, the manner of their Sufferings doth give us full Aſſurance that the Aſſiſtance of the Holy Ghoſt, which Chriſt and his Apoſtles promiſed to the true Believers, was accordingly vouchſafed to the Chriſtian Martyrs and Confeſſors, they being enabled to bear the greateſt Sufferings, not only with undaunted Courage, *putting off the Body*, ſaith (m) *Origen, more chearfully than a Philoſopher would put off his Coat, deſpiſing Death*, ſaith (n) *Lucian*, *and willingly ſubmitting to it*; but with great Joy and Exultation, being *ſtrengthened to all long-ſuffering with joyfulneſs*, Coloſſ. 2. 5. (o) *rejoycing in tribulations, counting it all joy when they fell into divers temptations, and happy when they did endure them*, James 1. 3. 12. and rejoycing when they were in Heavineſs through manifold Afflictions, 1 *Pet.* 1. 6. yea, ſometimes with (p) miraculous Experience of Conſolations under all their Sufferings, cauſing this Joy and Gladneſs in them; and ſometimes with a perfect freedom from all ſenſe of Pain under the moſt afflicting Torments; as in the caſe of the (q) Evangeliſt St. *John*, and of (r) *Blandina*, theſe Sufferings not being able to extort from them one Complaint or (s) Groan. Now this being done as well by (t) Children and the weakeſt Sex, by the Ideot as well as by the wiſeſt Sages, gives a full Demonſtration of the Truth of that Aſſertion of (u) *Euſebius*, That the Love of Chriſt, the Hopes of Immortality, and the Spirit of the Father, inſpired them with this Courage; for what elſe could create ſuch Joys and Exultations, or ſuggeſt ſuch Comforts, and Supports under the ſharpeſt Trials? What could procure to them a freedom from the ſenſe of Pain under the greateſt Torments, and moſt intolerable Burthens to Fleſh and Blood?

2*dly*, Again, they engage all Chriſtians in the moſt difficult Acts of Self-denial, and Mortification of all carnal Luſts, in the *cutting-off their right-hands*, and the *plucking-out their eyes*; in Patience under, and the Forgiveneſs of the greateſt Injuries; in Love and

---

(k) *Nullo igitur modo fieri poteſt ut quiſquam tanti æſtimet æquitatem & fidem, ut ejus conſervandæ cauſa nullum ſupplicium recuſet, niſi iis rebus aſſenſus ſit, quæ falſæ eſſe non poſſunt. Acad. Quæſt. l.* 2. *n.* 25, 26.

(l) *Itaque harum rerum hic tenetur à ſapiente delectus, ut aut rejiciendis voluptatibus majores alias conſequatur, aut perferendis doloribus aſperiores repellat. De finibus bonorum*, &c. *l.* 1. *n.* 27, 29.

(m) Ὦ δειλὸν γένος λέγει δ' ἡμᾶς εἶναι, καὶ φιλοσώματον γένος, οὕτω προχείρως ὑπὲρ εὐσεβείας τιθέντας τὸ Σῶμα, ὡς οὐδὲ τὸ ἱμάτιον ἀποδύσαι ἂν εὐχερῶς φιλόσοφος. Contr. Celſ. l. 7. p. 357.

(n) Πεπείκασι γὰρ αὐτοὺς οἱ κακοδαίμονες, τὸ μὲν ὅλον ἀθάνατον ἔσεσθαι, καὶ βιώσεσθαι τὸν ἀεὶ χρόνον, παρ' ὃ καὶ καταφρονοῦσι τοῦ θανάτου, καὶ ἑκόντες αὐτοὺς ἐπιδιδόασιν οἱ πολλοί. Lucian. peregr. F. 338.

(o) Θανατούμενοι χαίρομεν, Juſt. M. p. 265. Magiſque damnati quam abſoluti gaudemus, Tertul. ad Scap. c. 1. Μετὰ χαρᾶς καὶ γέλωτος καὶ εὐφροσύνης τὴν ὑστάτην ἀπόφασιν τοῦ θανάτου καταδέχεσθαι ſolebant. Euſeb. Hiſt. Eccleſ. lib. 8. *cap.* 9.

(p) Solebant etenim τὸ ἄλυπον καὶ ἀτάραχον εἰς αὐτὴν τὴν τελευταίαν ἀναπνοὴν διατηρεῖν, immo ἀπτόητον καρτερίαν, ὥστε ψάλλειν, καὶ ὕμνους καὶ εὐχαριστίας εἰς τὸν τῶν ὅλων θεὸν ἀναπέμπειν. Euſeb. Hiſt. Eccleſiaſt. l. 8. cap. 9.

(q) *Tertull. de præſcript. cap.* 36.

(r) Ἦν αὐτῆς ἀνάληψις καὶ ἀνάπαυσις καὶ ἀναλγησία, Euſeb. Hiſt. Eccleſ. l. 5. c. 1. Ἄσαρκος δ' ὥσπερ, καὶ ἀσώματος, οὐδ' ἐπαΐειν δοκῶν τῶν ἀλγηδόνων, l. 8. c. 10. p. 338, 339.

(s) *Quot ex noſtris non dexteram ſolum ſed totum corpus uri, cremari, ſine ullis ejulatibus pertulerant. Minutius*, p. 41. *Tortores ſuos taciti vincunt, exprimere illis gemitum nec ignis poteſt. Lact. l.* 5. *c.* 13.

(t) *Pueri noſtri & Mulierculæ noſtræ, cruces, & tormenta, feras, & omnes ſuppliciorum terriculas, inſpirata patientia doloris illudunt. Minut. p.* 42. *Athenag. Legat. pro Chriſt. p.* 12. *A.*

(u) Ἐκείνους μὲν γὰρ ἐπεκούφιζεν ἡ χαρὰ τῆς μαρτυρίας, καὶ ἡ ἐλπὶς τῶν ἐπηγγελμένων, καὶ ἡ πρὸς τὸν Χριστὸν ἀγάπη, καὶ τὸ πνεῦμα τὸ πατρικόν. Hiſt. Eccleſ. l. 5. c. 1. p. 160. C.

Charity to the worſt of Enemies, in Temperance as to the Pleaſures and Honours of this preſent Life, in a Deadneſs to the World, and the Enjoyments of it, in Piety and Purity, and Heavenly mindedneſs, becauſe they cannot otherwiſe be Chriſt's Diſciples, cannot be *worthy of him*, Matth. 10. 37, 38. they *cannot enter into his Kingdom*, Matth. 19. 23, 24. but ſhall hereafter be denied and rejected by him, *Matth.* 10. 32, 33. Now what could ſuch Threats ſignifie to them who were not by his Miracles, and by experience *of the Holy Ghoſt ſent down from Heaven*, convinced that he was indeed the Chriſt, the Saviour of the World? The Encouragement they give them to be thus ſtedfaſt, immoveable, always abounding in the Fear of the Lord, was only the Promiſe of a future and unſeen Reward, chiefly to be enjoy'd after the Reſurrection of the Body, which to the *Sadducees* among the *Jews*, and the whole Race of Heathen Sages, ſeem'd a thing incredible. 'Tis therefore not to be imagin'd, that ſo many Myriads of *Chriſtian* Converts ſhould renounce all the Pleaſures of the Fleſh, all the Gratifications of this preſent World, all their old Rites, Religions, Cuſtoms, evil Habits, ſubmit to all this Self-denial and Mortification, only to be Partakers of theſe unſeen Bleſſings after the Reſurrection, without a full Aſſurance that they hereafter ſhould enjoy them. Now the only Aſſurance which the Apoſtles and Holy Scriptures did afford them of this Bleſſed Reſurrection, and Eternal Happineſs, was the Miracles by which their Doctrine was confirmed, the Powers, Gifts, and Diſtributions of the Holy Ghoſt vouchſafed to them. After the Diſſolution of this Body we expect, ſay they, *an Houſe not made with hands, eternal in the Heavens: We groan, deſiring to be cloathed with this houſe from Heaven, that Mortality may be ſwallow'd up of Life. Now he that hath wrought this Hope within us, is that God who hath given us the earneſt of the Spirit*, 2 Cor. 5. 1——5. And again, *The Promiſes of God are all yea and Amen*, or ſure and certain *in Jeſus Chriſt*, and *He who hath eſtabliſh'd us with you*, in Expectation of them, *is, that God who hath anointed us, and ſealed us, and given the earneſt of his Spirit in our hearts*, 2 Cor. 1. 20, 21. enabling us *by the Spirit to wait for the Adoption, even the Redemption of the Body*, Rom. 8. 23. adding, that by the Spirit of Adoption they were enabled to cry *Abba, Father*, ver. 15, 16. that he *bore witneſs with their Spirits that they were the Sons of God*, the Love of God being *ſhed abroad in their hearts by the Holy Ghoſt, which God had given them*, Gal. 4. 6. Hence they continually declare, that *after they believed, they were ſealed with the Spirit of Promiſe, which was the earneſt of their Inheritance till the Redemption of the purchaſed Poſſeſſion*, Epheſ. 1. 13, 14. That by him they were *ſealed up to the Day of Redemption*, Chap. 4. 30. That he was the *earneſt of their future Inheritance*, that they were not aſhamed of their Hope, they *thro' the Spirit waiting for the hope of Righteouſneſs*, Gal. 5. 5. and *abounding in hope through the Power of the Holy Ghoſt*, Rom. 15. 13. Hence he is ſtiled by St. *John*, *the witneſs of God within them*, 1 John 5. 10. and by this, ſaith he, do we Chriſtians know, that *God abideth in us, and we in him*, even *by the Spirit that he hath given us*, Chap. 4. 13. By all which ſayings it appears, that if theſe things were true, they to whom this Aſſiſtance of the Holy Spirit was vouchſafed, muſt be very ſenſible of his dwelling, and his acting in them; That they could plainly know they had this *Unction from the Holy One*, and could be hence aſſur'd of the Divine Affection to them, and of their future Hopes and Expectations, ſince otherwiſe he could be no ſuch Seal, Pledge, and Earneſt to them, and no ſuch Witneſs of God within them, and no ſuch Confirmation of their Faith, or Token of the Love of God: And if theſe things were falſe, and they had no ſuch ſenſible Experience of the good Spirit acting and abiding in them, if they found no ſuch Confirmation of their Hopes from any inward Teſtimony or outward Operations of the Holy Ghoſt, they muſt not only have no certain Ground or Motive to aſſure them of that future Recompence, which was the only reaſon which could induce them to embrace, and to continue ſtedfaſt in the Chriſtian Faith; but muſt have a convincing Demonſtration that the whole Doctrine of Chriſtianity depended on a falſe Suggeſtion of ſuch a ſenſible and certain Teſtimony of theſe future Hopes, of which they never had, nor could have any Knowledge or Experience; and That the Apoſtles and firſt Aſſertors of this Faith had laid the whole Foundation of their Hopes upon a falſe and a precarious Appeal to their own Conſciences, concerning that of whfch they had no Knowledge or Experience. And being once aſſured of this, That the great Fundamentals of the Chriſtian Faith were bottom'd on a confident Appeal to their Perception of thoſe things, of which they who embrac'd this Faith, had not yet found the leaſt Experience, it is incredible to believe they ſhould continue ſtedfaſt in, and endure ſuch continual Perſecutions for that Faith, and ſhould receive thoſe very Records as the Word of God, which made theſe falſe Appeals unto their Conſcience and Experience.

§. VII. I think I have ſufficiently made it appear, that theſe Epiſtles, which contain theſe things, muſt be indited whilſt the Apoſtles liv'd, and ſo they muſt be ſent by thoſe *Churches* and Perſons to whom they are directed, at a time when all the Members of thoſe *Churches* muſt be able to diſcern the Truth or Falſhood of what is thus aſſerted in them: Yet becauſe the Pretence that it might be otherwiſe, containeth the whole Strength of Scepticiſm, let it be farther noted;

*1ſt*, That theſe Epiſtles from which theſe things are cited, one alone excepted, bear the Names of the Apoſtles, by whom they are ſuppoſed to be written: Now had they not been really indited by them, this could not have been done by any, but he muſt put a cheat upon all Chriſtians, and ſubſtitute his own Inventions for the Word of God.

*2dly*, That all of them, excepting one, which is yet proved to be genuine in the Preface to the Epiſtle to the *Hebrews*, have been deliver'd down unto us by the perpetual and uncontroll'd Tradition of the whole Church of Chriſt, as the undoubted Works of theſe Apoſtles, and as the Word of God. Moreover, it is apparent from the Writings of St. *Clement*, St. *Ignatius*, *Polycarp*, *Juſtin M. Irenæus*, that even from the *Apoſtles* Days they have been cited, read and generally receiv'd as ſuch. Now this is a Tradition more general, and of a firmer Credit than any other Book, Writing, Charter, Law, or Statute whatſoever can pretend to. Conſider,

*3dly*, That the Tradition which concerns theſe Books was a Tradition concerning things of the higheſt moment, and which it was the Intereſt of all Chriſtians to be well aſſured of, theſe Writings being at preſent the chief ground of their Support under their ſharpeſt Trials, and of their future Hopes; they therefore muſt be Writings which they were concerned to get and keep, to hear and read. They were Books written to whole *Churches* and *Nations*, yea, to all that *called on the Name of Chriſt Jeſus in every Place*; who could not eaſily have receiv'd, and yielded ſuch a firm aſſent unto them, as we know they did, had the Apoſtles, by whom they were converted, given no Intimations of them. They were alſo Books of the greateſt Oppoſition to the vain Tradition of the *Jews*, and to the Superſtition of the *Heathens*, to the falſe *Apoſtles* and *deceitful Workers*, and which denounc'd upon them the greateſt Plagues and Judgments, which muſt oblige them narrowly to ſearch into the Flaws that could be ſpied in them, and as much as poſſible, to labour to diſcover the Falſhood or Impoſture of them; and yet theſe Works were not denied by them to be the Books of thoſe *Apoſtles* whoſe Names they bear, tho' the Apoſtles themſelves, eſpecially St. *Paul*, was perſecuted by them with a reſtleſs Malice, as an *Apoſtate* from the Law; and upon this account, all his Epiſtles were rejected by thoſe *Jewiſh Chriſtians*, who maintain'd the neceſſity of the Obſervance of the Law of *Moſes*: Moſt of them alſo are writ about that very Controverſie, and againſt thoſe very Men who pleaded the neceſſity of Circumciſion, and of obſerving the whole Law of *Moſes*; which yet could be no Controverſie after the Ruin of *Jeruſalem*, and the Deſtruction of the *Temple*, ſeeing that render'd the Obſervation of the Precepts of that Law for the moſt part impoſſible. They were Books which could not be ſpread abroad in the *Apoſtles* Days, and in their Names, unleſs the *Apoſtles* had indited, and ſent them to theſe *Churches*; or be eſteemed as the great *Charters* of the *Chriſtian Faith*, if the *Apoſtles* were ſo forgetful of them as not to let thoſe Perſons, for whoſe ſake they were written, know it. They were Books which pretended to a Commiſſion from the *Holy Jeſus*, to leave a Rule of Life and Doctrine to Mankind, which was entruſted only in the Hands of the *Apoſtles*, all others ſtill pretending to deliver only what they received from them. They alſo were indited, partly to confirm the Chriſtian Faith, and to engage Men to believe it; partly to put an end to the Contentions, and rectifie the Errors which had crept into the Church in the *Apoſtles* Days, and needed ſpeedy Reformation; partly to juſtifie themſelves againſt falſe Brethren, and to aſſert the Truth of their *Apoſtleſhip*; and partly to preſerve their Proſelytes from ſuch as did pervert the Faith, and to inſtruct them how to bear up in fiery Trials, and to ſupport the Souls of Chriſtians under the Miſeries they ſuffer'd from a perſecuting World: And therefore they were written on ſuch Grounds as did require a quick diſpatch, upon theſe Errands to the Churches for which they were intended; and ſo the *Apoſtles* muſt be ſuppoſed to give early notice of them, and to divulge them to the Chriſtian World, whilſt they to whom they were committed, were able to diſprove them if they had been falſe.

Let us conſider all the Writings which paſs for true *Authentick* Records in the World, and we ſhall find there is not any Reaſon to conceive them ſuch, which is not with Advantage applicable to theſe Books.

The Arguments which can be offer'd to prove a Book or Writing genuine, are only of two Kinds, *External* from the Teſtimony of Perſons who lived near to the Times of the Author; and *Internal* from the Things contained in, and aſſerted by thoſe Writings, and the firm Faith they obtain'd among them to whom they were directed and committed.

The *external Teſtimonies* have their force, partly from the number and the eminence of the Teſtators, their nearneſs to the times when ſuch a Book is ſaid to be written, or ſuch a Writing publiſh'd by the Original Copies, preſerved by thoſe to whom they were at firſt committed, and from the general Reception and Citation of them as ſuch Writings and Records.

Now as for theſe *external Evidences*, no Writings can compare with thoſe *Epiſtles* I have mention'd, they having all the Circumſtances by which any Writing can be prov'd genuine, and many others of great weight which are peculiar to them, and which no other Writing can pretend to. I ſay, they have all the Circumſtances to prove them genuine, which any other Writing can pretend to. For,

*1ſt*, Their Originals were preſerv'd in their reſpective Churches till *Tertullian's* time; who ſpeaks thus to the Hereticks of his Age, or of the third Century: (a) *Go to the Apoſtolical Churches, where their Authentick Epiſtles are ſtill recited, repreſenting the Voice and Face of each of them.*

*2dly*, They were not doubted of, but as (b) St. *Clement* and *Origen* ſay; All that I have cited, excepting only the Epiſtle to the *Hebrews*, mention'd by St. *Peter*, were generally receiv'd by all Orthodox Chriſtians throughout the World.

*3dly*, The Writers by whom they were cited, liv'd either in thoſe times when they were written, as St. *Clemens Rom.* or in the very next Age, as *Ignatius*, *Polycarp*, *Juſtin Martyr*, *Irenæus*, and were therefore ſtiled Apoſtolical Men.

*4thly*, They were very eminent both for their Learning, and for their Sufferings for the Faith contain'd in them, or for their Oppoſition to it, as *Celſus* was: Now ſure we have unqueſtionable Certainty of ſuch Books as have been handed down to us by the Tradition of all Ages of the Church, inſerted into all her Catalogues, cited by all her Writers as Books of a Divine Authority, and by her very Adverſaries, preſerv'd ſo long in their Originals, and of which never any doubt was made by any genuine Member of the Church of Chriſt. I add,

*2dly*, That there are many Circumſtances of great weight to confirm theſe Teſtimonies, which are peculiar to theſe Writings: As,

*1ſt*, A general Diſperſion of them through thoſe places which were converted to that Faith which the Apoſtles preach'd: For the Apoſtles, ſaith *Irenæus*, *firſt preach'd the Goſpel, and after, by the Will of God*, in Scripturis nobis tradiderunt, *delivered it to us in the Scriptures, to be hereafter the Pillar and Foundation of our Faith*, lib. 3. chap. 1. *Euſebius* ſaith, That *the firſt Succeſſors of the Apoſtles, leaving their Countries, preached to them who had not yet heard of the Chriſtian Faith, and then delivered to them, as the foundation of their Faith*, τὴν τῶν θείων εὐαγγελίων γραφὴν, *the Writings of the Holy Evangeliſts.* Hiſt. Eccleſ. l. 3. c. 37.

*2dly*, The Tranſlation of them into other Languages; That of the *Syriack* being ſo Ancient that it leaves out the ſecond Epiſtle of St. *Peter*, and the ſecond and third Epiſtle of St. *John*, and the *Revelations*, as being for a time controverted in ſome of the Eaſtern Churches: That of the *Latin*, ſtiled in *Jerom's* time *the Old Tranſlation*, and very probably made from the beginning of a ſettled Church among them; for the *Latin* Church could not be well without a *Latin* Verſion, it being the Cuſtom of all Churches to read theſe Scriptures on the Lord's Day; which ſure they would not do in a Language not underſtood by thoſe that heard it.

*3dly*, The conſtant reading of them in publick, and in private, in their Aſſemblies, and in their Cloſets and Families. *On Sunday*, (c) ſaith *Juſtin M. all the Chriſtians in the City or Country meet together, and then we have read unto us the Writings of the Prophets*

---

(a) *Percurre Eccleſias Apoſtolicas apud quas ipſæ Authenticæ Literæ eorum recitantur, ſonantes vocem, & repræſentantes faciem uniuſcujuſque. De Præſcript. c.* 36.

(b) Ἃ καὶ ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ θεοῦ. Ita de Evangeliis, Orig. apud Euſeb. l. 6. c. 25. Καὶ ταῦτα μὲν ἐν ὁμολογουμένοις, Euſeb. de Epiſtolis, l. 3. c. 25.

(c) *Apol.* 2. *p.* 98.

*and* τὰ ἀπομνημονεύματα τῶν Αποστόλων, *the Monuments of the Apoſtles* ; and having read them, they did publickly (d) τὰς θείας ἑρμηνεύειν γραφὰς, *expound them to the People.* That they were alſo read by the moſt eminent and pious Chriſtians every day, that (e) diſcat unuſquiſque ex Scripturis ſanctis officium ſuum, *every one might learn his Duty from the Holy Scriptures,* we learn from the Queſtion in the (f) *Conſtitutions of* St. *Clement, Whether a Man ought the Day after he had done the Duties of Wedlock, or been ſubject to any unvoluntary Defilement,* βιβλία θιγεῖν, *touch the Book* ; and the Declaration of (g) St. *Clement*, that *the Matrimonial Duties ſhould not be done,* ὁπηνίκα εὐχῆς καὶ ἀναγνώσεως ὁ καιρός, *when was the time of Prayer, or reading of the Scriptures*; and that (h) the Sacrifices of the true *Gnoſtick* were, εὐχαί τε καὶ ὕμνοι, καὶ αἱ πρὸ τῆς ἑστιάσεως ἐντεύξεις τῶν γραφῶν, *Prayers and Praiſes, and the reading of the holy Scriptures before Meals.* And (i) ſeeing *Irenæus* ſaith, That *he who had a care of his Salvation might read the form of his Faith in the Epiſtle of* Polycarp *to the* Philippians ; ſince that (k) Epiſtle, and the (l) Epiſtle of St. *Clement* to the Church of *Corinth*, which were their genuine Works; yea, the Epiſtle (m) of St. *Barnabas*, and the Book of (n) *Hermas*, which two were reckon'd as *Apocryphal*, were read publickly in many Churches, doubtleſs they muſt be more concern'd to read the undoubted Writings of the Apoſtles, which they eſteem'd the Rule of Faith, which they ſtiled (o) Libri deifici, *Books which transform'd them into a Divine Nature* ; which they look'd upon as the Records of their eternal Intereſts, as Books by which they muſt be judged at the laſt Day, and according to which they ſhould be puniſh'd, or rewarded everlaſtingly.

*4thly*, The early peruſal of them both by *Jews* and *Heathens*, who writ againſt them, and did endeavour to deſtroy them, that ſo they might cauſe the Chriſtian Faith to periſh, but never did deny them to be indeed the Works of the Apoſtles, whoſe Names they bore : By *Jews*, for (p) *Trypho* ſpeaks thus at leaſt of the Goſpels ; *The Precepts contained in your Goſpels are ſo great, that I ſuſpect no Man can keep them,* ἐμοὶ γὰρ ἐμέλησεν ἐντυχεῖν αὐτοῖς, *for I took care to read them.* The (q) *Ebionites*, who alſo were *Jews*, rejected all the Epiſtles of St. *Paul*, as gathering from them, that he was an Apoſtate from the Law of *Moſes*. The *Heathens* ; for (r) *Celſus* not only boaſts that he knew all things belonging to the Chriſtians, but often carps at the Writings of the *Evangeliſts*, and of St. *Paul*. And indeed the Chriſtians freely offer'd them to be peruſed by them : *For that we may not ſeem to impoſe upon you,* ſaith *Juſtin Martyr* to the Roman Emperor, *we offer to you ſome of the Doctrines of Chriſt ; and you, being* (s) *Emperors, may* ἐξετάσειν, *ſearch whether we truly have been taught, and teach theſe Doctrines.* And again, *The Prince of evil Spirits is by us called a Serpent, Satan, and the Devil,* (t) ὡς καὶ ἐκ τῶν ἡμετέρων συγγραμμάτων ἐρευνήσαντες μαθεῖν δύνασθε, *as you may learn by ſearching into our Writings. Thou who thinkeſt we are not concerned for the ſafety of* Cæſar, ſaith (u) *Tertullian, Look into the Words of God,* Quas neque ipſi ſupprimimus, & plerique caſus ad extraneos transferunt, *which we do not ſuppreſs, and which many Accidents bring into the Hands of Heathens.* From their Endeavours to deſtroy the Chriſtian Faith by burning theſe Books, came the Edicts of (x) *Diocleſian*, τὰς γραφὰς ἀφανεῖς πυρὶ γίνεσθαι προστάττοντα, *commanding that the Scripture ſhould be committed to the Flames*, and the (y) actual burning of them where they could be found, and the tormenting of the Chriſtians to deliver up the Scriptures.

*5thly*, The direful Torments which the Chriſtians choſe to ſuffer, rather than they would deſert the Faith contain'd in theſe Books, or deliver them up to their *Tormentors*, and the Infamy of thoſe that did ſo, they being branded with the odious Name of Traditors. Now, what Writings in the World have been ſo generally diſperſed, and ſo much peruſed by all ſorts of Perſons, Friends, Foes, Aſſertors of, and Enemies to the Faith of Chriſtians ? What Laws, or Writings whatſoever have been ſo early tranſlated into other Languages? Who were ſo much concern'd to peruſe them as were all Chriſtians to peruſe the Laws of Chriſt ? Who ſuffered ſo much for them as the Chriſtians did ? Since then this early reading of them in publick, and in private by the Chriſtians, this general diſperſion of them through all Chriſtian Churches, this quick tranſlation of them into other Languages, this conſtant ſuffering for them, are all corroborating Circumſtances of the unqueſtionable Evidence all Chriſtians had obtained that they were Genuine Works, and truly what they did pretend to be ; 'tis alſo clear theſe Writings are more worthy to be received as genuine, and Writings of unqueſtionable Truth, than any profane Writings in the World.

---

(d) *Euſeb. Eccleſ. Hiſt.* l. 6. c. 19.

(e) *Orig. Hom.* 11. *in Exod. F.* 50. *L.*

(f) *Lib.* 6. *cap.* 27.

(g) *Pædag. l.* 2. *c.* 10. *p.* 194. *D.*

(h) *Strom.* 7. *p.* 728. *B.*

(i) *Lib.* 3. *cap.* 3.

(k) *Suidas in voce Polycarpus.*

(l) *Euſeb. Hiſt. Eccleſ. l.* 3. *c.* 38. *l.* 4. *c.* 23. *Epiph. Hær.* 30. *p.* 15. *Phot. Cod.* 113.

(m) *Hieron. vicibus Barnabas & Hermas.*

(n) *Euſeb. Hiſt. Eccleſ. l.* 3. *c.* 3. *Athanaſ. Epiſt. Paſchal. Tom.* 2. *p.* 39, 40.

(o) *Cypr. de Elv. & Lib. & Eph.* 52. *paſſ. Sancti Fœlicis paſſim.*

(p) *Apud Juſtin. Dial. p.* 227. *C.*

(q) *Iren. l.* 1. *c.* 26. *Orig. l.* 5. *p.* 274. *Euſeb. l.* 3. *c.* 27.

(r) *Apud Orig. p.* 11, 227, *&c.*

(s) *Apol.* 2. *p.* 61. *D.*

(t) *Page* 71. *B.*

(u) *Apol. cap.* 31.

(x) *Euſeb. Hiſt. Eccleſ. l.* 8. *c.* 2.

(y) *Scripturæ repertæ incenduntur, Lact. de Mort. Perſec.*

§. VIII. The internal Arguments which uſually are, or can be offered to prove other Writings genuine, are only taken from the things contained in them, that they were proper to the Times in which the Author was ſuppos'd to write, and from the freedom of them from any thing which is not well conſiſtent with thoſe Times, which are all mean and trifling things, compar'd to thoſe internal Arguments which theſe Epiſtles do afford: That they are the Authentick Records of thoſe Apoſtles whoſe Names they bear, and that thoſe things which they aſſert, touching the Gifts and powerful Operations of the Holy Ghoſt, both exerciſed by them, and conferr'd on other Churches, were unqueſtionably true. For,

1*ſt*, It is not once nor twice, it is not by the bye, but it is frequently, profeſſedly, and upon all occaſions, they refer to theſe miraculous Powers, and ſpiritual Gifts, as yielding a full Proof and Confirmation of the Teſtimony they gave of Chriſt, and that *Chriſt was among them*, and as a Demonſtration of the Truth of their Apoſtleſhip againſt all Oppoſers, and of the preference of that Faith which was attended with them, above the Law which ſome deſir'd to obſerve ; ſpending whole Chapters in diſcourſing of theſe ſpiritual Gifts, diſtinguiſhing them ſomewhat nicely into Gifts, Adminiſtrations, and Operations ; ranking them under nine ſeveral Heads, and ſpecifying the very Names of thoſe who did by Office exerciſe them, and ſhewing the Neceſſity there was of this variety of Gifts and Operations in the Body, appealing to the Senſes, the Conſciences, and the Experience of thoſe to whom they wrote, touching the Truth and Certainty of what they had aſſerted touching thoſe Spiritual Gifts, by ſuch Enquiries as theſe : *What? know ye not that Chriſt is among you* ? 2 Cor. 13. 5. *Am I not an Apoſtle? Surely I am ſo to you, for the Seal of my Apoſtleſhip are ye in the Lord*, 1 Cor. 9. 1, 2. 'Tis manifeſt you are *the Epiſtle of Chriſt miniſtred by us, written not with Ink, but with the Spirit of the living God*, 2 Cor. 3. 3. Surely *the Signs of an Apoſtle have been wrought among you in all patience, in ſigns, and wonders, and mighty deeds*, 2 Cor. 12. 12. Have you *received* from the *falſe Apoſtles another Spirit which ye have not receiv'd from us*? Chap. 11. 14. *This only would I learn of you, he that miniſtred to you the Spirit , and wrought miracles among you, did he it by the works of the Law, or by the hearing of Faith? Are ye ſo fooliſh? having begun in the Spirit, are ye* (deſirous to be) *made perfect in the Fleſh?* Gal. 3. 3, 4, 5. *our Goſpel came not to you in word only, but in power, and in the Holy Ghoſt, and in much aſſurance, as ye know what manner of Perſons we were among you*, 1 Theſſ. 1. 5. Which Words are either plain Enquiries upbraiding their Doubtfulneſs, and Heſitation in ſo plain a Caſe, or elſe appeals unto their certain knowledge of theſe things ; nor is it to be wondered that they ſhould make theſe confident Enquiries, and Appeals, ſeeing the external Miracles, and the internal Gifts and Diſtributions of the Holy Ghoſt mentioned in thoſe Epiſtles, were either ſuch of which even Infidels might from the nature of them be convinc'd, or ſuch as from ſome outward and ſenſible Appearances and Effects, or by their inward Operations, made themſelves known to them who heard and ſaw them. For inſtance, *the working of Miracles, the caſting-out of Devils* by the Name of *Jeſus*, and *the healing the Sick* through Faith in his Name, *the Gift of Prophecy*, or foretelling things future, *the diſcernings of Spirits, the Gift of Tongues, and the Interpretation of them*, if truly done, were things ſelf-evident, and could not well be exerciſed without a ſenſible Demonſtration to all that ſaw, perceived, heard, or felt them, that they were performed ; and therefore God, by aſſiſting the Apoſtles, and by enabling others to perform them, muſt give full *Teſtimony to the Word of his Grace* : And the Apoſtles, by this conſtant Appeal to them as to things which their own Eyes had ſeen, and their Conſciences bore witneſs to, and they in Perſon had perform'd, muſt appeal to the Senſes, and Experience of thoſe to whom they writ in Matters ſubject daily to their Experience, and to the Senſes of the Members of thoſe reſpective Churches, touching the Truth of their Apoſtleſhip, and of the Confirmation they pretend to have given of it. Now as it ſeemeth highly incredible that Perſons able to write the deepeſt Myſteries, and the exacteſt Precepts of Morality, ſhould be ſo fooliſh as to confirm them only by an Appeal to the Senſes, and Experience of thoſe very Men of whom they were aſſur'd that they had never ſeen or done, or found the leaſt Experience of any of the things they mention'd; ſo is it ſtill far more incredible, that an Appeal of ſuch apparent Falſhood, made to the Conſciences of Men who never ſaw theſe Miracles, or found theſe Comforts of the Holy Ghoſt, and never had theſe Gifts of Tongues, Interpretation, Healings, Prophecy, which theſe Epiſtles tell us were their daily Exerciſe, ſhould embrace theſe very Epiſtles as Divine, theſe Records as the Word of God. And yet we know both they, and other Churches, did thus actually eſteem them, and receive them as ſuch, and therefore muſt be well-aſſur'd, that what they thus aſſerted of the Gifts of the Holy Ghoſt, were things confirm'd to them by their own Senſes and Experience.

2*dly*, Add to this, that theſe Men, in theſe very Writings confidently ſay, That this was their rejoycing, *even the Teſtimony of their Conſcience, that in Simplicity and Godly Sincerity, they had their Converſation in the World, and more abundantly towards them*, 2 Cor. 1. 13. and that *they writ no other things than what they did acknowledge, and they truſted would acknowledge to the end*, Chap. 5. 11. *We are*, ſay they, *made manifeſt to God, and we truſt alſo we are made manifeſt in your Conſciences*, Chap. 5. 11. They repreſent it as a great Abſurdity, that they ſhould be *found falſe Witneſſes of God*, 1 Cor. 15. 15. They diſtinguiſh themſelves from others they call *falſe Apoſtles, and deceitful Workers*, by this very Character of their Sincerity. *For we*, ſay they, *are not as many who corrupt the Word of God, but as of Sincerity, as of God in the ſight of God ſpeak we in Chriſt*, 2 Cor. 2. 17. *we have renounced the hidden things of Diſhoneſty, not walking in Craftineſs, nor handling the Word of God deceitfully, but by Manifeſtation of the Truth, commending our ſelves to every Man's Conſcience in the ſight of God*, Chap. 4. 2. Yea, for this they appeal to the Searcher of all Hearts, and to the Conſciences of thoſe to whom they write, ſaying, *Our Exhortation was not of Deceit or Guile, for neither at any time uſed we flattering Words, as ye know; nor of Men ſought we Glory, neither of you, nor yet of others; ye are Witneſſes, and God alſo, how holy, and juſtly, and unblameably, we behav'd our ſelves among you that believe*, 1 Theſſ. 2. 3, 5, 6, 10. Now with what Face could theſe things be aſſerted by Men, who knew that they, in theſe Epiſtles, had told ſuch things as even the Senſes and Experience of thoſe to whom they wrote muſt know to be the greateſt Falſhoods? Or how could they to whom they wrote, give Credit to ſuch impudent Untruths as theſe muſt be, if the Relations which they made of theſe miraculous Operations of the Holy Ghoſt had been fictitious things. This therefore is a farther Evidence of their Sincerity and Truth in theſe Relations.

3*dly*, Let us conſider how the Apoſtle treats thoſe Churches of *Corinth* and *Galatia*, in which he ſpeaks moſt copiouſly of theſe Operations of the Holy Ghoſt, and how they ſtood affected to the Apoſtle *Paul*. The *Corinthians*, in his 1ſt Chapter, are repreſented as *Schiſmatical*; in his 3d, as *Carnal*; in the 5th, as *glorying in an Inceſtuous Perſon*; in the 6th, as *Contentious*, to their own Shame, and to the Scandal of Chriſtianity; in the 8th, as *Murtherers* of them *for whom Chriſt died*; in the 10th, as *Murmurers, Tempters of Chriſt, Fornicators, Idolaters, Partakers of the Table of Devils*; in the 11th, as coming to the Lord's Supper, *not for the better, but the worſe*, offending in it both againſt the Rules of Charity, and Temperance, and Faith in *not diſcerning the Lord's Body*; in the 12th and 14th, as guilty of *Emulations, Schiſms*, and *Contentions* touching Spiritual Perſons, and of Vain-Glory, Scandal, and Confuſion in the Exerciſe of their *Spiritual Gifts*; and in the 15th, as Deniers of that *Reſurrection*, which was the great Foundation of all the future Hopes of Chriſtians. In his ſecond Epiſtle he declares his Fears that he might *find among them Debates, Envyings, Wrath, Strifes, Backbitings, Whiſperings, Swellings*; and that he ſhould find among them *many who had not yet repented of the Uncleanneſs, Fornication, and Laſciviouſneſs, which they had committed*, 2 Cor. 12. 20, 21. And for theſe things, if not reformed, he threatens he would *uſe Sharpneſs, and come to them with a Rod*, 2 Cor. 10. 6. 13. 2. He charges the *Galatians* with Apoſtacy, admiring that *they were ſo ſoon removed from him that called them, to another Goſpel*, Chap. 1. 6. and repreſents them as fooliſh and bewitch'd for falling from that Goſpel, by which they had receiv'd theſe Spiritual Gifts, to the beggarly Elements of the Law, *Chap.* 3. 1.—5. Now how could the *Corinthians* be guilty of ſuch Emulations about Spiritual Perſons, or ſuch Diſorders in the Exerciſe of their Spiritual Gifts, provided there were among them no ſuch Perſons, and they had no ſuch Gifts? How could they fear the Laſhes of his Rod, on the account of Crimes of which they neither were nor could be guilty? Why ſhould they not be rather for *Cephas* or *Apollo*, than for *Paul*, if *Paul* impoſed upon them with falſe Stories, and ſenſible Untruths? Or why ſhould not the *Galatians* even quit that Goſpel in which he endeavour'd to confirm them only by an Appeal to that which they muſt know to be a Lye?

Moreover, the Affections of the Members of theſe *Churches* were not ſo firm to him, their Eſteem of him was not ſo great as that he might ſecurely leſſen it by venturing on theſe Arts of Falſhood, for he found ſome of his *Corinthians puffed up againſt him*, and preferring others much before him, 1 *Cor.* 4. 18. charging him with *Lightneſs* and Inconſtancy, 2 *Cor.* 1. 17. and *walking according to the Fleſh*, Chap. 10. 2. looking upon him as a Man too much tranſported, and almoſt beſides himſelf, 2 *Cor.* 5. 13. as *baſe in Perſon*, *and in Speech contemptible*, Chap. 10. 10. He complains, that they were *ſtraitned in their Bowels of Affection towards him*, and that the *more he loved them*, *the leſs he was beloved by them*, 2 Cor. 12. 15. that they queſtion'd his Apoſtleſhip, and even ſought a Proof of Chriſt ſpeaking in him, *chap.* 13. 3. He repreſents the *Galatians* as Men who queſtion'd his Apoſtleſhip and Doctrine, or at leaſt thought him much inferiour in both to others, *chap.* 1. and in the ſecond, as ſuppoſing he *diſſembled* with them, and elſewhere preached himſelf that Circumciſion he condemn'd in them, *chap.* 5. 11. Yea, who looked upon him as *their Enemy*, and were even ready to *exclude him*, Chap. 4. 16, 17. Now under theſe Circumſtances could he hope to repair his Credit with them, and to eſtabliſh the *Apoſtleſhip* they queſtion'd, by an Appeal to, and a Relation of ſuch things as both their Senſes and Experience knew to be manifeſt Untruths? But,

4*thly*, Could it be ſuppoſed that theſe *Churches* were ſo ſtupid and inſenſible, that they did not, or ſo partially affected to the Apoſtles, that they would not take notice of theſe things? Theſe Epiſtles inform us of other ſubtile and induſtrious Adverſaries, Men zealous to oppoſe, and to adulterate the Goſpel which he preach'd, and deſirous to find Occaſions to depreſs and leſſen the Promoters of it, and to advance themſelves above them, 2 *Cor.* 10. 12. —— 15. 11, 12. St. *Paul* complains, that the *Corinthians* had among them *falſe Apoſtles, and deceitful Workers, who transformed themſelves into the Apoſtles of Chriſt*, when in truth they were *Miniſters of Satan*, 2 Cor. 11. 13, 15. *Men who corrupted the Word of God*, Chap. 2. 17. and ſought to *corrupt them from the ſimplicity that is in Chriſt*, Chap. 11. 3. That among the *Galatians* there were evil Agents who *troubled them, and would pervert the Goſpel of Chriſt*, Chap. 1. 7. *Falſe Brethren, who came in privily to ſpy out their liberty*, Chap. 2. 4. Men that deſired to *exclude the Apoſtles that they might be affected by them*, Chap. 4. 17. Men who *conſtrained them to be circumciſed*, and obſerve the Law, and yet keep it not themſelves, but only did this *leſt they ſhould ſuffer Perſecution for the Croſs of Chriſt*, Chap. 6. 12, 13. wiſhing they were *cut off* who did thus *trouble them*, Chap. 5. 12. The like he ſaith, *Philip.* 1. 15, 16, Chap. 3. 18. Col. 2. 4, 8, 19, 20. 1 *Tim.* 1. 5, 6. Chap. 6. 3, 4, 5. 2 *Tim.* 2. 17, 18, 19. Chap. 3. 5, 8. *Tit.* 1. 10, 11. Now if he himſelf were a vain Talker, and *deceitful Worker*, one who endeavour'd to impoſe upon them with falſe Tales, with what Face could he object thoſe things to others, of which he was himſelf ſo guilty? Or how could they whom he ſo confidently doth accuſe as guilty of theſe things, neglect this obvious Reply to ſuch an Accuſation, that he himſelf, in his Appeal to the miraculous Operations of the *Holy Ghoſt*, for Confirmation of his Doctrine and Apoſtleſhip, had done the very thing he laid to their Charge? We have no reaſon to ſuſpect that all, or any of theſe Adverſaries neglected any Pains or Diligence to ſearch into the Truth of what St. *Paul* thus offer'd to confirm his Doctrine, and magnifie his Office, and to vindicate himſelf from the Aſperſions which they caſt upon him. Since then we never find the Truth of theſe Relations queſtion'd by any of thoſe *Jews* who ſo inſatiably thirſted for his Blood, or by thoſe *Judaizing Chriſtians*, thoſe of the Circumciſion, who ſo vehemently inveigh'd againſt his Doctrine, his Perſon, and his Office; and ſince we are aſſur'd by the Event, that if they ever made any ſuch Attempts, they all prov'd ineffectual, and inſufficient to impair the Credit of thoſe Writings in the *Chriſtian World*; it may be certainly concluded, that theſe Epiſtles could not be convinc'd of Falſhood, but contain'd Matter of unqueſtionable Truth in theſe Aſſertions touching the powerful Operations of the *Holy Ghoſt*.

*Laſtly*, Let us conſider what the Apoſtles ſuffer'd for this Teſtimony, and what it coſt them to propagate this Faith throughout the *Chriſtian* World, and in what tragical Expreſſions they are ſet forth in Scripture; *God*, ſaith St. *Paul*, *hath ſet forth us the Apoſtles laſt, as it were appointed to death, for we are made a Spectacle to the World, to Angels, and to Men. Even to this preſent hour we both hunger, and thirſt, are naked, and buffeted, and have no certain dwelling Place. And labour working with our hands. Being reviled, we bleſs; being perſecuted, we ſuffer it. Being defamed, we entreat; we are made as the filth of the World, and the off-ſcouring of all things to this very Day*, 1 Cor. 4. 9.——13. That *they died daily; or ſtood in Jeopardy of it every hour*, 1 Cor. 15. 31. That they *approved themſelves as Miniſters of Chriſt in much Patience, in Afflictions, in Neceſſities, in Diſtreſſes, in Stripes, in Impriſonments, in Tumults, in Labours, in Watchings, in Faſtings*, 2 Cor. 6. 4, 5. *We were*, ſaith he, *preſſed above meaſure, beyond ſtrength, inſomuch that we deſpaired of Life*, 2 Cor. 1. 8. And in the eleventh Chapter he gives ſuch a dreadful Account of his own Afflictions as can ſcarcely be read without trembling. Now by what Motive could they be acted in the Publication of that Faith, for which they ſuffered all that Wit and Malice could inflict upon them, but the Conviction of the Truth of what they publiſh'd; ſeeing they actually loſt all in this, and could expect no Bleſſings in another World for calling God to witneſs to a Lye? The *Moraliſts* aſſure us, that 'tis impoſſible for Men to act without Appearance of ſome Good to be purſu'd by that Action; that Love of Life, and a Deſire of Self-Preſervation, is common to us with the Brutes, and 'tis as natural both for them, and us, to avoid Miſery and Torments: If then the *Apoſtles* did actually abandon all the Enjoyments and Expectations both of this and of a better Life, and wilfully ſubject themſelves unto the worſt of Miſery and Torments, in Propagation of a Teſtimony from which they could expect no Profit, or Advantage, they muſt be even bereft of common Senſe, renounce the natural Inſtincts of Mankind, and be in love with Miſery and Ruin. I confeſs, 'tis poſſible for Men to lay down their Lives for falſe Opinions, provided they believe them true; but if the *Apoſtles* were guilty of any Cheat at all in this matter, they muſt be guilty of a known Impoſture, and ſo muſt ſacrifice their Lives for Falſhood, *i. e.* for that from which they could expect no Good at all, which ſeems ſo inconſiſtent with the common Principles of Reaſon and Self-Love, that nothing can be more incredible.

And this, I hope, may be ſufficient to convince any reaſonable Perſon that theſe *Epiſtles* muſt be written whilſt the *Apoſtles* lived, and be their genuine Writings, and then the Truth of what they do ſo copiouſly aſſert concerning the miraculous Gifts and Operations of the *Holy Ghoſt*, vouchſafed to the Believers of thoſe Times, cannot be reaſonably conteſted.

§. IX. But yet I ſhall proceed to farther Confirmation of this Argument from theſe two Heads.

*1ſt*, From a particular Conſideration of the Gifts they mention.

*2dly*, From the Reaſon we have to believe that theſe extraordinary Gifts were equally confer'd upon all other *Chriſtian Churches*, as upon thoſe which the *Apoſtles* mention in their *Epiſtles*, and alſo were of a laſting Continuance among them.

*1ſt*, From a particular Conſideration of the miraculous Operations, and the Gifts they mention. Now they were of two Sorts:

The *healing of the ſick, and the curing of the lame, blind and maimed, the raiſing of the dead, the ejecting of Devils out of Men, and from their Oracles* and *Temples*; which being performed by the *Apoſtles* and *Primitive Profeſſors* of *Chriſtianity* upon others, I ſtile *outward Operations.*

Or elſe thoſe *inward Gifts* by which the Underſtanding was enlightened, and was enabled to diſcern that which their natural Powers could not reach, as the *Gift of ſpeaking with unknown Tongues*, of *Propheſie*, of *diſcerning Spirits*. I begin with

*The Gift of healing the ſick, and the diſeaſed.* Of which let it be noted,

*1ſt*, That this Gift was not confin'd to the *Apoſtles*, but was confer'd on the *Inferiour Clergy*, and other Members of the *Church* indifferently: For amongſt the Gifts confer'd upon the Church, the Apoſtle mentions χαρίσματα ἰαμάτων, *thoſe of healing*, 1 Cor. 12. 19. and ver. 29. they who exerciſed thoſe Gifts are reckon'd after *Apoſtles, Prophets, Teachers*, as being both diſtinct from them, and inferior to them; and verſe 30. the Queſtion is thus put, *have all the Gifts of healing?* St. *James* directs the ſick: and the diſeaſed to the *Rules of the Church*, which promiſe that the *Prayer of Faith*, join'd with the Holy Oyl, *ſhould heal the ſick*, Jam 5. 14, 15. And this is by our Saviour promiſed as one of the Signs that *ſhould follow them that believed* in his Name. *They ſhall lay hands on the ſick, and they ſhall recover*, Mark 16. 18. This being therefore made as well the matter of a Promiſe, as of their frequent Prayers; had not theſe Prayers been anſwered, and this Promiſe verified, Chriſtianity would have, in Probability, been blaſted by it.

*2dly*, This Gift continu'd frequent and notorious in the three firſt Ages of the Church, and the ſalutary Influences of it were diſperſed throughout the World. Soon after the Deſtruction of *Jeruſalem*, the Chriſtians, ſaith (a) *Epiphanius*, *returned from Pella*, σημεῖα μεγάλα ἐργαζόμενοι ἰάσεων, *working great miracles of healing* Amongſt the Operations of the Holy Ghoſt conferred at Baptiſm upon the Converts of his time, (b) *Juſtin Martyr* enumerates, τὸ τῆς ἰάσεως, *the Gift of healing*. (c) *Irenæus* proves the Certainty of our Lord's Reſurrection, from thoſe Miracles which his Diſciples performed ſtill in his Name; *For ſome of them*, ſaith he, *caſt out Devils, others heal thoſe that are diſeaſed, and even now the dead have been raiſed, and continue with us many Years. The Spirits of many dead Men have returned again, and the Man hath oft been given to the Prayers of the Saints, the whole Church of that Place requeſting it with Prayer and Faſting. Even to this day*, ſaith (d) *Origen*, *there remain Footſteps of that Holy Spirit, who appeared in the ſhape of a Dove among the Chriſtians, for* ἐξεπάδουσι δαίμονας, καὶ πολλὰς ἰάσεις ἐπιτελοῦσι, *they caſt out Devils, and perform many Cures.* And again, (e) *Even now the name of Chriſt exempts Men from Exſtaſies, ſcares away* δαίμονας ἤδη δὲ καὶ νόσους, *Devils and Diſeaſes. Some footſteps and remainders of the Miracles which Chriſt performed* (f) ἐν ταῖς ἐκκλησίαις καὶ μέχρι νῦν γίνεται, *are to this day done in the Churches by the Name of Jeſus.* And laſtly, to that Enquiry of *Celſus*, *What magnificent Work hath your Jeſus done?* He anſwers, (g) *This is one magnificent Work, that* μέχρι σήμερον, *even to this Day, his Name doth heal Diſeaſes.* Now of the Truth of what they thus deliver, they pretend,

*1ſt*, To be themſelves Eye-Witneſſes. *We can produce*, ſaith (h) *Origen*, *a vaſt number of* Greeks *and* Barbarians *who believe in Chriſt; ſome of whom, as a token of the Power of that Faith they have embraced, heal Diſeaſes by Invocation of the Name of God and Chriſt*: καὶ ἡμεῖς ἑωράκαμεν, *and we our ſelves have ſeen many delivered by theſe things from dangerous Symptoms, Exſtaſies, and Madneſs, and ten thouſand other Evils, which neither Men nor Devils could exempt them from.*

*2dly*, They call the God of Heaven to witneſs to the Truth of what they ſay: *We have ſeen many ſuch things*, ſaith (i) *Origen*, *being preſent, and beholding them with our Eyes, which ſhould we write, the Heathens would laugh at them as things feigned*, ἀλλὰ γὰρ θεὸς μάρτυς τοῦ ἡμετέρου συνειδότος, *but God is witneſs to my Conſcience, that I do not endeavour by falſe Teſtimonies to commend the Doctrine of Chriſt.*

*3dly*, They appeal to the Teſtimonies of their very Enemies. For thus (k) *Tertullian* ſpeaks to *Scapula*, a Judge in *Carthage*: *All theſe things may be ſuggeſted to thee from thy Office, and the Advocates of it, who have received theſe Advantages from Chriſtians; for the Notary of one, the Child and Kinſwoman of another, have been freed by us from Devils*: Et quanti honeſti viri (de vulgaribus enim non dicimus) aut à Dæmoniis, aut valetudinibus remediati ſunt? *And how many honourable Men (for we ſpeak not of the vulgar) have been delivered from Devils or Diſeaſes by the Chriſtians? 'Twas* Proculus, ſaith he, *the Chriſtian, that healed with Oyl* Evodus, *which ſo ingratiated him to* Severus, *that he kept him in his Palace to his Death.* And,

*Laſtly*, By this very Argument they triumph over the like Attempts of Hereticks and Heathens, who pretend to do theſe things by Magick, or that their Gods perform'd the ſame; 1. Over thoſe Hereticks, who knowing theſe miraculous Cures were frequently performed by the Orthodox, were forced to pretend the like. Thus *Irenæus* comparing the Miracles of Chriſtians with the Magical Operations of *Simon M. Carpocrates*, and others of that Gang: (l) *This*, ſaith he, *is ſufficient to confute them that they can neither give ſight to the Blind, nor hearing to the Deaf, nor cure the Weak, the Lame, the Paralytick, nor thoſe that are Diſeaſed in any other part of the Body; which yet*, ſaith he, *was often done by Chriſtians to the benefit of the Heathens.* 2. Over the like Pretences of the Heathens, who boaſted that (m) πολλοὶ σωμάτων πηρώσεις ἰάθησαν, *that their Gods did many Cures, that they gave* (n) morbis medelam, ſpem afflictis, opem miſeris, *Medicine to the Diſeaſed, Hope to the afflicted, Help to the miſerable*; and that *their Gods had often cured* (o) multorum hominum morbos valetudineſque, *the Diſeaſes of many.* For to this they do not only anſwer, by ſaying they had no aſſurance that their *Dæmons*, however courted by them, could heal the Infirmities of human Bodies, as (p) *Origen* replies to *Celſus*; and that if they had any thing of this kind, 'twas only by applying Medicines, and directing them to ſuch Meats, ſuch Potions, and ſuch Juices of Herbs, that is, ſaith *Arnobius*, *by ſhewing the Skill of a Phyſician rather than the Power of a God*: But that they could do nothing of this nature worthy to be named with that which Chriſt and his Apoſtles did; *he*, ſay they, *with a word commanded the Blind to ſee, the Lame to walk, and cured all Diſeaſes with a touch of his hand.* Now can you ſhew us any among all your *Magicians*, (q) conſimile aliquid Chriſto milleſima ex parte qui fecerit, *who have done any thing in the leaſt reſembling Chriſt? Yea*, (r) quid ſimile dii omnes quibus opem dicitis ægris, & periclitantibus latam? *What like to this have any of your Gods, to whom you do aſcribe the cure of the ſick, performed?* That whereas their Gods could not tranſmit their ſuppoſed Power to others, our Jeſus derived this Power to the meaneſt, to *Ruſticks, Fiſher-men, Day-Labourers*, (s) *and did himſelf nothing which he gave not them alſo power to do*: And that the Name of Jeſus reſtored them to perfect Health, who were incurable by all the Powers of human Art, the Aſſiſtance of the *Dæmons*, or of *Heathen Deities*. *Seeing you have the Confidence*, ſay they, *to bring the cures of Heathen Deities into conteſt with thoſe of Chriſt, how many thouſands ſhall we inſtance in, who have in vain repaired with Supplications to all the Temples of the Gods; in vain have tired the Ears of your admired Æſculapius?* (t) Quid ergo prodeſt oſtendere unum aut alterum fortaſſe curatos, cum tot millibus ſubvenerit nemo? *And what availeth it, to tell us of the good ſucceſs of two or three, when the Complaints of thouſands receiving no help from them, ſhew their Want of Power to aſſiſt the needy?*

---

(a) *De Menſ. & Ponder.* §. 15. (b) *Dial. cum Tryph.* p. 258.

(c) Ἄλλοι δὲ τοὺς κάμνοντας διὰ τῆς τῶν χειρῶν ἐπιθέσεως ἰῶνται καὶ ὑγιεῖς ἀποκαθιστᾶσιν, ἤδη δὲ καὶ νεκροὶ ἠγέρθησαν καὶ παρέμειναν ἡμῖν ἱκανοῖς ἔτεσι, l. 2. c. 57. Πολλάκις διὰ τὸ ἀναγκαῖον, τῆς κατὰ τόπον ἐκκλησίας πάσης αἰτησαμένης μετὰ νηστείας πολλῆς καὶ λιτανείας, ἐπέστρεψε τὸ πνεῦμα τοῦ τετελευτηκότος, καὶ ἐχαρίσθη ὁ ἄνθρωπος ταῖς εὐχαῖς τῶν ἁγίων. Ibid. c. 56.

(d) *Contr. Celſ. l.* 1. *p.* 34. (e) *Pag.* 55. (f) *In Joh. Tom.* 26. *p.* 328. *C.* (g) *Contr. Celſ. l.* 2. *p.* 20. (h) *Lib.* 3. *pag.* 124. (i) *Lib.* 1. *pag.* 35. (k) *Cap.* 4.

Let it be then conſidered, that the Chriſtians, for three whole Centuries together, heal'd many Myriads throughout the World, who laboured under thoſe Diſeaſes, which were incurable by all the Arts of Men and Devils; That they made frequently the Lame to walk, the Deaf to hear, the Blind to ſee, and ſometimes rais'd the Dead by Invocation of the Name of Jeſus; and we ſhall find juſt Reaſon to conclude, *This was the Lord's doing, and it is marvellous in our Eyes.*

§. X. 2*dly*, Our Lord promiſed, that they who believed in him ſhould *caſt out Devils*, which Promiſe he performed with ſuch a conſtant Scene of glorious Inſtances, and ſuch amazing Circumſtances, if in this Matter we may credit the Primitive Profeſſors of, and Martyrs for Chriſtianity, that 'tis not poſſible for any Man to doubt the Truth and Certainty of Chriſtian Faith, who does not look upon them as impudent Untruths, and Lying Legends. For,

1*ſt*, Let us conſider to whom this Power was committed over *this ſtrong Man armed*, over theſe *Principalities, and the Rulers of the darkneſs of this World.* Our bleſſed Saviour having ſaid, *Behold I give you Authority over all the power of the Enemy*, great Multitudes of Chriſtians gave a continual Demonſtration of the Truth of this Prediction. For, *that our Lord was ſent for the deſtruction of theſe evil Spirits*, καὶ νῦν ἐκ τῶν ὑπ' ὄψιν γινομένων μαθεῖν δύνασθε, *you may now learn*, ſaith (u) *Juſtin M. from what is done before your Eyes, for*

---

(l) *Nec enim cæcis poſſunt donare viſum, neque ſurdis auditum, neque debiles, aut claudos, aut paralyticos curare, vel alia quadam parte corporis vexatos, quemadmodum ſæpe evenit fieri ſecundùm corporalem infirmitatem, vel earum quæ à foris accidunt infirmitatum bonas valetudines reſtaurare.* Lib. 2. cap. 56, 57.

(m) *Celſ. apud Orig.* l. 8. p. 415, 416.

(n) *Cæcil. apud Minut.* p. 9.

(o) *Arnob.* l. 1. p. 28.

(p) Lib. 8. p. 418.

(q) *Arnob.* lib. 1. p. 25.

(r) Pag. 28.

(s) *Neque quicquam eſt ab illo geſtum, quod non omne donaverat faciendum parvulis illis, & ruſticis, & eorum ſubjecerit poteſtati*, p. 30, 31.

(t) Ibid. p. 29.

(u) *Apol.* 1. pag. 45.

*many Chriſtians throughout all the World, and in the very City of your Empire, having healed many that were poſſeſſed of the Devil, and ſtill do they eject them by Invocation of the Name of Jeſus, whom none of your Inchanters, Conjurers* or *Sorcerers were able to expel. Thoſe Chriſtians are not few,* ſaith (x) *Origen, who eject Devils from them that are poſſeſſed with them, and this they do without all curious Arts, or any Sorcery or Magick, only by Prayers, and ſimple Adjuration of them,* ὡς ἐπίπαν γὰρ ἰδιῶται τὸ τοιοῦτον πράττουσι, *for moſtly this is done even by the meaneſt Chriſtians, the Grace aſſiſtant to the Word of Chriſt demonſtrating by this the Devil's Weakneſs; That to expel them from the Soul or Body of a Man, there is no need of Men of Wiſdom, or powerful in Demonſtration of the Faith.* (y) *Now,* ſaith he, *were not Chriſt of a Divine Compoſition, the Devils would not thus quit the Bodies they poſſeſs at the bare Invocation of his Name;* Fidelis quiſque Dæmonibus imperat, *every Chriſtian hath command over the Devils,* ſaith (z) Clemens; *yea ſuch is the Efficacy of the Name of Jeſus,* ſaith (a) *Origen,* ὡς ἔσθ' ὅτε καὶ ὑπὸ φαύλων ὀνομαζόμενον ἀνύειν, *that it ſometimes profits when it is uſed by wicked Men,* according to our Lord's Prediction, that at the dreadful Audit, many ſhould be rejected who could make this Plea, *in thy Name we have caſt out Devils,* Matth. 7. 22. It was ſometimes efficacious even when uſed by them who were no Followers of the Holy Jeſus; as in the Inſtance mentioned by St. *John, Maſter, we ſaw one caſting out Devils in thy Name, and we forbade him, becauſe he followed not us,* Mark 9. 38. And this gave Courage to the *Jewiſh Exorciſts,* the Sons of *Sceva,* to *adjure evil Spirits by the Name of Jeſus,* Acts 19. 4. And not the (b) *Jews* only, but other Inchanters alſo, ſaith (c) St. *Auſtin, mixed the Name of Jeſus with their Incantations.*

*2dly,* This Name was efficacious againſt all evil Spirits whatſoever, none of them being able to reſiſt the Power of it. *Even now,* ſaith (d) *Juſtin Martyr, we who believe in Jeſus,* τὰ δαιμόνια πάντα καὶ πνεύματα πονηρὰ ἐξορκίζοντες, ὑποτασσόμενα ἡμῖν ἔχομεν, *adjuring the whole Herd of Devils and Malignant Spirits, have them all ſubject to our Power.* And again, *By the Name of the Son of God,* πᾶν δαιμόνιον ὁρκιζόμενον νικᾶται, καὶ ὑποτάσσεται, *all kinds of Devils, being adjured, are overcome, and brought into Subjection. 'Tis evidently ſeen,* ſaith (e) *Origen, that by the Name of Jeſus ten thouſand Devils have been expelled from the Souls and Bodies of thoſe who were poſſeſſed by them.* On this account they triumph'd over the Heathen Exorciſts, that by the Name of Jeſus they expell'd thoſe Devils *which none of their Inchanters, Sorcerers, or Magicians,* ſaith (f) *Juſtin M. could expel*; and over all the *Heathen Deities: Bring one poſſeſſed, mad, and raging,* ſaith (g) *Lactantius, to your Jupiter, or becauſe he is not skilful in thoſe Matters, bring him to* Æſculapius, *or* Apollo, *let both their Prieſts adjure him in the Name of their ſuppoſed Deities, to quit his Station they in vain attempt it; but let the ſame Devils be adjured in the Name of the true God, and inſtantly they fly:* Quæ ratio eſt ut timeant Chriſtum, Jovem non timeant? *Were this* Jove *any better than themſelves, why do they fear our Chriſt, and not their* Jupiter? And on the ſame account they triumphed over thoſe Hereticks which then appeared to corrupt the truth: For *we by this,* ſaith (h) *Irenæus, confound the Hereſies of* Simon M. Carpocrates, *and the whole Tribe of thoſe deceitful Workers, that they cannot,* omnes dæmones effugare, *expel all kinds of Devils, but only ſuch as are confederate with them, if they indeed do that.* Conſider,

*3dly,* That they expelled them not only out of Men, but alſo from their *Temples, Oracles and Altars. We are ſo far,* ſaith (i) *Origen, from worſhipping of Dæmons, that we expel them* ἀπὸ τόπων ἐν οἷς αὐτοὺς ἱδρύκασιν, *from the places where they are ſeated. Go no more,* ſaith (k) *Clemens* of *Alexandria* in his Exhortation to the *Greeks, to your Caſtalian, or other Fountains: All theſe prophetick Streams are now dried up, and they are paſs'd away with their own Fables. Divination, and Oracles,* ſaith (l) *Strabo, were by the Ancients much re-*

---

(x) *Contr. Celſ.* l. 7. p. 334.

(y) Εἰ γὰρ μὴ θεόθεν ἦν αὐτῷ δοθεῖσα σύστασις, l. 3. p. 133.

(z) *Recogn.* l. 4. c. 33. p. 461.

(a) Lib. 1. pag. 7. (b) Pug. fid. p. 289, 290.

(c) *Illi ipſi qui ſeducunt per ligaturas, per præcantationes, per machinamenta inimici, miſcent præcantationibus ſuis nomen Chriſti.* Tract. 7. in Joh. Tom. 9. p. 63.

(d) *Dial. cum Tryph.* pag. 302. A. & 311.

(e) *In Celſum.* l. 1. pag. 20.

(f) *Apol.* 1. pag. 45.

(g) Lib. 4. cap. 27. (h) Lib. 2. cap. 56.

(i) *Contr. Celſ.* l. 7. pag. 376. (k) Pag. 9. A. B.

(l) Τοῖς ἀρχαίοις μᾶλλον ἦν ἐν τιμῇ ἡ μαντικὴ καθόλου, καὶ χρηστήρια, νυνὶ δ' ὀλιγωρία κατέχει πολλή, διόπερ καὶ τὸ ἐν Ἄμμωνι σχεδόν τι ἐκλέλειπται χρηστήριον, πρότερον δὲ ἐτετίμητο, l. 17. p. 813. Et de Fano Delphico, Νῦν μὲν ὠλιγώρηται καὶ τὸ ἱερόν, πρότερον δὲ ὑπερβαλλόντως ἐτιμήθη, l. 9. p. 419.

*garded; but now they are as generally neglected and contemned, the Oracle at* Delphos, *and at* Hammon *being wholly ſilent. Not above one or two remains,* ſaith (m) *Plutarch, the reſt are wholly ſilent, or entirely deſolate. The Spirit of the Gods,* ſaith the (n) Apoſtate *Julian, comes now* σπανιάκις μὲν καὶ ἐν ὀλίγοις, *but rarely, and to very few.* Thus are the very Heathens forc'd, with (o) *Porphyry,* to confeſs the Triumphs of our Jeſus over their ſuppoſed *Deities.* Nor did they only ſilence their *Oracles,* and ſtop the Mouths both of their *Prieſts* and of thoſe *Dæmons* that inſpired them; but they did open them, at the ſame time, to force them to confeſs, even before their *Prieſts* and *Votaries,* that they were evil *Spirits. This moſt Men,* ſaith (p) *Minutius, know, and ſome of you, that all your Dæmons, when they are forced out of Bodies by our Words and Prayers, do with Grief confeſs what they are, not belying their own Filthineſs, even in your preſence;* ipſis teſtibus eſſe eos Dæmones de ſe verum confitentibus credite, *believe their Teſtimony when truly they confeſs themſelves to be but Devils. All the Dominion we have over them,* ſaith (q) *Tertullian, proceedeth from the Name of Chriſt, and the Commemoration of thoſe things they are to ſuffer from him as their Judge; this cauſeth them, at our Command, to come forth of the Bodies they poſſeſs, with great Reluctance, and Grief and Shame, when you are preſent: You who have credited their Lies, believe them when they ſpeak the Truth of themſelves, for none will lye to their Diſgrace, but for their Honour; they are more to be believed who confeſs againſt themſelves, than who deny for themſelves. Theſe Devils,* ſaith (r) St. Cyprian, *being adjured by the true God, do inſtantly confeſs, and are compelled to come out of the Bodies they poſſeſs; you may ſee them by our Voice, and by the Power of the inviſible Majeſty as it were whip'd and ſcorch'd, and as their torment doth increaſe, you may hear them howling, groaning, deprecating, confeſſing even in the Audience of their Votaries, whence they come, and when they will depart.* In his Epiſtles, to (s) *Donatus,* this is made one Property of a Chriſtian, *to force impure Spirits to confeſs what they are, and to urge them by their powerful ſtrokes to depart.* Conſider,

*4thly,* That this was done not in *Rome* and *Carthage* only, and other Cities of the chiefeſt note, but, as it is obſerved by (t) *Juſtin Martyr,* κατὰ πάντα τὸν κόσμον, *throughout all the World,* not only for ſome Weeks or Months together, but, as theſe Records teſtifie, from the firſt riſe of Chriſtians to the Days of *Conſtantine*; for even about that time (u) *Lactantius* ſpeaks thus: *As Chriſt himſelf, whilſt he convers'd with Men, did with a word expel all kind of Devils,* ita nunc ſectatores ejus, *ſo now his Followers expel theſe filthy Spirits by their Maſter's Name, and by the ſign of his Paſſion.* (x) *Euſebius* adds, that εἰσέτι καὶ νῦν, *even now he ſhews the Virtue of his Divine Power, by expelling wicked and hurtful Devils from the Bodies and the Souls of Men, only by mention of his Name,* ὡς αὐτῇ πείρᾳ κατειλήφαμεν, *as from experience we have found.* This they did,

*Laſtly,* Say theſe Authors, without the Uſe of Medicines, or Magical Incantations, only by *Invocation of the Name of Jeſus,* or by *reciting the ſacred Books,* ſaith (a) *Origen, without Deceit, or without Gain,* ſaith (b) *Irenæus*; ſine præmio, ſine mercede, *without Advantage, or Reward,* ſaith (c) *Tertullian*; it being then conceived criminal to gain by ſuch Spiritual Gifts, and contrary to that Injunction of their Lord, *Matth.* 10. 8. *freely ye have received, freely give.* And truly to conceive theſe things were done by any *Medicines,* or *Magical Inchantments,* is the greateſt Folly; for how ſhould Multitudes of mean and ſimple Chriſtians arrive at ſuch a Skill in any of thoſe Arts, which neither *Jew* or *Gentile,* who had long exerciſed them, could attain unto, and which none of theſe numerous Apoſtates or Hereticks which fell off from them in the times of Perſecution, could diſcover, or inſtruct others to perform, or themſelves exerciſe? And much leſs is it to be thought that Satan ſhould aſſiſt them to build Chriſtianity upon the Ruins of his own Kingdom, and to promote an Intereſt as contrary both to his Nature and Deſigns, as is Light to Darkneſs. Moreover, that none might doubt the Truth of theſe Particulars;

---

(m) Οὐδὲν δεῖ περὶ τῶν ἐκεῖ πυνθάνεσθαι καὶ διαπορεῖν τὴν ἐνταῦθα τῶν χρηστηρίων ἀμαύρωσιν, μᾶλλον δὲ πλὴν ἑνὸς ἢ δυεῖν ἁπάντων ἔκλειψιν ὁρῶντας, τῶν δ' ἄλλων τὰ μὲν σιγῇ, τὰ δὲ παντελὴς ἐρημία κατέσχηκε. De Defect. Orac. pag. 411. E. F.

(n) *Apud Cyrill. Al.* l. 6. p. 198, 199. (o) *Apud Euſeb. Præp. Evang.* l. 5. c. 1.

(p) *Hæc omnia ſciunt pleraque pars veſtrum, ipſos Dæmones de ſemetipſis confiteri, quoties à nobis tormentis verborum, & orationis incendiis de corporibus exiguntur,* p. 31.

(q) *De corporibus noſtro imperio excedunt inviti, & dolentes, & vobis præſentibus erubeſcentes; credite illis quum verum de ſe loquuntur, qui mentientibus creditis. Nemo ad ſuum dedecus mentitur,* &c. Apol. c. 23.

(r) *De Idol. Van.* Ed. Ox. p. 14.

(s) *Immundos & erraticos ſpiritus, qui ſe expugnandis hominibus immerſerint, ad confeſſionem minis increpantibus cogere, ut recedant duris verberibus urgere.* Ibid. p. 4.

(t) *Apol.* p. 45. (u) Lib. 4. c. 27.

(x) *Contr. Hierocl.* p. 514.

(a) Lib. 3. p. 124. l. 7. p. 376. (b) Lib. 2. cap. 57. (c) *Apol.* c. 37.

1*ſt*, They frequently appeal even to the Senſes of the very Infidels. *If you are willing*, ſaith (d) *Juſtin M.* καὶ νῦν ἐκ τῶν ὑπ' ὄψιν γινομένων ῥᾷον ὑμῖν πεισθῆναι, *it is eaſie for you even now to be aſſured of theſe things with your own Eyes.* Dictis non ſtetis, ſi oculi veſtri & aures permiſerint vobis, *disbelieve theſe things*, ſaith (e) *Tertullian*, *if your Eyes and Ears will ſuffer you to do ſo.* Admirable are thoſe words of (f) *Cyprian* to *Demetrianus*, a Perſecutor of the *Chriſtians*, Veni & cognoſce vera eſſe quæ dicimus, *Come and experiment the truth of what we ſay; and ſince thou ſayeſt thou worſhippeſt the Gods, believe the Gods thou worſhippeſt; or if thou wilt, believe thy ſelf; for he that now dwells in thy Breaſt, and holds thy Soul in Ignorance, ſhall in thy Audience ſpeak of thee; thou ſhalt ſee them entreating us whom thou entreateſt, them whom thou feareſt fearing us; thou ſhalt ſee them bound, and trembling under our Hand, whom thou adoreſt as Gods; ſure this muſt be ſufficient to confound thee in thy Errors, when thou ſeeſt and heareſt thy Gods, at our Command, inſtantly confeſſing what they are, and not daring to conceal their Cheats in thy preſence.*

2*dly*, They appeal alſo to their Conſciences; *we expel Devils out of Men*, ſaith (g) *Tertullian*, ſicut plurimis notum eſt, *as very many know. Moſt Men are very well acquainted with theſe things*, ſaith (h) *Minutius*, pars veſtrum, *and ſo ſome of you Heathens are.* They appeal,

3*dly*, To the Confeſſions of the very Devils, as hath been proved already from the Teſtimonies of *Tertullian*, *Minutius*, *Cyprian*; and by this very Argument (i) *Theophilus* proves them to be evil Spirits, that μέχρι τοῦ δεῦρο, *even at this day being exorciſed by the Name of the true God, they confeſs themſelves to be deceitful Spirits.* And,

4*thly*, They appeal to the Effects produced upon the Perſons thus diſpoſſeſſed, even their Converſion by this means to the Chriſtian Faith. *Some Chriſtians*, ſaith (k) *Irenæus*, *have the Gift of caſting-out Devils ſo firmly, and ſo certainly*, ὥστε πολλάκις πιστεύειν αὐτοὺς ἐκείνους καθαρισθέντας ἀπὸ τῶν πονηρῶν πνευμάτων, *that many times they who are healed, and delivered from theſe evil Spirits, believe, and do continue in the Church.* Hæc denique Teſtimonia Deorum veſtrorum Chriſtianos facere conſueverunt, *theſe Teſtimonies of your Gods do oft make Chriſtians*, ſaith (l) *Tertullian*; *believing them, we believe in Chriſt, they advance the Credit of our Writings, and build up our Hope; for you worſhip them even with the Blood of Chriſtians, they therefore would not loſe ſuch profitable Votaries, leſt turning Chriſtians, you ſhould, with us, expel them*, ſi illis, ſub Chriſtiano volente vobis veritatem probare, mentiri liceret, *if they durſt lie to a Chriſtian attempting to confirm you in the Truth.* (m) *Lactantius* accounting for the multitude of Chriſtians, ſaith, this is no ſmall reaſon of it, *that the Devils being caſt-out by Chriſtians*, omnes qui reſanati fuerint, adhæreant Religioni cujus potentiam ſenſerunt, *they who are healed, embrace that Faith whoſe Benefit and Power they have felt.*

5*thly*, They encourage others to embrace the Chriſtian Faith, by promiſing to them this Power of ejecting Devils, when they ſhould cordially embrace it. *Be ye Baptized*, ſaith (n) *Clemens*, *in the Name of the moſt Holy Trinity; and then, if you believe with an entire Faith, and with true Purity of Mind*, etiam ex aliis vos malignos Spiritus effugetis, & Dæmones, *you ſhall expel impure Spirits and Devils out of others, and free Men from Diſeaſes; for the Devils know and own thoſe who have given up themſelves to God, and ſometimes at their very preſence are caſt out; we exhort you therefore to be of our Religion, and we aſſure you that when you do advance to the ſame Faith and Innocence of Life with us*, erit par vobis atque eadem etiam contra Dæmones poteſtas, *you ſhall obtain like Power over the evil Spirits.*

---

(d) *Dial. cum Tryph.* p. 311.

(e) *Apol.* c. 23.

(f) *Si volueris——de teipſo loquetur, audiente te; videbis nos rogari ab iis quos tu rogas, timeri ab iis quos tu times, quos tu adoras videbis ſub manu noſtra ſtare vinctos, & tremere captivos quos tu ſuſpicis & veneraris ut Dominos*, Pag. 191.

(g) *Ad Scap.* c. 2.

(h) *Pag.* 31.

(i) *Ad Autol.* l. 2. p. 87. C.

(k) *Lib.* 2. *cap.* 57.

(l) *Apol. cap.* 23.

(m) *Lib.* 5. *cap.* 27.

(n) *Recog. lib.* 4. §. 32, 33.

*Laſtly*, They offer upon pain of Death, and all that could be dear to them to make this Experiment before the Eyes of Heathens, *i. e.* not only to eject thoſe very *Dæmons* they invoked, but even to force them to confeſs they were Cheats, and own themſelves to be but Devils. *I come now*, ſaith (o) *Tertullian to the Demonſtration* of the Point, Edatur hic aliquis coram tribunalibus veſtris, *let any one be placed before your Tribunals, who manifeſtly is poſſeſſed by the Devil, being commanded by any Chriſtian to ſpeak what he is, he ſhall as certainly truly confeſs himſelf to be a Devil, as elſewhere he doth falſly profeſs to be a God; produce any other of them who profeſs to be inſpired by any of your Gods*, Niſi ſe Dæmones confeſſi fuerint, Chriſtiano mentiri non audentes, ibidem illius Chriſtiani procaciſſimi ſanguinem fundite, *if they do not confeſs themſelves to be Devils, not daring to lye to a Chriſtian, let the Blood of that Malepert Chriſtian be ſhed before you in that very place. What is more manifeſt than this Experiment, more faithful than this Proof? Here is plain Evidence laid before you, whoſe Virtue will aſſiſt itſelf, here can be no Suſpicion; even ſay that Magick, or ſome ſuch Fallacy, is impoſed upon you, if your Eyes and Ears will permit you.*

All this we have delivered upon certain Knowledge, and confirmed to us with the higheſt Atteſtations, by Men of greateſt Wiſdom, to diſtinguiſh betwixt Truth and Falſhood, and ſo diſcern Matters of real Fact, from vain Impoſtures; by Men of that Sincerity, and undiſguis'd Piety, as renders their Veracity, in Matters ſubject to their Senſes and their Experience, inconteſtable; by Men who ſuffer'd all that is terrible to Human Nature, for the Profeſſion of a Faith, whoſe Truth depended on the Certainty of theſe Events; and which in this World, called for continual Acts of Self-denial, and Auſterity, and the Renouncing all that tends to gratifie the ſenſual Appetite, only for the Enjoyment of inward and ſpiritual Pleaſures here, and of Cœleſtial Joys hereafter. Again, all this is ſaid in their Diſcourſes directed to Heathen Emperors, and *Judges*, or to the Heathen World, partly to mitigate their Hatred of them, and their Severities againſt them, and partly to engage them to embrace the Chriſtian Faith, which ſure no Perſon of Sincerity would, no Men of Wiſdom could attempt by ſuch Untruths as might be eaſily detected by them: For could they boaſt of their continual Triumphs over Satan's Kingdom throughout all the World, and ſend the Heathens to *Rome* and *Carthage*, and other famous Cities, to be convinced of the Truth of what they ſaid? Would they talk of the multitude of Converts they had made to the Chriſtian Faith by diſpoſſeſſing Men of Devils, or forcing evil Spirits in their preſence to confeſs they were but Devils? Would they encourage others to embrace the Chriſtian Faith, by promiſe of like Power when they did cordially believe and practiſe ſuitably to it? Would they appeal to the Senſes, to the Ears and Eyes, to the Conſcience and Experience of their moſt ſpiteful Adverſaries? Would they provoke them to make the Experiment of the Truth of what they ſaid with the hazard of their Lives, and even encourage them to ſhed their Blood, if, upon Trial, they ſhould fail of the Performance? Or could they by ſuch means as theſe prevail upon the World, and daily gain new Proſelytes, had not the Evidence of Truth confirmed their Sayings? And if in theſe Aſſertions they ſpeak *the Words of Truth and Soberneſs*, they give the cleareſt Evidence of the Power of that Jeſus whoſe Name ſo mightily prevailed over the Hoſt of theſe *infernal Legions*. For is it reaſonable to conceive, theſe Devils, without Conſtraint from a Superiour Power, ſhould not only quit the Power they ſo long had exerciſed over the Bodies and the Souls of them who worſhipped them as Gods; but alſo ſhould confeſs ſo oft even in the preſence of their Votaries, at the Command of them who ſought the Ruin of their Kingdom, and uſed their Confeſſions to that purpoſe, that they were evil Spirits? Or could the Name of *Jeſus*, without the Power to which he pretended, have been ſo great a Terror and a Torment to them, or be thus efficacious even in the Mouths of wicked Men, and thoſe who followed not him, had not this alſo tended to the Confirmation of his Power? Did ever any of the Heathen Juglers, with all their Arts of Magick, extort ſuch plain Confeſſions from them? Did they thus force them to deſert the Bodies and the Temples they poſſeſſed, and to exert their Power to the ruin of themſelves, and the amendment of thoſe Souls they had enſnared? This therefore being only done by our Jeſus, or others in his Name, demonſtrates his Divine Commiſſion.

*Ob.* Againſt this ſignal Demonſtration of the Truth of *Chriſtian Faith*, the only *Cavil* which the *Infidels* and *Sceptick* raiſe, is this, That we find no mention of Perſons thus poſſeſſed with the *Devil* among *Jews* or *Gentiles*, before our Saviour's Advent; nor have we now Experience of any ſuch thing, either among Chriſtians, or in the Heathen World, and therefore cannot eaſily believe it was ſo then, but rather, that the Perſons repreſented as *Demoniacks* were only Perſons afflicted with ſome ſtrange Diſeaſes, Fits of the Mother, Convulſions, Falling-ſickneſs, Madneſs, and the like.

---

(o) *Apol. Cap.* 23.

*Anſw.* 1. To this I anſwer, That were this granted, yet muſt this be a Demonſtration of the Power of Chriſt, and of the Truth of the Chriſtian Faith, that it enabled its Profeſſors every-where, by Virtue of the Name and Invocation of the Holy Jeſus, thus to heal all manner of Diſtempers, which no Phyſicians could cure by their Art, much leſs by ſpeaking of a Word.

2*dly*, Moreover, I have ſufficiently confuted this Cavil, by ſhewing, That the Chriſtians of thoſe times ejected Devils, not only out of Men, but alſo from their Temples, Oracles, and Altars; and that ſo ſignally, that even the beſt Hiſtorians of thoſe Ages, though by Religion Heathens, and ſome of them profeſſed Enemies of Chriſtianity, are forced to confeſs their Oracles were ſilent, and that Chriſtianity had thus triumphed over their ſuppoſed Deities; and alſo by ſhewing, that they forc'd theſe Evil Spirits to confeſs they were but Devils. Beſides, we find both in the Sacred Records, and in the Writings of thoſe Fathers, a conſtant and a plain Diſtinction betwixt theſe two things, *the curing Diſeaſes*, and *the caſting-out of Devils*; ſo Mark 1. 34. *He healed many that were ſick of divers Diſeaſes, and caſt out many Devils, and ſuffered not the Devils to ſpeak, becauſe they knew him*, Mat. 10. 1. *He gave to the Apoſtles Power againſt unclean Spirits, to caſt them out, and to heal all manner of Sickneſs and Diſeaſes.* The *Chriſtians*, ſaith (a) *Irenæus*, *truly caſt out Devils, and heal the Sick by Impoſition of Hands.* Ἐξεπάδουσι δαίμονας, καὶ πολλὰς ἰάσεις ἐπιτελοῦσι, *they caſt out Devils, and heal many Diſeaſes*, ſaith (b) *Origen. How many honeſt Men have by us been healed, or freed from Devils?* Is the Enquiry of (c) *Tertullian.*

3*dly*, The Falſhood of the Suggeſtion, that Men poſſeſs'd with Evil Spirits were not known among the *Jews* in former Ages, appears from the plain Teſtimonies of (d) *Joſephus*, who ſaith, That *God taught* Solomon *this Wiſdom, for the benefit of Men; and that he left behind him thoſe ways of exorciſing* Dæmons, *which ſo effectually expell'd them, that they never enter'd into them more; and from that time to this, hath that way of curing thoſe who were poſſeſs'd, being very powerful.* He alſo talks of a *ſtrange Herb*, or *Shrub*, which being artificially pulled up, (e) τὰ καλούμενα δαιμόνια ταχέως ἐξελαύνει *preſently expels Devils.* We alſo read in the *Acts*, of Seven Sons of one *Scæva* a *Jew*, who were *Exorciſts*, Acts 19. 13. and of *their Children caſting-out of Devils*, Matth. 12. 25. And both (f) *Juſtin Martyr*, and (g) *Irenæus* inform us, That they did this before the time of our Saviour, *by the Invocation of the God of* Abraham, Iſaac, *and* Jacob.

That among the Heathens, there were Perſons thus poſſeſs'd, appears ſufficiently by this, that otherwiſe the Chriſtians could not have pretended to caſt them out; and from the Exorciſts and Magicians in every Nation, of whom (h) *Plutarch* ſaith, That *they adviſed thoſe who were poſſeſſed, to repeat the* Epheſian *Letters*: And (i) *Lucian* mentions, It is a thing known to all, That they had thoſe *who did diſpoſſeſs Dæmons.* (k) *Juſtin Martyr*, ſaith, The *Jews* exorciſed them, τῇ τέχνῃ ὥσπερ καὶ τὰ ἔθνη χρώμενοι, *uſing that Art as the Heathens did.* The Names of *Abraham*, *Iſaac*, and *Jacob*, are us'd, ſaith (l) *Origen*, not only by the *Jewiſh Exorciſts*, Ἀλλὰ γὰρ χεδὸν καὶ πάντας τοὺς τὰ τῶν ἐπῳδῶν καὶ μαγειῶν πραγματευομένους, *but almoſt by all that practiſe the Art of Magick or Enchantment.* So that 'tis certain, that the Hiſtory of Chriſt and his Apoſtles caſting out Devils in *Judæa*, and of the Chriſtians caſting them out throughout the World, was therefore never queſtion'd by *Jew* or *Gentile*, becauſe they had among themſelves in every place Pretenders to it.

---

(a) Lib. 2. c. 56, 57. (b) *Contra Celſum.* l. 1. p. 34. (c) *Ad Scap.* c. 4.

(d) Καὶ τρόπους ἐξορκώσεων κατέλειπεν οἷς ἐνδούμενα τὰ Δαιμόνια, ὡς μηκέτ᾽ ἐπανελθεῖν ἐκδιώκουσι· καὶ αὕτη μέχρι νῦν παρ᾽ ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει. Arch. l. 8. c. 2. p. 257.

(e) *De Bello Jud.* l. 7. c. 23. p. 981. (f) *Dial.* p. 311. (g) L. 2. c. 5.

(h) Οἱ Μάγοι τοὺς δαιμονιζομένους κελεύουσι τὰ ἐφέσια γράμματα πρὸς αὑτοὺς κατελέγειν. Sympoſ. l. 1. q. 5. pag. 706.

(i) Ὅσοι τοὺς δαιμονῶντας ἀπαλλάττουσι τῶν δειμάτων. Philopſ. Ed. Gr. p. 363, 364.

(k) *Dial.* p. 311. (l) L. 4. p. 184, 185, & l. 1. p. 17.

And if after the Triumphs of the Goſpel, there now continue among Chriſtians no foot-ſteps of this Power of Satan, this is a Teſtimony of the Truth of what our Lord foretold, *Now is the Prince of the World caſt out*, John 12. 31.

§. XI. Of thoſe internal Gifts, which ſhew the Power of the Holy Ghoſt engaged to promote the Chriſtian Faith,

*Firſt*, That of Tongues is moſt illuſtrious. This was a Gift exceeding requiſite, to the ſpeedy Propagation of the Goſpel, which in the ſpace of forty Years was by our Lord's Prediction, *Matth.* 24. 14. to ſpread itſelf throughout the World. And therefore it was daily exerciſed among the Heathens to convert them, and by themſelves, when they embraced the Chriſtian Faith; for the Family, the Friends and Kindred of *Cornelius*, *received the Holy Ghoſt*; and, to the Amazement of the *Jewiſh* Converts, *ſpake with Tongues, and magnified God*, Acts 10. 46. Upon the Twelve Diſciples of the Baptiſt, the Apoſtle lays his Hands, and they *receive the Holy Ghoſt, and ſpeak with Tongues*, Acts 19. 6. St. *Paul* in his Epiſtle to the Church of *Corinth*, ſaith, *They were enriched with, and they abounded*, ἐν παντὶ λόγῳ, *in all Tongues*, 2 Cor. 1. 5. See the Note there. Among the Gifts imparted to them, he reckons *divers kinds of Tongues, and the Interpretation of them*, 1 Cor. 12. 9. and puts the Queſtion to them thus, *ver.* 30. *Do all ſpeak with Tongues?* This he objecteth as their Crime, That *when they came together, every one had his Tongue*, 1 Cor. 14. 26. and adds, That if they thus continu'd to uſe this Gift, 'twould breed Confuſion in their Churches, and cauſe their Auditors to ſay, *That they were mad*, ver. 23. Whence he adviſeth them who uſed theſe Tongues, *to pray they might interpret*, ver. 23. permitting only two or three to ſpeak with Tongues in one Aſſembly, and that *by courſe, and with Interpretation*, ver. 26, 27, 28. impoſing Silence on them, when no Interpreter was preſent; and Order, ſaith he, being thus obſerved, *Let no Man forbid to ſpeak with Tongues*, ver. 39. And if this Gift was ſo abundantly conferr'd upon that Church, in which the Apoſtle found ſo great Miſcarriages, and of which he only ſaith, *They came behind the other Churches in no Gifts*; we reaſonably may ſuppoſe others, and better Churches, had an equal Share in this Gift. Accordingly *we have heard*, ſaith *Irenæus* (*l.* 5. *c.* 6.) *many Brethren who have received the Spirit of God*, καὶ παντοδαπαῖς λαλούντων διὰ πνεύματος γλώσσαις, *and by that Spirit ſpake all Languages.*

And now, what can the Unbeliever offer to invalidate the Strength of this convincing Demonſtration? Will he aſcribe this Gift to the Aſſurance of the Devil? Let him produce one Inſtance of like nature from any Heathen Writer, to ſhew, that ever this was done by any beſides Chriſtians: Or tell us, why that ſubtile Spirit ſhould thus concern himſelf to propagate, and to confirm that Faith, which bears the cleareſt Oppoſition both to his Nature and Deſigns? Will they aſcribe it to ſome Fit of Melancholy, or ſome Diſtemper of the Brain? What can be more abſurd, than to aſſert, That at the Preaching of a Sermon, the ruſhing of a mighty Wind, the laying on of an Apoſtle's Hands, or the baptizing of a Perſon in the Name of Jeſus, ſuch unaccountable Diſeaſes ſhould ſeize on many Thouſands, and ſhould enable them to ſpeak a Language they had never learn'd? Or, is it reaſonable to think, this Diſtemper ſhould be ſo peculiar to Chriſtian Conſtitutions, as that no other Perſons ſhould pretend to it? and that it ſhould wholly ceaſe from them, when once the Chriſtian Faith had ſpread itſelf over all Nations, Chriſtians themſelves never pretending that it laſted beyond the ſecond Century?

§. XII. The ſecond internal Gift of which the Scripture maketh frequent mention, is that of Propheſie; of which let it be noted,

That ſeeing the *Jews*, from the Foundation of their Church to the Completion of the Canon of the Old Teſtament, had a continual Succeſſion of Prophets to inſtruct them in the Mind of God, it ſeemeth highly requiſite, that the like Gift ſhould for ſome ſeaſon be conferr'd upon the Church of Chriſt, which was not only to ſucceed, but highly to excel the *Jewiſh Oeconomy*. Eſpecially, if we conſider, that their own Prophet *Joel* had foretold, touching the Times of the *Meſſiah* promiſed to the *Jews*, God would then *pour his Spirit upon all Fleſh, and their Sons and Daughters ſhould propheſie*, Joel 2. 18. and alſo that our Lord had promiſed to ſend the Spirit of Truth to his Diſciples, to lead them into all Truth, and to declare unto them things to come, *Joh.* 16. 13. and to ſend to the *Jewiſh* Nation *Prophets and Wiſe Men*, Matth. 23. 34. and ſome of theſe muſt be ſuppoſed to ſpeak, when he engageth, That *he that receiveth a Prophet in the Name of a Prophet, ſhall receive a Prophet's Reward*, Matth. 10. 41. So that you ſee, the Chriſtians had juſt Reaſon to expect the Spirit of Propheſie ſhould be again reviv'd in their Days, and plentifully conferr'd upon them; and that both *Jew* and *Gentile* muſt have had ſufficient Cauſe to queſtion the whole Truth of Chriſtian Faith, had not this Spirit of Propheſie been found among them: And therefore of the Completion of this Promiſe, we are aſſured,

*Firſt*, From the Catalogue of Chriſtian Prophets, mention'd in the New-Teſtament and Ancient Writers of the Church. For *Acts* 11. 27, 28. mention is made of *Chriſtian Prophets coming from Jeruſalem*; and of *Agabus*, who foretold the Famine that happen'd in the Days of *Claudius Cæſar*, as (m) *Joſephus*, (n) *Suetonius*, and (o) *Dion* teſtifie. In the 13th Chapter, we are told of *Five Prophets* in the Church of *Antioch*, who whilſt they were employed in the Publick Miniſtry, received a Divine *Afflatus*, commanding them *to ſeparate Barnabas and Saul, to ſome ſpecial Work, to which the Holy Spirit had deſigned them*, ver. 3. And Chap. 15. 32. we read of *Judas* and *Silas*, who being Prophets, *exhorted the Brethren with many Words.* And Chap. 19. 6. of *Twelve Diſciples*, who, when St. *Paul* had laid his Hands upon them, *ſpake with Tongues and propheſied.* In the *Revelations* of St. *John*, mention is made of *Chriſt's Servants, the Prophets*, Chap. 16. 6. and of *the Blood of the Prophets ſlain by the Beaſt*, Chap. 18. 20, 24. and of the *Prophets his Brethren*, Chap. 19. 10. (p) *Euſebius* cites an Ancient Author, who ſpeaks of *Quadratus* and others, as πνευματοφορεθέντες προφηταὶ, *Inſpired Prophets*, and who declar'd, That the Prophetick Gift continued ſtill in the Church. Moreover, as *Joel* had foretold, that *in thoſe days their Daughters and their Hand-maids ſhould propheſie*; ſo we read in the Hiſtory of the *Acts*, of *four Daughters of Philip the Evangeliſt, who did propheſie*, Acts 21. 9. In the Epiſtle to the *Corinthians*, of Women *propheſying*, 1 Cor. 11. 5. and in the *Eccleſiaſtical Hiſtory*, of (q) *Ammia* of *Philadelphia*, *a Propheteſs.*

In a word, there was not any Church in which this Gift of Propheſie was not frequent. We read of Prophets at *Jeruſalem*, the Mother of all Churches, *Acts* 11. 27. in the Church of *Antioch*, Acts 13. 1. of the *Gift of Propheſie* in the Church of *Rome*, Rom. 12. 6. in that of *Corinth* and of *Theſſalonica*, 1 Theſſ. 5. 20. and of *Spiritual Perſons* in the Church of *Galatia*, Chap. 6. 1. They are ſaid to be placed in the Church in General; *for God*, ſaith the Apoſtle, *hath ſet ſome in the Church*, 1ſt, *Apoſtles*; 2dly, *Prophets*; 3dly, *Teachers*: As therefore the *Apoſtles* and the *Teachers*, ſo did the *Prophets* exerciſe their Functions in all Churches. They were given to the Church for ends which equally concern'd all their Aſſemblies, Chriſt having given *ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the Work of the Miniſtry*, for the *edifying the Body of Chriſt*, Eph. 4. 11, 12. Now theſe are ends in which all Churches muſt be equally concern'd, and therefore we have reaſon to believe, that as *Apoſtles, Evangeliſts* and *Paſtors*, ſo *Prophets* alſo were vouchſafed to them all.

Moreover it ſeems evident, That at the firſt Foundation of a Chriſtian Church among the *Gentiles*, there were no ſettled Paſtors to perform the Publick Offices in their Aſſemblies; but they were generally performed by Prophets, or by Spiritual Men, who had the Gift of Propheſie, or were in the Aſſembly excited to that Work by an *Afflatus* of the Holy Spirit. To clear up this, let it be noted:

*Firſt*, That aſſoon as any Perſon then embraced the Chriſtian Faith, they received with it the Gift of *Propheſie*, or of the Holy Ghoſt; ſo when *Peter* and *John* laid Hands on the *Samaritan* Converts, *they received the Holy Ghoſt*, Acts 8. 15. When *Peter* preach'd to *Cornelius* and his Friends, *the Holy Ghoſt fell on all them that heard the Word, and they ſpake with Tongues, and magnified God*, Acts 10. 44, 46. So alſo the Twelve Diſciples of the Baptiſt, when St. *Paul* laid his Hands upon them, *ſpake with Tongues, and Propheſied*, Acts 19. 6. ſo that this Gift of Propheſie was ſtill contemporary with a Chriſtian Church or Family of Chriſtian Converts.

Note, *Secondly*, That the Apoſtles did not preſently, upon the Converſion of any number of Perſons to the Chriſtian Faith, ordain them *Elders in every Church*, but left them for a Seaſon to the Conduct of thoſe *Prophets* and *Spiritual Men*, the Holy Ghoſt had fitted for that Work. The Church of *Antioch* was converted, ſaith Dr. *Lightfoot* in the Fortieth Year of our Lord, and *a great number of them turned to the Lord*, Acts 11. 21. and yet no Elders were ordained among them, till the Fiftieth Year, *Acts* 14. 23. But in this interval, there were Prophets among them who miniſtred in their Aſſemblies to the Lord, *Chap.* 13. 2. The Inhabitants of the Iſle of *Crete*, were converted for ſome conſiderable time before St. *Paul* ſent *Titus* to them, *to ſet in order the things which were lacking, and ordain Elders in every City*, Chap. 1. 5. How were they then in the mean-time ſupply'd with Teachers, and Men that miniſtred in their Aſſemblies, unleſs by Men aſſiſted by that Spirit *which was ſhed on them abundantly* at their Converſion? *Chap.* 3. 5, 6. And if we may take an Eſtimate of other Churches, by what was certainly performed in the Aſſemblies of the Church of *Corinth*, we cannot reaſonably doubt the Truth of this Aſſertion. For, whereas all the Publick Offices perform'd then in the Church were Prayer and Pſalmody, expounding or preaching of the Word, and Euchariſtical Oblations; all theſe are in the Fourteenth Chapter of the firſt Epiſtle aſcribed to the Prophets in that Church, or to the Men endow'd with Spiritual Gifts among them: For when they came together, ſome of them pray'd, others compos'd Sacred Hymns by their *Spiritual Gift*, ver. 15. Their Prophets did then teach for *Edification, Exhortation* and *Comfort*, ver. 3. and 31. they alſo did then εὐλογεῖν, *Bleſs*, which is the Word uſed for Conſecration of the Euchariſt, *c.* 10. 16. and εὐχαριστεῖν, *Give thanks*, which is the Word uſed in our Lord's Inſtitution of this Sacrament, 1. *Cor.* 11. 21. and at this Thankſgiving the People anſwer'd, *Amen*, (r) as they were wont to do at the Celebration of the Sacrament, *ver.* 16, 17. That all, or any of theſe things were done by ſtated Paſtors, we never read in the Epiſtles to that Church. And this ſeems yet more probable, touching the Church of *Corinth*, becauſe there ſeems no Order obſerved among them in their Propheſying, and no ſubjection of the Prophets in their Aſſemblies, to any Ruler in that Church. When the inceſtuous Perſon was to be delivered up to Satan, this was done by the Authority of St. *Paul*, with the Concurrence of the whole Aſſembly; *When you are met together*, ſaith he, *deliver ſuch a one to Satan*, 1 Cor. 5. 4. *put away from your ſelves that wicked Perſon*, ver. 13. And when he ſpeaketh of this Act of Diſcipline, he calls it ἐπιτιμία ὑπὸ τῶν πλειόνων, *the Puniſhment inflicted by many*, 2 Cor. 2. 6. See the Note there. And when the ſame Perſon was to be abſolved, there is no Direction ſent to any Rulers of the Church to give him Abſolution, but all ſeems immediately to be done by the Authority of St. *Paul*, and by the whole Aſſembly. And laſtly, in the Epiſtle ſent from *Corinth* to the Church of *Rome*, we find not any Salutation ſent to *Rome*, from any Biſhop or Elder of the Church of *Corinth*, but only from the Kindred of St. *Paul*, from *Gaius the Hoſt of that Church, Eraſtus the Chamberlain of the City, and Quartus a Brother*, Chap. 16. 21, 22, 23. All which things put together, render it more than probable, that there were then no ſettled Paſtors in the Church of *Corinth*, which makes it neceſſary, that the Affairs of their Church-Aſſemblies ſhould be wholly manag'd by their Prophets and Spiritual Perſons.

---

(m) *Antiq.* l. 20. c. 2. (n) *C.* 18. (o) *L.* 60.
(p) *Hiſt. Eccleſ.* l. 5. c. 17. (q) *Ibid.* l. 5. c. 17.

It ſeemeth alſo highly probable, this was the caſe of other Churches, ſince the Apoſtle directing his Epiſtles to many of them, maketh no mention of any Church-Governours amongſt them, either in the beginning of them, as he doth in his Epiſtle to the *Philippians*, or the Salutations at the cloſe of them, as he doth in that to the *Hebrews*, ſaying, *Salute all them who have the Rule over you*, Chap. 13. 24. For inſtance, there is no Direction of the Epiſtle writ to the *Galatians* to any Church-Governours among them, no Salutation of them in the cloſe of it, no charge againſt them for ſuffering thoſe great Diſorders which had obtain'd in that Church, no Exhortation to them to take heed to their Miniſtry, or to oppoſe themſelves to the Deceivers then crept in among them; but there are plain Directions given to the Spiritual Men, or to the Prophets then among them, in theſe Words, *Brethren, if any Man be overtaken with a Fault, ye that are Spiritual*, i. e. who are endow'd with thoſe Spiritual Gifts, which enable you for Publick Miniſtrations in the Church, *reſtore ſuch a one in the Spirit of Meekneſs*, Chap. 6. 1. (See the Note there) which makes it highly probable, that Church was managed not by ſtated Paſtors, but by Prophets, and Spiritual Teachers of the Word.

Thus alſo ſeems it to have been in the Church of *Theſſalonica*. For (*Firſt*,) we find no notice taken of them in the front of the Epiſtles to them; no Salutation of them in the cloſe; the Words of Salutation being only theſe, *Salute all the Brethren with an Holy Kiſs*. (2*dly*,) We find no Directions given to them in particular, but only to the Brethren in general, touching ſuch Matters as muſt have related to their Office only, or chiefly, had they been ſettled Rulers in that Church. The Charge, 1 *Theſſ.* 5. 14. runs thus: *We exhort you, Brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak.* And 2 *Theſſ.* 2. 6. thus, *We command you, Brethren, in the Name of the Lord Jeſus Chriſt, that ye withdraw your ſelves from every Brother that walks diſorderly, and not according to the Tradition which ye have received from us.* And ver. 13, 14. *And ye Brethren*, ——*if*

---

(r) *Juſtin Mart. Apol.* 2. p. 97. *Conſtit. Ap.* l. 8. c. 12.

*any Man obey not the Word by this Epiſtle, note that Man, and have no Company with him, that he may be aſhamed; yet count him not as an Enemy, but admoniſh him as a Brother.* And laſtly, to theſe Brethren the Adjuration mention'd, Chap. 5. 27. is directed, *charging them by the Lord, that this Epiſtle be read to all the holy Brethren.*

The ſame may be obſerved of the Epiſtle directed by the ſame Apoſtle to the Church of *Rome*; for 'tis directed in the General, To *all that are in Rome beloved of God, and Saints called*; and among the numerous Salutations in the Cloſe, we find not one directed to any ſtated Paſtors of that Church: But this we find, that having finiſhed his great Diſpute concerning Juſtification, and the Rejection of the *Jews*, he exhorts them *to be wiſe to Sobriety, as God had diſtributed to every one the meaſure of Faith*, Chap. 12. 6. and adds, *Having therefore Gifts differing according to the Grace given to us, whether it be Propheſie, let us Propheſie according to the proportion of Faith*, ver. 6. *or Miniſtry, let us wait on our Miniſtry, or he that teacheth on Teaching.* Now evident it is, that both the Prophets and Teachers in thoſe Times, are reckoned as Men who exerciſed thoſe Offices by a Spiritual *Afflatus*, and were enabled to perform them by the miraculous Gifts of the Holy Spirit then vouchſafed to them; whence they are ſtiled in the Words now cited χαρίσματα, *Spiritual Gifts*. Hence therefore it is highly probable, theſe were the Men who then preſided in their Aſſemblies, and exerciſed Sacred Offices in the Church of *Rome*. Now if theſe things were ſo, all Chriſtian Churches at their firſt converſion to Chriſtianity, muſt have a ſenſible and conſtant demonſtration of the Exerciſe of theſe Spiritual Gifts in their Aſſemblies, and ſo a certain Evidence of the Divine Preſence with them, and of the Truth of the Profeſſion they embraced.

This will be farther evident, if we conſider what is aſcrib'd to theſe Prophets, what Demonſtrations they afforded, that they were truly acted by a Divine *Afflatus*.

In Proſecution of this Head, I do acknowledge that Propheſie doth 1 *Cor.* 14. ſignifie, expounding the Scriptures, *for Exhortation, Edification and Comfort*, but then it ſignifies the doing this by a Divine *Afflatus*; and when this Gift was exercis'd by Singing, or by praiſing God, this was ſtill done, as Holy Scripture doth inform us, ᾠδαῖς πνευματικαῖς, in Pſalms, and Hymns, and Odes, compos'd by the immediate Impulſe and Aſſiſtance of the Holy Ghoſt; for upon that account alone, could this be ſtiled *Praying*, and *Singing in the Holy Ghoſt*, and mention'd as an inſtance of their Spiritual Gifts: And ſuch a Manifeſtation of the Spirit did attend them in this Exerciſe, as made it eaſie for others to diſcern that they were Prophets; for either with the Gift of Propheſie they had the Gift of Tongues, as in the firſt Effuſion of the Holy Ghoſt, when *they ſpake with other Tongues the wonderful things of God*, Acts 2. 11. and thereby ſhew'd the Spirit of Propheſie, which God had promiſed by his Servant *Joel*, was fulfilled upon them, and on *Cornelius* and his Kinſmen, the firſt Gentile-Converts; for by this were the *Jews* convinced, that *God had ſhed on them alſo the Gift of the Holy Ghoſt, that they heard them ſpeak with Tongues, and magnifie God*, Acts 10. 44, 45. Or, 2*dly*, They foretold things future and contingent, according to our Saviour's Promiſe, That *the Spirit he would ſend, ſhould ſhew them things to come*, Joh. 16. 13. Thus we find mention in the Sacred Story of the Prophet *Agabus*, who foretold the Year before, that Dearth which happen'd in the Reign of *Claudius*, Acts 11. 27. that other Chriſtians might be moved by this Prediction, to ſend their Charity to their Brethren where the Famine pinched them moſt, as it did in *Judea*, ſaith *Joſephus*; and of *Timothy*, choſen to be an Evangeliſt, *according to the foregoing Propheſies concerning him*; whence by the Ancients this Gift was ſtiled, ὁ τῆς προγνώσεως, *the Gift of Foreknowledge*.

Moreover, in the Epiſtles of St. *Paul* we find not only mention of Prophets ſettled in the Church, and of Propheſie reckon'd among the Gifts of the Good Spirit, but we find him comparing it with other Gifts; particularly, *Firſt*, with that of Tongues, and preferring it before that Gift, as being ſuch a Gift as tended more to the Edification of the Church: *For greater is he that Propheſieth, than he that ſpeaketh with Tongues*, ſaith the Apoſtle; *for he that ſpeaketh with Tongues edifieth himſelf only, but he that Propheſieth edifies the Church*, 1 Cor. 14. 2, 5. Hence he declareth his Deſire, that they ſhould *rather propheſie than ſpeak with Tongues*. (2*dly*,) He compares it with that of Charity, declaring in that caſe, that Charity excels it, becauſe, *though we have the Gift of Propheſie, and underſtand all Myſteries, and all Knowledge, yet if we have no Charity we are nothing*, 1 Cor. 13. 2. and becauſe *Propheſies ſhall ceaſe*, but *Charity never ceaſeth*, ver. 8. Moreover, he gives Directions to Prophets, to *Propheſie according to the proportion of Faith*, Rom. 12. 6. to *Propheſie ſucceſſively*, or *one by one, and let the other Prophets judge*, 1 Cor. 14. 29. and *to hold their Peace when any thing is revealed to another Prophet*, ver. 10. He alſo blames them for propheſying all together, in a confuſed manner, and without Obſervation of due Order, and for ſuffering their *Women to propheſie in the Church*, ver. 39.

And yet after all theſe Directions, he exhorts them to *covet Propheſie*, and ſaith, *Quench not the Holy Spirit, deſpiſe not Propheſies*, 1 Theſſ. 5. 19, 20. Now theſe things give us an unqueſtionable Evidence, that this Gift was then plentifully conferr'd upon the Church of Chriſt; for could the *Apoſtle* talk with ſo great Confidence in his *Epiſtles* directed to *Chriſtian Churches*, of *Prophets*, and a *Gift of Propheſie* vouchſafed to them, and ſetled in the Church by God? Could he ſpeak ſo much of the Edification, which the Church received by thoſe who had the Gift of *Propheſie*, and of the *Revelations* which they made by Virtue of it, and of the Effect it had on Unbelievers, to force them to acknowledge, *that God was preſent with the Church?* Could he compare it with other Gifts then extant in the *Church*, and give it the Pre-eminence above them; and with the Grace of Charity, exalting that even above *Tongues* and *Propheſie?* Could he give Directions to the *Prophets* then among them, how to exerciſe this Gift, and chide them for abuſing it? Could he ſay to them, *Covet and deſpiſe not Prophecies*, and could he cloſe thoſe Sayings with theſe Words, *If any Man be a Prophet, or Spiritual, let him acknowledge, that the things I write to you are the Commandments of God?* 1 Cor. 14. 37. I ſay, could he have written all theſe things, in ſuch *Epiſtles* as were embrac'd as the Word of God, had it not been beyond exception, that there was ſuch a Gift of *Propheſie* vouchſafed to, and exerciſed in the Church of God?

*Laſtly*, Of the Continuance of this Gift of *Propheſie*, not only in the Age of the *Apoſtles*, but alſo in the Age ſucceeding, we have ſufficient Evidence from the beſt Writers of the *Chriſtian Church*. For,

*Firſt*, *Hermas*, Contemporary with St. *Paul*, ſpeaks of this Gift as ſtill remaining, and uſually practiſed in the Church of Chriſt: For he profeſſedly gives Rules, by which all *Chriſtians* might diſtinguiſh betwixt true and falſe Prophets, thoſe who were acted by an evil Spirit, and thoſe who were acted by the *Holy Ghoſt*; ſaying, *That he who had the earthly Spirit, came not into the Congregation of juſt Men; or if he came thither*, (lib. 2. cap. 11.) Obmuteſcit, nec quidquam poteſt loqui, *He was preſently ſtruck dumb, and had no Power to ſpeak before them. But* (s) *when a Man comes*, ſaith he, *who hath the Spirit of God, into the Congregation of the Juſt, and prays to God, he is then filled with a Divine* Afflatus, *and ſpeaketh as God will.* Whence two things are evident.

*Firſt*, That he ſuppoſeth, there were then Men in the Church inſpired with the Spirit of *Propheſie*: *2dly*, That this *Prophetical Afflatus* came upon them, and was exerted by them in the Aſſemblies of the Church.

Of the Continuance of this Gift in the Second Century, we have a ſignal Teſtimony of the Church of *Smyrna*, declaring, That *Polycarp* their *Biſhop*, was διδάσκαλος Ἀποστολικὸς, ϗ προφητικὸς, an *Apoſtolical* and *Prophetical Teacher*; for ſay they, (t) *every Word he ſpake, hath been already fulfilled, and will be fulfilled.*

*Euſebius* makes mention of (u) *Quadratus* as an *Apoſtolical Man*, and one of the firſt Order of their Succeſſors, *who was*, ſaith he, προφητικῷ χαρίσματι διαπρέψας, *celebrated for his Prophetical Gift.*

*Juſtin Martyr* ſpeaks of himſelf, as a Diſciple of the *Apoſtles*; and *Methodius* ſaith, *He was not far from the Apoſtles*: Now he expreſly ſaith to (w) *Trypho*, Παρ' ἡμῖν ϗ μέχρι νῦν προφητικὰ χαρίσματά ἐστιν, *we have ſtill Prophetical Gifts among us.*

*Irenæus* was alſo near to the *Apoſtles* Times, ſaith *Baſil* and St. *Auſtin*; and he not only declares, that ſome *Chriſtians* had then (x) πρόγνωσιν τῶν μελλόντων ϗ ὀπτασίας, ϗ ῥήσεις προφητικάς, *the Knowledge of Things future, and Viſions, and Prophetical Predictions*; but confirms this from what he and others had then heard; *for*, ſaith he, *St.* Paul *calls them perfect, who had received the Spirit, and by him ſpake with all Tongues*; Καθὼς ϗ ἀκούομεν πολλῶν ἀδελφῶν ἐν τῇ Ἐκκλησίᾳ προφητικὰ χαρίσματα ἐχόντων, (y) *as alſo we have heard many Brethren in the*

---

(s) *Cum ergo venerit homo qui habet Spiritum Dei in Eccleſiam juſtorum habentium fidem Dei, & Oratio fit ad Deum, tunc nuncius ſanctus Divinitatis implet hominem illum Spiritu Sancto, & loquitur in turba ſicut Deus vult.*

(t) Πᾶν γὰρ ῥῆμα ὃ ἐξαφῆκεν ἐκ τοῦ στόματος αὐτοῦ, ϗ ἐτελειώθη, ϗ τελειωθήσεται. Martyr. Polyc. §. 16.

(u) *Hiſt. Eccl. l.* 3. *cap.* 37.

(w) *P.* 308. *B.*

(x) *L.* 2. *c.* 57.

(y) *Lib.* 5. *cap.* 6.

*Church, who had Prophetical Gifts, and by the Spirit ſpake with all Tongues, and diſcovered the Secrets of Men, and expounded the Myſteries of God.* Moreover three things are in this Matter very remarkable.

*Firſt*, That by this very Argument, the Chriſtians of the ſecond and third Century, endeavoured to convince the *Jews*, that their Religion was to give place to *Chriſtianity*; That God had left their Synagogues, and was now efficaciouſly preſent with thoſe Churches who had embrac'd the Chriſtian Faith, becauſe that Gift of Propheſie which formerly had been peculiar to the Jewiſh Church, had now entirely left them, and was tranſlated to the Aſſemblies of Chriſtians, among whom it remained, μέχρι νῦν, *to that preſent time*, as hath been proved already by the Teſtimony of *Juſtin Martyr*, in his Dialogue with (z) *Trypho*. Thus to *Celſus*, pleading in the Perſon of a *Jew* for that Religion againſt Chriſtianity, *Origen* declares, That the Divinity of Chriſt had tranſferred his Providence from the *Jews*, to the converted *Gentiles*; *for*, ſaith he, *we may ſee them after the coming of our Lord, entirely deſerted, and having nothing venerable that remains among them, they having now no Prophets, and no Miracles*, (a) ὧν κἂν ἴχνη ἐπὶ πόσον παρὰ Χριστιανοῖς εὑρίσκεται, καὶ τινὰ γὲ μείζονα, *of which ſome conſiderable Footſtoops have ſo long remained among Chriſtians.*

*2dly*, The Caſe of *Montanus*, and his Followers, pretending to this Gift of Propheſie, hath in it many Circumſtances, which plainly ſhew, this Gift did ſtill continue in ſome meaſure in the Church. For,

*Firſt*, *Euſebius informs us*, That when *Montanus*, *Alcibiades*, and *Theodotus* in *Phrygia*, pretended to the Gift of Propheſie, (b) *many believed they might be Prophets, becauſe many extraordinary Operations of the Divine Gifts, were ſtill performed in divers Churches.*

*2dly*, They confute the *Montaniſts* Pretence to this Gift, by the Falſhoods which they utter'd; *Maximilla*, one of his Prophetreſſes, having declared, That *after her there ſhould be no Prophets, but the conſummation of all things*; and becauſe they left no Prophets to ſucceed them, *whereas*, ſay they, (c) *the Prophetick Gift is to continue in all Churches*; which ſhews, it did continue then, for otherwiſe this Objection muſt have been as ſtrong againſt the Church of Chriſt, as againſt the Sect of the *Montaniſts*. And, *Laſtly*, They confute them from their way of Propheſying, they ſpeaking ſtill in Exſtaſies and ſtrange Emotions of their Minds; *Whereas*, ſay they, (d) *the Prophets under the Old Teſtament, and ours under the New*, Agabus, Judas, Silas, Quadratus, *and many others, were never ſubject to ſuch Exſtaſies*; whence they concluded, μὴ δεῖν Προφήτην ἐν ἐκστάσει λαλεῖν, *that Prophets muſt not ſpeak in Exſtaſies.*

*Laſtly*, It farther is obſervable, that ſome Hereticks denied the Goſpel of St. *John*, becauſe he had ſo fully ſpoken of the Promiſe which our Lord had made to his Diſciples, That *he would ſend the Comforter to teach them all things, and ſhew them things to come.* They rejected alſo the Epiſtles of St. *Paul*, becauſe in his Epiſtle to the *Corinthians*, he had ſo fully ſpoken, de propheticis chariſmatibus, *of the Prophetical Gifts*. Now *theſe*, ſaith (e) *Irenæus*, *are unhappy Men, who chuſe themſelves to be Falſe Prophets*, i. e. *to ſpeak in God's Name*, when they confeſs they are not taught of God, *and who endeavour to repel the Grace of Prophecy from the Church*; which Words ſuppoſe it was extant in the Church of God.

§. XIII. There is one other Divine Gift which beareth ſome affinity to that of Prophecy, which therefore I ſhall briefly handle, that of Diſcerning Spirits. Now this imports not only the Skill of diſcerning betwixt true and falſe Prophets, which he that had ſeems by (f) St. *Clemens* to be ſtiled, ὁ σοφὸς ἐν διακρίσει τῶν λόγων, *a wiſe Man* in diſcerning words, or in diſtinguiſhing betwixt the lying Wonders, and Magical Operations of evil Spirits, and the Powers of the Holy Ghoſt, which muſt be in ſome meaſure common to all Chriſtians, they being all enjoyn'd *to try the Spirits whether they be of God*, 1 Theſſ. 5. 20. 1 John 4. 1. But chiefly it ſignifies the Power of diſcerning the inward Operations of the Soul, and of diſcovering the Secrets of Men's Hearts. Thus of the Prophets of the Church of *Corinth*; *Every one*, ſaith St. *Paul*, *hath his Revelation.* And again, *If ye all propheſie, and there come into your Aſſembly one who is an unbeliever, or unlearned, he is convinced of all*, ἀνακρίνεται ὑπὸ πάντων, his Actions are diſcerned by all the Prophets; *and thus are the ſecrets of his heart laid open, and ſo falling down upon his face, he will worſhip God, and declare that God is in you of a truth*, 1 Cor. 14. 24, 25. So *Peter* diſcerned the Heart of *Ananias* and *Saphira*, ſaying to *Ananias*, *Why hath Satan filled thy Heart to lye to the Holy Ghoſt?* And to *Saphira*, *Why have you agreed to tempt the Holy Ghoſt?* Acts 3. 5, 9. *i. e.* having joined your ſelves to the Aſſembly of Chriſtians, where you have had ſo great Experience of the Aſſiſtance of the Holy Spirit, to declare the Secrets of Men, why, after ſuch Experience, have you dar'd to lie in the Aſſemblies of thoſe Men in which the Holy Spirit thus reſides, and thereby ſhew you doubt his Power to reveal what you have fraudulently conceal'd? He alſo knew the Heart of *Simon Magus*, for to him he ſpeaks thus, *Acts* 8. 22, 23. *I perceive thy heart is not right before God, but thou art in the gall of bitterneſs, and in the bond of iniquity.* 'Twas by this Gift that St. *Paul* at *Lyſtra*, looking upon a blind Man, *ſaw that he had faith to be healed*, Acts 14. 9. (a) *Ignatius* alſo ſpeaks of the Spirit in him that did τὰ κρύπτα ἐλέγχειν, *reprove things ſecret*, and (b) *Irenæus*, that the Brethren which had the *ſpiritual Gift*, did τὰ κρύφια τῶν ἀνθρώπων εἰς φανερὰν ἄγειν, *diſcover the hidden things of Men.*

---

(z) *Pag.* 308. (a) *L.* 2. *p.* 62. *Vide l.* 7. *p.* 337.

(b) Πλεῖσαι γὰρ ἔτι καὶ ἄλλαι παραδοξοποιΐαι τοῦ θείου χαρίσματος, εἰσέτι τότε κατὰ διαφόρους ἐκκλησίας ἐπιτελούμεναι, πίστιν παρὰ πολλοῖς τοῦ κἀκείνους προφητεύειν παρεῖχον. Hiſt. Eccleſ. l. 5. c. 3.

(c) Δεῖν γὰρ εἶναι τὸ Προφητικὸν χάρισμα ἐν πάσῃ τῇ ἐκκλησίᾳ. Ibid. c. 17.

(d) Τοῦτον δὲ τρόπον, οὔτε τινὰ τῶν κατὰ τὴν παλαιὰν, οὔτε τῶν κατὰ τὴν καινὴν, πνευματοφορηθέντα Προφήτην δεῖξαι δυνήσονται. Apud Euſeb. l. 5. c. 17.

(e) *Simul Evangelium & Propheticum expellunt ſpiritum infelices verè qui pſeudoprophetæ quidem eſſe volunt, prophetiæ autem gratiam repellunt ab Eccleſia.* L. 3. c. 11. p. 259.

(f) *Ep. ad Cor.* §. 42.

It was diſcover'd in diſcerning Men's Fitneſs or Qualifications for any Office in the Church; and accordingly in ſetting them apart for that Office. Thus the Holy Ghoſt, in the Prophets, ſaid, *Separate me Barnabas and Saul for the work to which I have called them.* Thus is the Holy Ghoſt ſaid to have made the Biſhops and Presbyters in *Aſia* the Overſeers of the Churches there, *Acts* 20. 28. Becauſe, as (c) *Clemens Romanus* ſaith, *the Apoſtles conſtituted Biſhops* and *Deacons*, δοκιμάζοντες τῷ πνεύματι, *approving of them by the Spirit.* And (d) *Clemens of Alexandria*, that St. *John ordained to be of the Clergy*, τοὺς ἀπὸ τοῦ πνεύματος ἁγίου σημαινομένους, *them who were ſignified to him by the Spirit.* And (e) *Ignatius* ſaith of the Biſhops of his time, that they were *conſtituted not by Men*, but, Ἰησοῦ Χριστοῦ γνώμῃ, *by the Council of Chriſt Jeſus.*

§. XIV. I proceed laſtly to ſhew the reaſon we have to believe, that theſe extraordinary Gifts were equally conferr'd upon the other Churches, as upon thoſe which the Apoſtles mention in their Epiſtles. This we may gather,

1*ſt*, From theſe Expreſſions of St. *Paul* to the Church of *Corinth*, in which they were ſo plentifully exerciſed; for his Enquiry to them runs thus: *What is it wherein you were inferiour to other Churches?* 2 Cor. 12. 13. and his Aſſertion thus, *In every thing you are enriched by him in all utterance, and in all knowledge, ſo that ye came behind the other Churches in no gift*, 1 Cor. 1. 5, 7. which words plainly inſinuate, that all the other Churches were plentifully endow'd with theſe Gifts.

2*dly*, This alſo may be gathered from the Reaſon of the thing: For the Operations of the Holy Ghoſt are ſaid to be deſigned for theſe Ends; 1. *The Confirmation of the Teſtimony, and the Faith of Chriſt*, 1 Cor. 1. 6. and their *eſtabliſhment in Chriſt*, 2 Cor. 1. 21, 22. 2. *The Edification of the Body of Chriſt*, 1 Cor. 12. 7. Eph. 4. 11, 12. 3. *To be a pledge and earneſt of their adoption*, and their *future happineſs*, Rom. 8. 23. 2 Cor. 1. 22. Gal. 4. 6, 7. Eph. 1. 13. 4. *To be their comfort under perſecutions*, Rom. 5. 3, 5. 2 Cor. 1. 7. 1 Pet. 4. 14. Now theſe are ends as neceſſary for all, as for any Chriſtian Churches, who muſt all equally need the Confirmation of their Faith, the Work of the Miniſtry, the Perfecting the Saints, and the Edification of the Body of Chriſt, the Support and Comfort of the Spirit under Perſecutions, the Pledge and Earneſt of their future Hopes.

3*dly*, This alſo may be gathered from that Account which the Apoſtle giveth of Spiritual Gifts, and Spiritual Perſons in the Church. The Gifts given for the Edification of the Church in general are theſe, *the Word of Wiſdom, and of Knowledge, the Gifts of Healing, the working of Miracles, Prophecy, diſcerning of Spirits, kinds of Tongues, and the Inter-*

---

(a) *Ep. ad Philad.* §. 7.
(b) Lib. 5. cap. 6.
(c) *Ep. ad Co.* §. 42.
(d) *Apud Euſeb. Hiſt. Eccleſ.* l. 3. c. 23.
(e) *Proœm. Ep. ad Philad.* & §. 1, 3, 6.

*pretation of them*, 1 Cor. 12. 8, 9, 10. The Perſons exerciſing them are mention'd thus; *God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily, Prophets, thirdly, Teachers, after that Miracles, then the Gifts of Healing*, &c. ver. 28. And in the Epiſtle to the *Epheſians* thus, *He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying the Body of Chriſt*, Eph. 4. 11, 12. Which places evidently ſhew that theſe were Gifts deſigned for the benefit of all the Churches of Chriſt in general, and exerciſed by theſe Perſons as they went about to plant, or to confirm the Churches; the Power of Miracles, and the Gift of Healing, being alſo exerciſed by them in Confirmation of that Faith they preached according to our Saviour's Promiſe. So that ſome Gifts ſeem for ſome time conſtantly exerciſed by the Members of each Church in their Aſſemblies, and others by thoſe Perſons who preached the Goſpel firſt among them, or travell'd to confirm the Churches, and ſo all had Experience, more, or leſs, of theſe Spiritual Operations done among them.

*Laſtly*, From the Conſideration of that Baptiſm which they all generally received; for as the Promiſe ran to the *Jews* in general, that *they ſhould be baptized with the Holy Ghoſt*, Matth. 3. 11. to every one that would believe, and be baptized, that *they ſhould receive the Holy Ghoſt*, Acts 2. 38. and that becauſe *the Promiſe was to them, and to their Children*, καὶ πᾶσι τοῖς εἰς μακρὰν, *and to all that were afar off, even as many as the Lord ſhould call*; ſo was this Promiſe ſignally fulfilled to the Believers of the *Jewiſh* Nation, who being enlightened, φωτισθέντες, that is, *baptized*, they alſo *taſted of the Spiritual Gift, and were made Partakers of the Holy Ghoſt, and of the Powers of the World to come*, Heb. 6. 4, 5. (See the Note there:) And *great Grace was upon them all*, Acts 4. 33. To the Believers in *Samaria*, for when the Apoſtles, *Peter* and *John laid their hands upon them, they received the Holy Ghoſt*, Acts 8. 17. To the Converts of the Gentiles; *for by one Spirit they were all baptized into one Body*, 1 Cor. 12. 13. and *after they believed, they were all ſealed with the Spirit of Promiſe*, Eph. 1. 13. they being ſaved, *by the waſhing of Regeneration, and the renewing of the Holy Ghoſt, which was ſhed on them abundantly through Jeſus Chriſt*, Tit. 2. 5, 6. All Chriſtians therefore being made Members of Chriſt's Body by Baptiſm, all Chriſtian Churches and Bodies muſt have theſe powerful Gifts conferr'd upon, and exerciſed by ſome of the Members of thoſe Churches, to the edification of the reſt.

Accordingly it is declared by *Juſtin Martyr* of them who were converted to the Chriſtian Faith, that *being* (a) *baptized in the Name of Chriſt they received, ſome the Spirit of Knowledge, ſome of Counſel, ſome of Fortitude, ſome of Healing, ſome of Fore knowledge, ſome of Doctrine.*

§. XV. To conclude, the Primitive Profeſſors, and Martyrs for the Chriſtian Faith, afford us a full Teſtimony of the Continuance of theſe Gifts and Operations of the Holy Ghoſt in the next Ages of the Church. (b) *Clemens Romanus*, in his Epiſtle to the Church of *Corinth*, ſaith, *There was* πλήρης πνεύματος ἁγίου ἔκχυσις ἐπὶ πάντας, *a full Effuſion of the Holy Spirit upon them all.* (c) *Ignatius* ſaith of the Church of *Smyrna*, that *ſhe was* ἐλεημένη ἐν παντὶ χαρίσματι, *favoured with all Gifts, and was deficient in none.* (d) *Juſtin* ſaith, That *even their Men and Women had the Gifts of the Holy Ghoſt.* *Euſebius*, having mention'd the firſt Order of the Succeſſors of the Apoſtles, he ſaith, that (e) *even then they performed many wondrous Works by the Holy Ghoſt.* 'Tis needleſs, ſaith (f) *Irenæus*, to inſiſt upon Particulars, *for the miraculous Gifts which the Church throughout the World enjoys, and the beneficial Miracles ſhe worketh for the good of Heathens, are innumerable.* This he ſaith after he had enumerated among the Gifts then given to Believers, *the caſting-out of Devils, Prophecy, the Knowledge of things future, the healing the ſick, and the raiſing the dead.* And when *Montanus* appeared, there was not only in the Church the Gift of Prophecy, but in divers Churches (g) *many other ſtrange Works performed by the Divine Gifts.*

---

(a) Οἳ καὶ λαμβάνουσι δόματα ἕκαστος, ὡς ἄξιοί εἰσι φωτιζόμενοι διὰ τοῦ ὀνόματος τοῦ Χριστοῦ, ὁ μὲν γὰρ λαμβάνει συνέσεως πνεῦμα, ὁ δὲ βουλῆς, ὁ δὲ ἰάσεως, ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας. Dial. cum Tryph. p. 258.

(b) §. 2. (c) *Prœm. Ep. Smyrn.*

(d) Παρ' ἡμῖν ἔστιν ἰδεῖν, καὶ θηλείας, καὶ ἄρσενας, χαρίσματα ἀπὸ τοῦ πνεύματος τοῦ Θεοῦ ἔχοντας. Dial. cum Tryph. p. 315. D.

(e) Τοῦ θείου πνεύματος εἰσέτι τότε δι' αὐτῶν πλεῖσαι παράδοξαι δυνάμεις ἐνήργουν. Hiſt. Eccl. l. 3. c. 37.

(f) Οὐκ ἔστιν ἀριθμὸν εἰπεῖν τῶν χαρισμάτων ὧν κατὰ παντὸς κόσμου ἡ ἐκκλησία παρὰ Θεοῦ λαβοῦσα, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἑκάστης ἡμέρας ἐπ' εὐεργεσίᾳ τῇ τῶν ἐθνῶν ἐπιτελεῖ. Lib. 2. cap. 57.

(g) Πλεῖσαι γὰρ οὖν καὶ ἄλλαι παραδοξοποιΐαι τοῦ θείου χαρίσματος εἰσέτι τότε κατὰ διαφόρους ἐκκλησίας ἐπιτελούμεναι, &c. Hiſt. Eccleſ. l. 5. c. 3.

Here then we find, by all theſe early Teſtimonies, That in the two firſt Centuries many Gifts of the Holy Ghoſt were ſtill continu'd in all Churches, that every one at their Baptiſm received ſome or other of them. Theſe alſo are Relations not of things paſt, or of things done in a corner, but of things commonly perform'd in the face of the Aſſemblies, and ſo confirm'd by the Joint-Teſtimonies of all Chriſtian Churches; they were Miracles which their own Eyes had ſeen, Tongues and Prophetick Gifts which their own Ears had heard; Gifts which they uſed againſt the Jews and Hereticks for their Conviction; and beneficial Miracles ſo truly wrought upon the Heathen, that they were efficacious to engage them to eſpouſe and perſevere to the end, in the Profeſſion of the Chriſtian Faith. This therefore is, ſaith (h) *Origen,* οἰκεῖα ἀπόδειξις τȣ̃ λόγȣ, *the proper Demonſtration of our Jeſus,* no other Pretender to the Power of doing Signs or Wonders, having ever derived that Power from himſelf to others, engaged that Believers ſhould ſo generally receive it; none ever pretending to enable their Followers to ſpeak with Tongues, diſcover the Secrets of Mens Hearts, or confer all, or any of theſe Gifts upon their Proſelytes. It alſo muſt be owned as a moſt convincing Demonſtration of the Truth, and the Divine Original of that Faith which miniſtred theſe Gifts ſo plentifully to its Profeſſors.

§. XVI. And oh that all who by this Demonſtration of the Spirit are convinced of the Truth of Chriſtian Faith would ſeriouſly conſider how much it does concern them, in point of Intereſt and Wiſdom, to yield Obedience to all the Precepts of that Faith! For, if the *Gentiles* were *given up to vile Affections, and a reprobate Mind,* Rom. 1. 24, 26. only for Sins committed againſt the dim and imperfect Light of Nature; if the Jews *received a juſt recompence* for every Tranſgreſſion of the Law delivered by *Moſes* to them; *how ſhall we eſcape if we neglect this great Salvation, which at the firſt was ſpoken by the Lord, and was confirmed by them that heard, God bearing witneſs to it by divers Signs and Wonders, and Diſtributions of the Holy Ghoſt?* Heb. 2. 3, 4. And to this end conſider,

*1ſt,* That by our Diſobedience to the Chriſtian Precepts we contradict the great Deſign of all theſe Demonſtrations of the *Holy Spirit,* they being all intended, ſaith St. *Paul, to make the Gentiles obedient in word and deed,* Rom. 15. 18.

*2dly,* That all our Certainty of Chriſtian Faith doth highly aggravate the Guilt of our Tranſgreſſion of the Chriſtian Precepts: For the ſtronger is the Motive to believe, the greater is the Guilt of Diſobedience, becauſe ſuch Motives may be eaſily diſcern'd, and ſo our Ignorance of them muſt be leſs excuſable; and we cannot reſiſt their Evidence, but we muſt offer Violence to the Convictions of our Conſciences, and ſo we have no cloak for our Sin.

*3dly,* That though we own the Chriſtian Faith, and our Lord Jeſus; yet whilſt we live in Diſobedience to his Precepts, God looks upon us as mere Infidels, ſuch as *in words profeſs to know him, but in works deny him, being diſobedient,* Titus 1. 16. Our Faith at leaſt muſt be irrational and abſurd, for *why call ye me Lord, Lord,* ſaith Chriſt, *and do not the things that I ſay?* Luke 6. 46. And 'twill be as unprofitable, as it is irrational; for tho' *we know theſe things, we only can be happy if we do them,* John 13. 17.

To conclude, All our Convictions of the Truth of Chriſtian Faith add Strength to thoſe Engagements and Encouragements, which that Religion offers towards a Virtuous and Holy Life; for if all that is delivered in theſe Sacred Records be the Revealed Will of God, then all the Promiſes and comfortable Paſſages contained in them, will be aſſuredly made good to all obedient Chriſtians, and the Aſſurance of ſuch ineſtimable Bleſſings as the Goſpel promiſeth, muſt lay upon us ſtrong Engagements *to be ſtedfaſt and unmoveable, always abounding in the work of the Lord, as knowing that our Labour ſhall not be in vain in the Lord,* 1 Cor. 15. 58.

---

(h) *Contra Celſum,* l. 1. p. 5.

THE

# THE PREFACE TO THE EPISTLE to the *ROMANS.*

IT *is the general Note of the* Ancient Commentators, *that though this Epiſtle be in place the firſt of all St.* Paul's *Epiſtles, yet was it not firſt written by him,* (*) *but was the laſt of all he wrote from* Aſia, Macedonia, *and* Achaia, *before he went to* Rome: *The Epiſtles to the* Theſſalonians, *to the* Corinthians, *and the Epiſtle to the* Galatians, *being writ before it. They therefore think that it was placed firſt, either as being written* † to the Imperial City, *as ſome thought, or* for the Excellency of the Doctrine contained in it, *as others do conjecture. So ſaith* Theodoret *in his Preface.*

*It was written from* Corinth, *as the ſame* Ancients *note, for he calleth* Eraſtus *the* Chamberlain of the City *from whence he writ it,* Chap. 16. 23. *and he had his abode at* Corinth, 2 Tim. 2. 4. *He called* Gaius *his Hoſt,* i. e. *the Man with whom he lodged,* Chap. 16. 23. *now he was a* Corinthian, 1 *Cor.* 1. 14. *He commendeth to them* Phœbe, a Servant of the Church at Chencræa, *Chap.* 16. 1. *now* Chencræa *was a Port of* Corinth. *Moreover it was written thence, not when St.* Paul *travelled through* Greece, *Acts* 20. 2. *for that then he came to* Corinth, *is not ſaid; nay, it is gainſayed by St.* Paul *himſelf, who in his Second Epiſtle to the* Corinthians, *writ the ſame Year with this, excuſes himſelf for not coming to them,* Chap. 1. *and declares, that* the third time he was ready to come to them, *Chap.* 13. 1. *Add to this, that when he writ this Epiſtle to the* Romans, *he knew the Contributions of the Church of* Corinth, *were actually made, and even depoſited in his hands, he being then going up with them to* Jeruſalem, *Rom.* 15. 25. —28. *Whereas when he travelled* Greece, *and came to* Macedonia, *Acts* 20. 1, 3. *they either indeed were not ſo, or at the leaſt he knew not that they were ſo, and therefore ſent firſt* Titus, *and then his Second Epiſtle to them, that they might be ſo,* Chapters 8, 9.

*It was written to the* Romans *when he had not ſeen them,* Chap. 1. 11. *and before he was gone up to* Jeruſalem, *for he was but then going thither,* Rom. 15. 15. *and purpoſed from thence to go by* Rome *to* Spain, ver. 28. *And ſo it muſt be written,* A. D. 57. *for we find him at* Jeruſalem, *Acts* 21. 6. *and a Priſoner under* Felix *in the fourth Year of* Nero. *See Dr.* Pearſon, *Annal.* Paulin. *p.* 15, 16.

*That the Church of* Rome *conſiſted partly of the* Jews *then dwelling there, we learn both from the* 14*th Chapter, where the* Gentiles *are exhorted to bear with their weakneſs. And from the* 15*th Chapter, where he ſpeaks thus,* I have written unto you more boldly, ἀπὸ μέρȣς, as to the Gentile part. *See the Note there* ver. 15, 16. *And from the Salutations ſent to them at* Rome, *they being chiefly ſent to them of the* Jewiſh *Nation.*

*The two Great Doctrines laid down in this Epiſtle, are* (1.) *That of Juſtification by Faith alone, without the Works of the Law. Of which ſee the Preface to the Epiſtle to the* Galatians. *And* (2.) *The Myſtery of the Calling of the* Gentiles, *the Rejection at preſent of the* Jews, *and the recalling of them when the fulneſs of the* Gentiles *was to come in.*

Laſtly, *It is obſervable, that among all his Salutations to thoſe of* Rome, *he hath not one directed to St.* Peter, *nor doth he give us any hint that St.* Peter *then had ever been at* Rome, *or planted any Church there; which, as it makes it highly probable he had not then been there at all; ſo doth it make it certain that St.* Paul *knew not of his being there when this Epiſtle was endited.*

---

* Πασῶν ἐσχάτη τῶν τῆς Ἀσίας καὶ Μακεδονίας καὶ Ἀχαΐας ἐκπεμφθεισῶν. Chryſoſt. Theodoret.

† Ὡς παντοδαπὴν ἔχȣσαν διδασκαλίαν καὶ τὴν τῶν δογμάτων ἀκρίβειαν διὰ πλειόνων διδάσκȣσαν, τινὲς δέ φασιν ὅτι τὴν πόλιν τιμῶντες ὡς τῆς οἰκȣμένης προκαθημένην, καὶ τῆς βασιλείας τὰ σκῆπτρα κατέχȣσαν, πρώτην ἔταξαν τὴν πρὸς τȣ́τȣς γραφεῖσαν ἐπιςολήν. Theodoret.

# A PARAPHRASE WITH ANNOTATIONS ON THE EPISTLE to the *ROMANS.*

## CHAP. I.

a Verſe 1. PAUL, a Servant of Jeſus Chriſt, called to be an Apoſtle, [a] ſeparated to the Goſpel of God.

2. Which [*Goſpel*] he had promiſed afore by his Prophets in the holy Scriptures [*ſpeaking in them,*]

3. Concerning his Son Jeſus Chriſt our Lord who was made of the Seed of *David* according to the fleſh, [*Acts* 2. 30. 2 *Tim.* 2. 8. *and*]

b 4. [b] Declared to be the Son of God [*inveſted*] with Power, according to the Spirit of Holineſs [*reſiding in him without meaſure,* John 3. 34.] by the Reſurrection from the Dead.

c 5. By whom [*thus raiſed and inveſted with all power, and acting now not as a Prophet, but as Lord of all, by the whole fulneſs of the Godhead*] we have received [c] Grace, and Apoſtleſhip, [i. e. *the Office of an Apoſtle, and the Grace belonging to it,*] for obedience to the Faith among [Gr. *in*] all Nations.

6. Among whom are ye alſo the called of Jeſus Chriſt.

7. [*I Paul write*] to all that be in *Rome* beloved of God, called to be Saints, [Gr. *Saints called. See Note on* 1 Cor. 1. 1. *wiſhing*] Grace [*may*] be [*given*] to you from God our Father, and [*from*] the Lord Jeſus Chriſt.

8. [*And*] firſt, I thank my God through Jeſus Chriſt [*the Fountain of all our Bleſſings,* Eph. 1. 3.] for [*the Converſion wrought in*] you all [*ſo viſibly,*] that your Faith is ſpoken of throughout the World.

9. [*This happy ſucceſs of the Goſpel being very grateful to me,*] for God is my witneſs, whom I ſerve with my Spirit in the Goſpel of his Son, that without ceaſing [Gr. *how unceſſantly*] I make mention of you.

10. Making requeſt [Gr. *requeſting*] always in my prayers to come to you, if by any means, now at length, I might have a proſperous journey to you by the will of God;

11. For I long to ſee you, [d] that I may impart to you ſome ſpiritual gift, to the end that you may be eſtabliſhed.

12. That is, that I may be [e] comforted together with you, by the mutual Faith, both of you [*through faith receiving,*] and me [*by faith imparting theſe gifts.*]

13. Now I would not have you ignorant, Brethren, that oftentimes I purpoſed to come to you, that I might have ſome fruit among you alſo, even as among other Gentiles, [*though through many hindrances I have not been able to accompliſh my purpoſe,* Chap. 15. 22.]

14. For [*as*] [f] I am a debtor both to the Greeks, and the Barbarians; both to the wiſe, and to the unwiſe, [*as having by God the diſpenſation of the Goſpel committed to me for their ſakes,* 1 Cor. 9. 6.]

15. So, as much as is in me, I am ready to [g] preach the Goſpel to you that are at Rome alſo. g

16. For I am not aſhamed of the Goſpel of Chriſt, for it is [*attended with*] the power of God to ſalvation, to every one that believeth, to the Jew firſt, [*to whom it was by God's appointment to be firſt preached,* Acts 3. 26. *and* 13. 46.] and alſo to the Gentile.

17. For therein is [h] the Righteouſneſs of God revealed [i] from faith to faith [Gr. the *Righteouſneſs of God by faith is revealed to* h i

*beget*

k *beget in men faith*] as it is written, [k] but the juſt ſhall live by faith.

18. [*And this way of Juſtification, or obtaining Remiſſion of Sins, is neceſſary to exempt all men, whether Jew, or Gentile, from the wrath of God;*] for [*to begin firſt with the Gentiles;*]

l [l] the wrath of God is revealed from hea-
m ven [m] againſt all ungodlineſs, and unrighteouſneſs of [*thoſe*] men who hold the truth, [*they know by the light of Nature,*] in unrighteouſneſs.

19. Becauſe that which may be known of God [*by the light of Nature*] is manifeſt in [or, *to*] them, for God hath ſhewed it to them.

n 20. For the inviſible things of him, [n] from the Creation of the World are clearly ſeen, [or, *are clearly ſeen (even) from the creation of the World,*] being underſtood by the things that are made, [i. e. *by his works,*] even his eternal Power and Godhead; ſo that they are without excuſe; [viz. *who do not worſhip him alone as God, who is the Creator of all things, but rather give the worſhip due unto him, to the works of his hands.*]

21. Becauſe when they knew God, they glorified him not as God, [*by giving him the honour due to the Deity,*] neither were thankful [*to him, who giveth to all men, life, breath, and all things,* Acts 17. 28. *and* 14. 17.] but became vain in their Imaginations [*of him,*] and their fooliſh heart was darkened.

22. Profeſſing themſelves to wiſe, [*and uſurping that name,* v. 14. 1 Cor. 1. 20, 21.] they became [*in their actions,*] fools.

o 23. And changed [o] the glory of the incorruptible God into an Image made like to corruptible men, and to birds, and four-footed beaſts, and creeping things.

24. Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their bodies among themſelves, [*as did the Sodomites and Canaanites of old,* ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, Jude 7.]

25. [*As being alſo men*] who changed the truth of God into a lie, [*worſhipping as Gods them who by nature were no Gods,* Gal. 4. 8. *or only Dæmons,* 1 Cor. 10. 20.] and ſerved the [p] Creature more than the Creator, who p
is bleſſed for ever. Amen.

26. For this cauſe, I ſay, God gave them [*farther*] up to vile affections, for even their women did change the natural uſe [*of their bodies,*] into that which is againſt nature. [*See Lucian.* διάλ. ἑταιρ. Κλωνάριον καὶ Λεαίνια.]

27. And alſo the men, leaving the natural uſe of the woman, burned in their luſts one towards another, men with men, working that which was unſeemly [*Gr. filthineſs,*] and receiving in themſelves that recompence of their Error which was meet; [i. e. *being given up thus to diſhonour their own Bodies, (See* Lucian's ἔρωτες) *for the diſhonour they did to God by their Idolatry.*]

28. And as they liked not to retain God in their knowledge [*ſo*] [q] God gave them q
up [r] to a reprobate mind, to do thoſe things r
which were not convenient: [*They*]

29. Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, malicioſneſs, full of envy, murther, debate, deceit, malignity, whiſperers,

30. Backbiters, haters of God, deſpiteful, proud, boaſters, inventers of evil things, diſobedient to parents;

31. Without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful;

32. Who knowing the judgment of God, [*viz.*] that they who do ſuch things are [s] s
worthy of death, not only do the ſame, but
[t] have pleaſure in them that do them. t

## Annotations on Chap. I.

a Verſe 1. Ἀφωρισμένος, *ſeparated.*] He in this word ſeems to allude to his former Separation when he lived a *Phariſee,* i. e. one ſeparated from all Ceremonial Defilement, and from the People of the Earth, *i. e.* the Common People, who obſerved not the exact Rules of Legal Purity; ſaying, That he was ſeparated now, not to a nicer Obſervation of the Jewiſh Rites and Cuſtoms, but to the Preaching of the Goſpel of God: And the affinity betwixt this, and the Epiſtle to the *Galatians,* both as to Matter, and Style, inclines me not to interpret the Apoſtle of the Separation mention'd, *Acts* 13. 2. where the Holy Ghoſt ſaith, *Separate me Barnabas and Saul for the work of the Miniſtry, to which I have appointed them;* but of God's *ſeparating him from his mother's womb,* and calling him to that work, *Gal.* 1. 15.

V. 4. Ὁρισθέντος, *declared to be the Son of* b
*God.*] Chriſt, while he was on Earth, declared that he was the Son of God, whom the Father had ſanctified, and ſet apart to his Prophetick Office: Accordingly *the Spirit of God deſcended* on him at his *Baptiſm,* and *a voice from heaven ſaid, This is my beloved Son in whom I am well-pleaſed.* This he proved from the powerful Works wrought by him, that he was *the Son of God,* ſanctified and conſecrated to his Office by the Spirit of God abiding in him, and ſo was *in the Father, and the Father in him,* declaring that he did his Miracles by the Power of the Holy Ghoſt, and by *the Spirit of God* did *caſt out Devils,* Matth. 12. 28. And thus St. *Peter* repreſents this Prophet to *Cornelius,* ſaying, *God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power, who* [therefore] *went about doing good, and healing all*

*that were oppreſſed of the Devil, for God was with him,* Acts 10. 38. And thus it ſeemeth neceſſary he ſhould act in his Prophetical Office; a Prophet being a Perſon ſent from God, and ſpeaking in his Name, and acted by his Spirit in the delivery and confirmation of his Meſſage. That our Great Prophet Jeſus was, as in a more ſublime, ſo in this ſenſe, *the Son of God,* endowed with power of working Miracles by the Holy Ghoſt for confirmation of his Doctrine, God hath demonſtrated, ſaith the Apoſtle, here, by *raiſing him from the dead.*

c Ver. 5. χάριν καὶ Ἀποστολὴν, *Grace and Apoſtleſhip.*] That is, ſaith *Oecumenius,* χάριν εἰς ἀποστολὴν, *Grace for the Office of Apoſtles;* the favour to be Apoſtles, ſay ſome, becauſe the Apoſtle calls this Office *Grace,* Rom. 15. 15. Gal. 2. 9. Eph. 3. 2—7. But where he doth ſo, there is always ſomething added of the Gifts and Powers by which they were enabled to exerciſe it: *v. g. To me is this grace given, that I may be the Miniſter of Chriſt to the Gentiles,* Rom. 15. 15, 16. *In the power of Signs, and Miracles, and Gifts of the Holy Ghoſt,* v. 19. *James, Cephas, and John knew the grace given to me,* Gal. 2. 9. becauſe *God had wrought mightily with me towards the Gentiles,* v. 8. And *Epheſ.* 3. 2. there is mention of *the Grace of God* given to St. *Paul;* but then 'tis added, that he is made a Miniſter, *according to the gift of the Grace of God, given to him by the effectual working of his power,* v. 7. I therefore think fit to join both together, and give the ſenſe of the words thus: *By whom we have received the Office of Apoſtles, and Grace through his Name to call all Nations to the obedience of Faith in him;* or to yield Obedience to the Faith preached in his name.

d V. 11. Ἵνά τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν, *that I might impart to you ſome ſpiritual Gift.*] This is by moſt interpreted of the Spirit of Wiſdom and Knowledge, by which St. *Paul* would inſtruct them: I rather chuſe to refer it to ſome *Spiritual Gift,* he at his coming would beſtow upon them, by the Impoſition of his Hands upon ſome of them, as the Apoſtles uſed to do, *Acts* 8. 17. and 19. 6. 2 Tim. 1. 6. For (*firſt*) that is moſt agreeable to the phraſe, μεταδοῦναι χάρισμα πνευματικὸν, to *give the Spirit,* or a *Spiritual Gift.* And (*ſecondly*) to his words in the cloſe of this Epiſtle, that he *ſhall come to them in the fulneſs* τῆς εὐλογίας, *of the bleſſing of the Goſpel of Chriſt,* that Phraſe being applied to the giving of the Spirit, and his Gifts, *Gal.* 3. 14. *Eph.* 1. 3. And (*thirdly*) to the end here aſſigned of the imparting this Gift, *viz.* the Eſtabliſhment of the *Romans* in the Faith: For the Vouchſafement of the Spirit, and his Gifts unto the *Churches,* is ſtill called βεβαίωσις, *the Confirmation* of them in the Faith, 1 *Cor.* 1. 5, 6. 2 *Cor.* 1. 21, 22. and 5. 5. *Gal.* 5. 5. 1 *Theſſ.* 1. 5.

Ver. 12. συμπαρακληθῆναι, *to be comforted together with you.*] It being both a comfort and eſtabliſhment of Faith in them, to receive theſe Gifts of the Spirit, and in him, to be able to impart them to them, and to find God ſo effectually working by him.

Ver. 14, 15. *For I am a Debtor,* &c. οὕτω.] Here it is obſervable, that our Tranſlators begin the 14th Verſe with *For,* tho' there is nothing that anſwers to it in the *Greek*: I would render the words thus, *I am a Debtor to the Greek,* and the *Barbarian, to the Wiſe, and the Unwiſe,* viz. οὕτω, or οὕτω καὶ, *and therefore as much as in me lies, I am ready to preach the Goſpel to you alſo that are in* Rome. For tho' οὕτω and οὕτως, when joyned with ὡς, ſignifie generally *ſo*; yet when they are put abſolutely, and eſpecially, when they begin a Sentence, they ſignifie *idcirco, itaque* and anſwer to *Al Chen,* in the *Hebrew*: So *Rev.* 3. 16. οὕτως ὅτι χλιαρὸς εἶ, *wherefore becauſe thou art luke warm*; upon which place the *Criticks* note that οὕτως, *hîc non eſt ſimilitudinis, ſed ratiocinativum, valetque Al Chen, igitur*: So *Rom.* 6. 11. *Knowing that Jeſus Chriſt, being raiſed from the dead, dyeth no more*; οὕτω καὶ ὑμεῖς λογίζεσθε, *therefore alſo reckon ye your ſelves dead unto Sin,* 1 Cor. 15. 44, 45. οὕτω καὶ γέγραπται, *and therefore it is written*; ſo *Luk.* 24. 26. *ſo it is written,* καὶ οὕτως, *and therefore Chriſt ought to ſuffer*; and *John* 4. 6. *Jeſus then being weary with his Journey,* ἐκαθέζετο οὕτως, *ſat therefore upon the Well.*

Ver. 15. Ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι, *to preach the Goſpel to you at Rome.*] St. *Paul* here ſeems plainly to challenge *Rome* as Part of his Province, as being *the Apoſtle of the Gentiles.* So again, Chap. 11. 13. *I ſpeak to you, Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnifie my Office.* And Chap. 15. 15. *I have written the more boldly to you in part,* i. e. as to the Gentile part among you, *as putting you in remembrance of the grace given to me of God,* v. 16. *that I ſhould be the Miniſter of Jeſus Chriſt to the Gentiles*; and ſo on to *v.* 30. And here, *I purpoſed to come to you Gentiles, for I am a debtor,* &c. When therefore the Ancients tell us, that St. *Peter* was Biſhop of *Rome,* as well as St. *Paul,* this can be only true of *Peter* as to the *Jewiſh* Converts there, whilſt St. *Paul* was the Apoſtle and Biſhop of the *Gentiles* at *Rome,* according to the Agreement made between them, that *Paul and Barnabas ſhould go unto the Gentiles,* St. *Peter* and *John to the Circumciſion,* Gal. 2. 9. And ſo the Biſhop of *Rome,* if he will be St. *Peter*'s Succeſſor, muſt only preach to the *Jews,* or be the Biſhop of the Circumciſion. Moreover, it ſeems highly probable that St. *Peter* was not yet come to *Rome,* much leſs had ſettled his See there; for if ſo, why ſhould St. *Paul* be ſo deſirous, ſo often purpoſing to come to them, *that he might impart ſome ſpiritual Gift to them, to* *the end they might be eſtabliſhed,* unleſs St. *Peter* were either unſufficient for, or very negligent in that work? See the Preface to this Epiſtle.

h Ver. 17. Δικαιωσύνη Θεοῦ, *the Righteouſneſs of God.*] This Phraſe in St. *Paul*'s ſtile, doth always ſignifie *the Righteouſneſs of Faith in Chriſt Jeſus* dying, or ſhedding his Blood for us. So Chap. 3. 20, 21. *The Righteouſneſs of God without the Law is manifeſt, to wit, the Righteouſneſs of God through Faith in Jeſus Chriſt.* The ſame Apoſtle having declared, that the *Gentiles, who followed not after Righteouſneſs, had attained to Righteouſneſs, even the Righteouſneſs of Faith*; but *Iſrael* not believing *had not attained to the Law of Righteouſneſs*, Rom. 9. 30, 31. He proves the ſecond Aſſertion thus: *For they being ignorant of the Righteouſneſs of God, and ſeeking to eſtabliſh their own Righteouſneſs (which is of the Law) have not ſubmitted* τῇ δικαιωσύνῃ τοῦ Θεοῦ, *to the Righteouſneſs of God*; i. e. to the Righteouſneſs of Faith in Chriſt, to which the Gentiles had ſubmitted, Chap. 10. 3. *For Chriſt is the end of the Law for Righteouſneſs*; i. e. for Juſtification through Faith in Chriſt, *v.* 10. See the Note on 2 *Cor.* 5. 21. *The Righteouſneſs of God* is therefore manifeſtly taken for Goſpel-Righteouſneſs, as Mr. *Cl.* notes on *Rom.* 3. *p.* 263. But when he adds, *that is, for ſanctity of life conſequent upon Repentance*, he is miſerably out; for this Righteouſneſs conſiſts not in our Sanctification, but in our Juſtification, or Abſolution from our Sins paſt, through Faith in the Blood of Chriſt, ſhed for the Remiſſion of Sins.

i Ibid. Ἐκ πίστεως εἰς πίστιν, *from*, i. e. *by faith to faith.*] Ἐκ being here put for διὰ, as in this very Verſe, *the juſt ſhall live* ἐκ πίστεως, *by his Faith.* So Chap. 3. 20. *It is one God who will juſtifie the Circumciſion* ἐκ πίστεως, *through faith, and the uncircumciſion* διὰ πίστεως, *by* the ſame *faith.* So ἡ ἐκ πίστεως δικαιωσύνη, is *the Righteouſneſs that is by faith*, Chap. 9. 30. and 10. 6. δικαιωσύνη ἐπὶ τῇ πίστει, and διὰ πίστεως τοῦ Χριστοῦ, *the Righteouſneſs by Faith in Chriſt.* Vain therefore is the Deſcant of Mr. *Le Clerk* upon theſe Words, *That from the Faith whereby the Jews believed the Prophets, and the Gentiles their Anceſtors, they might proceed to another faith*: For if he means they ſhould proceed from the one Faith to the other, this is true of the *Jews*, who were to add to their Faith in God, and in his Prophets, Faith in our Lord Jeſus Chriſt, *John* 14. 4. But it is falſe as to the Gentiles, who were to renounce, and turn from the Faith of their Anceſtors, that they might believe in Chriſt. If he means by *proceeding from Faith to Faith*, renouncing the one to embrace the other, this is true of the *Gentiles*, but falſe when applied to the *Jews*, who were not to renounce their Faith in the Prophets, but by virtue of it to embrace this Righteouſneſs of God, *teſtified by the Law and the Prophets.* The ſenſe of theſe words ſeems plainly to be this; *The Righteouſneſs of God, which is by Faith, is revealed in the Goſpel to beget faith in men.*

Ibid. Ὁ δίκαιος ἐκ πίστεως ζήσεται, *the juſt ſhall live by his faith.*] In God's Promiſes; whence it appears that Faith doth not include Obedience, but only a firm belief of God's Promiſes obliging to Obedience. Hence the Apoſtle argues from this very place, *Gal.* 3. 10, 11. that the *Law is not of faith*, becauſe it ſaith, *The man that doth theſe things ſhall live in them*, making Obedience the Condition of Juſtification by the Law. k

Ver. 18. Ὀργὴ Θεοῦ, *the wrath of God.*] This was before more expreſly revealed againſt the unrighteouſneſs of the *Jews*, God in the mean time ſo far *winking* at the unrighteouſneſs of the *Gentiles*, as to make no expreſs denunciation of his Wrath againſt them; but now *he calls all men every-where to repent* of their unrighteouſneſs, *becauſe he hath appointed a day in which he will judge the world in righteouſneſs*, Acts 17. 30, 31. l

Ibid. Ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων, *againſt all ungodlineſs and unrighteouſneſs of men.*] The Ungodlineſs of Men ſignifies their impiety in robbing God of his honour, and giving it to graven Images, or to them which *by nature were no Gods*, and ſo being ungrateful to him, who was the Author of all their Bleſſings, *v.* 11. to 26. Their Unrighteouſneſs is their injuſtice to one another, from *v.* 26. to the 30*th.* And they are ſaid *to retain the truth in unrighteouſneſs*, by acting contrary to the Notions of it, they had, or might have learned from the Law of Nature, and by ſuppreſſing or corrupting the Dictates of their Natural Conſcience. So of the Builders of the Tower of *Babel*, (a) *Philo* ſaith, That *it ſufficed them not*, τὰ πρὸς τοὺς ὁμοφύλους συγχεῖν δίκαια, *to confound the Laws of Juſtice among men, but alſo they invaded Heaven*, ἀδικίαν μὲν σπείροντες, ἀσέβειαν δὲ θερίζοντες, *ſowing unrighteouſneſs, and reaping ungodlineſs.* m

Ver. 20. Ἀπὸ τῆς κτίσεως κόσμου, *from the Creation of the World*] This Phraſe ſeems not to ſignifie the means by which they came to the Knowledge of God, for that is afterwards expreſſed in theſe words, ποιήμασι νοούμενα, *being made known by his works*: But rather to import, that from the beginning of the World, the Heathens had this means of knowing the true God from the Works of n the Creation; ſo ἀπ' ἀρχῆς κόσμου is *from the beginning of the world*, Matth. 24. 21. ἀπὸ καταβολῆς κόσμου, *from the foundation of the world*, Matth. 13. 35. Luke 11. 50. Heb. 4. 3. and 9. 26. Strange is the Conceit of a Learned Perſon, who interprets theſe, and all the following words of this Chapter of the *Gnoſticks*; for who ever heard that the *Gnoſticks changed the glory of the incorruptible God into an Image made like to birds, and fourfooted beaſts, and creeping things?* Who of the Ancients ever ſaid, *Their women changed the natural uſe of the body for that which is againſt Nature?* Or, How is it poſſible that the Apoſtle ſhould here accuſe them of all this Idolatry and Image-worſhip, and yet in the next Chapter ſay of the ſame *Gnoſticks*, according to the Interpretation of the ſame Perſon, *Thou that abhorreſt Idols, doſt thou commit Sacrilege?* V. 22. Doubtleſs the Apoſtle ſpeaks here of that Knowledge of God, which by the Light of Nature was in the heart of the *Gentiles*, and ſo was manifeſt in, and to them, even from the time of the Creation of the world, by his works, becauſe *the Heavens declare the glory of God, and the Firmament ſheweth his handy-work*, Pſal. 19. 1. and therefore doth not here ſay, that his Mercy, and Grace, and Love to Mankind, but that his *Eternal Power and Godhead* was ſhewed by theſe Works, which yet in reaſon he ſhould have mentioned here, as he doth elſewhere, had he ſpoken of the Diſcoveries God made of himſelf by the Goſpel-Revelation.

---

(a) *De Confuſ. Ling.* p. 267. F.

Ver. 23. Τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ, *the glory of the incorruptible God.*] The Deſcription of God in the New Teſtament is this, That *he dwelleth in Light inacceſſible*, 1 Tim. 1. 16. That he *is Light*, 1 John 1. 5, 6. And thus he always exhibited himſelf to Men in a mighty Splendor of Flame and Light, as a viſible Token of his Special and Majeſtick Preſence. Thus he appeared to the *Antediluvians*, to *Adam*, ſaith the Learned Biſhop of *Ely* on *Gen.* 2. 15. and 3. 8. and to *Cain* and *Abel*, when they brought their Offerings to the Lord, *i. e.* to the place where his *Schechinah* or Glorious Preſence uſed to appear; for God *had reſpect to Abel and his Offering*, i. e. ſaith *Theodotion*'s Tranſlation, ἐνεπύρισεν, *he ſet it on fire by a ſtream of light*, or flame from the *Schechinah*, which then uſually appeared at the place of Worſhip: Why elſe doth *Cain* complain thus, *From thy face ſhall I be hid?* Or why is he ſaid *to go out from the preſence of the Lord?* Gen. 4. 4, 14. So after the Flood, we may preſume he appeared to *Noah* offering Burnt-offerings to him; for God accepting his Oblation, as he did that of *Abel*'s, 'tis reaſonable to conceive that he gave the like token of that Acceptance. So he appeared to *Abraham*, when he ſaid unto him, *Get thee out of thine own Country*, in a lamp of fire conſuming his Sacrifices, *Gen.* 15. 17. Whence St. *Stephen* ſaith, ὁ Θεὸς δόξης, *the God of Glory appeared to our Father Abraham*, Acts 7. 2. In this viſible Majeſty God appeared to him again, Chap. 17. 1. For in the Concluſion of that Chapter it is ſaid, *God went up from Abraham*, i. e. *the glory of the Lord aſcended*, ſaith the *Chaldee Paraphraſe*, and *B. Uziel.* So he appeared to *Moſes* in the Buſh, *Exod.* 3. 2. ſo to the People on *Mount Sinai*, Exod. 24. 16, 17. where τὸ εἶδος τῆς δόξης τοῦ Κυρίου ὡσεὶ πῦρ, *the ſight of the glory of the Lord was like fire.* This viſible Appearance of God in Light is above thirty times in the *Old Teſtament* ſtiled *the Glory of the Lord*; See Note on *Phil.* 2. 8. and on *Heb.* 1. 3. And this *Schechinah* was not only given to the *Jews* after the Law, but to the *Gentiles* before the Law, as a Preſervative from Idolatry, or to inſtruct them to make no other Reſemblance of him, or Symbol of his Preſence, beſides that which he from the beginning had choſen to appear in; but this, ſaith the Apoſtle, *they changed into the ſimilitude of Men and Birds*, &c. And of the *Jews* making the *golden Calf*, God ſays, *they changed* δόξαν αὐτῶν *their glory into the ſimilitude of a Calf*, Pſal. 106. 20. and of the ſame *Jews* departing from God to Idols, it is ſaid, *My people* ἠλλάξατο τὴν δόξαν αὐτοῦ, *hath changed its glory for that which cannot profit them*, Jer. 2. 11.

Ver. 25. Ἐλάτρευσαν τῇ κτίσει, *they ſerved the Creature*] In the 23d Verſe they are charged only with falſe Repreſentations of God, in this alſo with a falſe Object of their Worſhip, by giving the Divine Honour to a Creature.

Ver. 28. Εἰς ἀδόκιμον νοῦν, *to a reprobate mind.*] To a mind that could not be approved of by God or Men, to do τὰ μὴ καθήκοντα, things not agreeable to Nature, or to Reaſon.

Ibid. Παρέδωκεν αὐτοὺς ὁ Θεὸς, *God gave them up to a reprobate mind.*] V. 24. *God gave them up in the luſtings of their hearts to uncleanneſs.* V. 26. *God gave them up to diſhonourable affections.*] Here the Fathers carefully inform us, that theſe Phraſes cannot be ſo underſtood as to lay upon them, of whom St. *Paul* ſpeaks, a neceſſity of being thus unclean and unnatural in their Affections, or thus perverſe in their Minds. *For then* (b), ſay they, *this would not be their fault, nor would it be blame-worthy in them to do all theſe things.*

---

(b) *Non enim vi res agitur, neque neceſſitate in alteram Partem anima declinatur, alioquin nec culpa ejus, nec virtus poſſet aſcribi, nec boni electio, præmium, nec declinatio mali, ſupplicium mereretur; ſed ſervatur ei in omnibus libertas arbitrii, ut in quodcunque voluerit, ipſa declinet.* Origen in Locum.

2dly, They poſitively tell us, that the *Apoſtle* here puts the Phraſe, (c) *He gave them up*, for, *he permitted them to be given up*.

3dly, That this was done, (1.) (d) *by leaving them naked and deſtitute of his former Providence and Care of them*; not giving them any warning of his Diſpleaſure againſt them for theſe things by his Prophets, as he did to the *old World*, and *Nineveh*, or by his Judgments, in order to their Reformation. (2dly,) By giving them up to (e) *Satan*, that unclean Spirit, who will not fail, when he hath permiſſion, to provoke them to ſuch uncleanneſs, and who is that *God of the World who blinds mens eyes, that they ſhould not ſee the Truth*, 2 Cor. 4. 4. So the Lord moved *David* to ſay, *Go, number Iſrael and Judah*, 2 Sam. 24. 1. i. e. *Satan* provoked him to do it, 1 *Chron.* 21. 1. And thus, ſay they, *a Phyſician gives up his Patient to do what he will, when he finds he will not follow his Preſcriptions.* Laſtly, They obſerve, that they were thus deſerted, and given up by God, as the juſt puniſhment of their Iniquities committed againſt the Law of Nature, which they had received, becauſe they held *the truth* revealed *in unrighteouſneſs*, v. 18. becauſe *when they knew God, they did not glorifie him as God, nor were they thankful*, v. 21. and becauſe, *knowing that they who did theſe things were worthy of death, they not only did the ſame, but had pleaſure in them that did them*; and ſo indeed (f) they were delivered up to do theſe things by their own wickedneſs. V. 24. 26. Whence the ſame *Apoſtle* ſaith, ἑαυτοὺς παρέδωκαν, *they gave themſelves up to all Laſciviouſneſs*, Eph. 4. 19.

*Thus on the contrary we ſay, Such a Man's Money deſtroyed him, when it was not the Money, but his intemperate and evil uſe of it that did ſo. And ſuch a Man's Flatterers corrupted him, when it was his hearkening to them, and being perſwaded by them which did it; whereas he had it in his power not to hearken to them.* And in this permiſſive ſenſe the word παρέδωκεν, *he gave them up*, is uſed almoſt an hundred times in the Old Teſtament; when God is ſaid *to give Men up into the hands of their Enemies, to give them up to the Sword*. Thus the three Children παρέδωκαν, *gave up their Bodies to be burned*, Dan. 3. 20. Thus *David* prays he may *not be given up into the hand of his Oppreſſors*, i. e. that God would not leave him to their power, *Pſ.* 119. 121. And the Son of *Syrach*, That God would *not give him up to a proud look*, Ecclus. 23. 4. And ſo God gave his People up *to their own hearts luſts*, i. e. *he let them follow their own Inventions*, Pſal. 81. 12. And this is further evident from *v.* 32. where they are ſaid to have done all theſe things againſt their knowledge of the Judgment of God upon ſuch Evil-Doers.

He that would ſee a larger Comment upon *v.* 29, 30, 31. let him conſult the Learned *Grotius*; I only ſhall obſerve from the *Greek* Commentators, 1. That from theſe words, *being filled with all unrighteouſneſs*, it ſeemeth reaſonable to interpret almoſt all that follows, as ſome Species of Unrighteouſneſs or Injuſtice. 2. That πονηρία ſignifies that wickedneſs, which cauſes Men to do Miſchief againſt their Neighbour by Treachery; κακία, to do it out of Malice; κακοήθεια, to accuſtom themſelves to do ſo. 3. That ψιθυρισταί, are they that whiſper things to the damage of others when they are preſent; καταλάλοι, they that openly defame them being abſent. 4. Ὑπερηφανία, is that Pride which puffs us up on the account of the things we do enjoy; ἀλαζονεία, that boaſting we make of things which we have not.

Ver. 32. Ἄξιοι θανάτου, *worthy of death.*] That Murther, Adultery, and unnatural Luſts deſerved death, they knew not only by the Light of Nature and of Conſcience, but by their own Laws, condemning them who did them, to death. That all theſe Sins being Species of Injuſtice, condemned by the Law of Nature, rendered them obnoxious to the Diſpleaſure of that God who is the Governour of the World, and the Avenger of all Unrighteouſneſs; and ſo obnoxious to Death for violating the Laws he had given them to govern themſelves by, they might know by the Light of Nature.

Ibid. Hence of their *Tartarus*, which they held to be *carcer pœnarum infernarum*, (*) *Tertullian* ſpeaks thus; *Illuc abſtrudi ſolent impii quoque in parentes, & in ſorores inceſti, & maritarum adulteri, & virginum raptores, & puerorum contaminatores, & qui ſæviunt, & qui furantur, & qui occidunt, & qui decipiunt*; and to this agrees the Deſcription of their Puniſhments in (†) *Virgil.*

---

(c) Παρέδωκεν ἀντὶ τοῦ συνεχώρησε, Theodoret. Ἀντὶ τοῦ εἴασεν, Chryſoſtom, Theophylact.

(d) Τῆς οἰκείας προμηθείας ἐγύμνωσε, Theod. Οὐχ αὐτὸς παραδοὺς ἄπαγε! ἀλλ' αὐτὸς μὲν αὐτῶν ἠμέλησεν ὡς ἀναξίων ὄντων κηδεμονίας, Photius. Τὴν τοῦ Θεοῦ κατάλειψιν, παράδοσιν ὀνομάζει, Theoph.

(e) Λοιπὸν δὲ λαβὼν αὐτοὺς ὁ Σατανᾶς παρέδωκεν εἰς ἃ παρέδωκεν, Phot. Τῇ γὰρ ἀναστροφῇ τοῦ Θεοῦ εἰσάγεται τοὺς ἀδόκιμος παρὰ τῶν δαιμόνων, τοῦτο δὲ παράδοσιν ἔθος καλεῖν τῇ γραφῇ. Oecum.

(f) Τὸ δὲ παρέδωκεν αὐτοὺς ὁ Θεὸς, τουτέστιν ἡ εἰς Θεὸν πλημμέλεια καὶ παροινία, ἡ οἰκεία αὐτῶν πρᾶξις, ἡ ἑκούσιος προαίρεσις αὐτὴ παρέδωκεν αὐτοὺς εἰς τὰ τῆς ἀτιμίας πάθη, καὶ ἐπὶ τοῦ ἐναντίου γὰρ εἰώθαμεν λέγειν ὅτι ἀπώλεσεν αὐτὸν τὸ ἀργύριον, καίτοι οὐ ἀργύριον ἀπόλλυσιν, ἀλλ' ἡ ἄσωτος αὐτοῦ καὶ ἐπὶ κακῷ χρῆσις, καὶ διέφθειρεν αὐτὸν τῶν κολάκων τὸ πλῆθος, καίτοι οὐκ ἐκεῖνοι διεφθείρουσιν, ἀλλὰ τὸ προσέχειν, καὶ πείθεσθαι τούτοις, ὅπερ ἐστὶν ἐν τῇ γνώμῃ τῇ ἐμῇ τὸ πείθεσθαι ἢ μή. Photius.

(*) *Apol.* c. 11. (†) Æn. 6. à verſu 608. ad 622.

*Hic, quibus inviſi Fratres, dum vita manebat,*
*Pulſatuſve Parens & fraus innexa clienti ;*
*Aut qui divitiis ſoli incubuêre repertis,*
*Nec partem poſuêre ſuis, quæ maxima turba eſt ;*
*Quique ob adulterium cæſi, quique Arma ſecuti*
*Impia, nec veriti Dominorum fallere dextras ;*
*Incluſi pœnam expectant, &c.*
*Vendidit hic auro patriam, dominumque potentem*
*Impoſuit, fixit leges pretio, atque refixit.*
*Hic thalamum invaſit natæ, vetitoſque Hymenæos,*
*Auſi omnes immane nefas.*

Ibid. Mr. *L.* here reads οὐκ ἐνόησαν ὅτι, and renders the Words thus, *who knowing the Judgment of God, knew not, that they, who did theſe things were worthy of Death* ; but this reading cannot ſtand ; for what righteous Judgment of God could they know to be due to them who did theſe things, who knew not that they were worthy of Death, and *to whom Sin,* ſaith he, *could not be imputed without a poſitive Law,* which we know the *Gentiles* had not ? See the reading of the text largely confirmed. *Examen Millii* in Locum.

Ibid. Συνευδοκοῦσι τοῖς πράσσουσι, *have pleaſure in them that do them.*] This, ſay the *Greek* Commentators, is much worſe than the bare doing of them ; for a Man may do them through the power of Temptation, and by conſideration may after become ſenſible of his folly, and repent of it ; but when he is arrived at that height of wickedneſs, that he not only approves, but delights in ſeeing the like things done by others, he demonſtrates ſuch a ſtrong affection to them as is incurable.

## CHAPTER II.

Verſe 1. THerefore [*ſince God hath ſhewed his Diſpleaſure thus againſt*
*the Gentiles for ſinning againſt the Law of Na-*
a *ture,*] thou art inexcuſable, [a] O [*Jewiſh*] man,
whoever thou art that judgeſt [*ſo ſeverely*
*of them,*] for wherein thou judgeſt another,
b thou condemneſt thy ſelf, for [b] thou that
judgeſt doeſt the ſame things, [*offending as*
*much againſt the Law of* Moſes, *as they have*
*done againſt the Law of Nature.*]

c 2. But whatſoever thou mayeſt think, [c] we
are ſure that the judgment of God is according to truth, againſt them which commit ſuch things, [*it being equitable that he ſhould, and certain that he will, deal with men according to his word.*]

3. And [*then*] thinkeſt thou this, O man, who judgeſt them who do ſuch things [*againſt the Law of Nature,*] and doeſt the ſame [*againſt the Law of* Moſes.] that thou ſhalt eſcape the judgment of God, [*which they have ſo ſeverely felt ?* ]

4. Or deſpiſeſt thou the riches of his goodneſs [*to thee above them, in giving the Law, Covenant and Promiſes to thee,* Chap. 9. 4.] and [*his*] forbearance and long ſuffering [*exerciſed hitherto to thee, who haſt long deſerved his wrath,* Chap. 9. 22.] not knowing [*or diſcerning*] that the goodneſs of God [*naturally*] leadeth thee to repentance, [*and is a powerful motive to engage thee to it ?* 2 Pet. 3. 9, 15.]

5. But after the hardneſs and impenitency of thy heart [*which will not ſuffer thee to repent, and believe the Goſpel,*] treaſureſt [*yet*] up [*more*] wrath againſt the day of wrath, and revelation of the righteous judgment of God, [*Rom.* 9. 22. 1 *Theſſ.* 2. 16. 5. 9.]

6. Who will render to every Man [*Jew and Gentile*] according to his deeds.

7. To them, who [d] by patient continuance in well-doing, ſeek for glory, and honour, and immortality ; eternal life :

8. But to them who are contentious [*againſt*] and [e] obey not the truth, [*of the Goſpel, as generally you Jews do not,*] [f] but obey unrighteouſneſs [ *or falſhood* ; ] indignation and wrath.

9. Tribulation and Anguiſh [*I ſay*] ſhall be upon every ſoul that worketh evil, upon the Jew firſt, [*as being under greater light, and as having the Goſpel firſt preached to them,* Acts 13. 46. *and to whom Chriſt was firſt, and in perſon ſent,* Acts 3. 26.] and alſo upon the Gentile, [*for though God winked at the times of their former ignorance,* Acts 17. 30. *yet now he hath revealed his wrath from heaven againſt all unrighteouſneſs,* Chap. 1. 17. *they muſt expect his juſt diſpleaſure who turn not from it to the way of truth, as the Goſpel is called,* 2 Pet. 2. 2.]

10. But glory, honour and peace ſhall be to every man that worketh good, to the Jew firſt, [*as being the Church of God, to whom the promiſes of the Meſſiah chiefly did belong,* Rom. 9. 4.] and alſo the [ *believing* ] Gentile, [*they being by faith* Abraham's *ſeed, and heirs according to the promiſe,* Gal. 3. 29.]

11. [*I ſay to the Gentile alſo.*] for there is [g] no reſpect of Perſons with God.

12. [*Tribulation, and Anguiſh, I ſay, ſhall be on every ſoul that worketh evil, whether Jew or Gentile,*] for [h] as many as have ſinned without the [*written*] law, [*which is the caſe of the Gentiles,*] ſhall alſo periſh without [*that*] law, [*being condemned by the Law written in their Hearts,*] and as many as have ſinned

in [*or under*] the law, [*which is the caſe of the Jews,*] ſhall be judged [*and condemned for their evil deeds*] by the Law.

13. For [*know this, oh thou Jew, that*] [i] not the hearers [*only*] of the law, are [*upon that account*] juſt before God, but the doers of it [*only*] ſhall be juſtified, [i. e. *accepted of God, as acting ſuitably to their Profeſſion.*]

14. [*And ſay not, that the Gentiles therefore cannot be juſtified, or accepted with God, becauſe they having not the Law, cannot be doers of it,*] for [k] when the Gentiles who have not the law [*of Moſes,*] do by nature the things contained in the [*Moral*] law, they having not the [*written*] law, are a law [*a rule of living*] to themſelves.

15. [*Doing thoſe things*] which ſhew the work of the law written in their hearts, their conſciences alſo bearing witneſs [*to it,*] and their thoughts mean while [*or their reaſonings within themſelves*] accuſing, or elſe excuſing one another, [*and ſo the Uncircumciſion keeping the Righteouſneſs of the Law, and fulfilling the Law, ſhall be by God accounted for Circumciſion, and be as acceptable to him as the Circumciſion,* v. 26, 27.]

16. [*And theſe Rewards and Puniſhments will be diſtributed to Jew and Gentile,*] in the day when God ſhall judge the ſecrets of men's [*hearts*] by Jeſus Chriſt, according to my Goſpel, [*or as my Goſpel teſtifies he will; for the Heathens are not to be judged according to the Tenor of the Goſpel, but according to the Light of Nature,* v. 12.]

17. Behold [*thou who glorieſt in this, that*] [l] thou art called a Jew, [*one of that Nation which God hath known above all the Families of the Earth,* Amos 3. 2. *to whom pertaineth the Adoption and the Covenants,* Chap. 9. 4.] and reſteſt in [*the outward performances of*] the law, and makeſt thy boaſt of God, [*as the Author and Patron of thy Religion, and thy God in Covenant.*]

18. And [*that thou*] knoweſt his will, and approveſt the things that are moſt excellent, being inſtructed out of the Law [*concerning them.*]

19. And art confident that thou thy ſelf art [*able to be*] a guide [m] to the blind [*Gentile,*] a light of them [*that ſit*] in darkneſs.

20. An inſtructer of [n] the fooliſh, a teacher of babes, which haſt the form of knowledge, and of truth in the law; [i. e. *a Scheme or Draught of the Affirmative Precepts of the Law, which inſtruct thee what to do, and of the Negative Precepts, which teach thee what to leave undone.*]

21. Thou therefore [o] which teacheſt another, [i. e. *who undertakeſt to be a Guide unto, and Teacher of the Gentile,*] teacheſt thou not thy ſelf, [*to practiſe thine own Leſſons?*] thou that preacheſt [*or proclaimeſt*] a man ſhould not ſteal, doſt thou ſteal? [*and ſo condemneſt thy ſelf out of thine own mouth?*]

22. Thou that ſayeſt a man [p] ſhould not commit adultery, doſt thou commit adultery? [q] Thou that abhorreſt idols, doſt thou commit ſacrilege? [*robbing God of his honour another way.*]

13. Thou that makeſt thy boaſt of [*thy skill in*] the law, through breaking the law, [*in thoſe inſtances which the Conſcience of the very Heathen doth condemn,* diſhonoureſt thou [*the Name of*] God [*among the Gentiles?*]

24. For [r] the name of God is blaſphemed among the Gentiles, through you [*Jews pretending to be ſo dear to God, and ſo great Favourites of Heaven, and yet living ſo licentiouſly as you do, and ſo it hath happened to you according*] as it written [*of you,* Iſa. 52. 5. Ezek. 36. 23.]

25. [*This violation of the Law cuts off the benefit of your Circumciſion.*] For circumciſion verily profiteth if thou keepeſt the law, [*as Circumciſion obligeth thee to do,* Gal. 5. 2.] but if thou art [*ſtill*] a breaker of the law, thy circumciſion is made [*of no more advantage to free thee from God's condemnation, than*] uncircumciſion [s].

26. Therefore [*on the other ſide*] if the uncircumciſion [i. e. *the Gentile, though uncircumciſed,*] [t] keep the righteouſneſs of the law, ſhall not his uncircumciſion be accounted for circumciſion? [i. e. *ſhall he not be as acceptable to God, as if he had been circumciſed?*]

27. And ſhall not [*the*] [u] uncircumciſion which is by nature, [i. e. *the Gentile, who continues uncircumciſed as he was by nature,*] if it fulfil the law, judge [*and condemn*] thee, who by the letter [i. e. *having the letter of the Law*] doſt tranſgreſs the Law?

28. For he is not [*in God's account*] a Jew, [i. e. *one beloved of him*] who is one [*only*] outwardly, [*by Profeſſion,*] neither is that [*valued by him as true*] circumciſion which is outward in the fleſh [*only.*]

29. But he is a Jew [*in God's eſteem*] who is one inwardly, [*by the purification of his heart from inward filth, and evil diſpoſitions and affections;*] and [*the*] circumciſion [*valued by him*] is that of the heart in the ſpirit, [*wrought in us by the Spirit,*] and not in [*or by*] the letter, whoſe praiſe is not of men, [*who are not able to diſcern it,*] but of God, [*who is the Searcher of the heart.*]

## Annotations on Chap. II.

a THE Apoſtle had in the former Chapter laid down this as the Foundation of his Diſcourſe, That *the Goſpel of Chriſt was the Power of God to the Salvation both of Jew and Gentile,* v. 16. and that there only was revealed that Righteouſneſs of God through Faith, by which alone Life and Salvation was to be obtained. He had alſo ſhewed the Neceſſity of this Faith, becauſe *the wrath of God was revealed from Heaven againſt all unrighteouſneſs of men, who held the truth in unrighteouſneſs*; and that this the *Gentiles* had done by acting againſt the Light of Nature; and that God had been angry with, and puniſhed them for it, he had ſhewn from *v.* 19. to the end of that Chapter.

Theſe *Gentiles* were by the *Jews* reputed as unclean, great Sinners, and ſo uncapable of Salvation; and their great quarrel againſt the Goſpel was this, that it admitted ſuch Men to the Favour of God without Circumciſion, and Obedience to the Law of *Moſes.* To thoſe *Jews* the Apoſtle in this Chapter directeth his Diſcourſe, proving here, That they who lived under the Law wanted this Juſtification, as much as others, being alſo great Sinners: And in the following Chapters, that neither they, nor the *Gentiles* could obtain this Juſtification by the Law. See *v.* 13. and 17.

b Ver. 1. Τὰ γὰρ αὐτὰ πράσσεις, *for thou doeſt the ſame things* ] If to any one it ſeem ſtrange that the Apoſtle ſhould pronounce the *Jews* guilty of the ſame ſins of which he had accuſed the *Gentiles,* Chap. 1. let him conſider what their own (*a*) *Joſephus* hath recorded of them, and he will ceaſe to wonder. For firſt, he aſſures us, there *was not a Nation under Heaven more wicked than they were. What,* ſaith he, *have you done of all the good things required by our Law-giver? What have ye not done of all thoſe things which he pronounced accurſed?* So that (b) *had the* Romans *delayed to come againſt theſe execrable Perſons, I believe,* ſaith he, *either the Earth would have ſwallowed up, or a Deluge would have ſwept away their City; or Fire from Heaven would have conſumed it, as it did* Sodom, *for it brought forth a generation of Men far more wicked than they who ſuffered ſuch things.* There is not a Sin mention'd, *Chap.* 1. of which he doth not in that Hiſtory accuſe them, not excepting that of unnatural Luſts: For of their Zealots he ſaith, (c) *It was ſport to them to force Women; they freely gave up themſelves to the Paſſions of Women, exerciſing, and requiring unnatural Luſts, and filling the whole City with Impurities.* And again, *They committed all kinds of wickedneſs, omitting none which ever came to the memory of Man, eſteeming the worſt of Evils to be good, and finding that reward of their Iniquity which was meet, and a Judgment worthy of God.*

Ver. 2. *But we are ſure,* οἴδαμεν δὲ, or, *and we know.*

Ver. 7. Καθ' ὑπομονὴν ἔργου ἀγαθοῦ, *by patient continuance in well-doing.*] This good Work being put in the ſingular number, ſeems to intimate ſome Work eminently ſo. Now when the *Jews* asked our Saviour, *What ſhall we do that we may work the works of God?* His anſwer was, *This is the work of God, that ye believe in him whom he hath ſent,* John 6. 28, 29. The preaching of this Faith is ſtiled emphatically, *the Work,* Acts 5. 31. and 13. 2. and 14. 26. and 15. 38. and ſometimes *the Work of Chriſt,* Phil. 2. 30. *the Work of the Lord,* 1 Cor. 16. 10. The Faith wrought by it is ἔργον πίστεως, *the Work of Faith,* 2 Theſſ. 1. 2. And he that begets it in us, is ſaid to begin in us ἔργον ἀγαθὸν, *the good Work,* Phil. 1. 6. And in this ſenſe it accords well with the Scope of the Apoſtle, whether it be joined with the word *Patience,* or with the following words; for the Apoſtle had ſaid in the former Chapter, That *the Goſpel of Chriſt was the power of God through faith to ſalvation to every one that believeth, to the Jew firſt, and alſo to the Gentile,* Rom. 1. 16. This he here proſecutes, ſaying, That *to them who by patience in the faith of Chriſt, ſeek the glory, honour and immortality* promiſed in the Goſpel, God will give *eternal life.*

---

(a) Καθέκαστον μὲν οὖν ἐπεξιέναι τὴν παρανομίαν αὐτῶν ἀδύνατον, συνελόντα δ' εἰπεῖν μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γενεὰν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν. De Bell. Jud. l. 6. c. 27. p. 933. Ὑμῖν δὲ τί τῶν εὐλογηθέντων ὑπὸ τοῦ νομοθέτου πέπρακται; τί δὲ τῶν ὑπ' ἐκείνου κατηραμένων παραλέλειπται; c. 26. p. 930. C.

(b) Οἶμαι Ῥωμαίων βραδυνόντων ἐπὶ τοὺς ἀλιτηρίους, ἢ καταποθῆναι ἂν ὑπὸ χάσματος, ἢ κατακλυσθῆναι τὴν πόλιν, ἢ τοὺς τῆς Σοδομηνῆς μεταλαβεῖν κεραυνούς, πολὺ γὰρ τῶν ταῦτα παθόντων ἤνεγκε γενεὰν ἀθεωτέραν, De Bello Jud. l. 6. c. 37.

(c) Γυναικῶν ὕβρεις ἐπαίζοντο, καὶ μετ' ἀδείας ἐνεθηλυπάθουν τῷ κόρῳ οὐ μόνον δὲ κόσμον, ἀλλὰ καὶ πάθη γυναικῶν ἐμιμοῦντο, καὶ δι' ὑπερβολὴν ἀσελγείας ἀθεμίτους ἡδονὰς ἐπενόησαν. l. 5. c. 34. p. 897. Πᾶν γὰρ κακίας ἔργον ἐξεμιμήσαντο, μηδ' εἴ τι πρότερον προϋπαρχθὲν, ἡ μνήμη παραδέδωκεν, αὐτοὶ παραλιπόντες ἀζήλωτον, τὰ μέγιστα κακῶν ἀγαθὰ νομίζοντες, τοιγαροῦν τὸ προσῆκον ἕκαστοι τὸ τέλος εὕραντο, τοῦ Θεοῦ τὴν ἀξίαν ἐπὶ πᾶσιν αὐτοῖς τιμωρίαν βραβεύσαντος, l. 7. c. 30. p. 986. E.

Ver. 7. Ἀφθαρσίαν *Incorruption*] This, ſaith *Theophylact*, refers to the Body, and by uſing this Word τὰς περὶ ἀναστάσεως ἀνοίγει θύρας, *he openeth the Gates of the Reſurrection.*

e Ver. 8. Καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, *and obey not the Truth.*] The Goſpel being ſtiled *the Truth of God*, Rom. 3. 7. and 15. 8. *The Word of Truth*, Eph. 1. 3. Coloſſ. 1. 5. 2 Tim. 2. 15. James 1. 18. The Knowledge of it being ἐπίγνωσις ἀληθείας, *the knowledge of the Truth*, 1 Tim. 2. 4. and 4. 3. 2 Tim. 2. 25. Titus 1. 1. Heb. 10. 26. The belief of it being πίστις ἀληθείας, *the belief of the Truth*, 2 Theſſ. 2. 13. Obedience to it being *Obedience to the Truth*, Gal. 1. 3. and 5. 7. Walking according to it, being *walking according to the Truth*, 1 John 2. 4. John 3, 3. the Goſpel itſelf being emphatically ſtiled *the Truth*, Eph. 4. 21. 2 John 2. and 3. 3 John v. 12. to know it, being *to know the Truth*, 1 John 2. 21. To profeſs it, to *be of the Truth*, 1 John 3. 19. To reject it, *not to believe the Truth*, 2 Theſſ. 2. 12. To err from it, *to err from the Truth*, Titus 1. 14. James 5. 19. I ſay, this being ſo, οἱ ἐξ ἐριθείας, *they that are contentious* here, *and obey not the Truth*, may be, firſt, the unbelieving *Jews*, or falſe Apoſtles coming from them, who *preached Chriſt*, ἐξ ἐριθείας, *out of contention* againſt *Paul*, Phil. 1. 16. And ſecondly, the *Gentiles*, which ſpake againſt the Truth, and rejected it; and both theſe obeyed, and gave up themſelves to Falſhood: The *Gentiles*, by *changing the truth of God into a lie*, Chap. 1. 25. The *Jews*, by adhering to their *vain Traditions*, which made void the Commands of God, and owning them as derived from *Moſes*, when they were only the *Doctrines of Men.*

f Ibid. Πειθομένοις δὲ τῇ ἀδικίᾳ, *but obey Unrighteouſneſs.*] Here *Chryſoſtom* notes that the *Apoſtle* doth not ſay βιαζομένοις, τυραννουμένοις *who are forced to, but who obey Unrighteouſneſs* ἵνα μάθῃς ὅτι προαιρέσεως τὸ πτῶμα, οὐκ ἀνάγκης τὸ ἔγκλημα, ὅθεν καὶ ἀσύγγνωστοι, *that thou mayest learn, that they offend of Choice, and not of Neceſſity, and therefore are unworthy of Pardon.*

g Ver. 11. Οὐ προσωποληψία, *no reſpect of perſons*] *i. e.* He is not one who will connive at Men doing wickedly, becauſe they are *Jews*, whilſt he puniſheth the like wickedneſs in the *Gentiles*; or afford Juſtification and Salvation to the *Jew* believing, and working that which is good, and not to the believing and obedient *Gentile*, Rom. 3. 29. 30.

h Ver. 12. Ἀνόμως ἀπολοῦνται ἐν νόμῳ κριθήσονται, *as many as have ſinn'd without Law, ſhall alſo periſh without Law, and as many as have ſinn'd in the Law, ſhall be judged by the Law.*] Here (a) Mr. *Dodwell* ſays, 'That ſome 'Advantage may be taken from the Words 'ἀπολοῦνται, and κριθήσονται, that which is 'called periſhing in the Caſe of the *Gentiles*, 'and ſo may be underſtood as well of ceaſing 'to be, as of any poſitive Inflictions, being 'oppoſed to be judged in the latter clauſe 'relating to the *Jews*.' But (1ſt) the Word ἀπολλύειν, *to periſh*, is often uſed in the *new Teſtament*, and eſpecially in the *Epiſtles* of thoſe *Chriſtians*, who by his own *Hypotheſis*, are to periſh by being ſubject to eternal Puniſhments, as in thoſe Words, μὴ ἀπόλλυε *deſtroy not with thy Meat thy Brother, for whom Chriſt died*, Rom. 14. 15. and in the 1 Cor. 8. 11. καὶ ἀπολεῖται, *and ſo ſhall thy Brother periſh for whom Chriſt died*; So alſo 2 Cor. 15. 4, 3. 2 *Theſſ.* 2. 10. 2 *Pet.* 3. 9. yea this *Criticiſm* would exempt not only *Judas* the *Traytor*, that ὑὸς ἀπολείας *Son of Perdition*, John 17. 12. but even the very *Devils* from this future Puniſhment; for their Queſtion is ἦλθες ἀπολέσαι ἡμᾶς; *art thou come to deſtroy us before the time?* Mark 4. 34. It is uſed in the Goſpels of Chriſt's little ones in thoſe Words, *it is not the Will of my Father* ἵνα ἀπόληται, *that one of theſe little ones ſhould periſh*, Matth. 5. 29. 18. 14. of loſing the Soul by denying *Chriſt*, Matth. 10. 39. 16. 25. And laſtly, 'tis uſed of the Deſtruction of Soul and Body in Hell, *Matth.* 10. 28. (2*dly*,) κριθήσονται here applied to the *Jews*, ſignifies κατακριθήσονται, *they ſhall be condemned*, as appears from the Oppoſition it bears to δικαιωθήσονται, *they ſhall be juſtified*, v. 13. And this it ſtill doth, and muſt do, when it relates to the Judgment paſſed upon the wicked at that Day. So *John* 3. 18. 12. 48. 16. 11. 2 *Theſſ.* 2. 12. *Heb.* 13. 4. And this being introduced as a Proof, that in that Day there ſhall be *Tribulation, and Anguiſh upon every Soul that worketh evil, whether he be Jew, or Gentile*, and that becauſe *God is no Reſpecter of Perſons*, ſhews that both *Jew* and *Gentile* working evil muſt fall under that *Tribulation* and *Anguiſh*. And the reaſon of the Variation of the Words may be probably this, that the *Gentile* being condemned by the *Law written in his own Heart*, and ſo being as it were a confeſſed Criminal, there needs nothing more than to ſentence him to the Perdition which his Sin deſerves; whereas the *Jew* being to be ſentenc'd by a *written Law*, which he may think he has not violated, ſo as to deſerve Condemnation, he muſt be judged and condemned by the Sentence, which the Law hath pronounced againſt him.

Ver. 13. Οὐ οἱ ἀκροαταὶ τοῦ νόμου, *not the hearers of the Law.*] The *Jewiſh* Religion was very much corrupted at our Saviour's coming, ſo that they thought it ſufficient to obtain God's favour, and to ſecure them from his Judgments; (1.) That they were of *the Seed of Abraham.* And hence the Baptiſt ſpeaks thus to them, *Bring forth fruits meet for repentance, and* (think it not ſufficient to) *ſay within your ſelves, we have Abraham for our father*, Matth. 3. 8, 9. The *Chaldee Paraphraſts* do often mention their Expectation of being preſerved for the Merits or good Works of their Fore-fathers, *Abraham, Iſaac* and *Jacob*; and their Writers add, That (*d*) *Hell-fire hath no power over the ſinners of* Iſrael, *becauſe* Abraham *and* Iſaac *deſcend thither to fetch them thence.* (2.) They held that Circumciſion was of ſufficient virtue to render them accepted of God, and to preſerve them from Eternal Ruin; for they teach (*e*) That no *Circumciſed Perſon goes to Hell*, God having promiſed to deliver them from it, *for the merit of Circumciſion*; and having told *Abraham*, that *when his Children fell into trangreſſion, and did wicked works, he would remember the odour of their fore-skins, and would be ſatisfied with their Piety.* And (3.) they taught that (*f*) *All Iſraelites had a Portion in the World to come*; and that notwithſtanding their ſins, yea, though they were condemned here for their wickedneſs; This is the firſt Sentence in the *Capitula Patrum*: Whereas of all the *Gentiles*, without exception, they pronounce that (*g*) *they are fuel for Hell-fire.* (4.) They teach, that to be employed in hearing and ſtudying the Law, was a thing ſufficient to make them acceptable with God. To this St. *James* ſeems to refer in theſe words, *And be ye doers of the word, and not hearers only, deceiving your own ſouls*, James 1. 22. Now moſt of theſe vain Opinions the Apoſtle in this Chapter, and throughout this Epiſtle labours to confute: The firſt here *v.* 9. the ſecond, *v.* 25. the third, from *v.* 2. to the 9th; and the fourth, in this *verſe.*

---

(a) p. 141.

k Ver. 14. Ὅταν γὰρ ἔθνη, for when the *Gentiles.*] Moſt Interpreters underſtand this of the believing *Gentiles*, *the righteouſneſs of the Law being fulfilled in them* only, *who walk not after the fleſh, but after the ſpirit*, Rom. 8. 4. And he being only the *inward Jew, who hath the circumciſion of the heart in the ſpirit*, v. 29. But all the Ancient Commentators interpret theſe laſt ſix Verſes, not indeed of the Idolatrous Gentiles, but of ſuch *Gentiles* as lived before the Law, as *Melchiſedec* and *Job*; or were worſhippers of the true God, as *Cornelius*; or repented, as the *Ninevites.* Theſe Examples, ſaith *Chryſoſtom*, he ſets before the *Jews*, as being ſuch as they could not contradict. And in his Comment on the 15th Verſe, he makes this Inference from the words, (*h*) *By theſe things he ſhews that God made man ſufficient of himſelf to chuſe Vertue and avoid Vice*; adding, that this was neceſſary to be ſaid, to ſtop the Mouths of them who enquired, πȣ̃ τὸν ἔμπροσθεν χρόνον τὰ τῆς τοσαύτης προνοίας ἴχνη; *where were the footſteps of ſuch a Providence in former times?* This the Apoſtle ſeems plainly to inſinuate, by arguing that God did, and will accept the *Gentile*, living according to the *Law written in his heart*, and therefore owning him as the true God, and honouring or *glorifying him as that God*, who made the Heaven and the Earth, becauſe he is *no reſpecter of perſons.* This ſeems the obvious meaning of thoſe words of St. *Peter*, in the caſe of *Cornelius* and all his Friends, *Of a truth I perceive that God is no reſpecter of Perſons*, (i. e. he affects them not barely becauſe they are circumciſed, or of ſuch a Nation,) *but in every Nation he that feareth him, and worketh righteouſneſs, is acceptable to him*, Acts 20. 34, 35. ſuppoſing that there might be ſuch in every Nation. And the Argument of *Origen* ſeems here conſiderable; That (*i*) *If God condemned the Gentiles becauſe they held the truth in unrighteouſneſs, and when they knew God, did not glorifie him as God, neither were thankful; it ſeems reaſonable to conceive, that had they done what they culpably neglected, and might have done*, i. e. *had they glorified him as God, and been thankful, they would have done what had been acceptable to God, and fit to be rewarded by his Goodneſs*; i. e. had they held the Truth in Righteouſneſs, and abſtained from thoſe Actions for which their Conſcience did accuſe them, and for which *they knew they were worthy of death*, as they who were inexcuſable for not doing of them, might have done, they would have eſcaped the *wrath of God revealed from Heaven againſt all unrighteouſneſs.* But then theſe things may here be offered to Conſideration.

1. That this Acceptance may not reach ſo far as to put them under the ſame Privileges and Favours with his Church and People; but if they live in ſuch Times and

---

(d) *Pocock. Miſcell.* p. 172, 227. (e) *Pug. fid. Part.* 3. *Diſc.* 3. c. 16. §. 36, 37.

(f) *See* Smith's *Jewiſh Notion of Legal Right*, c. 3. (g) *Pirk. Eliez.* p. 69. §. 4.

(h) Διὰ τȣ́των ἔδειξε πάλιν ὅτι αὐτάρκη τὸν ἄνθρωπον ἐποίησε ὁ Θεὸς πρὸς τὴν τῆς ἀρετῆς αἵρεσιν, καὶ τὴν τῆς κακίας φυγήν.

(i) *Si enim videtur Apoſtolus condemnare Gentiles, ex eo quod naturali intelligentiâ cum cognoviſſent Deum non ſicut Deum magnificaverunt, quando non putamus quod etiam collaudare eos poſſit & debeat, ſi qui in his cognoſcentes Deum, ſicut Deum magnificent, dubitari igitur non puto, quin is qui pro malo opere condemnari meruiſſet, idem, ſi operatur bonum, remuneratione boni operis dignus haberetur.*

Places where an exacter Knowledge of his Will might be obtained, it may induce his Providence to find out means of imparting that alſo to them, as in the Caſe of *Cornelius*, and his Friends, who was told things *by which he and his houſe ſhould be ſaved*, Acts 11. 14.

2*dly*, That though God may, and will reward ſuch honeſt Heathens, becauſe otherwiſe they could have no encouragement to own, or ſerve him as their God, ſince *he that cometh to God*, ſaith the Apoſtle, *muſt believe that he is a rewarder of them that diligently ſeek him*, Heb. 11. 6. Yet he is not obliged to give them the glorious Reward which he hath promiſed to the Chriſtian; for this not being due to their Works, they could not from the Light of Nature be aſſured of it; and it being ſo peculiarly aſſigned to Faith in Chriſt, both affirmatively and negatively, when the Apoſtle ſaith, *God hath given us eternal life, and that life is in his Son. He that hath the Son hath life, and he that hath not the Son, hath not life. This is life eternal, that they know thee the only true God, and Jeſus Chriſt whom thou haſt ſent. This is the true God and eternal life.* It cannot well be ſaid to belong to any other, and therefore (*k*) *Origen* freely grants this, and yet thinks ſuch Perſons may not be utterly deprived of a Reward; eſpecially it ſeems not equitable that they ſhould be deprived of all Reward, purely for want of an impoſſible condition; *i. e.* becauſe they believed not in him, of whom they had not, and very often could not, have heard. It may be added,

1 Joh. 5. 11, 12, 13, 20. Joh. 17. 3. See Joh. 1. 4. & 13. 16, 36. & 5. 24. & 6. 27.

3*dly*, That if any of them did arrive at ſuch a ſtate, as made them indeed to *fear God, and work righteouſneſs*, they did this not meerly by the ſtrength of Natural Light; for though ſome of them ſeem to ſay, that (*l*) *Nature*, or Philoſophy, *was a ſufficient Guide to Vertue*; yet that they meant not this excluſively of the Divine Aſſiſtance, which they ſaw neceſſary to preſerve them againſt the infirmities of Human Nature, (*m*) their own words do fully teſtifie. And if God owned any of them as truly righteous, it was by virtue of their Faith in God; *i. e.* that Faith by which they believed *he was a rewarder of them that diligently ſeek him*; which being, as to kind, the ſame with that which the Apoſtle ſo highly commends, Heb. 11. even the *expectation of things hoped for, the evidence of things not ſeen*, when it produced in them a ſincere endeavour to ſerve, and pleaſe him according to the Light of Nature, and cleave to their Duty, tho' they might ſuffer for it in this World, might be imputed unto them for Righteouſneſs. I conclude theſe Conjectures with *Origen* on the ſame place: *Sed tamen in arbitrio legentis eſt probare quæ dicta ſunt, vel non.*

Ver. 17. Σὺ Ἰουδαῖος ἐπονομάζῃ, *thou art called a Jew.*] The *Apoſtle doth not here* begin l
to ſpeak to the *Jew*, but to prove farther, and illuſtrate what he ſaid before, as is evident from the words ἴδε σὺ, *behold thou* (to whom I ſpeak) *art called a Jew*; he therefore may be ſuppoſed to ſpeak this farther, to convince him that he, doing the ſame things, ſhall not eſcape the Judgment of God; and that the hearing of the Law he doth not practiſe, will be ſo far from juſtifying him before God, that 'twill add to his Condemnation.

Ibid. Ἴδε, εἰ δὲ, as Dr. *Mills* reads, See *Examen Millii* here.

Ver. 19. Τυφλῶν, *of the blind*] The *blind*, m
and *them that ſit in darkneſs*, is a Periphraſis of the *Gentiles*. See *Iſa.* 9. 1. and 42. 6, 7, and 49. 9. Luke 1. 79. Eph. 5. 8.

Ver. 20. Ἀφρόνων, *of the fooliſh.*] The *fool-* n
*iſh* and the *babes*, ſeem to be here the *Proſelytes* to the *Jewiſh* Law, whom they accounted as *Infants new-born.*

Ver. 21. Ὁ οὖν διδάσκων ἕτερον, *thou that teach-* o
*eſt another.*] This Verſe may be illuſtrated out of the *Jewiſh* Writings; For they ſay, that (*l*) *he who teacheth others what he doth not himſelf, is like a blind Man who hath a Candle in his hand to give light to others, whilſt he himſelf doth walk in darkneſs.* So appoſite is the firſt queſtion to convince thoſe *Jews*, who pretended to be Guides and Lights to the blind *Gentiles*, that they themſelves were blind. And again, *How can a wiſe Man ſay in the Congregation, thou ſhalt not ſteal, when he ſteals?* Whence it appears, that in their own account this was ſufficient to cut off their pretence to Wiſdom.

Ver. 22. Ὁ λέγων μὴ μοιχεύειν, *thou that ſay'ſt* p
*a man ſhould not commit adultery*, &c.] Of all theſe things the Jewiſh Doctors were

---

(k) *Licet alienus à vita videatur æterna, qui non credit Chriſto, videtur quod per hæc quæ dicuntur ab Apoſtolo bonorum operum gloriam, & honorem, & pacem perdere penitus non poſſit.*

(l) *Nec eſt quiſquam gentis ullius qui ducem naturam nactus ad Virtutem venire non poſſit.* Cic. de leg. l. 1. n. 3.

(m) *Multos & noſtra Civitas & Græcia tulit, ſingulares Viros, quorum neminem, niſi juvante Deo, talem fuiſſe credendum eſt——Nemo igitur vir magnus ſine aliquo afflatu divino unquam fuit.* Cic. de Nat. Deorum, l. 2. n. 124, 725. Αἱ δ᾽ ἄρισται ψυχῆς φύσεις ἀμφισβητήσιμοι ἐν μελείῳ τὸν ἄκρας ἀρετῆς, πρὸς τὴν ἐσχάτην μοχθηρίαν καθωρμισμέναι, δέον δὲ ξυναγωνιστοῦ Θεοῦ, καὶ συλλήπτορος. Max. Tyr. Diſſert. 22. p. 218.

(l) *Sepher Hamaaloth*, p. 87.

notoriouſly guilty, and of moſt of them they were accuſed by our Lord. As *v. g.* firſt, that *they ſaid, and did not*; that *they laid heavy Burthens upon others, which they would not touch with their own fingers*, Matth. 23. 3, 4. That they made his Father's Houſe *a Den of Thieves*, Matth. 21. 13. Joh. 2. 16. That they were guilty of Adultery, by unjuſt Divorces, *Matth.* 19. 9. And their *Polygamy* was ſo ſhameful, that they would proclaim in any place where they came, *Quænam erit mihi Uxor in diem*, (m) *who will be my Wife for this day*, or while I ſtay in this place? And ſurely ſuch a Wife was little better than a Whore. Hence (*n*) *Juſtin Martyr* tells the *Jews*, that whereever they travelled, or came, they did, with the permiſſion of their Rabbins, ὀνόματι γάμου γυναῖκας ἄγεσθαι, *take women, and uſe them as their Wives, under pretence of marriage.* And the Theft and Merchandize of which they are accuſed, *Matth.* 21. and *John* 2. being about holy things, may be well alſo ſtiled Sacrilege; though of this they being accuſed in the times of the Prophet *Malachi*, doubtleſs they were more guilty of it in theſe worſt of times. Accordingly (*o*) *Joſephus* doth pronounce them guilty, not only of *Theft, Treachery, Adultery, Sacrilege, but of Rapines and Murthers, and new ways of wickedneſs invented by them, of all which the Temple was made the Receptacle.* Add to this, that the ſame *Joſephus* informs us, that not long after the writing of this Epiſtle, the Servants of the High-Prieſts, τὰς τῶν ἱερέων δεκάτας ἐλάμβανον βιαζόμενοι, *took away by violence the Tythes of the Prieſts, ſo that many of them periſhed for want of food*, Antiq. l. 20. c. 8. p. 698. E.

Note alſo from theſe words, *Thou that abhorreſt Idols*, the Miſtake of thoſe who think the *Gnoſticks* are here referred to; they being ſo far from abhorring Idols, that (*p*) *Irenæus* informs us, *they had their Images, they worſhipped Idols without fear, and went firſt to the Feaſts celebrated in the Idol-Temple.* (*q*) *Origen* alſo aſſures us, that he, *viz. Simon Magus*, taught his Diſciples *to count Idolatry as a thing indifferent.*

Ver. 22. *Thou that abhorreſt Idols, doſt thou commit Sacrilege?* ] Robbing that God of his Honour this way, who hath required thee *to honour him with thy Subſtance, and the firſt Fruits of thy Increaſe.* Prov. 3. 9. Mal. 3. 8, 9. Ecclus. 35. 8. as the Idolater doth by giving his Honour to an Idol. And of this Sin they being accuſed by God himſelf, declaring by his *Prophet Malachi*, that *they had robbed him in Tythes and Offerings*, doubtleſs they were more guilty of it in theſe worſt times of the *Jewiſh* Nation.

Ver. 24. Βλασφημεῖται ἐν τοῖς ἔθνεσιν, *is blaſphemed among the Gentiles.*] Of this (*r*) *Joſephus* doth frequently accuſe them, ſaying, *What Wickedneſs do you conceal or hide, which is not known to your Enemies? You triumph in your wickedneſs, ſtrive daily who ſhall be moſt vile, making a ſhew of your wickedneſs, as if it were vertue.* And thinkeſt thou this, O Man, that thou ſhalt eſcape the Judgment of God, who puniſheth the *Gentiles*, when thou art as guilty as they of acting againſt thy Conſcience, and doing that for which thine own Mouth condemns thee, or which is as bad as that which thou condemneſt in them, and which doth alſo cauſe them to *blaſpheme that holy name by which thou art called?* Surely, after theſe things ſo ſcandalouſly done, 'twill be of no advantage to thee that thou art *called a Jew*, or haſt received the Sign of Circumciſion.

Ver. 25. Having thus proved that the Sins of the *Jews* muſt render them obnoxious to the Divine Wrath, as well as thoſe of the *Gentiles*, he proceeds to prove what he ſaid, *v.* 7. and the 10th, that the Righteouſneſs of the circumciſed *Gentile* muſt alſo render him acceptable to God, and rewardable by him, as well as the Righteouſneſs of the *Jew*.

Ver. 26. Τὰ δικαιώματα τοῦ νόμου, *the righteouſneſſes, or ordinances of the law.*] The word δικαιώματα is uſed ſometimes for the Divine Judgments, which being always done in equity, and according to the deſerts of Men, are fitly called δικαιώματα, or *righteous Judgments*, Rom. 1. 32. Rev. 15. 4. And ſometimes it relates to the Ceremonial Inſtitutions with God thought fit for a ſeaſon to preſcribe to the *Jews*, and then it ſeems beſt to be rendred *Ordinances*, as *Heb.* 9. 1, 10. And ſometimes to the Moral Precepts of the Law; as when the Apoſtle ſaith, τὸ δικαίωμα τοῦ νόμου, *the righteouſneſs of the Law is fulfilled in us, who walk not after the fleſh, but after the Spirit*; which ſeems to be the ſenſe of the Phraſe here.

---

(m) *Lightf. in Matth.* 19. 3.

(n) *Dial. cum Tryph.* p. 363. D. 371. A.

(n) Τὰ κρύπτα μὲν τῶν ἁμαρτημάτων ἠδοξήκατε, κλοπὰς λέγω, καὶ ἐνέδρας, καὶ μοιχείας, ἁρπαγαῖς δ' ἐρίζετε, καὶ φόνοις, καὶ ξένας καινοτομεῖτε κακίας ὁδοὺς, ἐκδοχεῖον δὲ πάντων τὸ ἱερὸν γέγονε. De Bell. Jud. l. 6. c. 26.

(p) Ἐπὶ πᾶσαν ἑορτάσιμον τῶν ἐθνῶν τέρψιν εἰς τιμὴν τῶν εἰδώλων γινομένην πρῶτοι συνίασιν. l. 1. p. 26. D. ——*Imagines quidem depictas, quaſdam autem & de reliqua materia fabricatas habent, & has coronant, & proponunt eas cum Imaginibus mundi Philoſophorum, videlicet cum Imagine Pythagoræ, Platonis & Ariſtotelis, & Reliquorum, & reliquam obſervationem circa eas ut Gentes faciunt.* l. 1. c. 24. Vide *Euſeb.* Hiſt. Eccleſ. l. c. 2. 13.

(q) Ἐναδιαφορεῖν πρὸς τὴν εἰδωλολατρείαν. Contra Celſum, l. 6. p. 282.

(r) Τί δὲ σιγᾶται παρ' ὑμῖν ἢ τι κρύπτεται, τί δὲ οὐχὶ καὶ τοῖς ἐχθροῖς φανερὸν γέγονε; πομπεύετε γὰρ παρανομοῦντες καὶ καθ' ἡμέραν ἐρίζετε τίς χείρων γένηται, τῆς ἀδικίας ὥσπερ ἀρετῆς ἐπίδειξιν ποιούμενοι. De Bell. Jud. l. 6. p. 931. B. C.

Ver. 27. Ἡ ἐκ φύσεως ἀκροβυστία, *the uncircumciſion which is by nature.*] Moſt Interpreters think that the Apoſtle ſpeaks in theſe two Verſes of the believing *Gentile*, and only doth deſign to prove againſt the *Jew*, that his want of Circumciſion, if he be a doer of Righteouſneſs, will not hinder his Acceptance with God, 1 *Cor.* 7. 19. *Gal.* 5. 6. and 6. 15. and that becauſe this Righteouſneſs of the Law is ſaid to be *fulfilled by them who walk according to the ſpirit*, Chap. 8. 4. *i. e.* by them *who are in Chriſt Jeſus*, v. 1. But *Grotius*, and *Oecumenius* ſeem to interpret this of the *Heathens*, ſuch as the Centurions in the Goſpel were, becauſe the Condemnation of the *Jew* ſeems to ariſe from this, That he who had the Letter of the Law, did not that which they who were without it, did.

## CHAPTER III.

Verſe 1. [BUT *you will ſay, if the uncircumciſed perſon, keeping the righteouſneſs of the Law, is to be reckoned as circumciſed*, Chap. 2. 26. *and if the inward circumciſion be that alone which is acceptable to God*, v. 28. 29.] what advantage then hath the Jew [*above the Gentile?*] or, what profit is there of [*the*] circumciſion [*above uncircumciſion?*]

2. [*I anſwer*] much every way; [*Chap.* 9. 4. *but*] chiefly, becauſe that unto them were committed the Oracles of God, [*in which the Covenants and Promiſes made to them, and chiefly that of the Meſſiah, and of Juſtification by Faith in him, were contained.*]

3. [*Which Oracles muſt be made good, notwithſtanding their Infidelity*,] for what if ſome of them [*to whom theſe Oracles and the promiſe of a Meſſiah, or a ſeed in whom the Nations of the Earth ſhall be bleſſed, were committed*,] did not believe [*in the promiſed ſeed*,] ſhall their unbelief make the Faith [*or Fidelity*] of God [*in making this promiſe to Abraham*] of none effect?

4. God forbid [*that ſuch a thought ſhould enter*
*into our hearts*,] yea, [Gr. *but, on the contrary*]
let God be [*acknowledged*] true, [*and*
*faithful to his word*,] but every Man a liar;
[i. e. *though all men ſhould prove liars*] as it is
a written, [*Pſal.* 51. 4.] [a] That thou mayeſt
be juſtified in thy ſayings, [*or mayeſt appear*
*juſt and faithful in performing them*,] and clear
b when [b] thou art judged, [i. e. *when thou judgeſt*
*and contendeſt with Men.*]

5. But if our unrighteouſneſs commends
c [*illuſtrates, and eſtabliſhes*,] [c] the righteouſneſs
of God, [*that way of juſtification by faith*
d *which he alone approves of*,] [d] what ſhall we
ſay? Is God unrighteous who taketh vengeance
[*on the Jew and Gentile, for theſe ſins*
*which thus commend his righteouſneſs, and ſhew*
*the wiſdom and grace of God in admitting this*
e *way of our juſtification?*] [e] I ſpeak as a man,
[i. e. *as an Heathen or Unbeliever would be apt*
*to conclude from our Doctrine of juſtification by*
*Faith*:]

6. [*For*] God forbid [*that I ſhould have a thought that God can be unrighteous*;] for how then ſhall God judge the world [*for their unrighteouſneſs?*]

7. [*Speak, I ſay their ſence*,] for [*ſay they*]
if the truth of God hath more abounded
to his glory [f] through my lie, [*if the truth* f
*of his promiſe to juſtify the Gentile through faith*
*in Chriſt, hath appeared more illuſtriouſly to*
*the glory of his grace, through my Idolatry,*
*and changing his truth into a lie*,] why am I
alſo judged as a ſinner, [*as well as the*
*Jew?*]

8. And [*why will it*] not rather [*follow*
ὅτι ποιήσωμεν] that we ſhould do evil that
good may come, [*or that God may be glorified?*]
as we be ſlanderouſly reported, and as ſome
affirm, that [*in effect*] we ſay, [*by aſſerting*
*the Doctrine of juſtification by faith, which yet*
*we are ſo far from ſaying, that we declare them*
*who do ſo, men*] [g] whoſe damnation is g
juſt.

9. What then [*or wherefore*] are we better
than they? [*Do we Jews excel the Gentiles?*]
[h] no, in no wiſe, [οὐ πάντως, *not altogether,* h
*as to the benefit mentioned*, v. 2. *but not*
*as to juſtification*,] for we have before proved
[*touching*] both Jews [*Chap.* 2.] and
Gentiles, [*Chap.* 1.] that they are all under
ſin, [*and ſo all ſtand in need of Juſtification*
*by faith.*]

10. [*The Jews, I ſay, as well as the Gentiles*,]
[i] as it is written [*of them*,] there is none i
righteous, no, not one.

11. There is none that underſtandeth, there is none that ſeeketh after God;

12. They are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no, not one.

13. Their throat is an open ſepulchre, with their tongues have they uſed deceit, the poiſon of Aſps is under their lips; [*they are Men*,]

14. Whoſe mouth is full of curſing and bitterneſs.

15. Their feet are ſwift to ſhed blood;

16. Deſtruction and miſery are in their way;

17. And the way of peace have they not known.

18. There is no fear of God before their eyes.

19. [*Which words of the Pſalmiſt may juſtly be applied to them* ;] for we know that what things ſoever the Law ſaith, [*not applying the words to any others*,] it ſaith to them that are under the Law, that [*not only the mouths of the Gentiles, but*] every mouth may be ſtopped, and all the world may [*ſee they are*] become guilty before God.

20. Therefore by the deeds of the Law there ſhall no fleſh be juſtified in his ſight; k for by the Law is the [k] knowledge of [*that*] ſin [*which rendreth us obnoxious to condemnation.*]

21. But now [*in the Diſpenſation of the Goſpel,*] the righteouſneſs of God without [*performing the works of*] the Law is manifeſted [*to the World*] being witneſſed, [i. e. *atteſted to,*] by the Law, [*giving us the knowledge of ſin*, v. 20.] and by the Prophets, [*declaring that the juſt man ſhall live by Faith.*]

22. Even the righteouſneſs of God which is by faith in Jeſus Chriſt to all, and upon all that believe, for [*as to the way of juſtification,*] there is no difference [*betwixt Jew and Gentile.*]

23. For all have ſinned, and [*ſo*] come l ſhort of [*attaining*] [l] the glory of God, [*without a free act of juſtification by grace.*]

24. Being juſtified [i. e. *abſolved from the guilt and condemnation due to us for* m *our paſt ſins,*] freely by his grace, [m] through the redemption that is in Jeſus Chriſt.

25. Whom God hath ſet forth [*or propo*- n *ſed*] to be [n] a propitiation [*a Propitiatory, or Mercy-ſeat,*] through faith in his blood, to declare his righteouſneſs, [i. e. *the way of juſtification by faith, which God alone admits* o *of*] [o] for the remiſſion of ſins that are paſt, through the forbearance of God, [*not imputing their Treſpaſſes to them who believe in him,* 2 Cor. 5. 19.]

26. [*I ſay, God hath now propoſed him as our Propitiatory,*] [p] to declare at this time his righteouſneſs, [*or the way of juſtification he allows of,*] that he, [*by juſtifying us only through the Redemption that is in Chriſt Jeſus,*] might [*appear to*] be [q] juſt, [*in requiring this ſatisfaction for our ſins,*] and yet the juſtifier of them that believe in Jeſus.

27. [*And if this be the only way of juſtification, or being righteous before God,*] Where is [*there any ground of*] boaſting then? It is excluded. By what Law? [*that*] of works? Nay, [*for he that is juſtified by works hath whereof to boaſt*, ἔχει καύχημα, *Chap.* 4. 2.] but by the law of faith [*only.*]

28. Therefore we conclude, that a man is juſtified by [r] faith [*alone,*] without [*reſpect to*] the deeds of the Law [*given to the Jews; for*]

29. Is he the God of the Jews only? Is he not alſo of the Gentiles? [*which have not the law; Hath he vouchſafed to them no means of juſtification or acceptance with him?*] Yes [*doubtleſs he is the God*] of the Gentiles alſo;

30. Seeing it is one God who will juſtifie [s] the circumciſion by faith, and [*the*] uncircumciſion through [*the ſame*] faith.

31. Do we then make void the Law through [*this*] faith? [Do *we contradict it, or ſay it is an uſeleſs thing, or againſt the Promiſes?* Gal. 3. 19, 21.] God forbid [*that this ſhould be affirmed by us*;] Nay, we eſtabliſh the Law, [*by declaring that it gives the knowledge of ſin,* v. 20. *gives witneſs to this way of juſtification,* v. 21. *and ſo ſhews the neceſſity of faith, and ſo is our School-maſter to bring us to Chriſt, who is the end of the Law,* Rom. 10. 4. Gal. 3. 24.]

## Annotations on Chap. III.

a Verſe 4. Ὅπως ἂν δικαιωθῇς *that thou mayeſt be juſtified.*] Theſe words are a Confeſſion of King *David*, that how ſeverely ſoever God ſhould deal with him for his ſin, he could not accuſe him of too much Rigour, but muſt juſtifie him in his Proceedings, and clear him from all Imputations of Injuſtice; and ſo they cannot be here brought to prove, as *Eſthius* imagines, that notwithſtanding our ſins, God will be faithful to his Promiſes, but to ſhew that, tho' God ſhould reject the *Jews* for their Infidelity, they would have no reaſon to complain of his Severity, or charge him with Injuſtice or Unfaithfulneſs on that account, they having forfeited their Right to be the Seed of *Abraham*, the *Father of the Faithful*, by their Infidelity, and the *Gentiles*, by imitating his Faith, being now become his Children. Note alſo that the *Hebrew* TIZCKE, which we render *pure* or *clean*, Pſal. 51. 4. is well rendered by the Septuagint νικήσῃς, *might overcome*; it bearing oft that ſenſe in the *Syriac*, and among the *Rabbins*, as *Buxtorf* proves in his *Lexicon*, p. 668.

Ibid. Ἐν τῷ κρίνεσθαί σε, Heb. בשפטך, *when thou judgeſt,*] or contendeſt with any Man, or entreſt into judgment with him, or enditeſt, or accuſeſt him of ſin; ſo the word is very often uſed in the *Old* and *New-Teſtament*. So *Job* 13. 19. τίς ἐςὶ ὁ κριθησόμενός μοι; *who is he that will contend with me?* Eccleſ. 6. 10. οὐ δυνήσεται κριθῆναι, *he cannot contend with one who is ſtronger than himſelf*, Eſa. 43. 26. *Put me in remembrance,* καὶ κριθῶμεν, *and* *let us plead together*, Eſa. 66. 16. ἐν τῷ πυρὶ κριθήσεται ὁ κύριος, *by fire will the Lord plead with all fleſh*, Matth. 5. 40. θέλοντί σοι κριθῆναι, *to him that will contend with thee*, 1 Cor. 6. 1. τολμᾷ τις κρίνεσθαι; *dares any one contend before the unjuſt?* See Note on 1 *Pet.* 4. 6.

c Ver. 5. Δικαιοσύνην Θεοῦ, *the righteouſneſs of God.*] That this Phraſe in the Epiſtles doth ſignifie always the Righteouſneſs of Faith, or our Juſtification through Faith in Chriſt, hath been ſhew'd, Note on *Rom.* 1. 17. and on 2 *Cor.* 5. 21. and this ſeems to eſtabliſh the Expoſition given in the Paraphraſe.

d Ibid. Τὶ ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ἐπιφέρων τὴν ὀργὴν, *what ſhall we ſay, is God unrighteous, who taketh vengeance?* ] The Apoſtle had laid down the Propoſition which is the foundation of this Diſcourſe, and of the whole Epiſtle, in theſe words; *The Goſpel is the power of God to the ſalvation of every one that believes, Jew or Gentile; for therein is revealed the righteouſneſs of God by faith, to beget faith in both.* The Neceſſity of this Faith he ſhews, (1.) with reſpect to the *Gentiles*, becauſe they being unrighteous, could not otherwiſe be juſtified before God, or eſcape his wrath, *revealed againſt all unrighteouſneſs*, by any other way than that of Faith; and this Proof he concludes Chapter the firſt. In the ſecond Chapter he ſhews the ſame, touching the *Jews*; by reaſon of their unrighteouſneſs, and therefore ſaith here, *v.* 9. *We have before proved both Jews and Gentiles to be under ſin.* Now this moſt plainly ſerves to commend, and eſtabliſh this way of Righteouſneſs by Faith in Chriſt, from the Neceſſity of it to the Juſtification both of *Jew* and *Gentile.* This then muſt be the import of the Objection; If the Unrighteouſneſs both of *Jew* and *Gentile*, tends ſo viſibly to illuſtrate and recommend the Wiſdom of God, and the Grace or Favour of God in appointing this way of Juſtification by Faith in Chriſt, is it righteous in God to puniſh both *Jew* and *Gentile*, as you ſay he did, *Chap.* 1. 24, 26, 32. and will do, *Chap.* 1. 18. *Chap.* 2. 2, 4, 5, 6, 8, 9. for that unrighteouſneſs that tends ſo highly to the glory of the Goſpel-Grace?

e Ibid. Κατ' ἄνθρωπον λέγω, *I ſpeak as a man.*] *i. e.* As a meer natural Man, not acquainted with the revealed Will of God, or not acted by his Spirit; ſo *Chryſoſtom* and *Oecumenius*. *I ſpeak* κατ' ἀνθρώπινον λογισμὸν, *according to human Reaſon*, οὐ γὰρ ἐγὼ ταῦτα λέγω, ἀλλὰ τῶν ἄλλων τέθεικα λογισμοὺς, *For it is not I that ſay theſe things; but I propoſe the Reaſonings of others.* That this is the conſtant import of the Phraſe. See Note on 1 *Cor.* 9. 8. 8, 15, 32.

f Ver. 7. Ἐν τῷ ἐμῷ ψεύσματι, *by my lie.*] The Idols of the Heathens are called *Lying Vanities*, Pſal. 31. 7. Jonah 2. 8. *numina falſa*, the Makers of them are ſaid to *frame* שקר, *a lie*, Jer. 10. 14. and to have, and frame *a lie* with their right hand, Eſa. 44. 20. They who worſhip them are ſaid, to *turn aſide to lies*, Pſal. 40. 5. and to hearken to *a Teacher of lies*, Hab. 2. 18. and to *turn the truth of God into a lie*, Rom. 1. 25. Hence are the Heathens introduced making this Confeſſion, *Surely our Fathers did inherit lies*, ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα, Jer. 16. 19. Now this Argument being that by which the Apoſtle in the firſt Chapter proves the *Gentiles* to be ſinners, worthy of condemnation, and ſo uncapable of Juſtification by any other way than that of Faith, this may reaſonably be ſuppoſed to be the thing referr'd to in this Verſe.

Ver. 8. Ὧν τὸ κρίμα ἔνδικόν ἐστι, *whoſe damnation is juſt.*] They by thus objecting againſt that Diſpenſation of Divine Grace and Wiſdom, which they ſhould thankfully embrace and accept, and without which they cannot be juſtified; and ſo rejecting it as abſurd in their Imaginations, render it juſt that they ſhould ſtill lie under the guilt of Sin, and under the wrath of God for it. g

Ver. 9. Οὐ πάντως, *no, in no wiſe.*] That these words may be rendered, *not altogether*, as well as οὐ πάντες is rendered *not all*, 2 Theſſ. 3. 2. *Heb.* 3. 16. we learn from *Oecumenius*, who Paraphraſes them thus, οὐκ ἐκ παντὸς τρόπου, *not in every kind*; (a) So οὐ πάντως ſignifies, 1 *Cor.* 5. 10. viz. *I do not altogether forbid you to accompany with Fornicators, for then you muſt go out of the World*; and then the Context will plainly force this rendering, as being that which anſwers to the following Reaſon, the words bearing this ſenſe: We do indeed excel them, in having the Promiſe of a *Meſſiah*, and the Salvation tendred by him, firſt made to us, *Chap.* 2. 10. In having the knowledge of the Law, *v.* 17. and the Oracles of God committed to us, *Chap.* 3. 2. But we do not wholly, or in all things excel them, becauſe not in the Matter of Juſtification by Faith, which *Jew* and *Gentile* equally ſtand in need of. h

Ver. 10. Καθὼς γέγραπται, *as it is written.*] Theſe words are cited from the 14th *Pſalm*, according to the Edition of the *Septuagint*; but I do not conceive it neceſſary to make good the Apoſtle's Words, or Argument, that they ſhould be ſpoken of the *Jews* of that Age in general, eſpecially ſeeing, they are there ſaid to have *devoured God's People*, and to have *ſham'd the counſel of the Poor.* It is enough, (1.) That they ſhould generally agree to the *Jews* of the Age in which the Apoſtle writ, as both the Scriptures of the *New Teſtament*, and the Writings of *Joſephus* fully prove they do. And, 2. That the Law con- i demning any for theſe Crimes, doth more eſpecially condemn thoſe under the Law, who at any time are guilty of Crimes thus noted, and condemned by the Law. And with this Concluſion of the *Apoſtle*, the *Jews* themſelves accord, ſaying, *There is not a man who is not obnoxious to God*, (or might not juſtly be condemned by him) *were it not for his Mercy and Clemency*. Moreover, it is farther to be noted, that in the cloſe of this *Pſalm* there ſeems to be a Prayer for the Redemption of the *Jews* by the *Meſſiah*, in thoſe words, *O that the ſalvation of Iſrael were come out of Zion*, v. 7. The Deliverer that was to come out of Zion, being the *Meſſiah*, as we learn from *Iſaiah*, Chap. 59. 20. and from this Apoſtle, Chap. 11. 26. Note 2dly, That according to the Doctrine of the *Jews*, their *Meſſiah* was to come in thoſe times when the *Jewiſh* Nation was moſt corrupt, and ſo moſt reſembled the Deſcription here alledged. See the Note on *Philip*. 3. 1.

---

(a) *Cart. Mellif.* p. 3012.

k Ver. 20. Ἐπίγνωσις ἁμαρτίας, *the knowledge of ſin*.] This knowledge of Sin being chiefly by the Moral Law, *Chap*. 7. 7. ſhews, That the Apoſtle excludes as well that, as the Ceremonial, from Juſtification; and evident it is, that the *Antitheſis* runs all along, not between *Moral* and *Ceremonial* Works, but between Works in general, and Faith, *v*. 20, 22. The Law of Works, and Faith, *v*. 27. *Chap*. 4. 2, 6. and 9. 32. and 10. 5, 6.

l Ver. 23. Τῆς δόξης τοῦ Θεοῦ, *the glory of God*;] i. e. the fruition of God in glory; for *being juſtified by faith, we have peace with God; and rejoyce in hope of the glory of God*, Rom. 5. 1, 2.

m Ver. 24. Διὰ τῆς ἀπολυτρώσεως, *through the Redemption*,] Purchaſed by the Death and Blood of Chriſt ſhed for us; we having *Redemption through his blood, the remiſſion of ſins*, Eph. 1. 7. Col. 1. 14.

n Ver. 25. Τῶν προγεγονότων ἁμαρτημάτων, *of ſins that are paſt*.] For in this only conſiſts our firſt Juſtification, which is by Faith alone: The Remiſſion of our future Sins committed againſt the New-Covenant, eſtabliſhed in the Blood of *Jeſus*, being to be obtained (if they be wilful ſins, which only violate the Covenant of Grace,) by a ſincere and particular Repentance for them; which brings us again under that Covenant, and ſo under the Promiſe of Forgiveneſs through the Blood of *Jeſus*: The ἱλαστήριον, or *Mercy-ſeat*, was ſo called, becauſe God there ſhewed himſelf propitious, by reaſon of the Blood of the Sacrifice ſprinkled before it. The Apoſtle therefore, in alluſion to it, ſaith, that God hath ſet forth Chriſt to be his *Mercy-ſeat*, i. e. the Perſon through whom he will be propitious to us through Faith in his Blood, ſtiled *the blood of ſprinkling*, Heb. 12. 24. and preſented before him in the Heavens.

Ibid. Ἱλαστήριον, *to be a Propitiation*.] In the *Old Teſtament* we find the *Mercy-ſeat* ſtill ſtiled ἱλαστήριον, becauſe it was the place where God promiſed to be Propitious to them, and where the *High-Prieſt* made an Atonement for himſelf, and all the Congregation, by ſprinkling the Blood of the Sin-offering before the Mercy-ſeat: When therefore the *Apoſtle* ſaith, that God hath ſet forth *Jeſus Chriſt* to be a Mercy-ſeat to us through faith in his Blood, we have reaſon to believe the Blood of Chriſt, as our Sin-offering, doth make Atonement for, and render God propitious to us. And as under the *Old-Teſtament*, they who deſir'd to have God propitious to them, were to come with the Blood of their Sin-offering to the *Mercy-ſeat*; ſo under the *Goſpel-Diſpenſation* they muſt expect to find God propitious to them, through the Blood of Chriſt their Mercy-ſeat, by whom they coming to God, as the *Jews* did by appearing before his Mercy-ſeat, ſhould find him gracious in pardoning their Iniquities *through the Redemption that is in Jeſus*. Whence I argue againſt the *Socinians*, for our Lord's Satisfaction, thus: What is it we do obtain by this Redemption? It is, ſaith the *Apoſtle, Remiſſion of Sins*. What is it that procures this Remiſſion? It is the Blood of Chriſt, for *we have redemption through his blood, even the remiſſion of ſins*, Eph. 1. 7. Col. 1. 14. It is the Death of Chriſt, *Heb*. 9. 15. Since then, by the confeſſion of *Sclightingius* upon the place, our Lord is mentioned here as a *Piacular Victim*, and ſeeing it is certain thoſe Victims ſtill ſuffered in the Sinner's ſtead, and that whenſoever in the *Old-Teſtament* mention is made of the Remiſſion of Sins, the Blood of theſe Sacrifices was the thing that made Atonement for them, Remiſſion of Sins was the thing purchaſed by that Blood: Have we not Reaſon from what is here ſaid of Chriſt, our *Piacular Victim*, to conceive he ſuffered in our ſtead, and that his Blood, ſhed for us, procured the Remiſſion of our Sins, as it aton'd an offended God for our Tranſgreſſions?

Ibid. Εἰς τὸ εἶναι αὐτὸν δίκαιον, *that he might be juſt*.] The Reverend Dr. *Hammond* ſaith, the word δίκαιος is here to be render'd, *clement* and *merciful*, and that it is commonly taken in that Notion, and ſeldom in that of *Vindictive* Juſtice: But, in oppoſition to this I aſſert, that the word δίκαιος is uſed about *eighty* times in the *New-Teſtament*, and not once in that ſenſe of Clemency, and Mercy, in which he ſaith 'tis commonly taken; he himſelf produces but one place, *viz*. Matth. 1. 19. *Joſeph being a juſt man, and not willing to make Mary a publick example, was minded to put her away privily*: *Where* ſaith, Dr. *Lightfoot*, *Men torment the word* δίκαιος, *to make it ſignifie Clement and Merciful*,

*ful, when it bears clearly the ordinary ſenſe; thus,* Joſeph *being a juſt man, would not cohabit with an Adultereſs, and yet being not willing to make her a publick Example, and no neceſſity,* as he there ſhews, *lying upon him ſo to do, he was minded to put her away privily.* (2.) It is in the *New Teſtament* diſtinguiſhed from the good and merciful Man; as when *Joſeph* of *Arimathæa* is ſtiled ἀγαθὸς ϗ δίκαιος, *a good man and juſt,* Luke 23. 50. when the Law is called δίκαια ϗ ἀγαθή, *juſt and good,* Rom. 7. 12. And when 'tis ſaid, *Chap.* 5. 7. that ſcarcely ὑπὲρ δικαίου *for a righteous man will one die, though* ὑπὲρ ἀγαθοῦ *for a good man one would even dare to die.* And (3.) when it relates to God, as here, it always ſignifies, either the Equity and Congruity of his Dealings, as 2 *Theſſ.* 1. 5, 6. or his Faithfulneſs to his word, 1 *John* 1. 9. *Apoc.* 15. 3. or his Vindictive Juſtice, as *Rev.* 16. 5, 6, 7, and 19. 2. 2 *Tim.* 4. 8.

q Ibid. Τὴν δικαιοσύνην, *to declare his righteouſneſs.*] This Phraſe, *the Righteouſneſs of God,* as I have before obſerved, doth always in the Epiſtles ſignifie our Juſtification by Faith in Chriſt, as being the only Righteouſneſs that God approves of, and is here ſtyl'd, *v.* 22. *The Righteouſneſs of God through faith:* And therefore this Righteouſneſs cannot be demonſtrated, as ſome conceive, by winking at the ſins committed in former Ages, *Acts* 17. 30. but by propoſing by the Goſpel, the way of remitting Men's paſt ſins through Faith in Chriſt, or his own Non-imputation of them.

Ver. 28. Πίστει, *by Faith.*] Juſtification from r
our paſt Sins is from Faith alone, without reſpect to any of our Works. We being *juſtified freely by his grace,* v. 23. *Not by works of righteouſneſs which we have done, but through his mercy he ſaved us,* Titus 3. 5. (*i. e.*) he juſtified us by his Grace, and ſo put us in the way of Salvation.

Ver. 30. Note, that ſo the *Jews* ſay, *If* s
*a man believe not as he ought, Circumciſion will not make him a Jew; but if he believe as he ought, he is a Jew, though he be not Circumciſed,* Nitzachon. Sect. 7. Sub. 21.

## CHAPTER IV.

Verſe 1. WHat ſhall we ſay then, [Gr. *what therefore do we ſay, as ſome of our Nation,*] that Abraham our Fa-
a ther, [a] as pertaining to the fleſh hath found? [Gr. *hath found juſtification, and acceptance with God, by virtue of his Circumciſion in the fleſh?*]

2. [*Surely no;*] for if Abraham were juſtified by [*his own*] works, [i. e. *his obedience to God's command to circumciſe himſelf, and his whole Family,*] he hath whereof to glory, [Gr. *ground of boaſting in thoſe works by which he was thus juſtified:*] but [*manifeſt it is he had*] not [*whereof to boaſt, or glory*] before God;

3. For what ſaith the Scripture? [*even*
b *this,*] [b] Abraham believed God, and it [viz. *that faith*] was counted to him for righteouſneſs.

4. Now [*or whereas*] to him that worketh, [*and by that obtaineth righteouſneſs,*] is the reward reckoned not of grace, but of debt, [*he having performed all that was required, in order to his being righteous before God.*]

5. But to him that worketh not, [i. e. *who hath not any thing on account of which he can be deemed righteous by virtue of his works,*]
c but believeth [c] on him that juſtifieth the ungodly, [*on the account of his faith,*] his faith is accounted for righteouſneſs.

d 6. [*And this account of juſtification is*] [d] even [*ſuch*] as David alſo [*the other great perſon to whom God had promiſed a Bleſſing to all Nations through his Seed,* Eſai. 11. 10. Acts 2. 30. and 13. 23.] deſcribeth [*ſpeaking of*] the bleſſedneſs of the man to whom God imputeth righteouſneſs without works:

7. Saying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered.

8. Bleſſed is the man to whom the Lord will not impute [*the*] ſin [*he hath committed.*]

9. Cometh this bleſſedneſs then [*of righteouſneſs, by not imputing ſin*] upon the circumciſion only, or upon the uncircumciſion alſo? [*This queſtion may be decided by the example of our Father Abraham,*] for we ſay,
that [e] faith was reckoned to Abraham for e
righteouſneſs.

10. How was it then reckoned [*to him for righteouſneſs? was it*] when he was in circumciſion or in uncircumciſion? not [*when he was*] in circumciſion, but in uncircumciſion; [*he believing unto righteouſneſs before he was circumciſed,* Gen. 15. 6.]

11. And he received [*afterwards*] the ſign
of circumciſion, [*as*] a [f] ſeal of the righte- f
ouſneſs of the faith, which he had, yet being uncircumciſed, [*and ſo of his acceptance with that God, who thus entred into Covenant with him, and owned himſelf his God,* Gen. 17.
1.] that he might be the [g] Father of all g
them that believe, tho' they be not circumciſed, that righteouſneſs might be imputed to them alſo, [*which it could not be, were Circumciſion the Condition of Juſtification and Acceptance with God.*]

12. And [*that he might be*] the father of [*the*] circumciſion alſo, [i. e. *a Father*] to

them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed.

13. [*I ſay, that he might be the father of the uncircumciſed through Faith, and of the Circumciſion through the like Faith,* Chap. 3. 30.] For the promiſe [*made to Abraham,* Gen.
h 12. 3. *or to his Seed,* Gen. 22. 18.] that [h] he ſhould be the heir of the world, [i. e. *of thoſe Bleſſings which ſhould be derived from him to all the Families and Nations of the Earth,*] was not [*made*] to Abraham, or to his Seed, through [*or by virtue of their obedience to*] the Law, but through [*and by virtue of*] the righteouſneſs of Faith.

14. For if they which are of the law be heirs, [*according to the promiſe made upon that*
i *account,*] [i] faith is made void, [*as being inſufficient to juſtifie without the Law,*] and the promiſe is made of none effect, [*for then the Nations which are not under the Law, cannot be bleſſed in the Seed of Abraham.*]

k 15. Becauſe [k] the Law worketh wrath [*by condemning the Tranſgreſſor to that death to which without the Law he would not be ſubject,*] for where no law is, there is no tranſgreſſion, [*and ſo no condemnation for it.*]

16. [*And*] therefore is [*the Inheritance,* Gal. 3. 18.] of faith that it might be by grace; [*which both Jew and Gentile wanted as to Juſtification,* Chap. 3. 23, 24.] to the end the promiſe [*of it*] might be ſure to all the ſeed [*of Abraham,*] not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all, [i. e. *that it might be made good to the Gentile alſo, believing as their Father Abraham did.*]

17. [*I ſay the Father of us all,*] as it is written, [*Gen.* 17. 5.] I have made thee a
l [l] father of many Nations; [*which words, though ſpoken then when Abraham had no Seed, yet were they certain*] before, [*or in reſpect of,*] him whom he believed, even
m [*that*] God [m] who quickeneth the dead, [*and ſo was able to quicken his body now dead, and the deadneſs of Sarah's womb,*] and [n] calleth thoſe things which be not, [i. e. *the Gentiles which were not then a People,*] as if they were.

18. Who, I ſay [o] againſt [*all Natural grounds of*] hope, believed in hope, that he might [Gr. *ſhould*] become the father of many Nations, according to that which was ſpoken [*to him,* Gen. 15. 5.] *as the Stars of Heaven*] ſo ſhall thy ſeed be.

19. And being not weak in faith he conſidered not his own Body [p] now dead, [*or grown already dead, he being about one hundred years old,*] neither yet the deadneſs of Sarah's womb, [*with whom it had ceaſed to be after the manner of Women,* Gen. 18. 11.]

20. He [q] ſtaggered not at [Gr. *he doubted not of*] the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God, [*by acknowledging his power to make it good;*]

21. And being fully perſwaded that what he had promiſed, he was able alſo to perform.

22. And therefore it (viz. *this ſtrong faith,*) was imputed to him for righteouſneſs.

23. [r] Now it was not written [*thus of him*] for his ſake alone, that it [viz. *his Faith*] was imputed to him [*for righteouſneſs:*]

24. But for [*the benefit of*] us alſo, to whom it, [viz. *the like faith*] ſhall be imputed [*for righteouſneſs,*] if we believe on him that raiſed up Jeſus our Lord from the dead, [*that he can and will raiſe us alſo by Jeſus from the dead, and crown us with him;*]

25. Who was delivered [*to the death*] for our offences, [*to offer up himſelf a Piacular Victim for them,*] and was raiſed again for our juſtification; [i. e. *to appear before God with the blood of this Victim, to make Atonement before God for us, and thereby to procure our Juſtification, or our Abſolution, from the guilt of ſin.*]

## Annotations on Chap. IV.

a Verſe 1. Κατὰ σάρκα, *according to the fleſh;*] *i. e.* By Virtue of his Obedience to God's command, in circumciſing the Fleſh of his Foreskin. So *Iſrael* κατὰ σάρκα, *according to the fleſh,* 1 Cor. 10. 18. is, *Iſrael* according to the Circumciſion of the Fleſh. To *know Chriſt according to the fleſh,* 2 Cor. 5. 16. is to know him according to his Circumciſion, or being of the Stock of *Abraham.* To glory κατὰ τὴν σάρκα, *according to the fleſh,* is to glory in being Circumciſed, 2 *Cor.* 11. 18. In this the *Jews* had the greateſt confidence of being acceptable to God, and therefore are repreſented by St. *Paul* as πεποιθότες ἐν σαρκί, *having confidence in the fleſh,* Philip. 3. 3, 4. declaring that *no circumciſed Jews go to Hell,* God having promiſed to deliver them *for the Merit of Circumciſion.* See the Note on *Chap.* 2. 13. Moreover, that vain Opinion had obtain'd among the *Jews,* That *Abraham* was not pure, or accepted with God, till after his Circumciſion. This is hinted in the *Targum* of *B. Uziel,* who renders *Gen.* 17. 1. thus; Walk before me, *Bebeskercha,* i. e. *and be thou perfect in thy fleſh.* But is in expreſs words aſſerted, *Pirk Eliezer, cap.* 29. *p.* 64. This Opinion the Apoſtle here confutes, and then *v.* 11. ſhews what his Circumciſion ſignified. Mr. *Cl.* interprets this Phraſe thus, According to the fleſh (*i. e.*) *in the judgment of man*, or *according to carnal judgment.* But there can be nothing more alien from the mind of *Paul* than this Interpretation: For the Apoſtle had been before aſſerting, That the Circumciſion, acceptable to God, was not that made in the fleſh, *Chap.* 2. 28. In the beginning of the next Chapter he anſwers the Enquiry of the *Jews*; If it doth not render us more acceptable to God, what then is the benefit of Circumciſion? It hath many other Advantages, ſaith he, but not that of Juſtification before God, that being the Reſult of Faith; for it is *one (and the ſame) God, who will juſtifie the Circumciſion through Faith, and the Uncircumciſion by Faith.* What then, ſaith he, do we ſay in this Affair? Do we ſay, as the *Jews*, That *Abraham, the Father of the faithful,* found Juſtification (the thing I now diſcourſe of) κατὰ σάρκα, by that laborious Work of Circumciſion, performed upon himſelf, when he was Ninety nine years old, and upon all his Family? On which account, ſay the *Jews* (a) *God ſmelt the ſweet odour of their Foreskins, and ſaid, when they tranſgreſſed, he would remember this odour, and they ſhould be repleniſhed with his Mercies.* Here is a rational Account of the Connexion, and Pertinence of the Apoſtle's Argument. But how comes in, *the Judgment of Men*, with a τί οὖν; *what then do we ſay?* When nothing at all had been ſaid of their Judgment, nor was the Apoſtle diſcourſing of Juſtification according to Man's Carnal Judgment. He goes on and ſays, *If* Abraham *was accounted juſt for his Works in the judgment of Men, he hath whereof to glory; he hath* καύχημα *boaſting*, ſaith he, *before Men*: But is that the καύχημα, or boaſting, which, the Apoſtle ſaid, was excluded, *not by the Law of Works, but by the Law of Faith?* Chap. 3. 27. No ſure; but boaſting before God: This therefore muſt be here repeated: If *Abraham* were juſtified by Works (*i. e.*) the Works of Circumciſion performed upon himſelf, and his whole Family, he hath whereof to boaſt before God; but he cannot have whereof to boaſt before God of any Juſtification of this kind, for *what ſaith the Scripture*, &c. In fine, κατὰ σάρκα never ſignifies in Scripture, *the judgment of Man*, but the fleſhly Luſtings, Deſires, and Motions of Men, *John* 18. 5. *To judge according to the fleſh*, is to judge *ex carnali affectu*, from Carnal Affection; and 2 Cor. 1. 17. *to purpoſe according to the fleſh*, is to do it according to Carnal Principles and Advantages; as *to walk after the fleſh*, is, to be governed and acted by Carnal Principles, *Romans* 8. 1, 4, 5, 12, 13. 2 *Corinth.* 10. 2.

Ver. 3. Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, *Abraham believed God.*] We learn from the Author to the *Hebrews*, that *Abraham* had Faith before this was ſaid unto him, for *by faith Abraham being called, obeyed and went forth*, &c. and that by a yet ſtronger faith, he *offered up his ſon* Iſaac, *believing that God was able to raiſe him up from the dead*, Heb. 11. 8, 17. But neither of theſe Inſtances are pitched upon by the Apoſtle, as fit for his purpoſe, becauſe, in both, Obedience was joyn'd with Faith; whereas here was a pure Act of Faith without Works, and of this Act of Faith is ſaid, what is not ſaid of either of the other, *it was imputed to him for righteouſneſs*: See *v.* 22. (2.) God for this Act of Faith, and not upon the former, dealt with him as a righteous Perſon, by entring into Covenant with him, which was a ſign that he accepted him, and pardoned all his Sins paſt; for it is ſaid, *In that very day God entred into Covenant with Abraham*, Gen. 15. 18. which he had not done before. Moreover, this was ſpoken to *Abraham* before his Circumciſion, and ſo is very proper to convince the *Jews* of the no-neceſſity of Circumciſion to Juſtification: But *Abraham* offer'd *Iſaac* after his Circumciſion, and ſo the Apoſtle could not alledge that inſtance of his Faith here, *v.* 10, 11. he therefore was accounted righteous by virtue of that Faith which excludes boaſting, *Chap.* 2. 27. and only juſtifies by Grace. b

Ver. 5. Ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, *on him that juſtifies the ungodly.*] Juſtification being only the Non-Imputation, or the Pardon of their paſt Sins on the account of that Faith, which laid the higheſt Obligations upon all Believers to die unto Sin for the future, there is no abſurdity in ſaying, that God thus *juſtifies the ungodly*, repenting of, and engaging to ceaſe from their ungodlineſs, *v.* 6. c

Ver. 6. Even as David λέγει τὸν μακαρισμὸν] ſpeaks of the Bleſſedneſs of thoſe, to whom God imputeth δικαιοσύνην, *Juſtification*, i. e. Exemption from the Guilt, and Puniſhment of Sin, without ſuch Works as can juſtly plead for that Exemption and Freedom from Puniſhment, by ſaying, *bleſſed is the Man to whom the Lord imputeth no Sin.* In which Citation there is not one Word of any Work to make him righteous in the Sight of God, and therefore bleſſed, but only of an Act of free Grace in the Forgiveneſs or the Non-Imputation of his Sin, in which the *Evangelical Juſtification* formally conſiſts. See the Preface to the Epiſtle to the *Galatians*, Section the 4th. d

Ver. 9. Ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις, *Faith was reckoned to Abraham for righteouſneſs.*] The e

---

(a) *Pug. fid.* p. 674.

Gloſs of *R. Salmon* on *Gen.* 15. 6. is this: *The bleſſed God reputed this to* Abraham *for Righteouſneſs and Merit, for the Faith by which he believed in him.* And the Book (*b*) *Ikkarim* ſaith thus: *Our Father* Abraham *was praiſed for his faith, as ſaith the Scripture,* Abraham *believed God, and it was counted to him for righteouſneſs.*

f Ver. 11. Σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, *the ſeal of the righteouſneſs of faith,* &c.] The Apoſtle in this Epiſtle inſiſts much upon the Juſtification of the uncircumciſed *Gentiles,* called therefore by the *Jews* ἡ ἀκροβυστία, *the Uncircumciſion,* Eph. 2. 11. Rom. 2. 25, 26, 27. declaring that God is not the God of the *Jews* only, but alſo of the *Gentiles,* ſeeing he will juſtifie both the Circumciſion, and the Uncircumciſion through Faith, *Chap.* 3, 29, 30. That the Bleſſing of Juſtification came not only on the Circumciſion, but on the Uncircumciſion alſo, *v.* 9. Faith being accounted to *Abraham* for Righteouſneſs, when he was in Uncircumciſion, *v.* 10. So that theſe words may be rendered thus, *And he received the Sign of Circumciſion, a Seal of the Righteouſneſs of that Faith, which is in the Uncircumciſion,* i. e. of God's Acceptance of the Uncircumciſed *Gentiles* through Faith in Chriſt.

g Ibid. πατέρα, *the Father*;] *i. e.* that he might be the *Father* of all Nations, whether *Jew* or *Gentile,* and they might all be bleſſed in him, according to the Promiſe, *In thee ſhall all the Nations of the Earth be bleſſed,* Gen. 12. 3. Or as it is *Gen.* 22. 18. *In thy ſeed.*

h Ver. 13. Τὸν κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, *that he ſhould be the heir of the world.*] The whole difficulty of this Verſe reſts upon the true Interpretation of this Phraſe, *That he ſhould be the heir of the world.* Some think that to be *the heir of the world here,* is to be *heir of the Land of Canaan,* and the Parts adjacent to it, *Idumæa,* &c. But this is not only impertinent to the purpoſe of the Apoſtle, who is here proving, not that Temporal Poſſeſſions, but that Juſtification is not by the Law, but by Faith; but ſeemeth flatly contrary to the Apoſtle; for the Promiſe of the Land of *Canaan* was made to *Abraham* upon his Circumciſion, and to his Seed, *Gen.* 17. 7, 8. And the poſſeſſion of, and their continuance in it, was ſtill promiſed to the *Jews,* upon condition of their Obedience to the Law of *Moſes.* Others think, that *to be heir of the world,* is to be heir of the Spiritual and Heavenly *Canaan*: But then, as it is hard to find where any ſuch Promiſe was made to *Abraham,* and his Seed; ſo it is as difficult to ſhew how this accords with the main ſcope of the Apoſtle, which is to eſtabliſh our Juſtification by Faith. The ancient *Greek Scholiaſts* interpret the words thus: That he ſhould be Heir of the World, τουτέστιν, ἐν αὐτῷ εὐλογεῖσθαι πάντα τὰ τοῦ κόσμου ἔθνη, (i. e. *that all the Nations of the World ſhould be bleſſed in him.*) So *Chryſoſtom, Theodoret, Theophylact, Quod enim dicit, benedicentur in te omnes tribus terræ, hoc eſt, hæredem factum eſſe totius mundi*; So *Origen.* And this is confirmed from the parallel place, *Gal.* 3. 8. for the Promiſe mentioned here, muſt be the ſame with the Promiſe mentioned there, becauſe the Argument is the ſame. Now, (1.) the Promiſe there is, *In thy Seed,* that is, *Chriſt, ſhall all the Families of the Earth be bleſſed,* v. 12. And (2.) he there ſpeaks of a Promiſe made Four hundred and thirty years before the Law, which term only agrees to the Promiſe made, *Gen.* 12. 3. (3.) This is the Bleſſing of *Abraham* that was to come upon the *Gentiles,* Gal. 3. 14. For, ſaith the Apoſtle, *The Scriptures foreſeeing that God would juſtifie the Gentiles through Faith* (in the promiſed Seed,) *preached the Goſpel before to* Abraham, *ſaying, In thee ſhall all the Families of the Earth be bleſſed. So then, they that are of faith, are bleſſed with faithful* Abraham. He firſt, as being the Father of the Faithful, and ſo the Heir of the believing World; and they after him, as being his Sons, and Seed, by walking in the ſteps of his Faith, and ſo becoming Heirs with him of the ſame Promiſe; for *if you be Chriſt's,* if by Faith you be intereſted in him, ſaith the Apoſtle, *then are you Abraham's Seed, and Heirs according to the Promiſe,* Gal. 3. 29. So *Heb.* 11. 7. *Noah* is ſaid by his Faith to condemn the unbelieving World, and to be τῆς κατὰ πίστιν δικαιοσύνης κληρονόμος, *the Heir of the Righteouſneſs which is by Faith* (i. e.) the Father of all that believed unto Juſtification, or Righteouſneſs, after him.

Ver. 14. *If they which are of the Law be heirs, faith is made void.*] It is made void to them who are not of the Law [becauſe then they cannot by it be made Heirs;] and it is alſo made void to them that are of the Law, [becauſe they were Heirs before,] and may ſtill be ſo without it, *v.* 15.

Ver. 15. *For the Law worketh Wrath,*] to wit, to the Tranſgreſſors of it: *For where there is no Law, there is no Tranſgreſſion.* It is a very great Miſtake to think, as ſome do, that the *Apoſtle* lays down this as a general Rule, that *where there is no poſitive Law to which Threats and Puniſhments are annexed, there is no Tranſgreſſion*; for the plain Conſequence of this would be, that the *Heathens,* having no poſitive Law, could be guilty of no Tranſgreſſion, whereas the

---

(b) *Lib.* 1. c. 21.

*Scripture* repreſents them as *dead in Treſpaſſes and Sins*, Eph. 2. 1. Coloſſ. 2. 13. as Perſons who ſhall be judged hereafter *according to their Works*, Rom. 2. 6. and ſhall receive *Tribulation and Wrath for working evil*, v. 9. who ſin *without (a poſitive) Law*, and ſhall therefore periſh without Law, *v.* 12. and as Men, who are *condemned in their own Conſciences by the Law written in their Hearts*, v. 15. The *Apoſtle* therefore muſt be only conceived to prove from this general rule, that where there is no Law at all, there is no Tranſgreſſion; and that if the Law of *Moſes* worketh Wrath, there muſt be a Tranſgreſſion of it rendring Men obnoxious to the Death it threateneth, *v.* 19, 20. *vide Examen Millii.*

l Ver. 17. *A Father of many Nations.*] The *Jews* hence prove that a Proſelyte, converted to the Jewiſh Faith, might be *Legatus Synagogæ, quia ſcriptum extat, Conſtitui te Patrem univerſitatis Gentium*, becauſe it is written, *Gen.* 17. 5. *I have made thee a Father of all Nations*: Before this time, ſay they, he was only a Father of the *Syrians*; but from this time, he was the Father of all Nations: See *Campegius Vitringa de Synag. Vet.* Lib. 3. Par. 2. c. 6. p. 943.

m Ibid. τοῦ ζωοποιοῦντος τοὺς νεκροὺς, *who quickneth the dead.*] This being an Inſtance of the Faith of *Abraham*, it ſeems moſt reaſonable to refer it to the Object of his Faith, (*viz.*) That he ſhould have a numerous Seed, yea, that he ſhould have the promiſed Seed from *Sarah*, though her Womb was dead; *and it ceaſed to be with her after the manner of women*: And ſo *Hilary* the *Deacon* doth interpret this Phraſe.

n Ibid. Καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, *and calleth things that be not, as if they were.*] *He that is far from God*, ſaith *Origen*, *as we Gentiles were before we came to the knowledge of the Truth, is ſaid not to be*; and therefore God deſigning to render them the Seed of *Abraham* by Faith, is ſaid *to call thoſe things that be not, as if they were*; for τὰ μὴ ὄντα, *things which are not*, both in the language of the Old Teſtament, and of the *Jews*, and of the Primitive *Chriſtians*, ſignifies the *Gentiles*, by converting whom, ſaith (c) *Clemens, R.* ἐκάλεσεν ἡμᾶς οὐκ ὄντας, καὶ ἠθέλησεν ἐκ τοῦ μὴ ὄντος εἶναι ἡμᾶς, *God called us that were not; and would that of nothing we ſhould have a being*; as I have ſhewed, Note on 1 *Cor.* 1. 8.

o Ver. 18. Note, That this Verſe confirms the Expoſition of the former Verſe, ſhewing that the Faith there mentioned hath reference to this Promiſe.

p Ver. 19. Νενεκρωμένον, *now dead.*] It is here objected, That *Abraham*'s Body could not be thus dead, ſince after the death of *Sarah*, even forty years after, he had ſix Sons by *Keturah*, Gen. 25. 1. But they who here tell us, that *Abraham*'s Body was not ſimply dead, but only as to *Sarah*'s Womb, and that by a young Woman he was able to have Seed then, ſpeak expreſly againſt the Text; which ſaith, *his Body was grown dead*, and againſt the Opinion of *Abraham* himſelf, *Gen.* 17. 17. and of *Sarah* concerning him, *Gen.* 18. 12. They who add that this need not ſeem ſtrange, that *Abraham* ſhould have Children by *Keturah*, conſidering the Age to which he then lived, ſince in our time Men have had Children after they have been Seventy, or Eighty years old; they will not ſuffer that to be ſtrange to us, which ſeemed ſtrange to *Abraham* himſelf: Witneſs his Anſwer to the Promiſe of Almighty God, *Shall a Child be born to him that is an hundred years old?* Gen. 17. 17. *Oh that Iſhmael might live before thee!* And to *Sarah*, Gen. 18. 12. They deny the Miracle effected by the great power of God, which therefore the Angel doth encourage *Sarah* to believe, becauſe *nothing can be too hard for God*, Gen. 18. 13. They leſſen the Faith of *Abraham* which is ſo highly magnified here, as being *hope againſt hope*, v. 18. *believing in him that quickneth the dead*, v. 17. not *ſtaggering at the Promiſe*, but *being ſtrong in faith*, v. 20. That therefore muſt be here acknowledg'd, which the Jewiſh Doctors, and all the Chriſtian Fathers ſay, that God gave a new Bleſſing to their Bodies, and by that rendered them capable of getting and bearing Children, when by Nature they were not ſo. This of *Sarah* the *Targum* of *B. Uziel* hints, by paraphraſing the words thus, *Gen.* 17. 16. *As for* Sarah, *I will bleſs her*, בגופהּ, *in her body.* And the Apoſtle more plainly in theſe words, *Through faith alſo Sarah herſelf received ſtrength to conceive Seed*, Heb. 11. 11.

Ver. 20. Οὐ διεκρίθη τῇ ἀπιστίᾳ, *he doubted not through unbelief.*] It ſeems, his Faith was not without ſome doubting, from that Anſwer he returns to God, *Shall a Child be born to Abraham, that is an hundred years old? And ſhall Sarah, that is ninety years old, bear?* In which words he ſeems to conſider both *his own dead Body, and Sarah's dead Womb*, which the Apoſtle here denies, *v.* 18. and *v.* 19. he ſays to God, *Oh that Iſhmael might live before thee!* as if he expected no other Offspring. To the firſt Objection it is anſwered, That thoſe words, *Shall a Child be born to Abraham!* are to be conſidered as words of Admiration, not of Doubting; for he rejoiced at it, ſaith the *Chaldee*, and the *Hebrew* word, which we render *laughed*, hath this import, *Chap.* 21. 6. Nor is *Abraham* reprehended for it, as *Sarah* is, *Chap.* 18. 13. *John* 8. 56. To the ſecond it is anſwered, That he only deſires God to bleſs him alſo, as well as the Seed promiſed, which ap- q pears probable from God's Anſwer, *v.* 20. *As for Iſhmael, I have heard thee, behold I have bleſſed him, and will make him fruitful.*

---

(c) *Ep.* 2. §. 1.

Ver. 23, 24, 25. Note, That from theſe three laſt Verſes many things may be obſerved, which tend to the Illuſtration of the Doctrine of Faith, and of Juſtification by Faith. And,

1. From *v.* 3, 22, 23, 24. it is extreamly evident, that it is the very Act of Faith, and not the Object of it, *viz. Chriſt's Righteouſneſs*, which was imputed to *Abraham*, and is imputed to us for Righteouſneſs. As then the Faith of *Abraham* which is here ſaid to be imputed to him for Righteouſneſs, was not the obeying God in his commands of *walking before him*; *and being perfect*; but as is here expreſly ſaid, his believing God's Power, and his reliance on it without any doubting, was the thing that was imputed to him for Righteouſneſs, as well as that other Act of Faith, that *in his Seed ſhall all the Families of the Earth be bleſſed*: So the Faith that ſhall be imputed to us for Juſtification, is not, ſaith the Apoſtle, that which includeth the performance of Sincere Obedience, not only Faith in the Blood of Chriſt ſhed for the Remiſſion of our Sins; but Faith in him that raiſed up Jeſus from the dead, that he will raiſe us alſo from the dead, and glorifie us with him. See the Note on *Rom.* 10. 9. So alſo is the Faith of *Abraham* and *Sarah* repreſented, *Heb.* 11. 11.

2. Hence alſo we learn that our Juſtification depends not only on the Death of *Chriſt*, but on his Reſurrection: So the *Apoſtle* doth again teach us, ſaying, *Who is he that condemneth us, it is Chriſt that died* (as a piacular Victim for our Sins,) *yea rather that is riſen again, who is even at the right-hand of God* (preſenting the Blood of this Victim in his Preſence for us,) *who* (by it) *alſo maketh interceſſion for us.* For the clearing up of this matter, let it be noted,

Firſt, That as the Victim offered under the *Old Teſtament* was brought to the Altar, and there ſlain; ſo Chriſt offering himſelf for us, was alſo brought to the Altar of the Croſs on which he ſuffered as a Piacular Victim for us, *bearing our Sins in his own Body on the Tree.*

Secondly, As the Blood of the Beaſt thus ſlain was to be brought before the Mercy-Seat, or into the *Holy of Holies*, and there preſented before God to make Atonement with; ſo was the Blood of *Chriſt*, thus ſlain alſo, to be carried into the Heavenly Sanctuary, and there preſented before God to make Atonement for our Sins.

Thirdly, As the Beaſt, when dead, could not offer up its own Blood; ſo *Chriſt*, being dead, could not, before his Reſurrection, make an Offering of his own Blood, in the Heavens for this end; whence the Apoſtle tells us, that *ſuch an High-Prieſt became us, who is higher than the Heavens*, Heb. 7. 26. And were the Opinion of ſome true, that Chriſt appeared not with his Blood in the Heavens, he muſt be only a *Metaphorical High-Prieſt*, the offering, or preſenting of the Blood before God, being only the proper Office of the *Prieſthood*; and the Parallel the Apoſtle makes betwixt him, and the *Aaronical* Prieſts, muſt be wholly overthrown: For with what Congruity could the Apoſtle inſiſt ſo much on the Compariſon betwixt the Blood of Chriſt brought into the *Heavenly Tabernacle*, and the Blood of the *Legal Sacrifices* brought into the *Earthly Tabernacle*, if indeed the Blood of *Chriſt* was not carried into the True Tabernacle, and there preſented to God? When the *Apoſtle* ſaith ſo oft, The *Jewiſh High-Prieſt entred into the Holy Place with the Blood of Bulls and Goats*, doth he not mean, that he carried their Blood in thither? When then the ſame *Apoſtle* ſaith, *Chriſt, not by the Blood of Bulls and Goats, but* διὰ τȣ̃ ἰδίȣ αἵματος, *by his own proper Blood, entred into the Holy Place*, muſt he not alſo mean, that Chriſt carried his own Blood into the *Heavenly Sanctuary*?

## CHAPTER V.

Verſe 1. THerefore being juſtified by faith, [*and ſo abſolved from thoſe ſins which rendered us obnoxious to the Diſpleaſure of God,*] we have peace with God, through our Lord Jeſus Chriſt.

2. By whom alſo we have acceſs by faith into this [*ſtate of*] Grace, [*or favour with God,*] wherein we ſtand, and rejoice in hope of [*the fruition of*] the glory of God.

3. And not only ſo, but we glory in tribulations alſo, knowing that tribulation worketh patience,

4. And patience [*gives*] experience [*of God's power with us, enabling us to bear theſe tribulations, and of our ſincere affection to him, for whoſe ſake we ſuffer them,*] and experience [*of theſe things worketh in us*] hope [*of a Reward*;]

5. And hope maketh [*us*] not aſhamed [*of our faith in Chriſt,* Rom. 1. 16.] becauſe [*a ſenſe of*] [a] the love of God is [b]ſhed abroad in our hearts by the Holy Ghoſt, which is given to us [*Believers, as the earneſt of our future Inheritance,* Eph. 1. 14. and 4. 30. *and the fruit of our faith,* Eph. 1. 13. Gal. 3. 14.] a

6. [*Of which love to us, even before we believed, the Goſpel gives us the higheſt demonſtrations*;]
c For when we [c] were yet without ſtrength, in due time [Gr. *we being fallen, at the appointed time,*] Chriſt died for the ungodly, [*for us, who ſince our fall had no righteouſneſs of our own*;]

7. [*Which ſurely is an high degree of love, beyond all Human Example*;] for ſcarcely for a righteous man will one die, [*I ſay, for a righteous man only,*]
d yet peradventure for a [d] good [i. e. *an highly kind and charitable*] man, ſome would even dare to die.

e 8. But [e] God commendeth his love towards us, in that whilſt we were yet ſinners Chriſt died for us.

9. [*And if God through Chriſt Jeſus ſhewed ſuch kindneſs to us, being ſinners,*] much more then being juſtified by his blood, [*and ſo made righteous in his ſight, and having peace with God,* v. 1.] we ſhall be ſaved from [*the*] wrath [*of God*] through him.

10. For if when we were enemies [*to him,*]
f we were [f] reconciled to God by the death of his Son, much more being reconciled, we
g ſhall be ſaved [g] by his life.

11. And not only ſo, [i. e. *we are not only reconciled to.*] but we alſo joy [Gr. *we are rejoycing*] in God through our Lord Jeſus
h Chriſt, by whom [h] we have received the atonement, [or *Reconciliation.*]

12. Wherefore [διὰ τȣ̃το, *by reaſon of this Reconciliation, life is procured to us by the ſecond* Adam, *as death came by the firſt, for*] As by one man ſin entred into the world, and death by ſin, [*or for ſin,*] and ſo death paſſed upon all
i men [*through him,*] [i] in whom all had [*ſo far*] ſinned, [*as to become equally obnoxious to death with him*:] [*So the ſecond Adam came to deliver all men from the death procured by ſin.*]

23. [*Through him, I ſay,*] For [*it muſt be indeed confeſs'd that*] until the law ſin was in the world, but [*it muſt alſo be acknowledged,*
k l *that*] ſin is not [[k] *generally then*] [l] imputed [*to death,*] when there is no law [*condemning men to death for it.*]

14. Nevertheleſs death reigned from Adam to Moſes, [*the Giver of a new Law, threatening death to the Tranſgreſſors of it,*] even over them that had not ſinned after the ſimilitude of Adam's Tranſgreſſion; [i. e. *Men were all the while ſubject to death, tho' they ſinned not as* Adam *did againſt an expreſs Law, threatening death to them for it, and therefore death muſt reign over them for the ſin of* Adam] who [*in this*] is the figure [*or Reſemblance*] of him that was to [i. e. *of the ſecond Adam, Chriſt*] come.

15. But [*in this reſemblance there are two advantageous Diſſimilitudes, for*] not as the offence, ſo alſo is the free gift; for if through the offence of one man [m] many be dead, m
[Gr. *died,*] much more the grace of God, and the gift [*of Juſtification procured*] by [*or through*] the grace of one man, Jeſus Chriſt, hath abounded to many.

16. And [*again*] not as it was by one that ſinned, ſo is the gift; for the judgment [Gr. *the Sentence*] was by one [*ſin*] to condemnation, [*we being all ſentenced to death on the account of* Adam's *ſin,*] but the free gift is of
[n] many offences, unto [*that*] juſtification [*of* n
*which cometh life.*]

17. For if by one man's offence death reigned, by [*that*] one [*Man over all his Poſterity*;] much more they which receive, [*or are made Partakers of,*] abundance of grace, and [*by it*] of the [o] gift of righteouſ- o
neſs [*or Juſtification,*] ſhall reign in life, by [*the Reconciliation purchaſed for them by the death of*] one Jeſus Chriſt.

18. Therefore as by the offence of one [Gr. *by one offence*] the judgment [Gr. *Sentence*] came upon all men to [*the*] condemnation [*of death,*] even ſo by the righteouſneſs of one, [*by one righteous act, the Obedience of Chriſt to the death for us,*] the free gift came upon all men [*believing in him*] to juſtification of life.

19. For as by one man's diſobedience many were [p] made ſinners, [*being made ſubject* p
*to the death, which was inflicted upon* Adam *for ſin, as much as if they themſelves had violated the Law which rendered him obnoxious to it*;] ſo by the obedience of one [*ſuffering death, the puniſhment of ſin, for them,*] ſhall many be made righteous, [i. e. *be as truly juſtified, and exempted from that death, which is the puniſhment of ſin, as if they had perſonally ſuffered; and alſo accepted and treated by God, as if indeed they had been righteous Perſons.*]

20. [*I ſay, before the Law we became obnoxious to death by one man's diſobedience,*] [q] but the q
law entred that the offence might abound [*unto death, and men might be found obnoxious to it alſo, on the account of their Tranſgreſſions againſt the Law*;] but where ſin [*thus*] abounded [*unto death,*] Grace did much more abound [*unto life.*]

21. That as ſin hath reigned unto death, [*ſeizing on all men for it,*] even ſo grace might reign through righteouſneſs, [Gr. *Juſtification,*] to eternal life, by Jeſus Chriſt our Lord.

## Annotations on Chap. V.

a Verſe 5. Ἡ ἀγάπη τοῦ Θεοῦ, *the love of God,*] to us thus believing. So *Ch.* 8. 35, 39. 2 *Cor.* 5. 14. & 13. 13. 1 *John* 3. 9, 10.

b Ibid. Ἐκκέχυται, *is ſhed abroad.*] This is the word ſtill uſed in the *New Teſtament*, when ſpeaking of the effuſion of the *Holy Ghoſt*, Acts 2. 17. 10. 45. Titus 3. 6. and it is taken from *Joel* 2. 28, 29. and ſo this may refer to the χαρίσματα of the *Holy Ghoſt*, ſo liberally imparted to them.

c Ver. 6. Ὄντων ἡμῶν ἀσθενῶν, *when we were weak.*] It may here be noted, that the words ἀσθενὴς, ἀσθενέω, ἀσθένεια in the *Seventy*, anſwer to the Hebrew בשל, and ſignifie to fall, and ſtumble to our Ruin. So *Pſal.* 9. 3. *They ſhall fall and periſh*, ἀσθενήσουσι, καὶ ἀπολοῦνται, *at thy preſence*, Pſal. 26. 4. *They ſtumbled and fell*, ἠσθένησαν καὶ ἔπεσον, Pſal. 106. 12. ἠσθένησαν, *they fell down, and there was none to help them*, Prov. 24. 16. *The wicked ſhall fall into miſchief*, ἀσθενήσουσι ἐν κακοῖς. Jer. 6. 21. *I will lay ſtumbling-blocks before this people, and the fathers and ſons ſhall fall together*, ἀσθενήσουσι ἐν αὐτῇ, Chap. 18. 15. and 46. 6, 12. and v. 16. he made *many to fall*, τὸ πλῆθός σου ἠσθένησε, Chap. 50. 32. *Lam.* 5. 15. *Dan.* 11. 14. Many ſhall ſtand up againſt the *King* of the *South, but they ſhall fall*, ἀσθενήσουσι. So *v.* 19, 33, 34, 35. So *Hoſea* 4. 5. and 5. 5. and 14. 2, 10. And this import of the word ſuits well with the Text, and ſo is proper to repreſent our fall by ſin; and the words following, *v.* 8. ἁμαρτωλῶν ὄντων ἡμῶν, *even whilſt we were ſinners Chriſt died for us*, do render it ſo probable, that I thought fit to mention it in the *Paraphraſe*.

d Ver. 7. Ἀγαθὸν *is not* only a vertuous, but an *obliging, charitable* man, *Matth.* 20. 15. *Is thy eye evil, becauſe I am good?* overcome evil ἐν τῷ ἀγαθῷ, *with kindneſs*, Rom. 12. 21. Τὸ ἀγαθόν σου, is, *thy kindneſs*, *Philem.* v. 14. So ἀγαθὸς ὀφθαλμὸς is *the liberal eye*, Eccleſ. 35. 8. See *Buxtorf. in voce* עין, p. 1601.

e Ver. 8. Συνίστησι δὲ ὁ Θεὸς, *but God commends his love to us*] The death of Chriſt is uſually in Scripture repreſented as an inſtance of the great love of God the Father to us, becauſe his Wiſdom did contrive this way of Redemption for us, *Eph.* 1. 4, 5. *He ſent his Son into the world to be the Propitiation for our ſins, that we might live through him*, 1 John 4. 9, 10. He graciouſly accepted of his Suffering in our ſtead, and juſtifies us *freely by his grace, through the Redemption that is in Chriſt Jeſus*, Rom. 3. 24. *He ſpared not his own Son, but gave him up freely for us all*, Rom. 8. 32. Though it be alſo true, that *Chriſt loved us, and gave himſelf for us*, Gal. 2. 20. Eph. 5. 2. and that this *love of Chriſt* ought to *conſtrain* us to obedience, 2 *Cor.* 5. 14.

Ver. 10. Ἐν τῇ ζωῇ αὐτοῦ, *by his life*: He being able to *ſave us to the uttermoſt*, becauſe *he ever lives to make interceſſion for us*, Heb. 7. 25. And having all power committed to him, *that he might give eternal life to them whom God hath given him*, John 17, 2.

Ibid. Κατηλλάγημεν τῷ Θεῷ, *we were reconciled to God.*] Here are many Arguments to eſtabliſh the Doctrine of our Lord's Satisfaction by ſuffering in our ſtead, to reconcile an offended God to us. For,

1. When it is here ſaid, that *Chriſt died for the ungodly*, 1 Pet. 3. 18. That *when we were yet ſinners Chriſt died for us*, 1 Cor. 5. 15. And elſewhere, that *he ſuffered for our ſins, the juſt for the unjuſt*, Heb. 1. 9. 1 Pet. 4. 1. In theſe and ſuch like places, one of theſe two things is intimated, That our Lord ſuffered in our ſtead, or that he bore the Puniſhment of our ſin: This being the plain import of the like Expreſſions when they are uſed in the *Old* or *New Teſtament*. For when we read in the *Old Teſtament*, *The Fathers ſhall not be put to death for the Children, nor the Children for the Fathers; every Man ſhall be put to death for his own ſin*, Deut. 24. 17. Of *Amaziah*, that he *ſlew thoſe Servants that had murther'd the King his Father, but the Children of thoſe murtherers he ſlew not*, according to thoſe words of *Moſes*, *The Fathers ſhall not be put to death*, οὐκ ἀποθανοῦνται, they ſhall not die *for the Children*, &c. 2 Kings 14. 6. 2 Chron. 25. 4. And in the Prophet *Ezekiel*, *The ſoul that ſinneth, it ſhall die; the Son ſhall not bear the iniquity of the Father, nor ſhall the Father bear the iniquity of the Son*, Ezek. 18. In all theſe places it is plain no Subſtitution is intended, becauſe no Exemption of the Father, becauſe the Son; or of the Son, becauſe the Father ſuffers: But then 'tis plainly intimated, that the one in this caſe would *bear the puniſhment of the others ſin*. But when *David* ſaith concerning *Abſalom*, *Would God I had died for thee, O Abſalom*, τίς δῴη τὸν θάνατόν μου ἀντὶ σοῦ; 2 Sam. 18. 33. O that my death might have gone in ſtead of thine! When here the Apoſtle ſaith, That *ſcarcely for a righteous perſon one would die, but for a good man ſome would even dare to die*; there evidently a Subſtitution is intended of the one to free the other from death by the death he ſuffers. When therefore the Apoſtle before, and after theſe words, ſaith, *Chriſt died for the ungodly, and the ſinner*, muſt he not alſo ſignifie that our Lord died in their ſtead, to deliver them from death? 'Tis evident beyond Exception, that in all *piacular Sacrifices*, both *Jew* and *Gentile* always took this for granted, that the Victim ſuffered in their

ſtead, and for their ſins. Since then the *Socinians* own that our Lord ſuffered as *Victima piacularis*, or *an Expiatory Sacrifice*, ſurely both *Jew* and *Gentile* muſt conceive that all theſe Phraſes did import, that our Lord ſuffered *in our ſtead*, and *for our ſins*.

2. A ſecond Argument is taken from the *Reconciliation*, mention'd as the Effect of our Lord's ſuffering for us; for ſeeing it is alone the guilt of ſin, or ſin unpardon'd, that maketh God diſpleaſed with us, the Death which is here ſaid to *procure our Peace and Reconciliation* to God, muſt make Atonement for the guilt of our Iniquities.

*Crellius* replies, That by *Reconciliation* here the *Apoſtle* intends not God's Reconciliation to us, but ours to God, by that Converſion to him, which maketh us at friendſhip with him. But this may be refuted,

Firſt, From the import of the words καταλλάττειν and καταλλαγὴ, for they do naturally import the Reconciliation of one that is angry or diſpleaſed with us, both in prophane and *Jewiſh* Writers; thus ἐν τίνι διαλλαγήσεται; *in what ſhall David reconcile himſelf to his Lord?* 1 Sam. 29. 4. When *Apame*, the famous Concubine was angry with King *Darius*, he flattered her ὅπως διαλλαγῇ αὐτῷ, that *ſhe might be reconciled to him*, 1 Eſd. 4. 21. After the reviling or falling out of Friends, ἔστι διαλλαγὴ, *there is*, or *may be Reconciliation*, ſaith the Son of *Syrach*, Ecclus. 22. 22. The *Jews* in *Egypt*, pray for thoſe in *Judea*, that the Lord would hear their Prayer, καὶ καταλλαγείη, *and be reconciled to them*, 2 Maccab. 1. 5. Adding, that as *Jeruſalem* was forſaken through the Wrath of the Almighty, ſo ἐν τῇ τοῦ μεγάλου Δεσπότου καταλλαγῇ, *when the great God was reconciled, it was ſet up with glory*, Chap. 5. 20. And again, Though the Lord, ſay they, be angry with us a little while for our Chaſtiſement, and Correction, πάλιν καταλλαγήσεται, *he will again be reconciled to his Servants*, Chap. 7. 33. And they beſeech the Lord εἰς τέλος καταλλαγῆναι, *to be reconciled to his Servants for ever*, Chap. 8. 29. Whence we learn, that Reconciliation always reſpecteth ſome preceding Anger or Diſpleaſure; and that the reconciling of God, was the appeaſing of his Anger: When therefore we here read in the ſame words, of *Enemies reconciled to God*, and ſo *ſaved from his Wrath*, what can we imagine, but that a God once angry and offended with them, is now appeaſed? And when we farther read, that this Reconciliation was effected by the Death and Blood of Chriſt, is it not obvious to conceive his Wrath and Anger was averted by the ſhedding this Blood for us?

Secondly, 'Tis evident that, *when we were ſinners Chriſt died for us*, v. 8. and *when we were Enemies, we were reconciled to God by the death of his Son*, v. 10. are words of the ſame import; for ſeeing theſe words, *Chriſt died for us*, and *Chriſt ſhed his blood for us*, ſignifie the ſame thing, and by his Blood ſhed we are reconciled; 'tis evident that *Chriſt dying for us*, and *Chriſt reconciling us by his death*, or blood ſhed for us, muſt be the ſame; now we are *juſtified by his blood*, as it procures our *Peace with God*, v. 1. as it *ſaves us from his wrath*, v. 9. Therefore we are reconciled to God by it on the ſame account.

Thirdly, We being here conſider'd as *ſinners, ungodly, enemies to God*, as Perſons who have, upon that account, *fallen ſhort of the glory*, that is, ſaith *Crellius*, *of the approbation of God*, Rom. 3. 23. Is there no need of reconciling God unto ſuch Perſons? And when under theſe Circumſtances we are ſaid to *be juſtified through the redemption that is in Chriſt Jeſus*, Rom. 3. 25, 26. and *being juſtified, to have peace with God through our Lord Jeſus Chriſt*, can we conceive that nothing was done by this Jeſus to procure God's Reconciliation to the ſinner, or to purchaſe his Peace with an offended God? Eſpecially if we conſider that the Death of Chriſt here mention'd, as that by which we are reconcil'd to God, is the Death of him, who ſuffered as a Sin-offering for us; the Blood by which we are juſtified, is the Blood of Atonement, or Propitiation, or the *blood ſhed to make reconciliation for the ſins of the people*, Heb. 2. 17.

Ver. 11. Τὴν καταλλαγὴν ἐλάβομεν, *we have received the atonement.*] *Crellius* excepts againſt this Interpretation, alledging that *to receive* or *obtain Reconciliation*, is a Phraſe unknown to *Jew* and *Gentile*, and would have the words render'd thus, *By whom ye have obtained this Converſion to God*; but to obtain Reconciliation, when it is the Effect of Blood ſhed for the Remiſſion of Sins, is very proper; for it was the conſtant practice under the Law to procure Reconciliation by ſhedding the Blood of the Sin-offering; and all Nations by this means endeavoured to reconcile God to them, and what Reconciliation the *Prieſt*, by offering this blood, procur'd, the Sinner receiv'd, and obtain'd; and therefore to *receive Atonement*, or *obtain Reconciliation*, by an Expiatory Sacrifice, muſt be a thing very well known to *Jew* and *Gentile*: But to receive Converſion by it, is indeed a Phraſe unknown to them, and the whole Church of Chriſt. Moreover, this Note of *Crellius* ſhews his little skill in the *Greek*; for as θάρσος λαμβάνειν is *to be courageous*, Acts 28. 15. ἀρχὴν λαμβάνειν is *to begin*, λήθην λαμβάνειν is *to forget*, Heb. 2. 3. ὑπόμνησιν λαμβάνειν to *remember*, 2 Tim. 1. 5. πεῖραν λαμβάνειν to *experiment*, Heb. 11. 36. οἰκοδομὴν λαμβάνειν to *be edified*, 1 Cor. 14. 15. ſo καταλλαγὴν λαμβάνειν is *to be reconciled*, as *noxam capere* is *to be hurt*.

i Ver. 12. Ἐφ' ᾧ, *in whom.*] The *Criticks* have been very induſtrious to find ſome other ſenſe of theſe words, than that which our Tranſlation gives, ſome rendering this laſt Clauſe, *for that*, ſome, *becauſe all have ſinned.* But our Expoſition is confirm'd beyond all Contradiction from the following words, which declare, That *by the ſin of one man, many die*; and *that by the ſin of one, death reigned by one*; and *that by one offence the ſentence of death came upon all*, v. 15, 16, 17, 18. All which are parallel to the Expreſſion here, that Death came upon all men through *Adam, in whom,* ſaith the ſame *Apoſtle, all men die*, 1 Cor. 15. 22. And the words following, That *by the diſobedience of one many were made ſinners*, are plainly parallel to theſe, *in whom all have ſinned.*

2. None of the other ſenſes are true, or ſuitable to the Scope and Argument of the Apoſtle; *v. g.* It is not true that Death came upon all men, *for that*, or *becauſe* all have ſinned. For the *Apoſtle* directly here aſſerts the contrary, *viz.* That the Death, and Condemnation to it, which befel all Men, was for the ſin of *Adam* only; for here it is expreſly ſaid, That *by the ſin of one man many died*; That *the Sentence was from one*, and by *one man ſinning to condemnation*; and that *by the ſin of one, death reigned by one*: Therefore the Apoſtle doth expreſly teach us, that this Death, this Condemnation to it, came not upon us for the ſin of all, but only for the ſin of one, (*i. e.*) of that one *Adam, in whom all men die*, 1 Cor. 15. 22.

He alſo farther teacheth, that this Death and Condemnation came upon all *for one ſin of that one man*, for it came, δι' ἑνὸς παραπτώματος, *by one offence* upon all men; it came not therefore upon all men for the ſin of all: And this the Compariſon plainly requires, which ſaith, the oppoſite Juſtification, and free Gift came upon all men *by one man Jeſus Chriſt*; *by the obedience of one*, and δι' ἑνὸς δικαιώματος, *by one righteouſneſs*, v. 16, 17, 18, 19. *i. e.* by the obedience to the Death of that one man. Yea, the Apoſtle doth,

3. Not only thus plainly and frequently aſſert, that Death came upon all men for the ſin of *Adam*, but he proves it by this Argument; that *Death reigned from* Adam *to* Moſes, *over them that had not ſinned after the ſimilitude of* Adam's *Tranſgreſſion*; *i. e.* againſt a Law threatning Death to them for Sin; They therefore, ſaith he, could not die for their own Sins; for though indeed they were then ſinners, yet being under no ſuch Law as *Adam* was, their ſin was not imputed to Death, and ſo they could not die on that account; Death therefore came upon them, as I aſſerted, thro' the ſin of *Adam.*

k Ver. 13. I add, *Generally.*] Becauſe tho' all men died after *Adam*, all were not puniſhed with Death for their own Perſonal Sin, but only the *Antediluvians*, and the *Sodomites.*

Ibid. Here alſo note, that the *Apoſtle* cannot be rationally conceived to aſſert as Mr. *L.* Suggeſts, that *no Man can incur a Penalty without the Sanction of a poſitive Law declaring, and eſtabliſhing that Penalty.* For this Aſſertion entirely deſtroys the Obligation of the *Heathens* to perform any Duty, ſince no Man can be obliged to do that, which he may omit without fear of Puniſhment, and renders the *Heathens* who had no poſitive Law given them, uncapable of incurring any Penalty by any ſins they had committed. The meaning therefore of the *Apoſtle* ſeems to be only this, That the Law threatning Death to *Adam*, being not made to all Mankind, but to him alone, all Men, good and bad, could not then generally die for their own Sins; but this Mortality fell on them all without diſtinction in that Interval on the Account of that one Sin of *Adam*, which rendered all his Poſterity ſubject to that Mortality he had incurr'd by his Sin: wherefore to ſay, that all Men were not ſubject to Mortality by reaſon of the Sin of *Adam*, would be to contradict St. *Paul*; but to ſay, that they, who were ſwept away by the Flood with an untimely Death, did not die for their own, but for *Adam*'s Sin, is to contradict God himſelf, ſaying, *I will deſtroy Man from the Earth, for the Iniquity of Man is very great*, &c. *Gen.* 5.

Ibid. Ἁμαρτία δὲ οὐκ ἐλλογεῖται, *ſin was not imputed.*] The *Apoſtle* doth not mean that God did not account them ſinners who tranſgreſſed againſt the Law of Nature, or that he was not diſpleaſed with them for their offences, but only that he did not ſo impute them, as to condemn them to death for them. To make this out, and to give you the true import of the word *Imputation*, let it be obſerved,

Firſt, That where-ever this Phraſe occurs affirmatively, that ſuch a thing was *imputed* to any one, it is ſome Perſonal thing or action of our own, and not any thing of another's, which is thus ſaid to be imputed. As when 'tis ſaid, *Rom.* 2. 26. That *if the uncircumciſion keep the righteouſneſs of the Law, his uncircumciſion* on that account εἰς περιτομὴν λογισθήσεται, *ſhall be accounted for circumciſion*, i. e. he ſhall be accepted as well as if he were circumciſed. So *Rom.* 4. 3. *Abraham believed God, and it* (that is, his Faith) *was imputed to him for righteouſneſs*; for ſo it is explain'd, *v.* 5. *To him that worketh not, but believeth, his faith is imputed to him for righteouſneſs*: And *v.* 9. *We ſay, that faith was imputed to Abraham for righteouſneſs.* See *Gal.* 3. 6. *James* 2. 23. And of our faith in him that raiſed Chriſt from the dead, it is ſaid, *Rom.* 4. 24. that *it ſhall be imputed to us for Righteouſneſs.*

Secondly, When the Phraſe is uſed with a Negative, or when Sin is ſaid to be imputed, or *not to be imputed*, it is not only a Man's own Perſonal Sin that is intended; but the Non-imputation of it, is *the Not inflicting ſome condign Puniſhment upon him for it.* So *Rom.* 4. 8. *Bleſſed is the man to whom the Lord imputeth no ſin*; which being ſpoken on the account of God's heavy hand on *David* for his ſin, *Pſal.* 32. 2, 3, 4. ſhews that the import of it muſt be this; Bleſſed is the man *whom God doth not puniſh for his iniquity.* So 2 Tim. 4. 16. In my firſt Anſwer no Man ſtood by me, μὴ αὐτοῖς λογισθείη, *may it not be imputed to them*, i. e. let them not ſuffer for it. So 2 *Sam.* 16. 19. *Shimei* ſpeaks to *David* thus, μὴ λογισάσθω ὁ κύριος μου ἀνομίαν, *let not the Lord impute to me mine iniquity*; i. e. let him not remember it to puniſh it. When therefore it is ſaid, 2 *Cor.* 5. 19. That *God was in Chriſt reconciling the world to himſelf*, μὴ λογιζόμενος, *not imputing to them their iniquities*; the meaning is, that for Chriſt's ſake he was pleaſed to exempt them from the puniſhment of their Tranſgreſſions: So in like manner here, Sin is ſaid not to be imputed, whilſt there is no Law; not that God did not look upon Men then as ſinners, but that he did not puniſh them with death for it, but that they died a meer death, as being the Offſpring of *Adam* made mortal.

Hence note, That in the Scripture there is no mention of the Imputation, either *of one Man's ſin*, or *of his righteouſneſs*, unto another, but only of the *imputation* of his good Deeds for Righteouſneſs, or of his evil Deeds for Puniſhment. (2*dly*,) That the Puniſhment of *Adam's* Sin devolved upon his whole Poſterity, is fully proved from this Chapter: But it is not here ſaid, that they were truly and formally made ſinners by his ſin. So likewiſe, That for the Obedience of one unto the Death many were made Righteous, and were delivered from that Death to which they were obnoxious, we are aſſured from this, and other Scriptures; but that they were made formally Righteous by our Saviour's Righteouſneſs imputed to them, the Scripture doth no where aſſert.

Ver. 15. οἱ πολλοὶ ἀπέθανον, *many were*
m *dead.*] When God ſaid to *Adam*, *In the day that thou eateſt thereof, thou ſhalt die*, he did not mean that he ſhould then give up the Ghoſt, but that he ſhould be ſubject to Mortality, and at the laſt return to the Duſt from whence he came; as Experience ſhewed, and as the Fathers interpret it. Now in this ſenſe, that of the Apoſtle is moſt true, that in *Adam* all die, (*i. e.*) became obnoxious to Mortality: But it is not true that all Men die only on the account of *Adam's* Sin. The Old World was drowned on the account of their own ſins, and the *Jews* ſuffered both by the hand of God, and Man, for ſins committed againſt the Law; and this perhaps might be the reaſon why the Apoſtle ſaith, not by the offence of one, *all*, but *many*, died. The advantage therefore here mention'd, may conſiſt in this, that all that die, die not purely for the ſin of *Adam*, but many times bring death upon themſelves for their own Sin; but all that are juſtified, and ſo freed from death, are thus exempted from it only by virtue of the death of Chriſt. This is the Doctrine, both of the *Jews*, and of the Church of Chriſt: Not that all formally ſinned in *Adam*, but that all Men became obnoxious to death for *Adam's* ſin. *God*, ſaith the Author of the Book of *Wiſdom*, *created Man to be immortal; but through the envy of the Devil, death entred into the world*, Wiſd. 2. 23, 24. *By the woman was the beginning of ſin, and by her we all die*, ſaith the Son of *Syrach*, Eccluſ. 25. 24. *By the counſel which the Serpent gave to Eve, all the inhabitants of the earth become obnoxious to death*, ſaith the *Targum* on *Ruth* 4. *v. ult.* And the ſame *Chaldee Paraphraſe* upon *Eccleſ.* 7. the laſt verſe, ſaith, *God made man pure and upright; but the Serpent and Eve ſeduced him to eat of the fruit of the Tree, and ſo they made death to ruſh upon him, and upon all the inhabitants of the earth.*

Ver. 16. Ἐκ πολλῶν παραπτωμάτων, *from ma-* n
*ny offences.*] This is the ſecond advantageous Difference, *viz.* That whereas we became obnoxious to death for one ſin of *Adam*, we by Faith in *Chriſt* are juſtified, and thereby freed not only from the Condemnation which came upon us for that ſin, but alſo from the Condemnation due unto us for all our Offences againſt God.

Note alſo, that the word κρίμα, eſpecially when it is joyned with Death, doth uſually ſignifie *a Sentence condemning any perſon*; κρίμα θανάτου is *the ſentence of Death*, Deut. 21. 22. So *Luke* 24. 20. *The High-Prieſts and Rulers delivered up Jeſus* εἰς κρίμα θανάτου *to the Sentence of Death.* See *Chap.* 23. 40. *and* Eccluſ. 41. 2. *O death, how acceptable is* τὸ κρίμα σου *thy Sentence to the needy?* And *v.* 3. *Fear not* κρίμα θανάτου *the ſentence of death. Remember them that have been before thee, and that come after thee*, τοῦτο τὸ κρίμα παρὰ κυρίου πάσῃ σαρκί, *for this is the ſentence of the Lord over all fleſh.*

Ver. 17. v. 15. Ἡ δωρεὰ ἐν χάριτι. v. 17. Ἡ δωρεὰ δικαιοσύνης, *the gift of righteouſneſs.*] I have interpreted theſe Phraſes of the gift of Juſtification, as others do; but it is very probable that they may import the *Holy Spirit* given in Baptiſm, and upon Faith, to the Believers of thoſe times, who being made Sons by Faith in Chriſt, received the Spirit of Adoption, *Rom.* 8. 14, 15, 16. *Gal.* 4. 6. and believing, *were ſealed with the ſpirit of promiſe*, Eph. 1. 13. for he is ſtiled emphatically ἡ δωρεὰ ἐπουράνιος, *the heavenly gift*, Heb. 6. 4.

6. 4. ἡ δωρεὰ, *the gift*, Acts 11. 17. ἡ δωρεὰ Θεοῦ, *the gift of God*, Acts 8. 20. *The gift of the grace of God*, Eph. 3. 7. ἡ δωρεὰ τοῦ Χριστοῦ, *the gift of Christ*, Eph. 4. 7. *the gift of the Holy Ghoſt*, Acts 2. 38. and 10. 45. So the Holy Ghoſt, given to the Prophets, and Holy Men of old, is by the Primitive Chriſtians uſually ſtiled ἡ ἄνωθεν ἐπὶ τοὺς ἁγίους ἄνδρας ἐπελθοῦσα δωρεὰ, *the gift coming from above upon holy men*, *Juſt. Mart. adm. Gr. p.* 9. B. *p.* 11. D. *p.* 30. D. *p.* 31. C.

p Ver. 19. Ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ, *many were made ſinners.*] In the Expoſition of this, and of the Phraſe in the 12th Verſe, *in whom all have ſinned*, I follow the *Greek Expoſitors*, *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact*, upon the place: And to make good the Interpretation, I ſhall ſhew firſt the Inconſiſtency of any other Senſe, aſcribed to them, with the Text, with Scripture, and with Reaſon. And,

Firſt, It cannot be truly affirmed that we all actually, and formally ſinned in *Adam*, and upon that account were made ſinners; for then it was not by the *Diſobedience of one*, but of many, that many were made ſinners. (2.) Then Death, the Puniſhment of Sin, came upon all, not *for the ſin of one*, or *for one ſin of that one man*, but for the Sin of all; both which things I have plainly prov'd to be contrary to the expreſs words of the Apoſtle. Then (3.) all Men muſt have ſinned *after the ſimilitude of* Adam's *tranſgreſſion*; for if we all ſinned in, or with him, we muſt ſin by the ſame Act, the ſame Will, and in the ſame Perſon, againſt the ſame Law; and ſurely they that thus ſin, muſt ſin *after the ſimilitude of* Adam's *tranſgreſſion*; for what diſſimilitude can there be in ſins committed by the ſame Act, and the ſame Will, of one and the ſame Perſon, againſt the ſame Law? But of the Poſterity of *Adam*, the Apoſtle here expreſly ſaith, *they ſinned not after ſimilitude of* Adam's *tranſgreſſion*, therefore they were not ſinners by the ſame Act and Will, of the ſame Perſon, againſt the ſame Law. Moreover, if all the Poſterity of *Adam* ſinned in *Adam*, they ſinned againſt ſome Law given to them, *for ſin is the tranſgreſſion of a Law, and where there is no Law, there is no tranſgreſſion*: Now they could ſin in *Adam*, ſo as to deſerve death for their ſin, only by ſinning againſt the Law requiring *Adam* not to eat of the forbidden fruit? For *Adam* himſelf became guilty of Death only by trangreſſing that Law, but all the Poſterity of *Adam* cannot be ſaid to have ſinned againſt that Law, for when did they Sin againſt it? If when *Adam* did ſo, then all his Poſterity muſt be actually ſinners from the beginning of the World, *i. e.* ſome thouſands of years before the greateſt part of them had a being: Now ſeeing Action muſt be the Action of ſome Being, does it not ſeem abſurd at firſt ſight, to ſay, that ſo many Myriads were actually ſinners, when they were not in being? If when they came into the world, they could not ſin in *Adam*, or in his Action, for he did not then eat of the forbidden Fruit in the midſt of Paradiſe. Again, we cannot ſin againſt a Law which is not in being; ſince therefore there is now no *Paradiſe*, and no *forbidden Fruit* in being, we cannot be obliged by any Law of God now, not to eat of the Fruit in the midſt of Paradiſe, and ſo cannot be ſinners by tranſgreſſing againſt ſuch a Law.

Secondly, It cannot truly be affirm'd that we all ſinn'd in *Adam*, and by his diſobedience were made ſinners, becauſe his ſin and diſobedience was imputed to us: For I have ſhew'd already, that the Scripture no-where maketh the leaſt mention of any thing of another's imputed to a Man for reward or guilt, but only of ſome Perſonal Thing, or Action of our own: See Note on *v.* 14. Moreover, this Imputation either makes the Sin of *Adam* truly ours, or it doth not: If it doth not, how can we be made ſinners by it? If it doth, then Death came upon us for our ſin; and ſo not for the ſin of one, but for the ſin of all, which is the thing diſproved already, Note on *v.* 12. (3.) I ask, whether this Imputation made the Poſterity of *Adam* ſinners, or whether it found them ſo before? If it found them ſo before, it was plainly needleſs, for they might have been condemned to Death without it: If it made them ſo, then ſince this Imputation is the Act of God, and not of Man, it plainly follows that God muſt be the Author of that ſin, becauſe the imputation flows immediately from him, without the intervention of any Action on the part of any of thoſe Men to whom it is imputed. Moreover, then the Imputation muſt be falſe, as charging them with ſin whom he did not find ſinners, but only by his Arbitrary Imputation made them ſo. Now far be it from any *Chriſtian* to affirm, that God ſhould falſly impute ſin to any Man. In a word, λογίζεσθαι and *imputare*, is *to reckon*, to *account a thing to any Man*, to *charge him with it*, to lay the Charge of it to him. This Action therefore on God's part muſt ſuppoſe in the very Nature of it, ſome Action done by the Poſterity of *Adam* which is blame worthy, and may be juſtly charged upon them, before there can be any ground for Imputation of it; and this ſhews that it is impoſſible, that the Imputation ſhould be the very thing that renders them blameworthy, or Perſons worthy to be charged with guilt. And yet if the ſin of *Adam* becomes ours only by Imputation, it muſt be ours only, becauſe it is by God imputed to us, and not imputed, becauſe it is ours; that is, God by this Imputation muſt make us Sinners, and not find us ſuch; for this Imputation is the Action of the Judge, not of the ſuppoſed Criminal; remove or take away this Action, and no Crime can be charged upon him. In fine, if the ſin of *Adam* becomes ours only by Imputation, it deſerves Condemnation only by the ſame Imputation, *i. e.* by the Action of God; that therefore we deſerve Condemnation for it, is to be aſcribed directly to the Action of God, and only by accident to that of *Adam*: Whence therefore is our Deſtruction, according to this Opinion, but of God, who makes us worthy of Condemnation, by imputing to us that ſin, which by his Imputation only we ſtand guilty of?

These Interpretations being ſo inconſiſtent with the *Apoſtle*'s words, and with the plaineſt evidence of Reaſon, I am forced to prefer before them, that of the *Greek Fathers, viz.* That we all ſinned in *Adam, i. e.* by becoming obnoxious to that Death which was the Puniſhment of his ſin, and that by *one man's diſobedience, many were made ſinners,* by being ſubject to the Death, and Temporal Calamities and Miſeries, which came upon all Mankind for *Adam*'s ſin; ſo that we become ſinners in him, or by his Diſobedience, by a *Metonymy of the Effect,* by ſuffering the Puniſhment which God had threatened to him for it, as the Experience of all Men and Women ſhew we do in all the Parts of the Threat; and this is a common ſenſe of the word *chattab,* which ſignifies both *Sin* and the *Puniſhment of it.* So *Gen.* 4. 7. *If thou doſt evil,* chattaath, *ſin lieth at the door*; that is, the Puniſhment of ſin, *v.* 13. So *Gen.* 19. 15. *Make haste,* ſaith the Angel to *Lot,* and *eſcape, leſt thou be conſumed* בעון, *in the ſin* of the City, *i. e.* in the Puniſhment of the City, *In plaga deſcendente propter culpam incolarum Urbis,* Arab. And *Gen.* 31. 39. *Jacob* ſpeaks to *Laban* thus, That which was torn of Beaſts, אנכי אחטנה ἐγὼ ἀπετίννυον, *Pœnas dabam, I ſuffered for it*; The ſin was upon me, ſaith *Aben Ezra,* Gen. 43. 9. *Judah* ſpeaks thus to *Jacob* concerning *Benjamin,* if I bring him not again, וחטאתי לך ἡμαρτηκὼς ἔσομαι εἰς σε, (i. e.) *I will ſuffer Puniſhment.* See *Chap.* 42. 37. i. e. *Let me bear the blame*; So alſo *Chap.* 44. 32. So *Bathſheba* ſaith to *David,* I and thy Son *Solomon ſhall be* חטאים ἁμαρτωλοὶ, *ſinners,* 1 Kings 1. 21. that is, *we ſhall be puniſhed as ſinners,* and be in danger of our life. So לא ירשיענו *impium non faciet,* he will not condemn him, Pſal. 37. 33. ודם נקי ירשיעו, *& ſanguinem innocentem condemnabunt,* Pſal. 94. 21. So alſo *Job.* 9. 20. So, the Lepers ſay one to another, *We do not well if we tarry till the morning-light, then we ſhall be found ſinners,* 2 Kings 7. 9. *i. e.* we ſhall be puniſhed by the King. And *Zech.* 14. 19. This ſhall be חטאת מצרים, Ἁμαρτία Αἰγύπτου, *the puniſhment of Egypt, and the puniſhment of all Nations that come not up to keep the Feaſt of Tabernacles.* This Phraſe of bearing ſin is conſtantly uſed in this ſenſe; as when 'tis ſaid, חטאם ישאו, *they ſhall bear their iniquity, they ſhall die.* Lev. 20. 20. and ἁμαρτίαν κομιοῦνται, ἀποίσονται, Lev. 20. 17, 19. Numb. 14. 34. λήψεσθε ἁμαρτίας ὑμῶν, Lam. 5. 7. ὑπέσχομεν τὰ ἀνομήματα αὐτῶν, *we have born their iniquity.* If therefore ἁμαρτία in the *Old Teſtament* ſo often ſignifies the Puniſhment of Sin, which in this caſe was Death, what Exception can be made againſt theſe words of (a) *Chryſoſtom? What is the meaning of theſe words, In whom all have ſinned? 'Tis this, he falling, even they who did not eat of the Tree, were by him made mortal; even as if they themſelves had fallen,* ſaith (b) *Theophylact, when he did.* For, ſaith *Theodoret, He being obnoxious to the Decree of Death, in that ſtate he begat* Cain *and* Abel, *and others,* ἅπαντες οὖν ὡς ἐκ τοιούτου φύντες θνητὴν εἶχον τὴν φύσιν, *all therefore became mortal, as being begotten of one that was mortal.* And ſeeing it is ſaid ἁμαρτωλοὶ, or ἡμαρτηκότες ἔσονται, *they ſhall be ſinners,* who are to ſuffer puniſhment; why may not theſe words, *by the diſobedience of one many were made ſinners,* admit the ſenſe which *Chryſoſtom, Oecumenius,* and *Theophylact* give them? Τουτέστιν ὑπεύθυνοι κολάσει, καὶ κατάδικοι θανάτου, *they ſhall for his Diſobedience be ſubject unto Death and Puniſhment,* the Effects of ſin; *For,* ſaith St. *Chryſoſtom, 'tis no abſurdity to ſay, that he ſinning, and ſo being mortal, they who proceed from him ſhould be mortal alſo; but how can it juſtly follow, that by his Diſobedience another ſhould be made a ſinner, for ſuch an one will be found to deſerve no puniſhment, as not being perſonally a ſinner?* Τὸ δὲ ἐκ τῆς παρακοῆς ἐκείνου ἕτερον ἁμαρτωλὸν γενέσθαι ποίαν ἀκολουθίαν ἔχοι; εὑρεθήσεται γὰρ οὕτω μηδὲ δίκην ὀφείλων ὁ τοιοῦτος, εἴγε μὴ οἴκοθεν γέγονεν ἁμαρτωλός. 'Tis true, we meet not with the words ἥμαρτον and ἁμαρτωλοὶ κατεστάθησαν, in this ſenſe elſewhere in the *New Teſtament*; but then this may be, becauſe the Compariſon is not elſewhere made, betwixt the firſt *Adam,* and the effects of his Diſobedience, and the ſecond *Adam,* and the effects of his Obedience to the Death; and becauſe the oppoſite Phraſe, δίκαιοι κατεστάθησαν, required that the words oppoſed ſhould be uſed in the *Metonymical* ſenſe; for when the Apoſtle ſaith, *by the obedience of one man many were made righteous,* it is evident he ſpoke not of Chriſt's Active Obedience, but of his Paſſive Obedience, or ſuffering Death for us. For (1.) The whole Chapter is employ'd in ſetting forth the Benefits accruing to us by his Death, *v.* 6, 8, 9, 10, 11. (2.) The effect of this Obedience is our Juſtification; now *that,* through the whole *Scripture,* and in this very Chapter, is conſtantly aſcribed to the Death of *Chriſt,* and his Blood ſhed for us, *v.* 9, 10, 16, 17, 18. (3.) The Diſobedience by which many were made ſinners, is plainly declar'd by the *Apoſtle,* to be one ſingle Act of Diſobedience in *Adam,* and therefore the Obedience oppoſed to it cannot in reaſon be the Active Obedience of *Chriſt*'s whole life, but that Obedience to the Death which the *Apoſtle* mentions, *Phil.* 2. 6, 8. Now by this Paſſive Obedience we cannot be made formally Righteous, but only *Metonymically,* by being made partakers of that Freedom from the Condemnation and Guilt of Sin, and that Reconciliation which *Chriſt* purchaſed by his Meritorious Death and Paſſion. *Diſſolvens enim eam quæ ab initio in ligno facta fuerat inobedientiam, obediens factus eſt uſque ad mortem, mortem autem crucis, eam quæ in ligno fuerat inobedientiam, per eam quæ in ligno fuerat obedientiam ſanans,* Iren. l. 5. c. 56.

---

(a) Τί δέ ἐστιν, ἐφ᾽ ᾧ πάντες ἥμαρτον; ἐκείνου πεσόντος, καὶ οἱ μὴ φαγόντες ἀπὸ τοῦ ξύλου γεγόνασιν ἐξ ἐκείνου πάντες θνητοί. Chryſoſt. in locum.

(b) Ὡς ἂν καὶ αὐτοὶ πταίσαντες διότι ἐκεῖνος ἔπταισεν. Theophyl. in locum.

Moreover, we in the *New Teſtament* find frequently expreſſions equivalent to theſe; As (1*ſt*,) when Chriſt is ſaid to *bear our ſins,* only becauſe he bore the puniſhment due to them. (2*dly*,) When he is ſaid to *be made Sin for us,* 2 Cor. 5. 21. He being made ſo not by contracting the guilt of our Sins, but only by ſuffering puniſhment for our Iniquities. And when he is ſaid *to appear a ſecond time* χωρὶς ἁμαρτίας, *without ſin,* Heb. 9. 28: *i. e.* without another Sacrifice, in which he was to ſuffer for our ſin. And when it is ſaid that *by ſin,* Rom. 8. 2. i. e. by his Sacrifice for it, *he condemned ſin in the fleſh.* And (3*dly*,) when he is ſaid to be *made a Curſe for us,* Gal. 3. 13. he being only ſo by ſuffering the death which the Law ſtiled accurſed, and not as being ſo in the ſight of God.

Ver. 20. Ἵνα πλεονάσῃ τὸ παράπτωμα, *the Law entred that ſin might abound unto death.*] Hence it is ſtiled *the letter that killeth,* the *Miniſtry of Death,* and of *Condemnation,* 2 Cor. 3. 6, 7, 9. and ſaid to ſubject all that are under it to a Curſe, *Gal.* 3. 10.

---

## CHAPTER VI.

a Verſe 1. WHat ſhall we ſay then? [a] ſhall we continue in ſin, [Gr. *what do we ſay then? (do we ſay this?) let us (who have received this grace, continue ſtill in ſin*] that grace may abound [*towards us? that is, do we by declaring that we are juſtified freely by Grace, through the Redemption that is in Chriſt Jeſus,* Chap. 3. 24. *and that as ſin abounded, grace did more abouud,* Chap. 5. 20. *give occaſion to this Inference?*]

2. God forbid [*we ſhould make any ſuch Inference from, or any uſe of this Doctrine, ſo contrary to that very Baptiſm by which we enter into the Chriſtian Covenant and put on Chriſt, for*] how ſhall we who are dead, [Gr. *have died*] to ſin [*by our Baptiſm, or entrance into the Chriſtian Covenant,*] live any longer therein?

3. [*For*] know ye not that as many [*of us*] as were baptized into, [*and by that Baptiſm profeſſed our ſelves Diſciples of*] Jeſus Chriſt, were baptized into [*the likeneſs of*] his death, [*and ſo engaged to die unto ſin, as he did for ſin,* 1 Pet. 4. 1, 2. *and to live to him that died for us, and roſe again?* 2 Cor. 5. 15.]

b 4. [*For*] therefore we are [b] buried with him by baptiſm, [*plunging us under the water*] into [*a conformity to his*] death, [*which put his body under the Earth,*] that like as Chriſt was raiſed up from the dead by the glory[*ous power*] of the Father, even ſo we alſo, [*thus dead in baptiſm*] ſhould [*riſe with him, and*] walk in newneſs of life.

5. For if we have been planted together in the likeneſs of his death, [*by dying unto ſin,*] we ſhall be alſo in the likeneſs of his Reſurrection, [*by being ſo riſen from our death unto ſin, as never to let ſin have any more dominion over us, but dying unto ſin once for all, and henceforth living unto God,* v. 9. 10. *Or we ſhall riſe to a life immortal,* v. 8. *as he hath done.*]

6. [*And thus we ſtand engaged to die to ſin*] knowing this, that our old man is [*was*] crucified with him, that the body of ſin, [i. e. *the appetites of the body, which ſubject us to ſin,*] might be deſtroyed, that henceforth we might not ſerve ſin, [*for he bore our ſins in his own body on the Croſs, that we being dead to ſin, might live unto righteouſneſs,* 1 Pet. 2. 24.]

7. [*Which we ſhall not do if we be truly dead unto it*;] for he that is dead is freed from ſin, [1 Pet. 4. 4. *He ſins no more.*]

8. Now if we be [*thus*] dead with Chriſt, we believe that [c] we ſhall alſo live with him [*not a ſpiritual only, but an happy, and immortal life*;]

9. [*And thus conformed to his death we ſhould be, and therefore*] knowing that Chriſt being raiſed from the dead [*now*] dieth no more, death hath no more dominion over him.

d 10. For in that he died, he died [d] once to ſin, [*or for ſin,* i. e. *in that he died to the putting away of ſin,* Heb. 9. 26, 28. *he died thus once for all,*] but in that he liveth, he liveth unto God; [i. e. *the life he liveth is an eternal life, wholly dedicated to the glory of God.* Philip. 2. 9, 10, 11.]

e 11. [e] Likewiſe reckon ye alſo your ſelves to be indeed dead unto ſin, but living to God, through Jeſus Chriſt our Lord.

f 12. Let not ſin therefore reign in your mortal body, [f] that you ſhould obey it in the luſt thereof.

13. Neither yield ye your members [*any longer*] as inſtruments of unrighteouſneſs to ſin: ] but yield [*up*] your ſelves [*entirely*] to [*the ſervice of*] God, as thoſe that are [*with Chriſt*] alive from the dead, and [*yield*] your members as inſtruments of righteouſneſs to God.

g 14. [*And ſay not this is beyond your ſtrength, ſeeing the Law in your Members leads you captive to ſin*; ] [g] for ſin ſhall not have dominion over you; for you are not under the [ *Pædagogy of* ] the Law, [*which gives the knowledge of ſin, but not ſufficient ſtrength to mortifie it,*] but under [ *that Oeconomy of* ] grace, [*which affords that ſpirit of life in Chriſt Jeſus, which frees us from the law of Sin and Death.*]

15. What then? Shall we [*go on in*] ſin, becauſe we are not under the law, [*which condemns us for every tranſgreſſion,*] but under [*that Covenant of*] grace, [*which allows the Pardon, and promiſes the forgiveneſs of it?* Heb. 8. 12.] God forbid, [*That we ſhould continue in the ſins forbidden by the Law, becauſe we are not under the Law.*]

16. Know ye not [*this,*] that to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey, [*and from him you muſt expect your wages*;] whether [*you be the ſervants*] of ſin to [*receive the wages of ſin, which is*] death, or [*the ſervants of God*] by obedience to [*the obtaining the fruits of*] righteouſneſs.

17. But [h] God be thanked, that [*and, God be thanked that though formerly,* v. 19.] ye were the ſervants of ſin, but [*yet ſince your Converſion*] you have obeyed from the heart that form of [ *Chriſtian* ] Doctrine, which was delivered to you. h

18. Being then [*for being*] made free from [*the Law of*] ſin, [*by the grace, and aſſiſtance of that Spirit of Life, the Goſpel-miniſters,* Rom. 8. 2.] ye became ſervants unto righteouſneſs.

19. I ſpeak [i] after the manner of men, because of the infirmity of your fleſh, for as you have yielded your members ſervants to uncleanneſs, and to iniquity to [*commit*] iniquity; even ſo now yield your members ſervants to righteouſneſs unto holineſs. i

20. [*Now, I ſay, for before you could not do it,*] for when you were the ſervants of ſin, ye were free from righteouſneſs, [*doing then no ſervice at all to it.*]

21. [*And that you may not be ſtill enamoured with your former ſervice unto ſin, I ask,*] what fruit had you then in [ *from* ] thoſe things of which you are now aſhamed? [*ſurely none worthy to be compared with the fruits of righteouſneſs,*] for the end of thoſe things is death.

22. But now being made free from ſin, and become ſervants to God, you have [*at preſent*] your fruit unto holineſs, and the end thereof [*will be*] everlaſting life.

23. For [k] the wages of ſin [*to its ſervants*] is death, but the gift of God [*to his*] is eternal life, through Jeſus Chriſt our Lord. k

## Annotations on Chap. VI.

a Ver. 1. Note here, that if the Faith to which St. *Paul* in this Epiſtle doth aſcribe Juſtification, did not only oblige us to, but even comprehend Evangelical and conſtant Obedience, there could be no colour for this Objection, that therefore muſt be a miſtake.

b Ver. 4. *Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος, we are buried with him in baptiſm.*] It being ſo expreſly declared here, and *Coloſſ.* 2. 12. that *we are buried with Chriſt in Baptiſm,* by being buried under Water: And the Argument to oblige us to a Conformity to his Death, by dying to ſin, being taken hence, and this *Immerſion* being religiouſly obſerv'd by all *Chriſtians* for Thirteen *Centuries*, and approv'd by our *Church*, and the Change of it unto Sprinkling, even without any allowance from the *Author* of this Inſtitution, or any Licence from any *Council* of the *Church*, being that which the *Romaniſt* ſtill urgeth to juſtifie his refuſal of the *Cup to the Laity*; It were to be wiſh'd that this Cuſtom might be again of general uſe, and Aſperſion only permitted, as of old, in Caſe of the *Clinici*, or in preſent danger of Death. (See *Examen Millii.*)

c Ver. 8. *Συζήσομεν αὐτῷ, we ſhall live with him;*] As being delivered by his Death, from that Death which is the Puniſhment of Sin, and having that Spirit which is the Giver of Life, and the Pledge and Earneſt of it, imparted to us: It is this Life which is the Object of our Faith, and of this the Apoſtle ſpeaks, 2 *Tim.* 2. 11. ſaying, *If we have been dead with him, we ſhall alſo live with him; if we ſuffer, we ſhall alſo reign together with him.*

d Ver. 10. *Ἀπέθανεν ἐφάπαξ, he died once for all.*] That is, Chriſt ſo died for our Sins once, as never to undergo Death again, and therefore his living to God ſeems to import his Reſurrection to Eternal Life; And ſo the Phraſe is uſed by St. *Luke*, where, *of the Children of the Reſurrection,* which *can die no more,* he ſaith, *they live unto God,* Luke 20. 26, 28. And in (a) *Joſephus*, who ſaith, That they who die for God, *ζῶσι τῷ Θεῷ, live to God, as Abraham, Iſaac, and Jacob, and all the Patriarchs do*; (b) *they love that Piety which brings them to Eternal Life.*

e Ver. 11. *Οὕτω καὶ ὑμεῖς, ſo alſo reckon ye your ſelves dead unto ſin.*] Once for all, ſo as never to have any need of dying to it again, but as ſtill engaged to live to God's Glory: For, ſay the Ancients, we can have but one Baptiſm, and this ſuppoſes we ſhould ſo die to ſin once, as never to have occaſion to perform that work again. Hence therefore it appears, how far they are from Conformity to the Death of Chriſt, who ſtill ſuffer ſin to revive in them, after that by pious Reſolutions and Repentance they have begun to mortifie it, and ſo are ſtill beginning again to die to it. And oh! that Chriſtians would more carefully attend to this Conformity to the Death of Chriſt.

Ver. 12. *Εἰς τὸ ὑπακούειν, to obey it.*] For this Obedience to it in the Luſtings of it, is a certain ſign of the Dominion of Sin in us, and of our being none of Chriſt's Servants; *for they that are Chriſt's, have crucified the fleſh, with the affections and luſts,* Gal. 5. 24. (See *Examen Millii.*)

f Ver. 14. *Ἁμαρτία γὰρ οὐ κυριεύσει, for ſin ſhall not have dominion.*] This is a pious ſenſe, but ſeems to ſome to give no place for the following Objection. Others therefore Paraphraſe the words thus: *For then ſin ſhall not have dominion over you, ſo as to condemn you for each tranſgreſſion; for you are not under the Law* (which pronounceth a Curſe on them that do not perfectly obey it,) *but under* (that Covenant of) *Grace*, which affords Pardon, and Forgiveneſs of it, 1 *Joh.* 1. 7. (See *Examen Millii.*)

g Ver. 17. *Χάρις δὲ τῷ Θεῷ, but God be thanked.*] He doth not here thank God that they had been the Servants of Sin, but that they who had been Servants to it, were become Obedient to the Precepts of Chriſtianity; as our Lord thanks his heavenly *Father*, that *he had hid theſe things from the wiſe and prudent, and revealed them to babes,* Matth. 11. 25. *i. e.* That having hid them from the one, he notwithſtanding had revealed them to the other.

h The Particle δὲ is ſometimes render'd, *and,* as *Luke* 9. 6. and 11. 18. *Acts* 3. 5. and 4. 36. and 8. 30. and 9. 17. and 11. 12. and 13. 15. and 15. 6. and 21. 14. and 23. 9, 13.

Sometimes, *then,* Acts 6. 2, 7. and 9. 13, 16. and 12. 3. Matth. 1. 19. Luke 8. 29, 35.

Sometimes, *ſo,* Acts 7. 15. Rom. 8. 8.

Sometimes, *yea,* 1 Cor. 9. 16. and 13. 21. Rom. 11. 30. and 16. 19. 1 Cor. 2. 9.

Sometimes, *but,* in the ſenſe of *yet,* Acts 28. 22. 1 Cor. 14. 1.

And, *yet,* Matth. 6. 9.

Sometimes, *for,* Luke 12. 2, 48. and 23. 14. Acts 7. 25. 1 Theſſ. 2. 16.

*Alſo,* Luke 12. 8. and 13. 6.

*Moreover,* 2 Pet. 1. 15.

*Howbeit,* 1 Cor. 2. 9.

And ſo accordingly the words may be here rendered, *And God be thanked,* or, *God be thanked then,* that though ye were the Servants of Sin, *yet,* and in the Verſe following, ἐλευθερωθέντες δὲ, *for being delivered.*

---

(a) *De Maccab.* p. 1100. (b) *Pag.* 1102. A.

i Ver. 19. Ἀνθρώπινον λέγω, *I ſpeak after the manner of men.*] The *Apoſtle* doth not here ſpeak, as ſome unhappily imagine, by way of excuſe, for not uſing the beſt Argument he could uſe in this affair, but ſuch as was beſt fitted to the Capacities, and Notions of thoſe he writes to; for what inducements to yield their Members Inſtruments of Righteouſneſs to that Holineſs which will conclude in Life Eternal, could he uſe more rational and proper than this, that they had formerly yielded them Servants to commit that Sin, whoſe wages is Death? But he ſpeaks this by way of Illuſtration of his Argument, or Exhortation. The ſenſe which the Ancients put upon theſe words, is this, τῇ φύσει μετρῶ τὴν παραίνεσιν, *I frame my Exhortation with a due Conſideration of the Infirmity of our fleſh,* requiring that only which even to Human Reaſon ſeems highly equitable, *viz.* that you ſhould do that ſervice now to God, which you have formerly done to Sin. I rather think the *Apoſtle* diſcourſeth to this effect: In this Diſcourſe of your being Servants formerly to Sin, and your Obligation now to be Servants of Righteouſneſs, I ſpeak that which all Natural Men muſt have had Experience of, by reaſon of the Infirmity of the Fleſh, and of which they may thence take a juſt Idea; requiring only, that as they have yielded their Members Inſtruments of Sin, ſo they would yield them Inſtruments of Righteouſneſs.

And that this is the genuine import of the words ἀνθρώπινον λέγω, *I ſpeak after the manner of men,* may appear from the like uſe of it, 1 *Cor.* 10. 10. *No temptation hath happen'd to you, but that which is* ἀνθρώπινος, *common to human nature,* and ſupportable by Men of Reaſon; and from the conſtant uſe of the Phraſe κατ᾽ ἄνθρωπον λέγω, *I ſpeak after the manner of men,* of which ſee Note on 1 *Cor.* 9. 8.

Ver. 23. Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, k *for the wages of ſin is death.*] Hence Divines uſually conclude, that even *Infants* muſt have ſinned, becauſe they are ſubject to Death: Now though this be ſo far true, that *Death came upon all Men,* and ſo upon Infants, by that ſin of *Adam,* which render'd him, and by him all his Off-ſpring, ſubject to Mortality; yet this will no more follow from theſe words, than it will follow, that becauſe the Wages of Rebellion is Death, all that die muſt be guilty of Rebellion. Moreover, the intention of the *Apoſtle* is not here to teach us that Death is the Puniſhment due to every Sin, but that *that* Death, which is in Scripture ſtiled *the ſecond Death,* and ſtands oppoſed to *Eternal Life,* will be the certain Iſſue of a Life ſpent in the Service of Sin. For the Apoſtle throughout this Chapter ſpeaks of that Sin in which we continue, *v.* 1. and which we *ſerve,* v. 6, 20. and which ſo *reigneth in our mortal bodies, that we obey it in the luſts thereof,* v. 12. By which we *yield our members inſtruments of unrighteouſneſs to ſin,* v. 13, 19. In which we ſo ſerve Sin as to obey its Commands, *v.* 16, 17. and live *free from Righteouſneſs,* or in neglect of it, *v.* 20. *The wages,* ſaith he, of ſin thus reigning in, and ſerved by us, is Eternal Death: 'Tis therefore manifeſt the *Apoſtle* ſpeaks not here of ſin imputed, but only of *perſonal ſin,* nor of each ſingle act, but of an habitual Practice, or a Courſe of Sin. (See *Examen Millii.*)

## CHAP. VII.

Verſe 1. AND *of the truth of what I told you ;* Chap. 6. 14. *that ſin* ȣ κυριεύσει, *ſhall not have dominion over you, becauſe you are not under the Law but under Grace, ye cannot well be ignorant,* for] Know ye not Brethren, for I ſpeak to them that know the Law [i. e. *to the Jews or Proſelytes,*] that the Law [*to which you were eſpouſed by Moſes*] hath dominion over a man as long as he liveth [*only.*]

2. [*The caſe of a man thus under the Law,* i. e. *in his legal ſtate, being like that of a woman married to an husband ;*] for the woman that hath an husband is bound by the Law to [*be ſubject to*] her husband ſo long as he liveth ; but if the husband be dead, ſhe is [*then*] free from the law of [*ſubjection to*] her husband.

3. So then [Gr. *therefore*] if while her
a huſband liveth ſhe be married to another, [a] ſhe ſhall be [*truly*] called an adultereſs ; but if her husband be dead, ſhe is free from that Law [*which bound her to be in ſubjection to, and yield conjugal affection to her husband only,*] ſo that ſhe is no adultereſs, though ſhe be married to another man.

4. Wherefore, my brethren, [*as the woman is become free from the Law of her husband by*
b *his death, even ſo*] [b] ye alſo are become dead, [Gr. ἐθανατώθητε *ye have been made dead*] to the Law, [*and ſo free from it*] by [*the crucifixion of*] the body of Chriſt, [*which hath diſſolved your obligation to the Law,* as the *death of the husband doth the obligation of the wife to him,*] that ye ſhould [*or may*] be married to another [*husband*] even to him who is raiſed from the dead, that being made free from Sin, *v.* 21, 22. [*by virtue of your union to him,*] ye may bring forth fruit unto God.

5. [*We are, I ſay, become thus dead to the Law, this being neceſſary, that we might bring forth fruit*
c *unto God.*] [c] For when we were in the fleſh, [i. e. *when we lived under the carnal Ordinances of the Law, without the aſſiſtance of the Spirit,*]
d [d] the luſtings of ſin which were forbidden and [*reſtrained*] by the Law, did work in our members to bring forth fruit unto death ; [*rendering us obnoxious to death, the puniſhment threatened by the Law to the tranſgreſſors of it.*]

6. But now we are delivered from the Law, [*and from the motions of ſin cauſed by it,*]
e [e] that being dead wherein we were held [*in ſubjection, as the wife was to her living hus-*
f *band,*] [f] that we ſhould ſerve God in newneſs of [*that*] Spirit [*of life in Chriſt Jeſus, which makes us free from the law of ſin and death.*] and not [*as before*] in the oldneſs of the letter, [*which killeth, or ſubjecteth us to death,* 2 Cor. 3. 6. 9]

7. What ſhall we ſay then ? Is the law [*from which we muſt be delivered, that we may not obey the luſts of the fleſh,*] ſin ? [*Is it the cauſe of that ſin which worketh in our members whilſt we are under the Law ?*] God forbid [*that we ſhould ſay ſo ;*] nay, [*ſo far otherwiſe is it, that*] I had not known ſin to be ſo but by the Law, [*inſtructing me what is to be avoided as ſin, and under what penalty,*] for I had not known Luſt, [i. e. *the luſtings, or covetous deſires of the heart to be things worthy of death,*] except the Law had ſaid thou ſhalt not covet, [*and ſo made him that coveteth obnoxious to death, as being a tranſgreſſor of the Law.*]

8. But [*nevertheleſs*] ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence, or vehement deſires after that which was forbidden by the Law, [*which became mortal to me by virtue of the Prohibition of the Law.*] For [*whilſt I was*] without the Law ſin was dead, [i. e. *unable to have this effect upon me ; for where there is no Law, there is no Tranſgreſſion imputed to death,* Chap 5. 13.]

9. For [g] I [*the Seed of Abraham*] was alive g
[*or indeed lived*] without the Law once, [*before the Law was given, I being not obnoxious to death for that to which the Law had not threatned death,*] but when the commandment came [*forbidding it under that Penalty,*] ſin revived, and I died, [i. e. *it got ſtrength to draw me to ſin, and ſo condemn me to death.*]

10. And the commandment which was
[h] ordained to [*or given for*] life, [*as teaching thoſe things, which if a man do he ſhall live in them,* Lev. 18. 5.] was found to me [*tranſgreſſing it, to be*] unto death.

11. For [i] ſin taking occaſion by the com- i
mandment deceived me, [*or enticed me to the commiſſion of it,*] and by it [*condemning me to death for that tranſgreſſion,*] ſlew me.

12. Wherefore the Law [*forbidding ſin,*] is holy, and the commandment [*to abſtain from it*] holy, juſt, and good, *as requiring only what is equitable in itſelf, and good for me to do.*]

13. Was then that which is good, made death to me ? [Gr. *hath that therefore which is good become death to me ?* (i. e.) *is that the ſole and proper cauſe of bringing death to me ?*] God forbid *we ſhould ſo ſay*] but [*this charge is to be laid upon*] ſin, [*which*] that it might appear ſin, [i. e. *pernicious and deſtructive.*] working death in [*or to*] me, by that which is good, [*i. e. the Law, made me obnoxious to death ;*] that ſin by the commandment [*forbidding it*]
[k] might become exceeding ſinful, [i. e. k
*abounding to death, by making me abound in new tranſgreſſions of the Law,* Chap. 5. 21.]

14. [*And that ſin ſhould thus prevail over us
in this ſtate of lapſed Nature to tranſgreſs the
Law, and to become obnoxious to death by it,
will not ſeem ſtrange, if every Natural Man
conſiders the contrariety there is betwixt him and
the Law* ;] for we know that the Law is ſpiritual,
[*and requires ſpiritual things*,] but [*every
Natural Man hath cauſe to ſay of himſelf*,] I am
l carnal, [l] ſold under ſin, [i. e. *enſlaved by my
corrupt affections.*]

15. [*As may be eaſily diſcerned, from the
workings of our Conſcience againſt the evil that
n we do* ;] for that which I do [m] I allow not [*in
my own mind.*] for what I would do, [*in compliance
with the Law*] that [*thro' the prevalence
of my corrupt Nature*] do I not ; but what
n [*through the Conviction of my Conſcience*] [n] I
hate [*to do*,] that do I.

16. If then [*it be ſo with me, that*] I do that which I would not ; [*by this unwillingneſs to act in contradiction to it*,] I conſent unto the Law that it is good, [*and commands what is good for me to do.*]

17. Now then, [*this being done by thoſe corrupt
affections, which overpower me againſt the
approbation of my mind*,] it is no more I [*according
to the better part from which I am denominated*]
o that do it, but [o] ſin that dwelleth in me,
[i. e. *in my fleſh*, v. 23. *and captivates me to the
obedience of it.*]

18. [*And upon this I have juſt ground to charge it* ;] for I know that in me, that is, in my fleſh, dwelleth no good thing ; for to will [*that which is good*] is preſent with me, [*or to me*,] but to perform that which is good, I find not [*ſtrength*] by Nature.

19. For [*in event, I find that*] the good that I would [*do*,] I do not ; but the evil which [*the Law prohibits, and*] I would not [*do*,] that [*being over-power'd by the fleſh*,] I do.

20. Now if I [*thus*] do that I would not, it is no more I, [*chuſing and approving the action in my mind*,] that do this, but ſin that dwelleth in me, [i. e. *in my fleſh, that hurries me to the commiſſion of it againſt the Law, and Conviction of my mind* :]

21. [*For ſo it is that*] I find then [Gr. ἄρα, *indeed*] a Law [*in my Members ſo thwarting the Convictions of my mind*,] that when I would do [*the*] good [*to which the Law directs me*,] evil is preſent with me [*to oppoſe, and hinder me from doing it.*]

22. [*I ſay, when I would do good*,] for I de-
light in the Law of God [p] after the inward p
man, [*my mind approving for ſome time, and
being pleaſed with its good, and holy Precepts.*]

23. But I ſee [*or perceive*] another Law [*of the fleſh*] in my Members, warring againſt the Law of my Mind, and bringing me into captivity to the Law of ſin, which is in my Members ; [*for of what a Man is overcome, of that he is brought into bondage*, 2 Pet. 2. 19. John 8. 34. Rom. 6. 16.]

24. [*And being thus enſlaved to that ſin which renders me obnoxious to death, the wages of it, I am even forced to cry out*,] O wretched man that I am, who ſhall deliver me from the body of [*ſin, which worketh*] this death ?

25. [*And ſo*] I [*have great reaſon to*] [q] q
thank God through Jeſus Chriſt our Lord,
[*whom he hath ſent to redeem me from this
death, to which I am obnoxious by ſin.*] So then,
[*to ſhut up this diſcourſe, thus is it with me,
whilſt under the Law only and carnally minded*]
with the mind [r] I my ſelf, [*or I the ſame Man*] r
ſerve the Law of God, but with the fleſh,
the Law of ſin.

## Annotations on Chap. VII.

a Verſe 3. Μοιχαλὶς χρηματίσει, *ſhe ſhall be called an adultereſs.*] The Apoſtle, ſaith *Theodoret*, conſiders not here the permiſſion given to the Woman divorced by the Law of *Moſes*, to be married to another, as being taught by Chriſt not to approve of ſuch Divorces : But the Apoſtle ſeems only to intimate that ſhe hath no power to diſſolve this Bond, by putting away her Husband, or that this Divorce rendered her Husband dead in Law to her, ſhe being not to return to him again, *Deut.* 24. 4. Now this, ſaith the Apoſtle, is the Caſe of thoſe who are under the Law, their entring into that legal Covenant *was the day of their Eſpouſals*, Jer. 2. 2. and they were married to it, or to him that put them in ſubjection under it, and were his *Spouſe*, Jer. 3. 14. and ſo obliged to ſerve God in the oldneſs of the letter ; but now this Law being dead, and you being eſpouſed to another Husband, even *Chriſt*, 2 Cor. 11. 2. are henceforth bound to ſerve God, according to that new Spiritual Law which he hath given you, and not according to the letter of the Old Law.

Ver. 4. Ἐθανατώθητε τῷ νόμῳ.] This Phraſe, b
*Ye are dead to the Law, or ye have been made dead to the Law*, is, ſay Interpreters, *the Law is put to death to you* ; for to that, ſay they, the drift of the Diſcourſe directs : But (1.) this Interpretation puts a plain force upon the words, without any Inſtance that they are elſewhere uſed in this ſenſe. (2.) The parallel words, *Gal.* 2. 19, 20. run thus ; *I through the Law am dead to the Law, that I might live to God ; I am crucified together with Chriſt.* Now thoſe words ſeem to fix the proper ſenſe of theſe, ſhewing it to be alſo this ; Ye are dead to the Law, that

is, you are free from ſubjection to the Precepts of the Law, which as an Husband had dominion over you, and from the Motions of Sin which are by the Law, as if you were dead. To ſtrengthen this Interpretation, let the *Hebrew* Phraſe be noted; (a) *When a Man dies he is made free from the Commands*, the Law οὐ κυριεύει *hath no dominion over him*, no power to ſubject him to the Motions of Sin, which are by the Law, for *he that is dead, is free from Sin*, Chap. 6. 6, 7. So that he doth no longer δουλεύειν, *ſerve the Motions of it*: And hence the Apoſtle makes this Inference; That *if we be dead with Chriſt*, and buried with him, or crucified together with him, Sin οὐ κυριεύσει, *ſhall not have dominion over us*, as it had whilſt we were under the *Jewiſh* Diſpenſation; for *we are not under the Law, but under Grace.* And again, *Walk in the ſpirit, and ye ſhall not fulfil the luſts of the fleſh*, Gal. 5. 16. and *v.* 18. For *if ye be led by the Spirit, ye are not under the Law.* Wherefore the ſenſe of theſe four laſt Verſes ſeems to be this; The Law hath dominion over a Man as long as he lives [*under it,*] for the caſe of a Man's Subjection to the Law in this, like to the Woman's Subjection to her Husband, it continues whilſt he lives, but when he is once dead, ſhe is free from any further Subjection to him, ſeeing he being dead, can have no further power over her, and ſo ſhe muſt be free to be married to another: In like manner you being made dead to the Law, to which you were eſpouſed by the death of Chriſt, as being *buried* and *crucified together with him*, the Law can have no farther power over you, to retain you in ſubjection to it, and ſo you muſt be free to be married, or put into ſubjection to another Husband, even Chriſt, to whom *I have eſpouſed you*, 2 Cor. 11. 2. and the Law it ſelf being alſo dead to you, through the Death of Chriſt aboliſhing it, and freeing Chriſtians from the power and obligation of it, you are free to marry another Husband, even Chriſt, *v.* 5.

c Ver. 5. Ὅτε γὰρ ἦμεν ἐν σαρκὶ, *for when we were in the Fleſh.*] When I conſider that οἱ ὄντες ἐν σαρκὶ, and οἱ κατὰ σάρκα ὄντες, chap. 8. 5. 8. ſignifies thoſe that are acted and govern'd by the fleſhly Principle, in oppoſition to the Guidance and Motions of the *Holy Spirit*, and that εἶναι ἐν σαρκὶ, v. 9. ζῆν, περιπατεῖν κατὰ σάρκα, v. 12, 13. bear the ſame Senſe; I judge, that *when we were in the Fleſh*, here, doth not only ſignifie to be *under the carnal Ordinances of the Law*, for ſo were all the Pious *Jews*, who lived from *Moſes* to the Goſpel-times; but more eſpecially relates to them, who living under theſe Ordinances, were themſelves carnal, and without any Aſſiſtance of the *Holy Spirit*, and ſo had *the Law of the Fleſh ſtill warring againſt the Law of their Minds*, and *bringing them into Captivity to the Law of Sin*, which could not be the State of *Zacharias* and *Elizabeth*, or any other of thoſe Perſons who were *righteous before God*, and *walked in all the Commandments of the Lord blameleſs.* And if of ſuch only we underſtand the *Apoſtle*'s following Diſcourſe in this Chapter, the Senſe will be clear.

Ibid. Τὰ διὰ τοῦ νόμου, *the Motions of Sin which were by the Law* ] Here Mr. L. ſaith, Interpreters caſt *a ſtrange Imputation on the Law of God*, by ſaying it *excited Men to Sin by forbidding it*, whereas they only ſay that the carnal Minds of Men excited them to tranſgreſs the Law when they were under it, as the *Apoſtle* ſaith, v. 8. and Mr. *L.* in his Gloſs on the 8*th* verſe ſays, *Sin took the Opportunity of my being under the Law to ſtir up Concupiſcence in me; for without the Law, which annexes Death to the Tranſgreſſion of it, Sin is not able to have its will upon me*; Now is this any more an Imputation upon the Law of God, than 'tis an Imputation on his Providence, that it provides that Corn and Wine which carnal Men abuſe to Drunkenneſs and Exceſs? d

Ver. 6. Ἀποθανόντος.]. The *Syriack*, and *Arabick* Verſions, *Origen*, *Theodoret*, *Oecumenius* and *Theophylact* read, ἀποθανόντες, *we being dead to that in which we were held*, which, ſaith *Origen*, is undoubtedly the beſt reading: And this reading confirms the ſenſe of the fourth Verſe, as to theſe words, *Ye are dead to the Law*, which I have offer'd in the Paraphraſe; *i. e.* we being freed from the Obligation and Commands of it, and ſo from the Luſtings and Motions it wrought in us. e

Ibid. Ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, *that we might ſerve God in the newneſs of the ſpirit.*] The Law, and the Goſpel, are by the Apoſtle in this diſtinguiſh'd; that the firſt is only the *miniſtration of the Letter*, the other *of the Spirit*, 2 Cor. 3. 6, 7, 8, 9. The *Miniſtration of the Spirit* is alſo declared to be the Fruit, *not of the Law*, but *of the hearing of Faith*, Gal. 3. 3. Hence the Apoſtle here infers, That we muſt be dead unto, or free from ſubjection to the Law, that we may be enabled to ſerve God in newneſs of Spirit. Whence it is evident, that *to ſerve God in the Spirit*, is not to enjoy *the ſpiritual ſenſe of the Law*, as Mr. *Le Clerk* thinks: But 1*ſt*, as the oppoſition ſhews, To ſerve him with a freedom from the prevalency of the fleſh, by virtue of the Spirit, f which enables us to mortifie the deeds of the fleſh, *Chap.* 8. 13. 2*dly*, To ſerve God, not chiefly with bodily Service, and carnal Ordinances, but in the Spirit of our Minds, *Chap.* 12. 2. *Philip.* 3. 2. having our Minds renewed and transformed after the image of God in holineſs, and righteouſneſs, and truth, which are the fruits of the Spirit, *Eph.* 4. 23, 24. 3*dly*, To ſerve him by the aſſiſtance of the Spirit, ſo as to live and walk in the Spirit, *Rom.* 8. 5. *Gal.* 5. 25. ſo that we are ſtrengthened with might by the Spirit in the inward Man, *Eph.* 3. 16.

---

(a) *Nidda.* f. 76.

g Ver. 9. Ἐγὼ δὲ ἔζων χωρὶς νόμου, *I was alive without the Law.*] Πρὸ τοῦ Μωϋσέως, *before the Law of Moſes came.* So *Chryſoſtom, Oecumenius, Theophylact.*

h Ver. 10. *Ordained.*] This word is not in the Original, you may therefore Paraphraſe the words thus; [*The Commandment which was given for life*, i. e. *with this Promiſe, Do this and live, was found to me unto death.*]

Ver. 8, 9, 10, 11. For the Explication of theſe four laſt Verſes, let it be noted;

i First, That it is the Opinion of Judicious Commentators, that when the Apoſtle ſaith, *Sin taking occaſion by the commandment wrought in him all manner of concupiſcence*, v. 8. and *deceived him*, v. 11. he means that it did this by ſaying only, *Thou ſhalt not covet*, but aſſigning no Puniſhment to him that coveted. But this Interpretation cannot ſtand, for theſe two Reaſons: For, firſt, it plainly contradicts the words of the Law, which pronounceth a Curſe *upon every one who continues not in all things written in the Law to do them*; and much more doth it contradict the Drift of the Apoſtle's Diſcourſe in this, and the Epiſtle to the *Galatians*, viz. that the Law required perfect Obedience to its Precepts; condemning him to Death, or rendering him obnoxious to Condemnation, who in any thing tranſgreſſed it, and ſo could be no means of Juſtification; as *many as were under the Law, being under the Curſe*, becauſe Tranſgreſſors of it.

Secondly, This agrees not with the following Reaſon, or the Nature of the thing; for if the Law given encouraged them to covet, becauſe it had no preſent Penalty annexed to it, they muſt be more free to covet, or follow their Natural or Carnal Inclinations, when there was no Law at all forbidding them to covet; and therefore Sin could take no more occaſion by a Law without Penalty, than by none at all, *to work in us all manner of Concupiſcence*, nor could Concupiſcence be dead without the Law, more than with it.

The old and common Interpretation is this, That the Prohibition of what we deſire makes us to think the Enjoyment of it more ſweet and valuable, or at leaſt provokes the Carnal Mind, which is not ſubject to the Law of God, to a more fervent luſting after it, *Dum prohibita non tam refugit quam ardentius expetit*; and this agrees very well with this Expreſſion. Or,

Thirdly, Sin is in Scripture repreſented as an Enemy that ſeeks our Ruin and Deſtruction, and takes all Occaſions to effect it: It is here ſaid to *war againſt the Mind*, v. 23. elſewhere to *war againſt the Soul*, 1. Pet. 2. 11. to *ſurround*, and *beſet* us, *Heb.* 12. 1. to *bring us into Bondage*, and ſubjection, and get the dominion over us, *Rom.* 6. 12. to *entice us*, and ſo to work our Death, *James* 1. 15, 16. and to do all that Satan, the grand Enemy of Mankind, doth by tempting, and ſolliciting us to the Commiſſion of it; Whence *Chryſoſtom*, upon thoſe Words, *Heb.* 12. 4. *You have not yet reſiſted unto blood*, πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, *ſtriving againſt Sin, repreſents Sin as an armed and flagrant Adverſary*; when therefore it finds a Law which threateneth Death to the Violation of it, it takes occaſion thence more earneſtly to tempt, and allure us to the Violation of it, that ſo it may more effectually ſubject us to Death and Condemnation upon that account, for *the ſting of death is Sin, and the ſtrength of Sin is the law*, condemning us to Death upon the Violation of it: Thus when God had forbidden, under the pain of Death, the eating of the forbidden Fruit, Satan thence took occaſion to tempt our Firſt Parents to the breach of it, and ſo ſlew them, or made them ſubject to Death: ἠπάτησε, *he deceived them*, Gen. 3. 13. 1 Tim. 2. 14. which is the word here uſed, *v.* 11.

Secondly, Obſerve the Import of the Phraſe, *Without the Law ſin was* (or is) *dead*, which ſeems not to be this, That the Inclinations of Men to ſin were in their Nature leſs, when they were unreſtrained by a Law; but rather this, that ſin was then comparatively dead, as to its power of Condemning us to Death: And this, firſt, the *Antitheſis* doth plainly hint; for thus it runs, *Without the law* ἁμαρτία νεκρὰ, ἐγὼ δὲ ἔζων, *ſin was dead, but I was living; but when the commandment came, ſin revived and I died.* How were Men living before the Law, but becauſe then no Law condemned them? Sin therefore muſt be then dead as to its power of Condemning. How did they die when the Law came, but by the Law condemning them to Death? Sin therefore then revived as to its Condemning Power, which it received firſt from the Sin of *Adam*, which brought Death into the World, and next from the Law of *Moſes*, which *entred that the offence might abound, and reign more unto death*, Rom. 5. 20, 21. For though Sin was in the World from *Adam* unto *Moſes*, or until the Law given; yet was it not imputed unto Death, when there was no Law given, that did threaten Death unto it; ſo that Death reigned, in that Interval by virtue of *Adam*'s ſin alone, even over them who had not ſinned after the ſimilitude of *Adam*'s Tranſgreſſion, *i. e.* againſt a Poſitive Law forbidding it under the Penalty of Death; which Law being delivered by *Moſes*, Sin reviv'd, (*i. e.*) it had again its force to condemn Men as before to Death by virtue of a Law which threatened Death to them: And in this ſenſe doth the Apoſtle ſeem to ſay, that the *Law was added becauſe of Tranſgreſſions*, Gal. 3. 19. to convince us of the Wrath and Puniſhment due to them; and that the Law therefore *worketh wrath*, becauſe *where no Law is, there is no Tranſgreſſion*, Rom. 4. 15. ſubjecting us to Wrath, or no ſuch ſenſe of the Divine Wrath, as where a plain Divine Law threatening Death and Condemnation is violated: Upon the ſenſe thus given of theſe two Phraſes, doth our Expoſition ſtand.

k Ver. 13. Καθ' ὑπερβολὴν ἁμαρτωλὸς, *exceeding ſinful.*] That it might appear εἰς θάνατον ὑπερβάλλουσα, Chap. 5. 20, 21. *abounding unto death*, and ſo, exceeding vile, and hateful to us, the end and *wages of it being death*, and condemnation, *Chap.* 6, 21, 23.

l Ver. 14. Πεπραμένος ὑπὸ τὴν ἁμαρτίαν, *ſold under ſin.*] i. e. *In peccati poteſtatem libidinis & concupiſcentiæ pretio redactus*, *Origen.* So enſlaved to it, ſaith *Theophylact*, ὥστε μὴ ἀναβλέψαι δύνασθαι, *that he could not look up*; a willing Slave, who had ſold himſelf to it, ſaith *Theodoret.* And this is continually the import of the Phraſe in the *Old Teſtament*; as when it is ſaid of *Ahab*, 1 Kings 21. 20. πέπρασαι ποιῆσαι τὸ πονηρὸν, *thou haſt ſold thy ſelf to do wickedly*; and *v.* 25. ἐπράθη ποιῆσαι τὸ πονηρὸν, *he ſold himſelf to do wickedly.* Of the *Jews*, Iſa. 50. 1. ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε, *you have ſold your ſelves to your Iniquities.* And of the *Jews*, who under *Antiochus Epiphanes* revolted from their Religion to *Heatheniſm*, it is ſaid, That ἐπράθησαν τὸ πονηρὸν, *they ſold themſelves to do evil*, 1 Maccab. 1. 15.

m Ver. 15. Οὐ γινώσκω, *I allow not.*] This Interpretation ſaith Mr. *L. makes the following words a Tautology*, whereas I judge it very reaſonable to ſay, *I allow not, becauſe I would not, yea I hate to do, what I do.*

n Ibid. Ὃ μισῶ, *that which I hate.*] Ὑπὸ τῆς ἡδονῆς καταθελγόμενοι ποιοῦμεν ἅπερ ὡς παράνομα βδελυττόμεθα, *being allured with pleaſure, we*, ſay *Theodoret* and *Oecumenius*, *oft do thoſe things which are abominable, as being oppoſite to the Law*; for whilſt the Law repreſents Sin as pernicious, and deſtructive both to Soul and Body, it is as natural for all Men to hate it, as to love themſelves: But then, as *Photius* ſaith, when τὸ ἡδὺ τοῦ πράγματος προβάλλεται, *the ſweetneſs, or pleaſure of the action is propoſed to the mind, the hatred goes off*, and the Soul is wrought up to an affection to it; and thus it is with every enlightened Man, that ſins againſt his Conſcience, and doth the evil which he would not do. *Theſe words*, ſaith *Origen*, *ſhew that the carnal man, of whom he ſpeaks*, reſiſtere aliquantulùm vitiis conatur, *endeavours a little to reſiſt his vices*; legis ſc. naturalis inſtinctu, *by the inſtinct of the Law of Nature, but that at laſt he is overcome by them, and oppreſſed with them.*

o Ver. 17. Ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία, *ſin that dwelleth in me.*] This he ſpeaks, ſaith *Theodoret, calling* τοῦ νοῦ τὴν δουλείαν, καὶ τῶν παθῶν τὴν δεσποτείαν, *the ſlavery of the Mind, and the dominion*, or as *Theophylact, the tyranny of the Paſſions, Sin. It is*, ſaith *Origen*, Lex & Voluntas Carnis, quæ captivos nos ducit in lege peccati, *the Law and Will of the Fleſh, which leads us captive to the Law of Sin.* Hence this Sin dwelling in us, is ſo often ſtiled, *the Law of ſin in our members*, v. 20, 21, 22, 25. Chap. 8. 2. Here the Apoſtle ſeems to ſpeak according to the Philoſophy of the Heathens, with which the *Jews* began to be acquainted, that Man was not to be denominated from his Body, or his Senſual, and Carnal Part, but from his Mind, his νοῦς or λογικὴ διάνοια, which in (b) *Philo*'s Phraſe is ὁ ἐν ἑκάστῳ ἡμῶν ἄνθρωπος, *the Man within us*; (c) ὁ πρὸς ἀλήθειαν ἄνθρωπος, *the true Man*, the Man properly ſo called. Who ſaith moreover, λέγει δὲ ταῦτα ὁ ἀληθινὸς ἄνθρωπος ὁ ἐπὶ ψυχῆς ἔλεγχος, *this ſaith the true Man, the reprover in the Soul.* And of himſelf he ſpeaks thus; *Men may have power over my Body, but that is nothing to me*, ἐγὼ γὰρ ἀπὸ τοῦ κρείττονος τῆς ἐν ἐμαυτῷ διανοίας χρηματίζω, *for I am denominated from my mind, the better part, according to which I deſign to live.*

p Ver. 22. Κατὰ τὸν ἔσω ἄνθρωπον, *according to the inward man.*] It is plain the Inward Man here cannot ſignifie *the New Man* (*which is created after God in righteouſneſs and holineſs*, Eph. 4. 24. and which is not put on, till *all old things are paſt away*, 2 Cor. 5. 17. and *all things are become new*, and till we have *put off the old man with his deeds*, Coloſſ. 3. 9, 10.) For ſure this cannot be ſaid of him, who is ſtill *carnal, ſold under ſin* and *captivated to the law of ſin which is in his members*; but only the Mind of Man, the νοῦς, as the Apoſtle doth interpret himſelf, *v.* 25. So *Origen* informs us, That the Soul uſing the Body as its Inſtrument, is called ὁ ἔσω ἄνθρωπος, *the inward man*, Contra Celſ. l. 7. p. 357. Ἔσω ἄνθρωπον τὸν νοῦν λέγει. So *Theodo-*

---

(b) *De Profugis*, p. 360.

(c) Ibid. p. 3663.

*ret*, *Oecumenius*, *Theophylact*. So the very next Verſe ſhews the words running thus; *I delight in the Law of God in the inward man, but I ſee another law in my members warring againſt the law of my mind*, (i. e.) of my inward Man. And ſo the Apoſtle uſeth the Phraſe when he ſaith, 2 *Cor.* 4. 16. that though ὁ ἔξω ἄνθρωπος, *the outward man* (i.e. the Body) *was corrupted, yet* ὁ ἔσωθεν, *the inward man was renewed day by day*. And that this Delight is no Evidence of a Regenerate Man, is evident from the Example of *the ſtony ground*, which *heard the word* μετὰ χαρᾶς, *with joy*, Matth. 13. 20. Of *Herod*, who *heard John* Baptiſt ἡδέως *with delight*, Mark 6. 20. Of the *Jews*, who *rejoyced in his light*, John 5. 35. and heard our *Saviour gladly*, Mark 12. 37.

Ver. 25. Εὐχαριστῶ τῷ Θεῷ, *I thank God*.] The Latin Verſion, and one Greek Copy, read χάρις τοῦ Θεοῦ, *the grace of God*; but the *Syriack*, *Arabick*, and all the *Greek Commentators* agree with our Tranſlation, which therefore is to be preferr'd before that Lection. (See *Examen Millii in locum.*)

Ibid. Αὐτὸς ἐγὼ *the ſame man*;] Of whom he had before ſpoken, not I *Paul* now writing this Epiſtle. It hath been a Controverſie ſince St. *Auſtin*'s time, whether St. *Paul* here ſpeaketh in his own Perſon, or in the Perſon of a Regenerate Man, or only in the Perſon of a *Jew* conflicting with the Motions of his Luſts, only by the aſſiſtance of the Letter of the Law, without the Aids, and powerful Aſſiſtance of the Holy Spirit; which is as great an Inſtance of the Force of Prejudice, and the Heat of Oppoſition, to pervert the plaineſt Truths as can be happly produced; for, I think, nothing can be more evident, and unqueſtionably true than this, That the *Apoſtle doth not here ſpeak of himſelf in his own Perſon, or in the ſtate he was then in*; but, as the Ancient Commentators do interpret him, δι' ἑαυτοῦ ὁ Ἀπόστολος τὸν κοινὸν ἄνθρωπον δηλοῖ, *by himſelf he repreſents Man in common*, and ſaith not, as he might have done, You that are under the Law are carnal, but τὰ ἐκείνων ἐφ' ἑαυτοῦ σχηματίζων, καὶ τὸ τραχὺ σφοδρὸν ἐκλύων, καὶ λεαίνων τῇ περὶ ἑαυτὸν σχηματολογίᾳ, *repreſenting what belonged to them in his own Perſon, and ſo taking off the harſhneſs, and mollifying the invidiouſneſs of the Sentence*, by ſpeaking of it in his own Perſon, he ſaith, *I am carnal, ſold under ſin*. So *Photius* and *Oecumenius*. *Theodoret* alſo doth inform us that the Apoſtle here, introduceth, *v.* 14. τὸν πρὸ τῆς χάριτος ἄνθρωπον πολιορκούμενον ὑπὸ τῶν παθῶν, *A Man before Grace overcome by his Paſſions; for he calls him Carnal who had not yet obtained the Aſſiſtance of the Holy Spirit*. And again, *v.* 23. he adds, That the Apoſtle having diſcourſed all theſe things, ὥστε δεῖξαι τίνες μὲν πρὸ τῆς χάριτος ἦμεν, '*to ſhew what we were before Grace*, and what we were made after 'Grace, and as it were taking upon himſelf 'the Perſon of thoſe who before Grace 'were vanquiſhed by ſin, he groans and 'laments, as a Man ſet in the midſt of his 'Enemies, enſlav'd and conſtrain'd to ſerve, 'and ſeeing no help; and thus he ſhews the 'Law unable to help us.' And ſo *Origen* alſo frequently in his Commentary on the place; and St. *Auſtin* ſaith expreſly and frequently, *Deſcribitur homo ſub lege poſitus ante gratiam*, Liber expoſ. quat. propoſ. ex Epiſt. ad Rom. *Quo loco videtur mihi Apoſtolus, transfiguraſſe in ſe hominem ſub lege poſitum*, ad Simplic. Mediol. l. 1. *Et in hæc verba, non ego operor illud*, &c. *loquitur adhuc ex perſona hominis ſub lege conſtituti nondum ſub gratia.* Though he was pleaſed afterwards to change his Opinion, and ſo gave occaſion to the perverting the plain ſenſe of the Apoſtle. For confutation of this dangerous Opinion, I need not ſay much after the Labours of *Arminius*, the Reverend Dr. *Hammond*, Mr. *Bull*, and Mr. *Kettlewell*, who have made it manifeſt,

Firſt, That it is uſual with the Apoſtle to make this *Metaſchematiſm*, or to ſpeak eſpecially of things that might be otherwiſe offenſive or ungrateful, in his own Name, when indeed they belong not to him, but to other Men; as in theſe words, *Rom.* 3. 7. *If the truth of God hath more abounded through my lie, why am I alſo judged as a ſinner?* i. e. not I *Paul*, but I who make this Objection. So *Gal.* 2. 16, 17. 1 *Cor.* 4. 6. *Theſe things* μετεσχημάτισα *I have in a figure transferred to my ſelf and Apollos for your ſakes.* 1 *Cor.* 6. 12. 13. 2. 10. 22, 30. *Eph.* 2. 3. 1 *Theſſ.* 4. 17.

Secondly, That ſuch things are in this Chapter ſaid of the Perſon ſpoken of, as can by no means agree to St. *Paul*, or to any Regenerate Perſon: To which may be added,

1. That had St. *Paul* ſpoken here of himſelf, conſider'd in the ſtate in which he was at the Enditing of this Epiſtle, he muſt have contradicted what he had ſaid of himſelf in the Epiſtle to the *Theſſalonians*, and to the *Corinthians*, which were writ before this Epiſtle. For (1.) in his Epiſtle to the *Theſſalonians*, he ſaith, *You are witneſſes, and God alſo, how holily, and righteouſly, and unblameably we have behaved our ſelves among you that believed*, 1 Theſſ. 2. 10. In his ſecond Epiſtle to the *Corinthians* he ſpeaks thus; *This is our rejoycing, even the teſtimony of our conſcience, that in ſimplicity, and godly ſincerity, not in fleſhly wiſdom, but by the grace of God we have converſed in this world*, 2 Cor. 1. 12. That *he knew nothing by himſelf, for which to condemn himſelf*, 1 Cor. 4. 4. That *he kept under his body, and brought it into ſubjection*, 1 Cor. 9. 27. Now, can the Man

who is *carnal*, and *ſold under ſin*, who hath no power in him to do any good, who *finds a law in his members warring againſt the law of his mind, and bringing him into Captivity to the law of ſin, which is in his members*, call God and the Church to witneſs to his holy and unblameable Life? Can he boaſt of keeping under his fleſhly body, and bringing that into ſubjection, which by his own confeſſion, bringeth him into captivity? Can he, who does not what he would in his Mind and Conſcience do, but what he hates; not *the good which he would*, but *the evil which he would not*, do; can he, I ſay, rejoyce in the Teſtimony of his Conſcience? Can he honeſtly declare *he knows nothing by himſelf, for which his Conſcience can condemn him*?

2. How oft doth the Apoſtle propoſe himſelf for a Pattern to the Churches unto whom he writes, requiring them to be *followers of him as he was alſo of Chriſt*, 1 Cor. 11. 1. And again, *What things you have learn'd, and receiv'd, and heard, and ſeen in me, theſe do, and the God of love and peace ſhall be with you*, Philip. 4. 8. *i. e.* be you *carnal, ſold under ſin*, living in the Commiſſion of the things you hate, and your Mind condemns, and doing what you judge to be evil, and yielding your ſelves *captive to the Law of Sin, which is in your Members*, and then *the God of love and peace ſhall be with you.* This ſure is an abſurd, if not blaſphemous Exhortation, and yet, according to this Expoſition, it muſt be ſuitable to the mind of the Apoſtle.

3. With what indignation doth he reject the Accuſations of them, who look'd upon him as *walking after the fleſh*, and how ſeverely doth he threaten them, how peremptorily doth he reject their ſcandalous imputation? declaring, that *though he walked in the fleſh, yet did he not walk according to the fleſh*, 2 Cor. 10. 2, 3. and yet if he were *carnal, ſold under ſin*; if *with the fleſh he ſerved the Law of Sin*; if the Law of the fleſhly Members *warred againſt the Law of his Mind, and brought him into Captivity to the Law of Sin*; he doth here in effect confeſs what there he peremptorily denies, and with ſuch indignation doth reject.

4. This Expoſition of the *Seventh Chapter* makes it entirely to confute the *Chapter* which immediately goes before, and follows after, and it gives an invincible ſtrength to the Objections he endeavours to Anſwer in the *Sixth Chapter*. The firſt Objection there begins by way of Enquiry, *What do we ſay then, ſhall we ſtill continue in ſin, that grace may abound?* His ſecond by way of like Enquiry, *Shall we ſin becauſe we are not under the Law, but under Grace?* v. 15. *God forbid*, ſaith he, that it ſhould be thus with any Chriſtian; and yet, according to this Expoſition, it was thus with himſelf, one of the beſt of Chriſtians; for ſure he muſt continue in ſin, who was ſtill *ſold under Sin*, ſtill *ſerving the Law of Sin with his fleſh*; ſtill doing that Evil he allowed not, the Evil which he hated, and he would not do; and who was *ſtill brought into Captivity to the Law of Sin which was in his Members.*

Again, In his Anſwer to theſe Enquiries, he ſhews the Chriſtian could not continue in, or live any longer in it, becauſe he was *dead to ſin*, his *old Man was crucified with Chriſt, that the body of ſin might be deſtroyed, that henceforth he might not ſerve ſin*, v. 2, 6. And becauſe being dead to, he was *freed from ſin*, v. 7. he was made *free from ſin*, and *become the ſervant of righteouſneſs*. But can he that is *ſold under ſin*, and is *brought into captivity to the Law of ſin which is in his Members*, be at the ſame time *dead to ſin*, and *free from ſin*? Can he who *with his fleſh ſerves the Law of Sin*, be ſaid *to ceaſe from ſin*, and not *henceforth to ſerve Sin*? Not *to obey it in the luſts thereof*, v. 12. not *to yield his Members inſtruments of ſin unto unrighteouſneſs*, v. 13. Surely there is as clear an Oppoſition betwixt the Chriſtian repreſented in the Sixth Chapter, as free from ſin, and in the Seventh, as miſerably enſlav'd to the Law of Sin and Death which was in his Members, as betwixt Light and Darkneſs.

Again, He ſaith expreſly, Chap. 8. 2. *The Law of the Spirit of Life in Chriſt Jeſus hath made me free from the Law of Sin and Death.* Whereas the Perſon mentioned in the *Seventh* is *ſold under ſin*, is *brought into captivity to the Law of ſin*, and crieth out under his Bondage, *O miſerable man that I am, who ſhall deliver me from the body of this Death?* He therefore cannot be the Perſon *freed by the Spirit from the Law of Sin and Death.*

In fine, This Expoſition of the Cloſe of this Chapter, contradicts the beginning of it; for there the Apoſtle ſaith of himſelf, and all his Chriſtian Brethren, that this was only their ſtate under the Law, from which they are delivered, *that they might bring forth fruit unto God*, and *ſerve him in newneſs of ſpirit*. For what elſe can be the meaning of theſe words, *v.* 5, 6. *For when we were in the fleſh, the Motions of ſin which were by the Law, did work in our Members to bring forth fruit unto death, but now we are delivered from the Law, that being dead wherein we were held, that we ſhould ſerve God in newneſs of Spirit, and not in the oldneſs of the Letter.* So that they who make the Apoſtle ſay of himſelf, that *he was brought into captivity to the Law of Sin, which was in his Members*, and to cry out, *O wretched Man that I am, who ſhall deliver me from the Body of this death?*

*death?* i. e. this body of Sin which worketh death; make him alſo to confeſs that *the Motions of ſin did ſtill work in his Members, to bring forth fruit unto death,* and therefore that he was ſtill in the fleſh. I therefore conclude this Diſcourſe in the words of *Grotius* on verſe 19. *Deo laus ſit, quod optimi,* i. e. *trium priorum ſeculorum Chriſtiani, hunc locum, ſicut oportet, intellexerint, dictante illo ſpiritu per quem vita illorum regebatur.*

## CHAPTER VIII.

Verſe 1. [*Being then married to this other Husband, Chriſt, and ſo freed from the Motions of Sin, which are by the Law, that we may ſerve God in newneſs of Spirit,* Chap. 7. 4, 5, 6.] There is therefore [ἄρα, *verily*] now no condemnation to them which are in [a] Chriſt Jeſus [*by Faith, they being ſuch*] who walk not after the fleſh, [*as whilſt they were under the Law they did,*] but after the Spirit, [*conferr'd upon them by Faith in Chriſt.*]

2. For [b] the law of the ſpirit of life, [*given to them who are*] in Chriſt Jeſus, hath made me [*believing in him*] free from the law of ſin, and [*ſo from that*] death [*which is the wages of it.*]

3. [c] For what the law could not do, [i. e. *that life, and that deliverance from death it could not give,*] in that it was [*made*] weak thro' the fleſh, [*rendering us ſubject to the tranſgreſſion of it, and ſo to death,*] God ſending his own Son in the likeneſs of ſinful fleſh [*did,*] e and [d] for ſin [Gr. καὶ περὶ ἁμαρτίας, *and* [e] *by a Sacrifice for Sin,*] condemned Sin in the fleſh, [i. e. *took away its power to condemn us, the condemnation due unto us for it, being inflicted on him.*]

4. That the [f] righteouſneſs of the law, [i. e. *the inward purity and righteouſneſs the Law required,*] might be [*performed, and*] fulfilled in [*and by*] us, who walk not after [*the luſts of*] the fleſh, but after the [*motions of the*] ſpirit. Or,

'That the Juſtification which the Law 'promiſed, by ſaying, *Do this, and thou ſhalt 'live,* Luke 10. 28. Deut. 4. 1. and 30. 15, 19. 'Ezek. 20. 11. And that *this ſhall be thy 'righteouſneſs,* Deut. 6. 25. might be com'pleated in us, who walk according to the 'Spirit, and ſo are abſolved not only from 'Condemnation for our paſt ſins, by Faith; 'but from Condemnation by the New Co'venant, by walking according to the Spi'rit; for *to be ſpiritually minded is life,* v. 6.

5. [*Not after the fleſh, I ſay,*] for they that are of the fleſh, do mind the things of the fleſh, [i. e. *affect, and deſire, and purſue carnal things,*] but they that are after the ſpirit [*affect, deſire, and purſue*] the things of the ſpirit, [*and ſo the one purſues the things which tend to death, and the other thoſe things which tend to life.*]

6. For [g] to be carnally minded is [*the way which tends to*] death, but to be ſpiritually minded is [*the way that leads to*] life and peace, [v. 7. *which life and peace cannot be obtained by them that are carnally minded;*]

7. Becauſe the carnal mind is [*that which ſets us at*] enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be [*ſubject to it, whilſt it continues ſuch.*]

8. So then they that are in the fleſh cannot pleaſe God.

9. But [*'tis not ſo with you Chriſtians, for*] ye are not in the fleſh, but in the ſpirit, if ſo be that the Spirit of God dwell in you. Now [h] if any Man have not the Spirit of h Chriſt [*dwelling in him,*] he is none of his.

10. But if Chriſt be in you [*by his Spirit,*] [i] the body is dead, [*it is indeed mortal*] be- i cauſe of ſin, [*which will never ceaſe to be in us till we die,*] but the Spirit is life [i. e. *will give life to it again*] becauſe of Righteouſneſs, [*or of that Juſtification which is unto life,* Rom. 5. 17, 18.]

11. But [*for*] if the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, [*by the Spirit dwelling in him,*] [k] ſhall alſo quick- k en your mortal bodies by his [*ſame*] [l] Spi- l rit that dwelleth in you.

12. Therefore, brethren, we are debtors not to the fleſh, to live after the fleſh [*any longer, but rather to live after the ſpirit.*]

13. For if ye live after the fleſh, ye ſhall die, [i. e. *be ſubject to death; as the puniſhment of ſin, or to the ſecond death,*] but if ye through the ſpirit do mortifie the deeds of the fleſh, ye ſhall live, [*and your bodies ſhall be raiſed to eternal life.*]

14. For as many as are led by the Spirit of God, they are the [m] ſons of God. m

15. For ye have not received [n] the ſpirit n of bondage again to [*the*] fear [*of death, as they who were under the Law did, that threatening death to every one that continued not in all things written in the Law to do them,* Deut. 27. 26.] but ye have received the ſpirit of adoption [*given to us becauſe we are Sons,* Gal. 4. 6.] whereby we cry, Abba, Father, [i. e. *we are aſſured that God is our Father, and ſo that we are Heirs of God, and Sons of the Reſurrection.*]

16. [*For*] the Spirit itſelf, [Gr. *the ſame Spirit*] beareth witneſs with our ſpirit, that we are the Children of God, [*and this gives us a full aſſurance of that bleſſed life, enabling us to conclude thus.*]

17. And [*if therefore we be*] children, then [*are we alſo*] heirs, [o] heirs of God, and joint- o heirs with Chriſt, [*the Son of God, now reigning glorioully in Heaven,*] if ſo be we ſuffer with him, [*and ſo be conformed to his image,* v. 29.] that we may be alſo glorified together.

p 18. [*Which Sufferings we have reaſon to endure for the ſecuring this glorious eſtate*;] For I reckon that the ſufferings of this preſent time [*we live in this World*.] are not worthy to be compared with the glory which ſhall be revealed [p] in us, *or to the glory afterwards to be revealed to us.*]

q 19. For [*ſo deſirable is it, that*] [q] the earneſt expectation of the Creature [*ſubject now to vanity,*] waiteth for the manifeſtation of the Sons of God, [i. e. *the whole Race of Mankind earneſtly expects it.*]

20. For the Creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame, [i. e. *the* ἡ κτίσις, *whole race of Men*, ἡ κτίσις ἀνθρωπίνη, 1 Pet. 2. 13. *were made ſubject to corruption, not of their own accord, but by reaſon of* Adam, *who by his ſin ſubjected his Poſterity to death and corruption, and the Earth to a Curſe*, Gen. 3. 17. *and this Creature waiteth*,]

r 21. [r] In hope, becauſe [Gr. ὅτι *that*] the Creature itſelf alſo ſhall be [*then*] delivered from the bondage of Corruption, into the glorious liberty of the Sons of God.

s 22. For we know that the [s] whole Creation (*all Mankind*) groaneth and travelleth in pain together [*under this bondage to Corruption*] until now.

t 23. And not only they, but ourſelves alſo, who have the firſt-fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the [t] adoption, [viz. *the glorious Reſurrection, and thereby*] the Redemption of our body.

u 24. [*Waiting, I ſay, for it, though we do not ſee it,*] for [*as yet*] [u] we are ſaved [*only*] by hope, but hope [*of a thing*] that is ſeen, is not hope [*truly ſo called*;] for what a man ſeeth, why doth he yet hope for?

25. But if we hope for that we ſee not, then do we with patience wait for it.

x 26. [*And as Patience, ſo*] likewiſe the [x] Spirit alſo helpeth [*to relieve us in*] our infirmities, for [*when we are burthen'd with them,*] we know not what to pray for as we ought, *whether for increaſe of Patience under, or deliverance from them: or if ſo, whether by abſence from the body, or being cloathed upon,*] but the Spirit itſelf, [*or the ſame Spirit, which teſtifies that we are the Sons of God*, v. 16.] intercedeth for us with groanings that cannot be uttered, [Gr. *with ſilent groanings after this Redemption*, v. 23. 2 *Cor*. 5. 2, 4, 5.]

27. And he that ſearcheth the hearts [*of the Saints*] knoweth what is the mind [*or the deſire*] of the Spirit, for he maketh interceſſion for the Saints, according to the will [*or purpoſe*] of God, [*to give them this Redemption of the Body.*]

y 28. And [*though we know not in our diſtreſſes what to pray for in particular, or when we ſhall obtain this Redemption of the Body*, οἴδαμεν ȣ *yet*] we know, that [y] all things ſhall work together for good, [*for ſecuring this happineſs*] to them that love God, to them that are [z] called [*to the Adoption of Sons,*] according to his purpoſe [*of bringing many Sons to glory by him*, Heb. 2. 10. *he having predeſtinated us to the Adoption of Sons through Jeſus Chriſt, according to the good pleaſure of his will*, Eph. 1. 5. *according to his purpoſe in Chriſt Jeſus*, 2 Tim. 1. 9.]

29. For whom he did [*thus*] [a] foreknow, he alſo did [b] predeſtinate [*or appoint*] to be conform'd to the Image of his Son, [*by having their vile Bodies changed into the likeneſs of his glorious Body*, Phil. 3. 21.] that he might be the firſt-born [*or chief*] among many brethren, *who are to be co-heirs and glorified together with him*, v. 17.]

30. And [*the method he uſed to bring thoſe whom he had deſigned to be thus conformed to the image of his Son, was this*, viz.] whom he thus predeſtinated, them he alſo called, [*firſt to the Profeſſion of the Chriſtian Faith,*] and whom he called, [*upon their cordial embracing of that Faith,*] them he alſo juſtified, [*and ſo freed from condemnation to death*;] and whom he juſtified, them he alſo [c] glorified.

31. What ſhall we ſay then, [Gr. *what ſay we then,*] to theſe things? [i. e. *what further ground of aſſurance, and ſo of patient waiting for theſe things can we want?*] for if God be for us, who can [*ſucceſsfully*] be againſt us? [*ſo as to fruſtrate, or deprive us of this glorious ſtate.*]

32. He that [*in purſuance of this deſign*] ſpared not his own Son, but delivered him up for [*the Redemption of*] us all, how ſhall he not alſo with him, freely give us all things [*belonging to that glory and happineſs he hath purchaſed for us?*]

33. Who ſhall lay any thing to the charge of God's Elect? [i. e. *to them who are called by him to Chriſtianity, to hinder their Redemption, by charging them with that guilt which rendereth them obnoxious to Death*;] it is God that juſtifieth, [*and who will therefore glorifie them.*]

34. Who is he that condemneth [*them to abide ſtill under the power of Death?*] It is Chriſt that died [*to redeem them from it*;] yea rather that is riſen again [*for their Juſtification*, Rom. 4. 24. *And if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we ſhall be ſaved by his life*, Rom. 5. 10.] who is even at the right hand of God, [*inveſted with all manner of power, that he ſhould give eternal life unto them*, John 17. 2.] who alſo maketh interceſſion for us, [*and ſo is able to ſave us to the uttermoſt*, εἰς παντελὲς, Heb. 7. 25.

35. [d] Who ſhall ſeparate us from the love of Chriſt? [*that love which he hath ſhewed in procuring this Redemption for us*, v. 37. ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?

36. [*Befalling us*] as it is written [*Pſal.* 44. 22.] for thy ſake we are killed all the day long, we are accounted as ſheep [*appointed*] for the ſlaughter.

37. Nay, [*as there it is ſaid, all this is come upon us, yet have we not forgotten thee, neither have we dealt falſly in thy Covenant*, v. 17, 18. *ſo may all this happen to us,* ἀλλ' *but,*] nay in all theſe things we are [*already*] [e] more than Conquerors through [*the grace, and ſpirit of*] him that loved us.

38. [*And I truſt after this happy Experience it will be ſo ſtill,*] for I am perſwaded that neither [*fear of*] death, nor [*hope of*] life, nor [*evil*] Angels, nor Principalities, nor Powers [*perſecuting us for Chriſt's ſake,*] nor [*the*] things [*we endure at*] preſent, nor things to come; [*or which we may hereafter ſuffer:*]

39. Nor height [*of honour,*] nor depth [*of ignominy,*] nor any other Creature [*or thing,*] ſhall be able to ſeparate us from the Love of God, which is [*vouchſafed to us*] in Chriſt Jeſus our Lord.

## Annotations on Chap. VIII.

Verſe 1. EN Χριςῷ, *in Chriſt.*] The Phraſe εἶναι ἐν Χριςῷ, *to be in Chriſt,* ſaith Mr. *le Cl.* is often uſed by St. *Paul,* for being a Chriſtian, which Note he borrowed from *Caſtalio,* who renders it *Chriſtiani facti*; but if either of them mean only *Chriſtians* by Profeſſion, or by being only Members of the Chriſtian Church, this will by no means agree with this place, or any other of like Nature; ſince freedom from Condemnation, and other Benefits conferr'd upon us through Jeſus Chriſt, will not follow our being Chriſtians in this ſenſe, but upon a lively Faith in Chriſt, our Union to him by the Spirit, and our being ſo in him, as to become New Creatures, according to thoſe words, *v.* 9. *If any Man have not the Spirit of Chriſt dwelling in him, he is none of his,* 2 Cor. 5. 17. *They that are Chriſt's have crucified the fleſh, with its affections and luſts.* See 1 *Cor.* 1. 30. 2 *Cor.* 10. 7. and 13. 5. *Gal.* 3. 28, 29. and 5. 6. 1 *Theſſ.* 4. 16. 1 *John* 5. 20.

Ibid. Τοῖς ὃ κατὰ σάρκα περιπατῦσι, ἀλλὰ κατὰ πνεῦμα, theſe Words ſaith Dr. *Mills* are an Addition to the Text, ſee the Proof of the contrary, *Examen Millii* in locum.

Ver. 2. Ὁ γὰρ νόμος τῦ πνεύματος, *for the Law of the Spirit of Life.*] i. e. The Spirit of Chriſt giving me a new Life, is now another Law, or Rule of my Actions, freeing me from the Motions and Power of Sin, to which I was ſubject, whilſt under the Law, and from the Death to which that ſubjected me; or the Goſpel, attended with the Spirit, hath wrought this freedom in me, as *Methodius* interprets the words, ὁ γὰρ νόμος τῦ πνεύματος, ὁ δὲ ἐστι τὸ εὐαγγέλιον, *Method. apud Phot.* p. 918. *v.* 3.

Ver. 3. Τὸ γὰρ ἀδύνατον τῦ νόμου, *for what could not be done by the Law*] i. e. that Freedom from the Guilt of Sin and Death it could not miniſter, ὁ Θεὸς τὸν ἑαυτῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, *God ſending his Son in the likeneſs of ſinful Fleſh,* Sub. δυνατὸν ἐποίησε, hath made feaſible: Examples of the like Ellipſis are numerous: So *Luke* 11. 17. *every Kingdom* διαμερισθεῖσα, *divided againſt it ſelf is brought to Deſolation,* καὶ οἶκος ἐπὶ οἶκον, Sub. διαμερισθεὶς, and *an Houſe* (divided) *againſt a Houſe falleth.* That this is the Senſe is evident from *Matth.* 12. 25. and *Mark* 3. 25. where it is οἰκία μερισθεῖσα καθ' ἑαυτὴν, ſo κελευόντων, *commanding is to* be underſtood after κωλυόντων, *forbidding,* 1 Tim. 4. 3. And καυχάσθω *let him rejoyce,* is to be ſupplied from the 9*th* verſe, *Jam.* 1. 10.

Ibid. Καὶ περὶ ἁμαρτίας, *and for ſin.*] This d Phraſe in the *Old Teſtament* is the uſual *Phraſe* for a Sin-offering: So *a Bullock for a Sin-offering* is μόσχος περὶ ἁμαρτίας, Lev. 4. 3, 18. and 8. 2, 14. and 9. 2, 8. and 16. 3, 6, 27. and v. 9, 11. *The Lamb for a ſin-offering* is πρόβατον περὶ τῆς ἁμαρτίας, Lev. 4. 32. or ἀμνὸς περὶ ἁμαρτίας, Lev. 5. 6, 7. Numb. 6. 16. And in like manner *the Goat for a ſin-offering* is χίμαιρα περὶ ἁμαρτίας, Lev. 5. 6. or χίμαρος, Lev. 9. 3, 15. & 10. 6. & 16. 5, 15, 27. & 23. 19, &c. *the Dove for a ſin-offering* is ὁ τρύγων περὶ ἁμαρτίας, Lev. 5. 7. & 12. 6, 8. & 14. 22, 31. & 15. 15, &c. *The ſin-offering* is τὸ περὶ ἁμαρτίας, Lev. 5. 8, 9, 11. 6. 30. & 7. 7, 37, &c. and ſo in many other places. This therefore is ſufficient to eſtabliſh the ſenſe of theſe words given in the Paraphraſe. Now the conſtant effect of this Sin-offering was this, *To make an atonement for the ſin committed that it might be forgiven,* and the guilt of it might be done away. It therefore ſeems moſt reaſonable to interpret the effect of this Sacrifice delivered in theſe words, *And for ſin condemned ſin in the fleſh,* agreeably to the conſtant deſign of all Sacrifices for Sin; and then theſe words muſt ſignifie, not that he gave us power to kill ſin, or by this Example of his Wrath againſt it, engag'd us to forſake our ſinful Courſes; but that he took away its Condemning Power; he condemned that which before condemned us, enabling us to ſay τίς ὁ κατακρίνων; *who is he that condemns us? It is Chriſt that died,* Rom. 8. 34. He killed Sin, or made it dead by that Death which cauſed it not to be imputed to us to Death, 2 *Cor.* 15. 19. And this is the thing which the Law could not do, it could not give Life to a Perſon condemned to Death, *Gal.* 3. 21. it could not juſtifie, or free us from Condemnation.

Ibid.

e Ibid. Καὶ περὶ ἁμαρτίας *and by a Sacrifice for Sin condemned Sin in the Fleſh* ] The plain meaning of theſe Words ſaith Mr. *L.* is this, *that Sin it ſelf was condemned, or put to death in Chriſt*'s *Fleſh*, i. e. *was ſuffered to have no Life or being in the Fleſh of our Saviour, he being in all things tempted as we are, yet without Sin*, Heb. 4. 15. But this certainly is a falſe Interpretation, for as Sin could not be *put to Death* in him, in whom it never lived, or could have any Being; ſo much leſs could this be done by his Offering a Sacrifice for Sin, that being only done at the cloſe of his Life; whereas *Chriſt* was free from Sin from his Conception, and being done then by a Sin-Offering to make Atonement for the Guilt of Sin. The true meaning of the Words is therefore this, That Juſtification, or Freedom from the Guilt of Sin, which the Law could not procure, becauſe of the Weakneſs of the Fleſh rendering us obnoxious to Sin, and ſo to Death for it; God by ſending his Son in our humane Nature did procure, and by giving up his Son to be a Sacrifice to make Atonement for the Sin committed by the Fleſh, ἔκρινε κατ’ ἁμαρτίαν, *he judged againſt Sin in the Fleſh*, that is, either he ſhew'd that it deſerved Condemnation, as requiring an Atonement to free us from the Guilt of it; or elſe he, by this Sacrifice, condemned that which before condemned us, and took away it's Power of condemning Believers, enabling them to ſay, *Who is he that condemns us? It is Chriſt that died.* v. 34.

f Ver. 4. Τὸ δικαίωμα τοῦ νόμου, *the Righteouſneſs of the Law*;] Is a Phraſe which occurs only here, and *Rom.* 2. 26. where it plainly ſignifies the Righteouſneſs contained in the Moral Law, or thoſe Internal Principles of Holineſs, Juſtice and Goodneſs, which are compriſed in it, theſe being the *weightier Matters of the Law*, Matth. 23. 23. and the only things in which the Uncircumciſion, or the *Gentiles* could keep, τὰ δικαιώματα τοῦ νόμου, *the Righteouſneſs of the Law*; Here therefore I conceive the Phraſe bears the ſame ſenſe, and confutes the vain Imaginations of the *Antinomians.*

That which hath made moſt Commentators interpret the third Verſe otherwiſe than I have done, ſeems to be this, That they ſeem not ſufficiently to have conſider'd the double effect of our Lord's Death and Paſſion, and the Order, in which they are placed in Scripture, *viz.* (1.) Freedom from Condemnation, Juſtification, and Reconciliation to God: And (2.) the Vouchſafement of his Spirit, as the Conſequent of that Faith which rendereth us the Sons of God; God being firſt reconciled to us by Faith in his Son's Blood, and then giving us this token of his Love, *viz.* his Spirit to dwell in our hearts; by the firſt of which we are juſtified, and by the ſecond we are ſanctified; by the firſt freed from the Law of Death, by the ſecond from the Law of Sin, 1 *Cor.* 6. 11. The firſt is *the Grace of God*, we being *juſtified freely by his grace through the Redemption that is in Chriſt Jeſus*, Rom. 3. 24. The ſecond is *the gift through grace*: The firſt *Juſtification*, the ſecond ἡ δωρεὰ δικαιοσύνης, *the gift following upon our Juſtification*, being *juſtified freely by his grace, we have peace with God*, Rom. 5. 1. And then, *the love of God is ſhed abroad in our hearts, by the Spirit that he hath given us*, v. 5. Ye are all *Sons of God by faith in Chriſt Jeſus*, and *becauſe ye are ſons, God hath ſent the Spirit of his Son into our hearts*, Gal. 4. 6. Whence he is here ſtiled *the Spirit of Adoption*, v. 16. *Chriſt hath redeemed us from the Curſe of the Law, that the Bleſſing of Abraham* [i. e. Juſtification by Faith] *might come upon the Gentiles, that they might receive the promiſe of the Spirit*, Gal. 3. 14. For believing in him, *we are ſealed with the holy Spirit of Promiſe*, Eph. 1. 14. Now theſe two being always connexed, the Apoſtle goes frequently from the one to the other; firſt mentioning our freedom from Condemnation, then our *walking in the Spirit*, v. 1, 2. Our freedom from the guilt of Sin by the Death of Chriſt, *v.* 3. and then our fulfilling the Righteouſneſs of the Law by the Spirit of Chriſt, *v.* 4. And becauſe the Law could not juſtifie, or free us from the condemning Power of Sin, therefore concluding that it could not give the Spirit of Chriſt to ſanctifie us, and that we therefore muſt be *freed from the Law*, that we might *ſerve God in the newneſs of the Spirit*, Rom. 6. 7. Gal. 3. 3. v. 6, 7, 9.

Ver. 6, 7. *To be carnally minded*, (Gr. Φρόνημα σαρκὸς, *the Wiſdom of the Fleſh*) *is death*, becauſe *the carnal mind* (Gr. *the Wiſdom of the Fleſh*) *is Enmity to God, for it is not ſubject to the Law of God, neither can be; ſo they who are in the Fleſh cannot pleaſe God.* ] Hence 'tis by ſome inferr'd, that the Unregenerate can do nothing that is truly good, nothing but what is evil, and diſpleaſing to God.

To this I anſwer, that this is one of the Texts abus'd by *ancient Hereticks*, to prove that *the Fleſh was by Nature evil*; we learn from (a) *Epiphanius*, and from St. *Chryſoſtom* upon the Place, who therefore well obſerves, that by Fleſh here, we are not to underſtand the Body, or the Subſtance of the Body, ἀλλὰ τὸν σαρκικὸν βίον καὶ κοσμικὸν, καὶ τρυφῆς, καὶ ἀσωτίας γέμοντα, τὸν ὅλον σάρκα ποιοῦντα τὸν ἄνθρωπον, but a *worldly carnal Life, full of*

---

(a) Hær. 64. N. 49, 51.

*Luxury, and riotous Living, and turning the whole Man into Fleſh*, as is evident from the Phraſe, *the Wiſdom of the Fleſh*, engaging us only to mind the things of the Fleſh, and to be of the Fleſh, as the true *Chriſtian* is of the Spirit, being led by, and walking in the Spirit. And, ſaith (b) *Methodius*, were this ſaid of them, who are in this Body of Fleſh, that they cannot pleaſe God; they who commit Theft, Whoredom, or any other like Sin, could not, on this account, be ſubject to Reprehenſion, by a juſt Judge; it being then impoſſible for the Fleſh to be ſubject to the Law of God; nor could then the intemperate Perſon be reduced to Chaſtity and Virtue, the Body lying under a natural Neceſſity, not to be ſubject to the Law of God.

2*dly*, The *Apoſtle* doth indeed ſay, that they who thus mind carnal things, while they continue ſo to do, cannot pleaſe God; this being only in effect to ſay, in the words of *Chryſoſtom*, ἀδύνατον πονηρὸν μένοντα, that whilſt Men go on in their ſinful Courſes, they cannot pleaſe God, or live in Subjection to his Laws: But then, ſaith he, as *Chriſt* only ſays, *an evil Tree*, whilſt it continues ſuch, *cannot bring forth good Fruit*; but doth not ſay an evil Tree cannot be made good, but on the contrary ſaith, *make the Tree good, that the Fruit may be good*, Matth. 12. 33, ſo is it here; for the *Apoſtle*, by his frequent Exhortations to theſe carnal Men, *to crucifie the Fleſh, and mortifie the Fleſh, with it's Luſts*, or the Deeds of it, and *to put off the old Man with his Deeds*; by his Threats, that *if they live after the Fleſh they ſhall die*; and by his Promiſes, that *if thro' the Spirit they do mortifie the Deeds of the Fleſh, they ſhall live*, doth ſhew, that Men may ceaſe to live according to the Fleſh, and may ſo mortifie the Deeds of the Fleſh, that they may live. God, ſaith *Chryſoſtom*, hath put this ἐν ἐλευθερίᾳ προαιρέσεως, in our *free Choice*, ſo that, ἐν σοὶ λοιπόν ἐστι καὶ τοῦτο γενέσθαι, κἀκεῖνο. Since the Vouchſafement of the Goſpel, *it is in thine own Power to be carnally minded, or ſpiritually*, there being now greater Strength, and Inducement, ſo to be, than ever.

Ver. 9. *If any Man be in Chriſt he is a new Creature; and he that hath not the Spirit of Chriſt dwelling in him, is none of his*] Hence it is plain, that none are truly ſaid to be in Chriſt, by a Profeſſion of Faith, provided they live not anſwerable to that Profeſſion, or be not renewed in Mind, Will, Affections, and Converſation, and from the following words; *If the Spirit of Chriſt dwell in you, he that raiſed the Lord Jeſus from the dead, ſhall alſo quicken your mortal Bodies by his Spirit dwelling in you*: It is evident, (1*ſt*,) That it is not the Soul, but the mortal Body, which the Spirit is ſaid here, ζωοποιεῖν, to give Life to: (2*dly*,) That the Promiſe of being raiſed by the Spirit of *Chriſt*, belongs only to them, whoſe Bodies ſhall be raiſed to the Reſurrection of Life eternal. As for others, they being only, χριστιανοὶ ὀνομαζόμενοι, *Chriſtians in Name*, and not in Truth and Sincerity, 1 *Cor.* 5. 11. and Perſons to whom Chriſt will then ſay, *I never knew you*, they ſhall be raiſed by the Power of *Chriſt*, but not by virtue of any Union with the Spirit of *Chriſt*.

Ver. 10. Τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, *the body is dead becauſe of ſin.*] That the Apoſtle ſpeaks not here of a Moral, but of a Natural Death of the Body, appears from this Conſideration; that in the Verſe following he ſpeaks of this Mortal Body, and of *the raiſing it from the dead*; and that by the Spirit he doth not underſtand the Spirit of a Man, but the Holy Ghoſt, is alſo evident, becauſe this Spirit, in the foregoing Verſe, is the *Spirit of Chriſt*; in the following Verſe, *the Spirit that raiſed Chriſt from the dead*, and will raiſe us, in whom he doth inhabit, from it. i

Now the reaſon why after our freedom from Condemnation by the Death of Chriſt, our Bodies are ſtill ſubject to Death is thus aſſigned by the (c) *Fathers*; *Becauſe ſhould we have lived for ever in this imperfect ſtate, we ſhould have ſinned for ever*, and therefore God *permits good men ſtill to die, that ſin might not live for ever in them, doing this not out of his diſpleaſure to puniſh them for ſin; but out of Mercy to free them from it.*

Ver. 11. Ζωοποιήσει τὰ θνητὰ σώματα ὑμῶν, *ſhall quicken your mortal Bodies.*] The late *Commentator*, and *Paraphraſt*, here expoſed by Mr. *Lock*, is *D. W.* and yet he is ſo unhappy, as neither to approve of Mr. L's Interpretation, nor diſlike his own. He cannot k approve of Mr. L's Interpretation, that σῶμα νεκρὸν, and θνητὸν, ſignifie a Body morally dead, becauſe Sin reigns not in it; (1*ſt*,) Becauſe σῶμα νεκρὸν, abſolutely put, bears no ſuch Senſe in *Scripture*, but only ſignifies a Body without Life, or Breath, *Jam.* 2. 26. (2*dly*,) Becauſe this Interpretation makes the *Apoſtle* ſay, *v.* 10. the Body is dead already, *i. e. as to all Activity of Sin, which reigns no longer in it, it's ſinful carnal Luſts being mortify'd*, and yet makes him promiſe, *v.* 11. that if the Spirit of God dwell in us, God ſhall quicken our mortal Bodies, *i. e.* ſaith Mr. L. *He ſhall deliver them from the Dominion of their carnal Luſts*; that is, it makes him promiſe God ſhall do hereafter what he told us, *v.* 10. was already done. (3*dly*,) In thoſe words, *he that raiſeth Chriſt from the dead*, the *Apoſtle* muſt be ſuppoſed to ſpeak of a real Death of the Body; and therefore in the latter Clauſe of the ſame Sentence, *he ſhall quicken their mortal Bodies*, 'tis reaſonable to conceive, he ſpeaks of quickening thoſe Bodies in the ſame Senſe, *viz.* by raiſing them from the dead. Nor hath Mr. L. ſaid any thing of weight againſt this Senſe. For,

---

(b) Apud Epiph. *Ibid.* N. 51.

(c) *Deus ejecit hominem de Paradiſo, & à ligno vitæ longæ tranſtulit eum, non invidens ei lignum vitæ, quemadmodum quidam dicunt, ſed miſerens ejus, ut non perſeveret ſemper tranſgreſſor; neque immortale eſſet, quod eſſet circa eum Peccatum, & malum interminabile, & inſanabile: Prohibuit autem ejus tranſgreſſionem, interponens Mortem, & ceſſare faciens Peccatum.* Iren. l. 3. cap. 37.

Ὁ Θεὸς μεγάλην εὐεργεσίαν παρέσχε ἀνθρώπῳ τὸ μὴ διαμεῖναι αὐτὸν εἰς τὸν αἰῶνα ἐν ἁμαρτίᾳ ὄντα. Theoph. ad Autolicum, l. 2. p. 103.

Τὸν θάνατον ὁ Θεὸς πρὸς ἀναίρεσιν τῆς ἁμαρτίας ὑπὲρ ἡμῶν εὕρατο, ἵνα μὴ ἐν ἀθανάτοις ἡμῖν ἀναλειφθῇ ἀθάνατος ἡ. Method. apud Epiph. Hær. 64. Sect. 60.

Ἵνα μὴ ἀθάνατον ἡμῖν τὴν ἀῤῥωστίαν διατηρήσῃ. Baſil. Tom. 1. Hom. *Quod Deus non ſit Author mali.* p. 38.

1*ſt*, Whereas, he ſaith, *It cannot be proved that* θνητὰ, *mortal Bodies here ſignifies the ſame as* νεκρά. (1*ſt*,) He hath not proved the contrary. (2*dly*,) His own Interpretation plainly makes them both to ſignifie the ſame. And, (3*dly*,) What is more likely than that σῶμα νεκρὸν, *v.* 10. & σώματα θνητὰ, *v.* 11. ſhould be of the ſame import?

2*dly*, When he addeth, that θνητὸν, *mortal, always ſignifies the thing joyned with it to be living*; he conſidered not that the ſame *Apoſtle* ſaith, That at the Reſurrection from the Dead, τὸ θνητὸν τοῦτο, *this mortal Body ſhall put on Immortality*; and that when, τὸ θνητὸν τοῦτο, *this mortal Body ſhall have put on immortality, Death ſhall be ſwallowed up in Victory.* 2*dly*, I add, that θνητὸν, when it relates, as here, to a Body, to be quickened, never bears any other ſenſe, but that of a dead Body.

3*dly*, *If by quickening here*, ſaith he, *be meant the raiſing them to life from the dead, how can this be mentioned as a peculiar Favour to thoſe who have the Spirit of God?* For God will alſo raiſe the Bodies of the Wicked. *Anſw.* True, but he will raiſe them by his Power, not by his Spirit dwelling in them. Not as *the Sons of God, to be made Joint-heirs* with Chriſt, *v.* 16. 17. but as the Children of *Satan*, to be caſt into the Fire *prepared for the Devil and his Angels.* Nor, laſtly, to live an happy Life, *v.* 13. but to die the *ſecond* Death.

*Laſtly*, Whereas he objects the Want of Connexion in this Interpretation, with the ſubject the *Apoſtle* is here diſcourſing of, that is very plain; for the *Apoſtle* is here diſcourſing of the Benefits, and Advantages, which *Chriſtians* ſhall receive by living, *not after the Fleſh, but after the Spirit*, that this will cauſe them to *mind ſpiritual things*, v. 5. that it will give them *Life* and *Peace*, v. 6. So that tho' their Bodies die becauſe of Sin, they ſhall obtain an happy Reſurrection, thro' the Spirit dwelling in them, ἄρα οὖν, *therefore*, ſaith he, *v.* 12, 13. *we are Debtors not to live after the Fleſh, for they that do ſo,* ἀποθνήσκονται, *ſhall die* (not in the moral, but the penal Senſe,) *but they who thro' the Spirit do mortifie the Deeds of the Fleſh ſhall live*; for v. 14. *As many as are led by the Spirit of God, they are the Sons of God*, and ſo ſhall obtain *the Adoption*, i. e. *the Redemption of the Body from Corruption*, v. 23.

Ibid. Διὰ τοῦ ἐνοικοῦντος πνεύματος ἐν ὑμῖν, *by the ſpirit that dwelleth in you.*] This is ſpoken according to the Opinion of the *Jews*, that the Reſurrection ſhall be effected by virtue of the Holy Spirit, which they conclude from thoſe words of the Prophet *Ezekiel*, Chap. 37. 9, 10. *Come, O Spirit, from the four winds, and blow upon theſe dead, that they may live.* Thus was our Lord raiſed from the dead, 1 *Pet.* 3. 18. Thus ſhall we be raiſed, who are the *Temple of the Holy Ghoſt*, ſaith this Verſe. And with this agrees the Doctrine of the Ancient Fathers: *Our Bodies riſing by the Spirit*, ſaith (d) *Irenæus, ſhall be made ſpiritual, and by the Spirit ſhall have life.* (e) *They who are dead and buried with Chriſt, may know that by the Spirit, which raiſed him up, they ſhall be raiſed.* So *Origen.*

Ver. 14. Υἱοὶ τοῦ Θεοῦ, *Sons of God.*] The ſtrength of this Argument will be exceeding clear from theſe Conſiderations; That the adopted Sons of God, are *Heirs of God, Joint-heirs with Chriſt*, and ſo muſt reign with him, *v.* 17. which till they live again, and be raiſed from the dead, they cannot do; and that their Adoption is *the Redemption of their Bodies* from Corruption, *v.* 23. (2dly,) That we are then compleatly *the Sons of God*, when we are *Sons of the Reſurrection*, Luke 20. 37. when we have *overcome*, according to thoſe words, *Rev.* 21. 7. *He that overcometh ſhall inherit all things, and I will be to him a God, and he ſhall be to me a Son.* And ſomething like this is that of the *Jews* on theſe words, *Pſal.* 72. 17. ינון שמו, *filiabitur Nomen ejus*; for, ſay they, * his Name is called *Jinnon, quia ipſe filiaturus eſt omnes dormientes in Pulvere*, becauſe he will raiſe, and ſo make Sons, all that ſleep in the Duſt.

---

(d) *Deinde per ſpiritum ſurgentia fiunt corpora ſpiritualia, uti per ſpiritum ſemper manentem habeant Vitam.* Iren. l. 5. c. 7.

(e) *Sciant ſe per ſpiritum ejus qui ſuſcitavit Jeſum à Mortuis vivificandos eſſe, & ad Chriſti ſimilitudinem reſuſcitandos à mortuis.* Orig. in Rom. 8. 11.

n Ver. 15. Πνεῦμα δουλείας, *the ſpirit of bondage.*] That the Law was to the *Jews* a Yoke of Bondage the Apoſtle doth inform us, *Gal.* 5. 1. And that they who were under it, were in *bondage to the Elements of the World*, Gal. 4. 3, 8. that it *gendered to Bondage*, and ſubjected its Children *to Bondage*, v. 24, 25, 31. that they were *all their life-time ſubject to bondage*, thro' the fear of death, he informs us, *Heb.* 2. 15. And they had reaſon ſo to be, ſince, as the Apoſtle teacheth, the Law given by *Moſes* did not exempt them from the Death which *Adam*'s ſin had brought upon them, but rather made that Death abound, and them obnoxious to it on many freſh Accounts; for *the Law entred that the offence might abound* [unto death.] *Rom.* 5. 1. And the Law coming, *Sin revived, and I died*; *and the Commandment was found to be unto death*, the Motions of Sin which were by the Law *working in their Members to bring forth fruit unto death*, Chap. 7. 4. 10. This therefore gives a clear account of the Paraphraſe of the firſt part of the Verſe: But we, ſaith he, ſhall live a Life immortal, and enjoy an happy Reſurrection, as being the *Sons of God*, and in token of this we have received *the Spirit of Adoption*, enabling us to call God *Father*, and aſſuring us we are his *Children*, and ſo he being our God, muſt have *prepared for us a City*, Heb. 11. 16.

o Ver. 17. Κληρονόμοι μὲν Θεοῦ, *the Heirs of God, joint-heirs with Chriſt.*] All having our ſhare in this glorious Inheritance, tho' he, as the *eldeſt Brother*, hath a double Portion.

p Ver. 18. Εἰς ἡμᾶς *often ſignifies, to*, or *towards us*; ] And is ſo rendered in this Epiſtle, Chap. 5. 8. Or, *for us*, as Chap. 16. 6. See for the firſt ſenſe, 1 *Cor.* 14. 36. 2 *Cor.* 1. 11. and 9. 5, 8. and 10. 1. and 13. 3. *Eph.* 1. 8, 9. *Coloſſ.* 1. 6. 1 *Theſſ.* 4. 8. *Heb.* 2. 3. And for the ſecond, 1 *Cor.* 15. 10. 2 *Cor.* 2. 4. *Eph.* 3. 2. *Coloſſ.* 1. 25. 1 *Theſſ.* 5. 18.

q Ver. 19. Ἀποκαραδοκία τῆς κτίσεως, *the earneſt expectation of the Creature.*] Here it is to be noted, That in the Sacred *Dialect*, *Deſire* and *Expectation*, is aſcribed to Creatures in reference to things they want, and which tend to their Advantage, though they explicitly know nothing of them. Thus the *Meſſiah* is called προσδοκία τῶν ἐθνῶν, the Expectation of the Gentiles, *Gen.* 49. 10. חמדת, *the Deſire of all Nations*, Hag. 2. 4.

Ver. 21. Ἐπ' ἐλπίδι, *in hope.*] So the *Syriack* and many *Greek Commentators* do begin this Verſe. r

Ἀπὸ τῆς δουλείας τῆς φθορᾶς, *from the bondage of Corruption.*] That is, from the Mortality which all their lives long made them ſubject to Bondage, *Heb.* 2. 15.

Ver. 22. Πᾶσα ἡ κτίσις, *the whole Creation.*] s All the World under that ſenſe of Mortality, which ſtill ſubjects them to Bondage; for as *Cicero* confeſſes, (*d*) *Death muſt be terrible to thoſe who with their life loſe the Enjoyment of all good things, and if it be an evil, muſt be an eternal evil, becauſe it doth for ever deprive them of all good.* That (*e*) *Mortis metu omnis quietæ vitæ ſtatus perturbatur*, the fear of it diſturbs all the tranquility of life. And that this renders our whole life miſerable, (*f*) *Quæ enim poteſt in vita eſſe jucunditas, cum dies & noctes cogitandum ſit jam jamque eſſe Moriendum?* For what pleaſure can there be in that Life which is perpetually perplexed with the thoughts of Death?

Ver. 23. Υἱοθεσίαν, *the Adoption.*] I know t there is another Expoſition of theſe words to this effect: That by the Creature, we are to underſtand *the Gentile World*, in oppoſition to the *Chriſtian*, the word בריא, among the *Rabbins* ſignifying the *Gentiles*, in oppoſition to the *Jews*, the People of God; that their *waiting for the Manifeſtation of the Sons of God*, is their waiting to ſee what the *Jews* will do, who of them will be true Sons of God, who not; who of them will embrace the Faith of *Chriſt*, who not; their happineſs depending punctually upon the Iſſue of this: Their being made *ſubject to Vanity*, is their being ſubject to *the Vanity of their Minds, Ignorance, and Idolatry*, Rom. 1. 21. Epheſ. 3. 20. Eph. 1. 17. That to this Idolatry they were made ſubject, *not willingly*, but by the *Devil*'s impoſing it upon them, as an Act of Religion, ſaith the Reverend Dr. *Hammond: In pœnam incepti Babylonici*, in puniſhment of their attempt to build the Tower of *Babel*, ſaith Dr. *Lightfoot*. That their hopes of being *delivered from this Bondage of Corruption*, is their hopes of being reſcued from this *Idolatry*, thoſe filthy Courſes they were engaged in, and the Bondage they were in to Satan; and to be made Chriſt's Freemen, to have a Right to God's Favour, and the future Bleſſings conſequent upon it, the word φθορὰ having that ſenſe,

---

* Midraſh Tillim in Pſal. 93. 2.

(d) *Sit mors terribilis iis quorum cum vita omnia extinguuntur.* Parad. 20. *Si mors malum eſt ſempiternum malum.* Tuſc. Quæſt. l. 1. p. 1190.

(e) *De fine bonorum*, l. 1. p. 38.

(f) *Tuſcul. Quæſt.* 1, 11, 13.

H *Deut.*

*Deut.* 4. 16. *Wiſd.* 14. 12. 2 *Pet.* 1. 4. 2 *Pet.* 2. 12. 1 *Cor.* 15. 33. 2 *Cor.* 11. 3. But againſt every part of this Interpretation there lies this Objection, That it is not only wholly new, but wholly contrary to all *Antiquity*, and alſo to the Text; and it is liable to many juſt Exceptions, as *V. Gr.* Firſt, κτίσις, ſaith this Interpretation, is the Gentile World, whereas πᾶσα κτίσις hath no ſuch ſenſe in Scripture. The Phraſe πᾶσα κτίσις is uſed but three, or four times more in the New Teſtament; twice in the Epiſtle to the *Coloſſians*, where Chriſt is ſtiled the Firſt-born πάσης κτίσεως *of the whole Creation*, not only of the *Gentile* World: And the Goſpel is ſaid to be preached ἐν πάσῃ τῇ κτίσει, Col. 1. 23. (i. e.) to *Jew* and *Gentile*, to the whole World, or to all Mankind, *v.* 6. Once in St. *Peter*, where ſubjection is required πάσῃ ἀνθρωπίνῃ κτίσει *to all Magiſtrates* among Men, 1 *Pet.* 2. 13. not only Heathen ſure, but alſo Chriſtian, when the Government ſhould be put into their hands. And once in St. *Mark*, where the Apoſtles are commanded to preach the Goſpel πάσῃ τῇ κτίσει *to every Creature*, Mark 16. 15. Now becauſe the ſame Diſciples are commanded to preach εἰς πάντα τὰ ἔθνη *to all Nations*, Matth. 28. 19. hence it is argued that πᾶσα κτίσις ſignifies the *Heathen* World, in oppoſition to the *Jews*; whereas it plainly ſignifies all Nations, both *Jew* and *Gentile*, as is evident from theſe words of Chriſt to them, That they ſhould *preach in his Name Repentance, and Remiſſion of Sins* εἰς πάντα τὰ ἔθνη, *to all Nations, beginning at Jeruſalem*, Luke 24. 47. And ſo the whole foundation of this Interpretation is deſtroy'd, for in theſe places πᾶσα κτίσις is equivalent to all Mankind.

*To wait for the Manifeſtation of the Sons of God*, is not to wait to ſee what the *Jews* would do, who had not received the Adoption, and were not the Sons of God, as wanting that Faith by which Men become Sons, *Gal.* 3. 26. but to expect τὴν ἡμετέραν τελείωσιν *our Perfection*, τὴν ἀφθαρσίαν, *our advancement to a ſtate of Incorruption*; τὴν μέλλουσαν ἡμῶν δόξαν, *our future glory*; So *Chryſoſtom, Theodoret, Oecumenius, Theophylact*: For it muſt (by reaſon of the Connective Particle γὰρ) be the ſame with *the glory that is to be revealed*, v. 18. and with *the glorious liberty of the Sons of God*, v. 21. *They expect*, ſaith *Origen*, *that time when theſe things ſhall be revealed, which are prepared for them that are the Sons of God.*

*To be made ſubject to Vanity*, is not to be made ſubject to *Idolatry*, but to be made ſubject to Corruption, τῇ φθορᾷ; ſo *Chryſoſtom, Oecumenius, Theophylact*; for τὴν ματαιότητα καλεῖ τὴν φθορὰν, *he calls that mutability and vanity, to which all things in the World are ſubject, Corruption*, ſaith *Theodoret*: When the Apoſtle ſaith *the Creature was made ſubject to vanity*, and in Bondage to Corruption, (g) *Mihi videtur quod de hac materiali, & corruptibilis corporis ſubſtantia, iſta dicuntur, neque enim corruptio alicui cuiquam dominatur niſi corpori*; This, ſaith *Origen*, ſeems to be ſpoken of the Body, for that only is ſubject to Corruption. As is apparent alſo from the thing they groan for, *viz. the Redemption of the Body from Corruption*, that *this mortal might put on Immortality*, or be cloathed with its Houſe from Heaven, that *Mortality might be ſwallowed up of Life*, 2 Cor. 5. 1, 2, 3, 4, 5. Secondly, It cannot truly be ſaid that the Heathen were not willingly ſubject to Idolatry; for the Apoſtle ſaith, they ſubjected themſelves to it againſt the Light of Nature, and ſo *became without excuſe*, and that *when they knew God, they did not glorifie him as God*, Rom. 1. 20, 21, 22, 23. And this ſenſe of the word Vanity is very frequent in the *Pſalms*, and in *Eccleſiaſtes*. Thus *David* contemplating the Frailty of Man, and how ſoon he vaniſheth away, cries out, *Every Man therefore is but vanity*, τὰ σύμπαντα ματαιότης πᾶς ἄνθρωπος ζῶν, Pſal. 39. 5, 11. And again, ἄνθρωπος ματαιότητι ὡμοιώθη, *Man is like to vanity, his days paſs away like a ſhadow*, Pſal. 144. 4. And becauſe all things here below are ſo frail, ſo ſubject to change, and to vaniſh, and Man hath ſo ſhort a time to poſſeſs them; therefore, ſaith the Preacher, *Vanity of Vanities*, are they, *all is Vanity*, Eccleſ. 1. 2. And when *Adam* became Mortal, he called his Son *Abel*, *Vanity*, Gen. 4. 2.

The Vanity to which the whole Creation is ſubject, doth not therefore ſignifie *the vain Employments, and Diſtractions of this preſent Life*, but that ſtate of Mortality, from which the *Pſalmiſt* infers, *every Man therefore is but Vanity*; for it is thus ſubject to Vanity in hope of deliverance from that Bondage of Corruption, which Mr. *Cl.* owns to be the Corruption to which our Body is naturally liable, and from which we Chriſtians wait to be delivered by the Redemption of the Body from Corruption: See Note on *v.* 23. And therefore he who ſubjected us to this ſtate, is not God, who brought not Death into the World, but *Adam, by whom ſin entered into the World, and Death by ſin. To be delivered from this bondage of Corruption*, is not to be delivered from Idolatry, nor doth δουλεία τῆς φθορᾶς ever bear this ſenſe, but the ſenſe is οὐκ ἔτι ἔσται φθαρτὴ, *the Creature ſhall not then be corruptible*, ἔσται γὰρ ἡ κτίσις ἄφθαρτος, ὥσπερ καὶ δι' ἡμᾶς γέγονε φθαρτὴ, *for as the Creature was made corruptible by us, ſo ſhall it be made incor-*

---

(g) *Origen* in locum.

*ruptible with us*; ſo *Oecumenius, Theodoret, Theophylact.* For that which it groans for is its Redemption from Corruption, *v.* 23. Having thus offer'd my Reaſons againſt this Interpretation, it will be very eaſy to confirm the ancient and true Explication of the words from the Scope and Argument of the Apoſtle here. For I have ſhew'd from v. 11. that the Apoſtle is here treating of the Reſurrection of the Body to Eternal Life, that *v.* 13. he declares this Life belongs to them alone, who *through the Spirit do mortifie the deeds of the fleſh*; that *v.* 14. he proves they ſhall enjoy this Life and Reſurrection, becauſe they are *the Sons of God*: And *v.* 17. that *being Sons, they muſt be heirs of God, joint-heirs with Chriſt*; firſt ſuffering, and then reigning in Glory with him; that *v.* 18. to encourage Chriſtians thus to ſuffer, he ſhews the greatneſs of that Glory they ſhall then enjoy, ſtiling it δόξαν μέλλουσαν ἀποκαλυφθῆναι, *the Glory to be revealed hereafter*, i. e. after the Sufferings *of this preſent Life*, to which it is oppoſed, are ended; for, as *Chryſoſtom* and *Theophylact* well note, he ſaith not πρὸς τὴν μέλλουσαν ἄνεσιν, theſe Sufferings are not worthy to be compar'd *to our future eaſe* from them in this Life; but πρὸς τὴν μέλλουσαν δόξαν, *to our future Glory* in the next; when they that have communicated with Chriſt in his Sufferings, ſhall rejoice in τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ, *the Revelation of his Glory*, ſaith St. *Peter*, 1 Pet. 4. 13. συνδοξάσονται, *ſhall be glorified with him*; here *v.* 17. this Glory he ſtiles ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ, *the Revelation of the Sons of God*, i. e. ſay the Fathers, the time when they ſhall τὴν ἀφθαρσίαν ἀπολαμβάνεσθαι, *become incorruptible, this corruptible putting on incorruption*; when they ſhall appear to be the Sons of God, τῆς ἀναστάσεως υἱοὶ ὄντες, *being Sons of the Reſurrection*, v. 14. comforting them in the expectation of it, and their groaning after it, with this Conſideration, that it is the Expectation of all the World, and they groan together with them for it, deſiring with them to be delivered from this *Bondage to Corruption, into the glorious Liberty of the Sons of God*; and adding that not only they, but even Chriſtians alſo, who had the firſt-fruits of that Spirit, who is the earneſt of our Inheritance, εἰς ἀπολύτρωσιν περιποιήσεως, *till the Redemption of the purchaſed Poſſeſſion*, Eph. 1. 14. and *by whom we are ſealed up* εἰς ἡμέραν ἀπολυτρώσεως, *to the day of Redemption*, Eph. 4. 30. did *groan, waiting for the Adoption*, viz. τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, *the Redemption of our Bodies from Corruption*, v. 23. For that this was the thing for which they groaned, the ſame Apoſtle informs us in theſe words; *We that are in this Tabernacle groan being burthen'd, that we might be cloathed upon with our Houſe from Heaven, that Mortality might be ſwallowed up of Life*, 2 Cor. 5. 2, 4. And as here, they, who have the firſt-fruits of the Spirit, do thus groan, ſo there it is ſaid, *v.* 5. *He who hath wrought this Expectation in us is God, who hath alſo given to us the earneſt of his Spirit.* That this was the Ancient and almoſt Primitive Expoſition of theſe words, we learn from (*h*) *Irenæus*, in theſe words, *Oportet ergo & ipſam conditionem redintegratam ad priſtinum, ſine prohibitione ſervire juſtis, & hoc Apoſtolus fecit manifeſtum in ea quæ eſt ad Romanos, ſic dicens, nam expectatio Creaturæ revelationem filiorum Dei expectat*: And from theſe of (*i*) *Tertullian, Tunc erit mali finis, cum præſes ejus Diabolus abierit in ignem, cum revelatio filiorum Dei redemerit conditionem à malo, utique vanitati ſubjectam.* I differ only from the Fathers in this Interpretation, as to this ſingle Circumſtance, that I do not extend this deſire of *the Redemption of the Body from Corruption to brute Beaſts*, and inſenſate Creatures, but only to Mankind in General, ſubject by *Adam*'s fall, to Mortality.

Ver. 24. Τῇ γὰρ ἐλπίδι ἐσώθημεν, *we are ſaved by hope*;] Of this Reſurrection and Redemption of the Body, being *begotten to a lively hope, through the Reſurrection of our Lord Jeſus Chriſt, of an Inheritance incorruptible, undefiled, and that fadeth not away, reſerved in the Heavens for us*, 1 Pet. 1. 5. And *rejoycing in hope of the Glory of God*, Rom. 5. 2. And *through the Spirit waiting for the hope of Righteouſneſs through Faith*, Gal. 5. 5. u

Ver. 26. Τὸ πνεῦμα, *the Spirit*.] Here cannot ſignifie the Spirit of a Man, for that cannot be ſaid to help with us, being a conſtituent part of us; or to intercede for us, when *we know not* ourſelves *what to pray for as we ought*; for, ſaith *Theophylact*, *Moſes* thus pray'd to ſee the Land of *Canaan*, and *Jeremy* for the *Jews*, and St. *Paul* to be delivered *from the thorn in the fleſh*. But that Spirit of God, who is ſaid to intercede for us, not as an Advocate, or Mediator betwixt God and us, that being the Office of our great High-Prieſt, but as an Exciter, or Director of us in our Addreſſes to God, to render them, for Matter according to the Will of God, and for Manner, fervent and effectual; προσευχὴ ἐνεργουμένη *in wrought Prayer*, and to make our very ſighs and groanings prevalent; for he is here ſaid only to intercede for us with ſighs and groanings, excited by him, after that Redemption to which he ſealeth us, and of which he being the Earneſt and Pledge, we are hence moved with greater Faith and Fervency to long for the Enjoyment of it: And this is the reaſon why I think not fit to interpret this Paſſage with ſome of the Fathers, of a Publick *Chariſma*, or Gift of Prayer, ſince that muſt ſpend itſelf

---

(h) *Lib.* 5. *c.* 32, & 36. p. 506.

(i) *Contra Hermog.* c. 11.

ſelf in words for the Edification of the Church, and not in ſilent groanings. See *Exod.* 2. 24. and 6. 5. *Judges* 2. 18. *Pſal.* 38. 9. and 102. 20. *Acts* 7. 34. Thus when our Lord had twice *groaned in the Spirit*, John 11. 33, 38. he ſaith, *I thank thee, O Father, that thou haſt heard me*, v. 41.

y Ver. 28. πάντα, *all things.*] That under all things, ſhould be comprehended *the ſins of good men*, is the unreaſonable Suggeſtion of St. *Auſtin*, and ſome of the School-men after him, confuted by the declaration of God by *Ezekiel*, *That if the righteous man forſake his righteouſneſs, and commit iniquity, in the ſin that he hath done, ſhall he die*, Ezek. 18. And by this Apoſtle declaring to the *Hebrews*, *The juſt ſhall live by his Faith, but if he draws back, my ſoul*, ſaith God, *ſhall have no pleaſure in him*, Heb. 10. 37, 38. (2dly,) The Teſt of Love to God being *keeping his Commandments*, this Interpretation makes the ſenſe of theſe words run thus: To them that *keep his Commandments*, even all their Diſobedience to them, *ſhall work together for good.* (3dly,) If the word *all things* comprehend all the Sins that are, or can be committed by them that love God, they may as well rejoice in all their Wickedneſs, as in all their Sufferings for the ſake of Chriſt, ſeeing they may rejoice in that which by God's deſignation tendeth to their good; and ſo all the Motives urged, *Chap.* 6. to engage them to die to ſin, and live no longer in it, muſt not only be enervated, but even eſteem'd Motives deſigned to hinder them from that which is for their good, or according to the Deſcants of St. *Auſtin* and St. *Bernard*, to hinder their Proficience in Caution, and Humility.

z Ver. 28. *Called according to his Promiſe.*] From theſe words, ſome argue thus: *If all that love God are called according to his Promiſe, then had he no purpoſe of calling them that do not love him.* If they who are foreknown are predeſtinated to *be conformed to the Image of his Son, they who are not conformed to it, were not foreknown.* Now, in anſwer to theſe Arguments, let it be obſerved, that this Text expreſly ſpeaks of thoſe, who actually love God, not of thoſe whom God hath loved, with this ſuppoſed diſcriminating Affection; and that *to love God*, and *to be called according to his purpoſe*, are words put by way of Appoſition, to ſhew that they are both of the ſame Import; that which God purpoſed, in calling us by *Chriſt*, being this, *that we might be holy and unblamable before him in love*, Eph. 1. 4. 9. ſo that the whole of this Argument may be granted: They who are called by God according to his purpoſe, or are effectually called; ſo that God's Calling hath its deſigned effect upon them, being only ſuch as love God, and are conformed according to the Image of his Son. And let it farther be obſerved, that when the *Apoſtle* ſaith, in the following Verſe, ὅτι οὓς προέγνω, *for whom he foreknew*, &c. the Particle ὅτι is connective, and this Verſe giving the Reaſon, or Confirmation of what was ſpoken in the former, it ſeems neceſſary to interpret theſe words thus, *whom he foreknew* to be Perſons called according to his purpoſe, and therefore qualify'd for the Adoption mentioned, *v.* 23. *them he predeſtinated to be conformed according to the Image of his Son*: And it deſerves to be conſidered, that all Antiquity to the time of St. *Auſtin*, do with one Conſent concur in the Interpretation of *Pſeud-Ambroſius* on this place, *viz. quos præſcivit ſibi devotos, ipſos elegit ad promiſſa præmia capeſſenda*; thoſe whom he foreſaw would be devoted to his Service, he elected to the Reward promiſed ſuch Perſons, thoſe whom he foreknew to be τοὺς ἀξίους τῆς κλήσεως, *worthy to be called.* So *Theodoret*, and *Theophylact*, ſome of them in their deſcants upon theſe words, *called according to purpoſe*, expound them of the purpoſe, or free will of Man, declaring that a Man is called κατὰ προαίρεσιν, *according to his Choice*; and, that (*) οὐ κλῆσις μόνον, ἀλλὰ καὶ ἡ πρόθεσις τῶν καλουμένων σωτηρίαν εἰργάσατο, *it is not the Calling only, but the Purpoſe of thoſe that are called, which works Salvation.* For who, ſaith (†) *Origen*, ſhould be called to Juſtification, but thoſe God loves. The *Apoſtle*, ſaith he, τὴν τοῦ ἐφ' ἡμῖν αἰτίαν εὑρίσκει τῆς προθέσεως, καὶ τῆς προγνώσεως, *makes the Will of Man the Cauſe of God's Purpoſe, and Foreknowledge, by ſaying, we know that all things work together for good to them that love God.* Ὅτι ἄξιοι εἰσὶ συνεργήσεως, *they being worthy of his Co-operation.* And in his *Latin* Commentary on theſe words, he ſaith, he uſes the Word *foreknew*, to ſhew, that they were foreknown by God; in quibus ſciens quales eſſent, amorem ſuum Deus, affectumque poſuiſſet, *on whom God placed his Affection, as knowing what they would be.*

2*dly*, If, ſaith he, you will refer this Purpoſe to God, Men are then called according to the purpoſe of him, qui ſciens in eis religioſam mentem, & ſalutis ineſſe deſiderium, *who knowing they had a religious Mind, and a Deſire of Salvation, called them; and in this ſenſe neither the Cauſe of our Perdition, or Salvation, will be placed in God's Foreknowledge, nor our Juſtification, only in our Calling*; neque gloriari de noſtra pe-

---

(*) *Chryſoſt.*

(†) In Ep. ad Rom. Ed. Huet. To. 2. p. 425.

nitus poteſtate ſublatum eſt; *nor will our Glorification be wholly exempted from our own Power.* Moreover he adds, that by embracing this abſurd Opinion, which ſaith, Man therefore is not juſtified, and ſo not glorified, because he is not predeſtinated ——, and that he is not predeſtinated, becauſe not foreknown; ingentem feneſtram aperiemus eis, qui negant in hominis poteſtate eſſe ut ſalvus fiat; *we ſhall give great Advantage to them, who deny that it is in the Power of Man to be ſaved*; whence they infer, that they are guilty of *no Fault*, *who are not juſtified, becauſe they are not called, are not predeſtinated, are not foreknown.* And, Oecumenius ſaith, the *Apoſtle* mentions *being called according to the purpoſe*, that he might not fall into an Abſurdity, which would follow, εἰ ὁ Θεὸς τινὰς μὲν ἐποίησε, τινὰς δὲ οὔ, καὶ προσωποληψίας ἀπαλλάττει τὸν Θεόν, *if God ſhould do good to ſome Perſons, and not to others; and that he might free him from being an Accepter of Perſons.* Wherefore, according to the received Interpretation of the *ancient Fathers*, the Import of theſe words is this: Thoſe whom God foreſaw would be true Lovers of him, fit for the Kingdom of God, and ἄξιοι *worthy of the Peace* and Bleſſings of the Goſpel, *he fore-appointed to be conformable to the Image of his Son*, that is, to be like him in Glory, *v.* 17. them alſo he called in due time to the Salvation promiſed, and offered in the Goſpel, 2 *Tim.* 1. 8, 9. *Tit.* 1, 2, 3. and they believing in *Chriſt*, upon his Call, he juſtified them from, and remitted all their paſt Sins, *Acts* 13. 38, 39. *Eph.* 1. 7. and them he alſo glorified, by giving them that Spirit, who is the Earneſt of that Glory, *Eph.* 1. 13. and by Participation of which Spirit, *Chriſtians* are ſaid not only to *behold the glory of the Lord*; but alſo to be changed into the *ſame Image, from Glory to Glory.* So *Origen* on this place. And this Expoſition agrees well with the Context; for the *Apoſtle* had ſaid before, that *Chriſtians* having the *firſt Fruits of the Spirit, groaned after this Redemption of the Body*, v. 23. and 26. that the *Spirit helpeth their Infirmities*, interceding *for them, with ſilent Groanings* after it; and that he *intercedeth for the Saints, according to the Mind of God*, to give them this Redemption; and then it follows, οἴδαμεν δὲ, *therefore we know that all things ſhall work together for good to them that love God.*

a Ver. 29. Ὅτι οὓς προέγνω, *for whom he did foreknow.*] This Particle ὅτι is connective, and this Verſe giving the Reaſon, or Confirmation of what was ſpoken in the former, it ſeems neceſſary to interpret it thus, *Whom he foreknew to be perſons called according to his Purpoſe, and therefore qualified for this Adoption.* It therefore is to be obſerved, that the words *know* and *foreknow*, in the Scripture-Language import an affectionate Knowledge joined with Approbation and Affection. So *Matth.* 7. 23. *John* 10. 14. 1 *Cor.* 8. 3. *If any man love God* οὗτος ἔγνωσται, *he is known of God*, Gal. 4. 8. *But now that ye know God, or rather are known of God*, 2 Tim. 2. 19. ἔγνω κύριος, *the Lord knoweth who are his.* So is the word προέγνω uſed in this Epiſtle, Chap. 11. 2. when the Apoſtle ſaith, *The Lord hath not caſt-off his People* ὃν προέγνω, *whom he foreknew* to be (*k*) faithful, as were thoſe ſeven thouſand Perſons who had not bowed the knee to *Baal. Whom he thus foreknew,*

b Ibid. Προώρισε, *he before appointed*] to be conformed to the Image of his Son, that as they had *born the image of the earthly Adam, they might alſo bear the image of the heavenly*, 1 Cor. 15. 49. Having glorious Bodies like to his, ſaith *Theodoret*; and this agrees well with the Scope and Subject-Matter of this Chapter, and with the following words, *That he might be the firſt-born*, or chief *among many Brethren*; for as here theſe Brethren are ſaid to be *Co-heirs* with him, the *Elder Brother*, v. 17. ſo elſewhere he is ſtiled, *The firſt-born from the dead, that in all things he might have the Preheminence*, or that they might be changed into his Image by the Participation of the ſame Spirit. See Note on 2 *Cor.* 3. 18.

c Ver. 30. Τούτους καὶ ἐδόξασε, *them he alſo glorified*;] At preſent in their Head Chriſt Jeſus, (*they being bleſſed with all ſpiritual bleſſings in heavenly places in Chriſt Jeſus*, Eph. 1. 3. *They being quickened together with Chriſt, and raiſed up together, and made to ſit together in heavenly places in Chriſt Jeſus*, Eph. 2. 5. 6.) And them he will hereafter glorify by making *their vile bodies like unto his glorious body.* Or,

d Τούτους καὶ ἐδόξασε, *them he hath alſo glorified*;] By giving them that Spirit who is the Earneſt of their Glory. Ἐδόξασε διὰ τῶν χαρισμάτων, διὰ τῆς υἱοθεσίας· Διὰ τῶν χαρισμάτων τῆς υἱοθεσίας. So *Chryſoſtom* and Oecumenius. Ἐδόξασεν υἱοὺς ὀνομαζόμενος, καὶ πνεύματος ἁγίου δωρησάμενος χάριν, *Theodoret* and *Theophylact. Magnificavit illos ut ſimiles fiant filio Dei*, Pſeud-Ambroſius. And by reaſon of which Spirit given, with the Preaching of the Goſpel, the Miniſtration of Juſtification is ſaid to be ἐν δόξῃ *in glory*, as being the Miniſtration of the *Spirit*, 2 Cor. 3. 8, 9, 10, 11. And we by Participation of this Spirit of the Lord, are

---

(*k*) Quos præſcivit futuros ſibi devotos, ipſos elegit ad promiſſa præmia capeſſenda.

ſaid, not only *to behold the glory of the Lord*, but alſo to be *changed into the ſame image with him from glory to glory*, v. 18. See the Note there, and *John* 17. 22. So *Origen* on the place; *De Glorificatione poſſumus in præſenti ſeculo illud intelligere quod dicit Apoſtolus, nos autem omnes revelatâ facie gloriam Domini ſpeculantes, eadem imagine transformamur à gloria in Gloriam, tanquam à Domini Spiritu.* In favour of this Interpretation let it be noted, That when the Apoſtle ſpeaks of our final Glorification in this Chapter, he ſtill ſpeaks of it as of *a thing future*, ſaying, *We ſhall be glorified with him*, v. 17, 18, 21. whereas he here ſpeaks of it as a thing paſt, ſaying, *whom he hath juſtified, them he hath alſo glorified.* So when a Miracle was wrought in Chriſt's Name, ἐδόξασε, *God glorified him*, Acts 3. 13. See *Luke* 4. 15. *John* 8. 54. and 11. 4. and 13. 31, 32. and 16. 14. 1 *Cor.* 12. 26. And when God wrought Signs by *Moſes*, ἐδόξασεν αὐτὸν, *he glorified him*, Ecclus 45. 3. See the Preface to the Epiſtle to the *Galatians.*

Ver. 33, 34.] Here it is well obſerved by Mr. *L* that theſe words being read by way of Interrogation, as is *v.* 35. carry a full and clear Senſe thus: Who ſhall plead againſt God's Elect? Shall the God who juſtifies them do it? Who is he that condemns them? Can it be that *Chriſt* who died for them?

Ver. 35. *Nothing ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus.*] To anſwer the Argument hence Urged, to ſhew that Men cannot fall from Grace, becauſe if once they truly loved God, they cannot ceaſe to do ſo, let it be noted:

1*ſt*, That this Enquiry is not, who ſhall ſeparate us from the Love with which we love *God* and *Chriſt*, but who ſhall ſeparate us, who truly love God, and teſtifie that Love by our Obedience to his Commands, *John* 15. 10. and our patient Sufferings for his ſake, *v.* 36, 37. from his Affections towards us.

The *Apoſtle* therefore only intimates, that ſuch Perſons continuing in the Love of God, ſhall be preſerved by him from, or enabled to overcome the Temptations here mentioned, and ſo ſupported by his Grace, and holy Spirit, as to be able to triumph over them. But he doth not ſay, that the Love of no *Chriſtian* ſhall *wax cold*, Matth. 24. 12. that none of them ſhall loſe his firſt Love, *Rev.* 2. 6. were there no Fear of this, Why doth Chriſt exhort his Diſciples to continue in his Love? *John* 15. 9. and his *Apoſtles* exhort others *to keep themſelves in the Love of God*, Jud. 2. 1. *to continue in the Grace of God*, 13. 43. to look diligently to it, that they *fall not from the Grace and Favour of God?* Heb. 12. 15. Note,

2*dly*, That the *Apoſtle* doth not ſay that nothing ſhall ſeparate true Believers from the Love of God, or Chriſt; but only ſaith, πέπεισμαι, *I am perſuaded* nothing will do it; nor have I any Cauſe to fear, that any of theſe temporal Sufferings, or Enjoyments, ſhould ſhake their Stedfaſtneſs, in Expectation of thoſe eternal, and ineſtimable Bleſſings which God hath promiſed, and *Chriſt* hath purchaſed for his *Church*; *theſe light Afflictions being not worthy to be compared with the Glory that ſhall be revealed*, ver. 18. *and all co-operating for the good of them that love God*, ver. 28. that as for the Weakneſs of the Fleſh, which rendered theſe Temptations ſo dreadful, and gave ſtrength unto them; they lived in hopes of a *glorious Redemption of the Body* from them; *v.* 23. and whilſt they groan under them, they have the Aſſiſtance of the Spirit of God to ſtrengthen them, and help them to bear their Infirmities; a powerful and loving Father to be with them, a Saviour exalted to the right Hand of God *to intercede for them*, v. 33, 34. Upon all which Accounts, he might well ſay, *I am perſuaded*, that none of theſe things ſhall ſeparate you from the Love of God, which is in *Chriſt Jeſus.* The *Apoſtle* doth not by theſe words intend to teach Believers, that they could not be ſhaken by theſe things, for this would have contradicted the Drift of his *Epiſtles*, in which he doth ſo often expreſs his Fears, leſt they ſhould be ſhaken with them; and ſo far tempted by them, as to be moved away from the hope of the Goſpel, *Col.* 1. 23. *and render all his Labours vain*, 1 *Theſſ.* 3. 3, 3. and offers ſo many Arguments, and Motives, to prevent the Effect of thoſe Temptations, but only doth intend to ſay, that upon theſe Conſiderations, they had ſo great Inducements to perſevere, and continue in the Love of God, as made him ſtrongly perſuaded that they would do ſo.

Ver. 37. Ὑπερνικῶμεν, *we are more than Conquerors.*] For we not only bear, but *glory in Tribulations*, Rom. 5. 3. We are in Deaths often, but ſtill *delivered from death*, 2 Cor. 1. 10. And *as the Sufferings of Chriſt abound towards us, ſo alſo doth our Conſolation*, under them *abound through Chriſt.*

## CHAP. IX.

Verſe 1. AS *for the unbelieving Jews, my Brethren in the Fleſh, that what I am to ſpeak concerning them, may not ſeem to proceed from any diſaffection to them,*] a I ſay the truth in Chriſt, I lye not, [a] my conſcience alſo bearing me witneſs in the Holy Ghoſt; [i. e. *I call Chriſt and the Holy Ghoſt to bear witneſs with my own Conſcience, that I only ſpeak the truth, when I ſay*;]

2. That I have great heavineſs and continual ſorrow in my heart, [*on the account of their Infidelity, that obduration, and Spirit of ſlumber, and that rejection of them, which are the diſmal conſequences of their unbelief*;]

3. For [*ſo great is my concern for them, that were it proper, and could it avail to the procu-* b *ring their ſalvation,*] [b] I could wiſh that my ſelf were accurſed from Chriſt, for [*theſe*] my brethren, my kinſmen according to the fleſh.

4. [*And ſurely, I have very great reaſon to be highly concerned for them,*] who are Iſraelites, [i. e. *Perſons deſcended from one whoſe Faith and Vertue were ſo eminent, that as a Prince he prevailed with God, and ſo had his name changed from* Jacob *to* Iſrael, *as a mark of God's affection to him,* Gen. 32. 28.] to whom pertaineth the adoption, [*God having owned them as his Sons, and his Firſt-born,* Exod. 4. 22, 23. Hoſea 11. 1.] and the Glory, [*the Schechinah, or glorious Preſence dwelling among them between the two Cherubims, and from thence ſhining forth upon them,* Pſal. 50. 2. and 80. 2.] and the Covenants [*made with Abraham,* Gal. 3. 17. *and with Moſes,* Exod. 24. 8. *the two Covenants,* Gal. 4. 24. *the Old and New Covenant,* Jer. 31. 31. and 32. 40.] and the giving of the Law, [*that writ with his own finger in Tables of Stone,* Deut. 10. 1, 4. *and many other excellent Judicial Laws,*] and the [*acceptable*] Service of God, and the Promiſes, [*not only of ſignal Bleſſings in the Land of* Canaan, *to thoſe who ſhould obſerve his Laws, but the Promiſe of a Meſſiah, and of a New Covenant eſtabliſhed upon better promiſes.*]

5. Whoſe are the Fathers, [*they being the Off-ſpring of thoſe Patriarchs to whom the Promiſes were firſt made,* Heb. 11. 9. 13, 17.] and of whom, as concerning the fleſh, Chriſt, [*the promiſed Meſſiah*] came, [*he being born of one of their Nation, and ſo according to the fleſh their Off ſpring, even he*] who [*according to his* c *Divine Nature*] is [c] over all, God bleſſed for ever. Amen.

6. [*But we muſt*] not *exaggerate this blindneſs, and rejection of the Jews, whoſe were the Covenants, and the Promiſes, in prejudice of the Veracity of God,*] as though the Word of God had taken none effect, [i. e. *the Promiſes of God concerning the Seed of* Iſrael, *and the Bleſſings to be conferred upon them* ἐκπέπτωκεν, *had failed, this doth by no means follow*;] for they [d] are not all Iſrael who are of d Iſrael, [i. e. *all that are deſcended from the Loyns of* Iſrael *by Carnal Generation, are not the Children of the Promiſe made to* Jacob, *Gen.* 28. 14. *which yet are only to be accounted for the Seed,* v. 8.]

7. Neither becauſe they are the Seed of Abraham, [*according to the fleſh,*] are they all Children [*of the Promiſe made to* Abraham,] but [*only they who are the Seed of* Iſaac, *for thus the Promiſe runs,*] in Iſaac ſhall thy Seed be called.

8. That is, they which are the Children of the fleſh [*of Abraham, and have the ſign of the Covenant in their fleſh,*] theſe are not [*on that account alone*] the Children of God, [*of whom it is ſaid, I will be a God unto thee, and thy Seed after thee,* Gen. 17. 7.] but [*they only who are*] the Children of the Promiſe, [*as* Iſaac *was,*] are [*to be*] [e] counted for the e Seed.

9. For this is the word of Promiſe, [*Gen.* 18. 10.] at this time will I come, and Sarah ſhall have a Son; [*which words confine the Children of the Promiſe to the Seed of* Sarah, *excluding that of* Hagar *from it.*]

10. And not only this [*inſtance is proper to demonſtrate the diſtinction of the Seed of* Abraham *according to the Promiſe,*] but [*that*] alſo [*of*] Rebecca, who conceived by one, even by our Father Iſaac, [*two Children, born of the ſame Father, and of the ſame Mother, and lying in the ſame Womb.*]

11. For the [f] Children [*of her Womb*] being not yet born, neither having done any good nor evil, [*which might move God to diſlike the one more than the other, as may be alledged in the caſe of* Iſhmael,] that [g] the purpoſe of God according to Election might ſtand, not of [Gr. *from*] works, but of him that calleth; [i. e. *that the purpoſe of God in preferring one of theſe Seeds and Nations before the other, to be the promiſed Seed, and ſo his Church and People might appear to be, not on conſideration of their works, but his free choice.*] f g

12. It was [*then*] ſaid unto her, the Elder [*in his Poſterity*] ſhall ſerve the Younger, [i. e. *ſhall be inferiour to him, who had the right of Primogeniture according to the fleſh.*]

13. [*According to which preference it happened to their Poſterity,*] as it is written, *Mal.* 1. 2, 3.] Jacob have I loved, but Eſau have I hated.

14. What ſhall we ſay then [*after theſe inſtances?*] Is there [*any cauſe to ſay there is* unrighteouſneſs with God [*in taking them for the Seed of* Abraham, *or for his Sons and*

*People, the Poſterity of* Iſaac, *rather than of* Iſhmael; *the Poſterity of* Jacob *rather than the* Edomites? *Or in calling now the Gentiles, and upon their Faith, owning them for his People, the Spiritual Seed of* Abraham; *and rejecting the Jews from theſe Advantages and Privileges, be-* 5 *cauſe of their unbelief?* God forbid [*that we ſhould accuſe God of unrighteous dealing upon this account.*]

15. For [*to begin with the freedom which God reſerveth to himſelf, in ſhewing Acts of Grace and Favour to an offending People, in this he only doth what*] he ſaith to Moſes [*he would do, making* h *this Declaration to him,* Exod. 33. 19.] [h] I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

i 16. So then [*theſe inſtances ſhew, that*] [i] it is not of him that willeth, [*for* Abraham *willed that* Iſhmael *might live to be partaker of the Bleſſings promiſed to his Seed, when he ſaid,* O that Iſhmael *might live before thee!* Gen. 17. 18. *And when he was grieved at the ſaying of* Sarah, *the Son of the Bondwoman ſhall not be Heir with my Son* Iſaac, Gen. 21. 11.] nor of him that runneth; [*for when* Eſau *ran to fetch Veniſon for his Father that he might receive the Bleſſing,* Gen. 27. 5. *God's wiſdom ſaw it fit to have it otherwiſe;*] but of God that ſheweth mercy, [*that any one is choſen to be the Seed to which the Promiſe made to* Abraham *belongs, and ſo to be his Church and People.*]

‘To proceed now to the other part of the Objection, the ſeeming Injuſtice, or Severity of Rejecting, and Reſerving them to Wrath, and of giving them up to an Obdurate Heart, who will not accept of the way God hath appointed for their Juſtification, *viz.* that of Faith in Chriſt, but rather will continue in their Infidelity; this will be cleared by another Inſtance, that of *Pharaoh,* who had ſo often hardened his heart, *refuſing to let Iſrael go.*

17. For the Scripture ſaith [*upon that ac-* k *count*] to Pharaoh, even for this cauſe [k] have I raiſed thee up, [i. e. *have made thee ſtand in the Plague of Boils, and prolonged thy life for ſome further time,*] that I might [*the more illuſtriouſly*] ſhew my power in thee, and that my Name might be declared throughout all the Earth, [*by that conſpicuous Judgment I will execute upon thee, in the ſight of all Nations of the Earth,* Joſh. 2. 10. 1 Sam. 4. 8.]

18. Therefore, *from theſe Inſtances and Scrip-* l *tures we may learn that*] [l] he [*God*] hath mercy on whom he will have mercy, and [*that*] whom he will he hardeneth, [*or reſerves for puniſhment.*]

19. Thou wilt ſay then to me, [*againſt this account of the Divine Diſpenſations towards the unbelieving Jews, if God hardeneth us becauſe he will,*] why doth he yet find fault [*with us for our Impenitence,*] for who hath [*at any time*] reſiſted his will? [*How therefore is it in our power to avoid being hardened, if it be his will we ſhould be ſo?*]

20. Nay, but O man, who art thou that replieſt [*thus*] againſt God? Shall the thing formed ſay to him that formed it, why haſt thou made me thus?

21. Hath not the [m] potter power over the m clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?

22. What [*therefore*] if God [*being*] [n] wil- n ling to ſhew his wrath, and to make his power [*more illuſtriouſly*] known, endured with much long-ſuffering [*you refractory Jews, which were ſo long ago*] the veſſels of wrath fitted for deſtruction, [*or for breaking?* Pſal. 31. 13.] what reaſon have you to complain againſt him on this account?

23. And [*what if God,*] that he might make known the riches of his glory, [*ſhewed mercy*] on the veſſels of his mercy, [o] whom he had o before [*by working faith in them*] prepared unto glory? or to be a Glorious Church.

24. Even us whom he hath called, [*us, I ſay*] not of the Jews only [*the natural Seed of Abraham,*] but alſo of the Gentiles: [*What is there in this that ſhould offend you?*]

25. *For firſt, as for the called Gentiles, is not this the very thing foretold by their own Prophet* Hoſea, *when he introduceth God thus ſpeaking*] as he ſaith alſo in Oſee, I will call them my people which were not my people; and her beloved, which [*then*] was not beloved.

26. And it ſhall come to paſs that in the place [*and Nation*] where [*formerly*] it was ſaid unto them, Ye are not my people, [p] p there ſhall they be called, [i. e. *there ſhall ariſe a People which ſhall be called,*] the Children of the living God.

27. [*And whereas but a ſmall remnant of* Iſrael *have believed, and ſo but a few of them are fitted to be Veſſels of his Mercy: Is not this alſo the very thing foretold by their own Prophet*] Eſaias alſo, [*when he*] crieth concerning Iſrael, [*Chap.* 10. 22, 23.] though the number of the Children of Iſrael be as the ſand of the Sea, [*yet*] a remnant [*only of them*] ſhall be ſaved, [i. e. *ſhall be converted to good, ſay the Jews, and ſo continue to enjoy the Name and Title of his People.*]

28. For [*ſaith he*] he will finiſh the work, and cut it ſhort in righteouſneſs, becauſe [q] q a ſhort work will the Lord make upon the Earth, [i. e. *the Land of Judea.*]

29. And [*this hath happen'd according*] as Eſaias ſaid before, Chap. 1. 9. *that there was a time when the ſins of that people were ſo highly provoking, that*] except the Lord of Sabaoth had left us a ſeed, [*except his exceeding Goodneſs had redeemed us in Mercy, there were ſins in us, ſaith the Chaldee Paraphraſt, for which*] we had been as Sodom, and been made like unto Gomorrah.

30. What

30. [r] What ſhall we ſay then? [τί οὖν ἐροῦμεν; *what do we ſay then?* i. e. *what is therefore the Subſtance of what I have intended in this Diſcourſe? it is even this,*] That the Gentiles which followed not after righteouſneſs, [i. e. *who before the coming of Chriſt were not ſolicitous touching Juſtification before God, as having no Idea, and no notice of it, or call to it, and ſo as little thought of being preferred before* Iſrael, *as* Iſaac, *being not born, of being preferred before* Iſhmael; *and* Jacob *in the Womb, of being choſen to be the promiſed Seed before* Eſau,] have [*yet thro' God's grace and favour through faith,*] attained to righteouſneſs, even the righteouſneſs which is of faith, [*and ſo are made God's, and his peculiar People.*]

31. But Iſrael [*to whom the Promiſes were firſt made, and*] which followed after the law of righteouſneſs, [i. e. *earneſtly purſued after Righteouſneſs, and Acceptance by the Works of the Law,*] hath not attained to the law of righteouſneſs, [*or to the Righteouſneſs which God accepteth.*]

32. [*And*] wherefore [*is it ſo?*] becauſe [*they ſought not this Juſtification,*] by [*that*] Faith [*which alone God preſcribeth for that end;*] but [s] as [*if*] it were [*to be obtained*] by the works of the law, [*by which no fleſh can be juſtified,* Chap. 3. 20. *And the reaſon why they ſought it not by Faith in Chriſt, is this*] for they [t] ſtumbled at that ſtumbling-ſtone; [*and ſo it happen'd to them,*] s t

33. As it is written, Behold, I lay in Zion a [u] ſtumbling-ſtone, and a rock of offence, and whoſoever believeth on him, ſhall not be aſhamed, [*but they that believe not ſhall ſtumble, and fall, and be broken by the ſtone of ſtumbling, and rock of offence,* Iſa. 8. 14, 15.] u

## Annotations on Chap. IX.

a Verſe 1. [Συμμαρτυρούσης μοι τῆς συνειδήσεως ἐν πνεύματι ἁγίῳ, *My Conſcience bearing witneſs in (or with) the Holy Ghoſt.*] This Verſe not only ſhews, that in Caſes of great moment, which cannot otherwiſe be ſufficiently confirmed, a Chriſtian may eſtabliſh his ſaying by an Oath; but alſo that he may ſwear by Chriſt, and by the Holy Ghoſt, and call them to be Witneſſes of the Sincerity of his own Conſcience in what he doth aſſert. So (a) *Philo,* Θεὸν μάρτυρα καλῶ τοῦ συνειδότος, *I call God to witneſs with my Conſcience.* Now an Oath being an Act of Religious Worſhip, in which God is called upon as a Witneſs to the Truth, or an Avenger of the Falſhood of what we Teſtifie or Promiſe, by Swearing by our Lord Chriſt, and the Holy Ghoſt, the Apoſtle muſt perform an Act of Religious Worſhip to them, and by that agniſe their Divinity, according to thoſe words of *Moſes, Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his Name,* Deut. 6. 13. And by calling upon them to bear witneſs to the Secrets of his Heart and Conſcience, he muſt aſcribe to them the Knowledge of the Secrets of the Hearts of Men, which is the Property of God alone, 1 *Sam.* 16. 7. 1 *Kings* 1. 39. 1 *Chron.* 28. 9. *Pſal.* 7. 9. *Jer.* 11. 20. *and* 17. 10. *and* 20. 12.

b Ver. 3. Ηὐχόμην γὰρ ἀνάθεμα εἶναι, *for I could wiſh my ſelf accurſed.*] The word *Anathema* being ſtill uſed in St. *Paul*'s Epiſtles in the ſevereſt ſenſe, 1 *Cor.* 16. 22. *Gal.* 1. 8, 9. And the words ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, *to be Anathema from Chriſt,* importing in their literal ſenſe, a Separation from Chriſt himſelf, and not only from the External Communion of his Church, and being in the deſcants of the (b) *Greek* Fathers the ſame as χωρισθῆναι τῆς ἀγάπης, ἐκπεσεῖν τῆς δόξης, ἀλλότριον εἶναι τοῦ Χριστοῦ, à ſalute ſeparari, *to be ſeparated from the love of Chriſt, to be alienated from him, to fall from the Glory* and the Salvation purchaſed by him; I think it reaſonable to interpret the Apoſtle's words in this ſenſe: Nor is it a ſufficient Objection againſt this Interpretation, that this can be no truly Chriſtian Wiſh, for the Apoſtle doth not ſay, I wiſh, but as the Ancients do well interpret him, εἰ ἐνεχώρει, εἰ ἐνεδέχετο, *if it were proper to make ſuch a wiſh*; if it would avail to make ſo great a Multitude happy, ηὐχόμην optarim equidem, *I could even wiſh* ſo great a Bleſſing to my Brethren, though with the loſs of my own Happineſs.

Ver. 5. Ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς αἰῶνας, *who is God over all bleſſed for ever.*] This place galls the *Arians*: The Note of *Le Cl.* upon it is this, That *Dr.* Hammond *ſhould rather have examined the Animadverſions of* Grotius *upon it, than copied out Jewiſh Fables, which make little to the purpoſe;* Eraſmus *having written enough to overthrow all that can be inferred from them; for if what* Grotius *and* Eraſmus *have obſerved, ſtand good, Dr.* Hammond's *reaſoning cannot be thought of any force.* Now here I might refer him to the ſolid Confutation of what *Eraſmus* had ſaid, by *Joſue Placæus, Part* 3. *Diſp.* 25. Or to himſelf, *Art. Critic. Part* 3. *p.* 102, 106. But to give him all poſſible ſatisfaction in this Matter: c

Firſt, I aſſert that the Reading we follow, is certainly the True Reading;

1. Becauſe it is the Reading with which all the Verſions agree, the *Latin,* the *Arabick,* the *Æthiopick,* and the *Syriack*; for

---

(a) De Joſepho, *p.* 439. *E.*

(b) Origen, Chryſoſt. Theod. Oecum. Phot. Theophylact.

it is a miſtake in *Grotius*, when he inſinuates the Contrary of the *Syriack* Verſion, which in *Tremellius* runs thus; *Qui eſt Deus, qui eſt ſuper omnia.*

2. Becauſe it hath the General Conſent, *omnium fermè Patrum*, of almoſt all the *Fathers*, who have thus cited it from the Second to the Sixth Century; *viz.* the Teſtimony of *Irenæus, l.* 3. 18. of *Origen in locum*, of *Tertullian contra Praxeam, cap.* 13, 15. *Novatian. de Trin. cap.* 13, 20. *Cyprian. l.* 2. *de Teſtim. contra Jud. Sect.* 6, *Quod Deus Chriſtus*, *ubi* Editio Oxonienſis *hæc habet*; ‘*Interea agnoſcere oportebit*, *vocem* Deus, *in Spirenſi veteri innominato Remboldi*, *& Eraſmi Editionibus abeſſe*, *ſed in ſequentibus habetur*, *atque etiam in omnibus Editionibus quas conſului*, *quamobrem Defectus iſte jure merito ab Eraſmo librariis imputatur.*’ Hilarius *in Pſal.* 122. *Unus Deus ex quo Omnia*—*Et, rurſum*, ex quibus Chriſtus qui eſt ſuper omnia Deus. *Notat hîc Eraſmus; Neſcio ex quibus MSS. adduxiſſe Hilarium hunc locum, omiſſâ Dei mentione, quod tamen, inquit, incuriâ librariorum omiſſum videri poteſt, de quo ne quiſpiam ulterius dubitet*, Eraſmi, *aut* Grotij *verſutiis deceptus, en locum Parallelum de Trin.* Sed non ignorat Paulus Chriſtum Deum, dicens, quorum Patres, & ex quibus Chriſtus, qui eſt ſuper omnia Deus, non hîc creatura in Deum deputatur, ſed Creaturarum Deus eſt qui ſuper omnia Deus eſt. *Verba hæc etiam in* Chryſoſtomi *Textu occurrunt, qui inſuper verba ſequentia* ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, *ab* Apoſtolo *dicta pronunciat, pro omnibus gratiarum Actionem unigenito Dei referente; agnoſcente autem Eraſmo, non poteſt hæc particula ad Chriſtum pertinere, niſi ad eundem & illa referantur*, qui eſt ſuper omnia Deus. His adde Teſtimonia *Athanaſij, Orat.* 2. *& quint. contra Arian. Greg. Nyſſeni l.* 10. *Contra Eunom. Ambroſij*( Apoſtolus de Chriſto dixit qui eſt ſuper omnia Deus benedictus in ſæcula.) *de Sp. Sancto, l.* 1. *c.* 3. *p.* 154. *Similia habent, Hilarius Diac. in locum. Marius Victorinus, contra Arium, l. primo. Theodoret. in locum Cyrill. l.* 1. *Theſ. Auguſtin. de Trin. l.* 2. *c.* 13. *Idacius contra Varimadum, l.* 1. *Caſſian. init. l.* 3. *de Incarn. c.* 1. G. *Magnus, Hom.* 8. *in Ezek. Iſid. Hiſpal. l. de different. Num.* 2. *Vide Petav. Theol. dogm. de Trin. l.* 2. *c.* 9. *Sect.* 2. Quid de hoc loco facient Ariani, in quo apertè Chriſtus ſuper omnia Deus eſſe præſcribitur, *Orig. in locum.*

Secondly, I aſſert, That the Words will not admit of that interpunction, and interpretation of *Eraſmus*, which will do any Service to the *Arians*, or *Socinians*, viz. that a *Colon* muſt be put after the Words κατὰ σάρκα, *after the fleſh*; and the Words following muſt be an *Ecphonema*, and grateful Exclamation for the Bleſſings conferred upon the *Jews* thus, *God who is over all, be bleſſed for ever.* For this Expoſition is ſo harſh, and without any like example in the whole *New Teſtament*, that as none of the Orthodox ever thought upon it, ſo I find not that it ever came into the head of any *Arian*; *Socinus* himſelf rejects it for this very good reaſon, that Θεὸς εὐλογητὸς, *God be bleſſed*, is an unuſual and unnatural Conſtruction; for whereever elſe theſe words ſignifie *bleſſed be God*, εὐλογητὸς is put before God, as *Luke* 1. 68. 2 *Cor.* 1. 3. *Eph.* 1. 3. 1 *Pet.* 1. 3. and Θεὸς hath an *Article* prefixed to it, nor are they ever immediately joined together otherwiſe. The Phraſe occurs Twenty times in the *Old Teſtament*, but in every place εὐλογητὸς goes before, and the Article is annex'd to the word God, which is a Demonſtration that this is a Perverſion of the Senſe of the *Apoſtle*'s words. (2.) The *Apoſtle* having ſaid in the immediate preceeding words, that *Chriſt* came from the *Fathers* κατὰ σάρκα, *according to the fleſh*, or as to his Human Nature, is it not reaſonable to conceive he would proceed to ſay what he was according to his Divine Nature, eſpecially when he was diſcourſing of, and to thoſe *Jews*, who as (d) *Trypho* ſaith, and (e) *Origen* and (f) *Jerom* teſtifie, held their *Meſſiah* was only to be a Man, and denied his Divinity? Is it not unreaſonable to think he ſhould then ſay nothing of the τὸ κατὰ πνεῦμα, or the Superiour Nature of Chriſt? Eſpecially if we conſider that the Limitation τὸ κατὰ σάρκα, *according to the fleſh*, plainly inſinuated there was another Nature in him, according to which he came not from the *Fathers*. In a word, all the *Ancient Verſions* render the words as we do, taking no notice of this Interpunction. All the *Greek Scholiaſts*, and the *Ancient Commentators* among the *Latins*, excepting St. *Chryſoſtom*, here triumph over *Arius*, one of them indeed hinting, (g) *That there might be Men who would be inclined to ſay, theſe things were not ſpoken of Chriſt*; but none ever ſay-

---

(c) Lib. 8. p. 177. *F.* & *L.* 3. *p.* 75. *A.*

(d) Ἐγὼ γὰρ ϗ πολλοῖς Ἰουδαίοις, ϗ σοφοῖς γε ἐπαγγελλομένοις εἶναι συμβαλὼν ἐδενὸς ἀκήκοα ἐπαινέσαντος τὸν λόγον εἶναι τὸν υἱὸν τοῦ Θεοῦ.

(e) *Orig. contra Celſum*, l. 2. p. 79. & Lib. 4. p. 162.

(f) Judæi ſpem habent in homine, in Chriſto videlicet ſuo, quem non filium Dei, ſed purum hominem putant eſſe venturum. *Hier. in Jer.* 17. *F.* 135. *F. Trypho* apud Juſtin. *p.* 267. *B.*

(g) Si quis autem non putat de Chriſto dictum quod eſt Deus, det Perſonam de qua dictum eſt; de Patre enim Deo hoc loco mentio facta non eſt. *Pſeud. Ambroſ.*

ing that any did then actually aſcribe them to any other Perſon. Hence from the beginning, theſe words have been uſed by the *Fathers*, as an Argument of Chriſt's Divinity. For, ſaith (h) *Irenæus*, *becauſe he is* Emanuel, *leſt we ſhould think him a Man only, the Apoſtle ſaith, of whom, as concerning the fleſh, Chriſt came*; Qui eſt Deus ſuper omnes benedictus in ſecula. And in a like expreſſion to this of the *Apoſtle*, he ſaith, Secundùm id quod Verbum Dei homo erat ex Radice Jeſſæ, filius Abrahæ; (*i*) *According to that Nature in which the Word of God was Man, of the Root of* Jeſſe, *and the Son of* Abraham, *the Spirit of God reſted upon him*; ſecundùm autem quòd Deus erat, *but as to that Nature by which he was God, he judged not after the ſight of his Eyes, for he knew what was in Man.* And if theſe words are ſpoken by the Spirit of God concerning Chriſt, the Arguments hence to prove him truly and properly God, are invincible: For firſt, ὁ Θεὸς ἐπὶ πάντων, *God over all*, is the *Periphraſis* by which all the *Heathen Philoſophers* did uſually repreſent the Supreme God; And ſo is God the Father deſcrib'd both in the *Old* and the *New Teſtament*, as ὁ ἐπὶ πάντων, he that *is over all*, Eph. 4. 6. Secondly, This is the conſtant Epithet and *Periphraſis* of the Great God in the *Old Teſtament*, that he is ἐυλογητὸς εἰς τὸν αἰῶνα, *God bleſſed for evermore*, 1 Chron. 16. 36. Pſal. 41. 13. and 89. 52. And alſo in the *New*, where he is ſtiled the God ὅς ἐστιν ἐυλογητὸς εἰς τοὺς αἰῶνας, *who is bleſſed for evermore.* This was ſo evident to *Enjedinus* the *Socinian*, that he ſaith, This Epithet is ſo peculiar to God the *Father*, *that it is never attributed in the New-Teſtament to any other, but whereſoever we find this Phraſe*, GOD *bleſſed for ever, it is always aſcribed to the Father.* Of the Cuſtom of adding to the Name of God, *Bleſſed for evermore*, uſed by the *Jews*, the *Reverend Doctor* hath ſaid ſufficient; and why all that he here ſaith, ſhould paſs with Mr. *Cl.* for *Jewiſh Fables*, what Reaſon can be given, if not his averſeneſs to the Doctrine the *Doctor* here endeavours to eſtabliſh; eſpecially when we find this very Phraſe, ἐυλογητὸς Κύριος, ὁ Θεὸς ἀπὸ τοῦ αἰῶνος, καὶ εἰς τὸν αἰῶνα, or ἐυλογητὸς Κύριος εἰς τὸν αἰῶνα, *Bleſſed be the Lord God from everlaſting*, Pſal. 40. 13. and 88. 51. and 105. 48. and find St. *Paul* following his example, and *Clemens Romanus* in his *Epiſtle* ſo often uſing the ſame *Epithet* when he makes mention of the God of Heaven; *Edit. Jun.* p. 29, 42, 50, 57, 59, 66. *v.* 6.

Ver. 6. *Are not all Iſrael?*] The *Apoſtle* having declared, that both *Jew* and *Gentile* had ſinned, *and fallen ſhort of the Glory of God*, and ſo were to be juſtified only by Faith in Chriſt, *Rom.* 3. 23, 24. the *Jews* objected againſt this, (1*ſt*,) That they being the Seed of *Abraham*, to whom the Promiſes were made, 'twas not conſiſtent with the Divine Veracity, to exclude them from the Bleſſings promiſed, and to confer them on the believing *Gentiles*. To the firſt Part of this Objection the *Apoſtle* anſwers, by diſtinguiſhing betwixt *the Seed of Abraham, according to the Fleſh, and according to Promiſe*; or the ſpiritual Seed, from *v.* 6. to the 14th, at thoſe words, *What ſhall we ſay then, is there Injuſtice in God?* He begins to anſwer the ſecond Part of the Objection, that the Adoption, and the Promiſes belonging to the *Jews*, v. 4. and the *Gentiles* being Strangers from the Covenant of Promiſe, it ſeemed unreaſonable to confer thoſe Bleſſings on them, and not upon the *Jews*. To this the *Apoſtle* anſwers, that this juſtly befel them, becauſe they continued in their Infidelity, after all the Miracles wrought to convince them, that Chriſt was the true *Meſſiah*; and ſo, as by this Obſtinacy, like to that of *Pharoah*, they had made themſelves obnoxious to the ſevereſt of his Judgments; ſo had they rendered themſelves incapable of the Bleſſings promiſed to *Abraham*, and his Seed, *they who are of* Faith, being only *the Children of Abraham, and Heirs according to the Promiſe*, Gal. 3. 7. 9. 29. whereas the *Gentiles* believing in *Chriſt*, are thro' this Faith entituled to the Bleſſings promiſed to *Abraham* and his Seed, *v.* 14. for they being Chriſt's by Faith, *are Abraham's Seed, and Heirs according to the Promiſe*, v. 29.

Ver. 8. Λογίζεται εἰς σπέρμα, *are accounted for the Seed:*] That is, Of this Diſtinction of Seeds, to which the Promiſe belongs, you have a manifeſt Inſtance in the Seed of *Abraham*; for before *Abraham* had any Seed at all, the Promiſe of inheriting the Land of *Canaan* was made unto him thus; *Unto thy Seed will I give this Land*, Gen. 12. 7. *All the Land which thou ſeeſt, to thee will I give it, and to thy Seed after thee for ever*, Gen. 13. 13. *Unto thy Seed have I given this Land*, Gen. 15. 18. But tho' *Iſhmael* was his firſt-born, and had that Circumciſion, which was the Seal of the Covenant made with *Abraham*; yet he, and his Poſterity, thoſe Twelve *Princes*, and great Nations which iſſued from him, were all excluded from the Covenant; and *Iſaac*, not yet circumciſed, or born, and his Poſterity, are declared to be the Seed of *Abraham*, to whom the Promiſe ſhould be made good, and with whom the Covenant ſhould be eſtabliſh'd. For when *Abraham* ſaid to God, *O that* Iſhmael *might live before thee!* God returns him this Anſwer; *As for* Iſhmael, *I have*

---

(h) *Lib.* 3. *c.* 18. *p.* 276.

(i) *Lib.* 3. *c.* 10.

*have heard thee; behold I have bleſſed him, and will make him fruitful, and will multiply him exceedingly; twelve Princes ſhall he beget, and I will make him a great Nation; but my Covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee*, Gen. 17. 18, 20, 21. Again, when *Sarah* had ſaid of *Iſhmael*, *Caſt out this Bond-woman and her ſon; for the ſon of this Bond-woman ſhall not inherit with my ſon, even with Iſaac*, Gen. 21. 10. And *Abraham* thereupon was grieved becauſe of his Son, *v.* 11. God ſpeaks thus to him; *Let it not be grievous in thine eyes, becauſe of the Lad, in all that Sarah hath ſaid, hearken to her, for in Iſaac ſhall thy Seed be called*, v. 12. Which Inſtance ſhews, it was not being of the Seed of *Abraham* according to the Fleſh, or having the Sign of the Covenant in the Fleſh, that rendered Men the Sons of God, or Children of the Promiſe then: For *Iſhmael* was *Abraham*'s firſt-born, and circumciſed, and yet by God excluded from the Promiſe; *Iſaac* not circumciſed, not yet born, not having the Right of Primogeniture, and yet to him, and his Seed alone belong the Adoption, and the Promiſes. Two things may here be added for Illuſtration of this Inſtance.

Firſt, That the *Jews* can make no juſt Exceptions againſt this Argument of the *Apoſtle*, it being ſuitable to their own Theology; for it is a Rule among them. That (k) *whoſo Vows concerning* Abraham's *Seed, is free from* Iſhmael *and* Eſau's *Sons, and is not bound but touching Iſraelites, for in* Iſaac *ſhall Seed be call'd to thee*; and ſo *Iſaac* ſaid of *Jacob*, *And God give thee the Bleſſing of* Abraham.

Secondly, That there is a great *Emphaſis* in theſe words, *The Children of the Promiſe*; for upon this account it was ſaid of *Iſaac*, that he was *not born according to the fleſh, but according to the Promiſe*, Gal. 4. 23. Thus *Iſhmael* was *Abraham*'s Son *according to the fleſh*, but *Iſaac according to the ſpirit*; to be therefore Children of the Promiſe, ſeems to be *Abraham*'s Spiritual Seed; whence the Apoſtle ſaith of thoſe who believe in this Seed, that they are *the Sons of God by faith in Chriſt Jeſus*, and ſo are *Abraham*'s Seed, *and Heirs according to the Promiſe*, Gal. 3. 29. That *they*, according to *Iſaac*, *are Children of the Promiſe*, Gal. 4. 28. That they are Children, *not of the bondwoman, but of the free*, v. 31. Accordingly the (l) *Jews* ſay, *a Proſelyte is the Son of* Abraham, *who is the Father of the whole World, as it is ſaid, A Father of many Nations have I made thee.* And becauſe the *Jews* might quarrel againſt the Pertinence of this Inſtance, alledging this might be becauſe *Iſhmael* was the only Son of *Abraham*'s Bondmaid, whereas *Iſaac* was the Seed of his own Wife; or that *Iſhmael* had forfeited his Right by Idolatry, or denying the World to come, of which they accuſe him; here follows the Inſtance of chuſing *Jacob* and his Seed, excluding *Eſau* and his Seed, againſt which no ſuch Cavil could take place.

Ver. 11. Μήπω γὰρ γεννηθέντων, *for the Children being yet unborn.*] The Argument of the Apoſtle is to this effect, That though both *Jacob* and *Eſau*, had the ſame Father and the ſame Mother, yet of theſe two, when they were yet unborn, and ſo were neither circumciſed, nor had done any thing at all to oblige, or diſoblige God, or to give any ground for any Difference to be made betwixt them, and their Off-ſpring, God ſpeaks thus of them to *Rebecca*, *Two manner of people ſhall be ſeparated from thy bowels, and the one people ſhall be ſtronger than the other people, and the elder ſhall ſerve the younger*, Gen. 25. 23. *i. e.* Not he to whom by Birth-right it belonged, but he whom God was freely pleaſed to chooſe, ſhould inherit the Land of *Canaan*, promiſed to the Seed of *Abraham*, and the other Privileges of his Seed. Which Inſtance ſeems plainly to inform us, that the Choice which God makes of Men to the Enjoyment of the Favour of being his People, and beloved by him above others, as to ſuch things, is not according to their External Privileges or Works, but according to his Free-Choice. And this Prediction was fully verified in After-ages; for *Jacob* and his Poſterity were planted in the Land of *Canaan*, which *flowed with milk and honey*, and was *the glory of all Lands*, whereas the *Edomites* were planted in a barren deſert Land; and this gave ground for thoſe words of the Prophet *Malachi*, *I have loved you, ſaith the Lord to Iſrael, yet ye ſay, wherein haſt thou loved us? Was not Eſau Jacob's brother, ſaith the Lord? Yet I loved Jacob and hated Eſau, and laid his mountains, and his heritage waſte, for the dragons of the wilderneſs.* Now for further Explication of theſe words, let it be obſerved,

1. That this Inſtance of *Eſau*'s being rejected, and not owned by God as belonging to the promiſed Seed, is ſuitable to the Sentiments of the *Jews*, not only becauſe he being an Idolater, and a Denier of the Reſurrection, and of the Bleſſings of the World to come, was not according to their fore-mentioned Canon, to be accounted for Seed; and their received Rule (m) *That he who ſwears concerning the Seed of* Abraham, *is*

---

(k) *Maimon.* of *Vows*, Chap. 9. Sect. 21.

(l) Pug. fid. *Part* 2. *c.* 9. *Sect.* 6. *p.* 303.

(m) *See* Targ. Jeruſ. and B. Uziel in Gen. 25. 29, 34.

*free from* Iſhmael, *and* Eſau's *Sons,* and is not bound but touching *Iſraelites* ; but alſo from their obſervation on theſe words of *Jacob,* (n) *The God of my Father* Abraham, *of my Father* Iſaac, *viz.* that *he ſaith not ſo of* Eſau, *that* Abraham *and* Iſaac *were his Father, becauſe he choſe not to walk in their ways, and do their works.*

2. Hence it is evident that the Apoſtle ſpeaks not here of the Perſons, but of the Nations and Poſterity of *Jacob* and *Eſau*, or, not of them Perſonally, but Nationally conſider'd, according to the Note of *Irenæus, Partum Rebeccæ Prophetiam fuiſſe duorum Populorum,* l. 4. c. 38. This is plain,

1. From the words of God to *Rebecca, Two Nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels, and the one people ſhall be ſtronger than the other.* (2.) From this Obſervation, That as to the Perſons of *Eſau* and *Jacob*, it was never true that the Elder did ſerve the Younger, but only as to their Poſterity, when the *Edomites* became Tributaries to *David*, 2 *Sam.* 8. 14. And (3.) Becauſe what is here offered as a Proof, or Confirmation of this, is cited from the Prophet *Malachi*, who propheſied long after *Jacob* and *Eſau* were perſonally dead, and ſo could only ſpeak of their Poſterity the *Iſraelites* and *Edomites*, as he expreſly doth. And,

3. Hence it clearly follows, That the Apoſtle cannot here diſcourſe of any Perſonal Election of them to Eternal Life, or any abſolute love, or hatred of them with reſpect to their Eternal Intereſt ; for if ſo, ſeeing he manifeſtly ſpeaks of the whole Nation of *Iſrael*, they muſt, according to that Opinion, be all Elected to Salvation ; whereas the Apoſtle informs us, that *God had no pleaſure in many of them,* 1 Cor. 10. 5. and the whole Jewiſh Hiſtory ſhews the contrary. Again, Then muſt the whole Poſterity of *Eſau* be the Objects of God's Hatred, and his Reprobation, which is ſo far from being true, that *Job*, and all his Friends appear to have been of the Poſterity of *Eſau*. And (2*dly*,) then it muſt follow, as *Eſtius* contends, that not only Election, but even Reprobation alſo muſt be without any reſpect to Works, and ſo God muſt adjudge Men to Eternal Perdition, without reſpect to any Evil done, or to be done by them ; for *the Children having done neither good nor evil,* ſaith the Apoſtle, it happen'd to them as it is written, *Jacob have I loved, and Eſau have I hated.* 'Tis certain then, that the Apoſtle ſpeaks here only of the Election of one Seed and Nation before another, to be accounted and treated by him as the Seed of *Abraham* ; this only doth his Argument require, and his Inſtances prove, and this is ſufficient to juſtifie God's dealing with the unbelieving *Jews*, ſo as to reject them from being accounted for, and treated as the Seed of *Abraham*; and his raiſing up Children to *Abraham* out of thoſe believing *Gentiles*, who imitating the Faith of *Abraham*, became his Spiritual Seed, and *Heirs according to the Promiſe*, that he would be a God to his Seed, and that he ſhould be *the Father of many Nations, and in him ſhould all the Families of the Earth be bleſſed,* and his Calling them to the Faith, tho' Sinners of the *Gentiles* ; that depending not on Works, but his free Pleaſure.

Ibid. Ἡ κατ' ἐκλογὴν πρόθεσις Θεοῦ, *The Purpoſe of God according to Election.* ] Here I ſhall briefly conſider the Import of the words πρόθεσις, *the Purpoſe* ; πρόγνωσις, *the Fore-knowledge* ; προωρισμὸς, *the Fore-appointment* of God ; of all which, let it be noted,

1*ſt*, That none of them relate to particular, and individual Perſons, (ſave only when they are uſed of our bleſſed *Lord*, and his Sufferings for us) but only to whole *Churches* and *Nations* ; and in general, to the whole Body of believing *Jews*, and *Gentiles*, whom God had choſen, προορίσας, *fore-appointing them to the Adoption, by Jeſus Chriſt,* Eph. 1. 5. *in whom alſo,* ſaith he, ἐκληρώθημεν, *we are made his Portion, or peculiar People,* προορισθέντες κατὰ πρόθεσιν, *being fore-appointed ſo to be according to his purpoſe,* v. 11. God having purpoſed and fore-appointed, that this ſhould be the Portion of Believers, and the Conſequence of Faith in *Chriſt*, by which we become the Sons of God. To all the converted *Jews* throughout their Diſperſions, they being choſen κατὰ πρόθεσιν, *according to the Purpoſe of God the Father,* 1 Pet. 1. 2. And *laſtly*, to the Poſterity of *Jacob* of whom that ἡ κατὰ Θεοῦ πρόθεσις, *the Purpoſe of God, according to the Election, might ſtand*: It was ſaid, when *Rebecca* bore Twins, *the Elder ſhall ſerve the Younger.*

2*dly*, That this Fore-knowledge, Purpoſe, or Appointment, is only that of calling Men to the Knowledge of Salvation, by *Chriſt Jeſus.* Thus the *Apoſtle* teacheth, that he was appointed *to preach to the Gentiles the unſearchable Riches of Chriſt, according to the ancient purpoſe which God had made in Chriſt Jeſus our Lord,* Eph. 3. 11. and that *according to his Purpoſe before Ages, he called us with an Holy Calling,* 2 Tim. 1. 9.

3*dly*, This Calling is deſign'd by God ἐπὶ τοῦτο, *for this end*, that they who are called might *obtain Salvation thro' Sanctification of the Spirit, and Belief of the Truth,* 2 Theſſ.

---

(n) Beriſch. Rabba Minor. Paraſh 76. in *Gen.* 32. 9.

2. 13. *thro' Sanctification of the Spirit to Obedience, and thro' the Sprinkling of the Blood of Jeſus,* 1 Pet. 1. 2. All *Chriſtians* being choſen to this end, *that they might be holy, and unblameable before God in Love,* Eph. 1. 4. But hence it cannot reaſonably be concluded, that this Election is no larger than the Holineſs deſign'd to be produced by it; *For the Riches of God's Goodneſs, Patience, and Long-ſuffering* are deſigned to *lead* all thoſe to whom it is vouchſafed, *to Repentance.* But hence it cannot be concluded that this *Riches, Goodneſs, Patience,* and *Long-ſuffering* is exerciſed to none but thoſe, who truly do repent, ſeeing the *Apoſtle* mentions many who deſpiſed theſe means, and after the Vouchſafement of them, ſtill continued *to treaſure up Wrath againſt the Day of Wrath,* Rom. 2. 4. The *Baptiſt* was ſent *to turn the Hearts of the Fathers to the Children, and of the diſobedient unto the Wiſdom of the juſt,* but his preaching was far from having its effect on all that heard him. The end of the *Meſſiah*'s Advent to the *Jews* was that he might *ſave his People from their Sins,* and might engage them *to ſerve him in Holineſs, and Righteouſneſs all the Days of their Life,* Luke 1. 74. But yet it ſadly failed of this Effect upon that ſtubborn People; *The ſaving Grace of God appear'd to all Men to teach them, denying Ungodlineſs, and worldly Luſts, to live ſoberly, righteouſly, and godly in this preſent World;* but yet it is too ſadly evident, it hath not had this good effect on all.

4*thly*, As Men were appointed from the beginning to be called, ſo the Goſpel, which is *the Wiſdom of God thro' Faith unto Salvation,* was that, ἣν προώρισεν, *which God had fore-appointed* to be preach'd to Men for that end, 1 *Cor.* 2. 7. This word of God giving the Hope of that Salvation, which he had *promiſed before all Ages.* And hence by Virtue of this Promiſe, and Fore-appointment Men were in time called by the Goſpel, to the Faith in *Chriſt,* whence they who were thus called, are ſaid to be called, *according to the Purpoſe of God,* Rom. 8. 28. *and according to his Purpoſe, and Grace given us thro' Jeſus Chriſt,* 1 Pet. 1. 10. The Knowledge, and Purpoſe from the Foundation of the World of ſending *Chriſt* to die for the Remiſſion of Sins, being the Ground of this calling, on which account he is ſaid, *to be given up to the Death according to the Fore-knowledge of God, and his fore-appointed Counſel,* Acts 2. 23. And they who ſlew him, are ſaid to have done only what his Counſel had fore-appointed to be done, *Acts* 4. 28. Theſe Obſervations will direct us to anſwer what is argued from theſe, and ſuch like places of Scripture in Favour of an abſolute Election.

Ibid. Note alſo, That thoſe words, *The Children being not yet born, nor having done good or evil,* being uſed as an Argument to prove the Election, or Preference of the one above the other, could not be of Works, is a ſtrong Argument againſt the Pre-exiſtence of Souls, and their being ſent into Bodies by way of Puniſhment for their former Sins; for upon that Suppoſition it could not be true, that *the Children had done neither good nor evil,* before they were born; nor could the Argument be firm, That one could not be preferred before the other on the account of any Works done by them, ſeeing the one might have ſinned more than the other in their ſtate of *Pre-exiſtence.*

Ver. 15. Ἐλεήσω ὃν ἂν ἐλεῶ, *I will have mercy on whom I will have mercy.*] It is here to be noted, that God made this Declaration after *Iſrael* had committed Idolatry, in making the Golden Calf, and ſo had made themſelves naked, *i. e.* diveſted of the Divine Preſence and Protection, or of a Covenant-Relation to him, inſomuch that God ſent this dreadful Meſſage to them, *I will come up into the midſt of thee in a moment, and conſume thee,* Exod. 33. 5. and ſaid to *Moſes, Let me alone that I may deſtroy them in a moment.* And though God ſuffered himſelf to be prevailed upon by *Moſes,* to adopt them again for his People; yet he lets him know this was part of his Glory, *to be gracious to whom he will be gracious, and alſo to ſhew mercy to whom he will ſhew mercy,* Exod. 33. 19. If therefore upon the Infidelity of the *Jews,* he will call the *Idolatrous Gentiles,* and receive them to be his People, as he did the *Jews* again after their Idolatry, who can accuſe him of Injuſtice upon that account?

Ver. 16. οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, *'tis not of him that willeth, nor of him that runneth.*] i. e. You ſee this is not to be obtained by the moſt paſſionate Wiſhes of a faithful *Abraham,* nor by the fervent Deſires of an *Eſau,* Heb. 12. 17. nor by the greateſt Zeal we can employ in ſuch Courſes as ſeem beſt to our own Wiſdom; but we muſt own it to be a Bleſſing which depends meerly upon the Divine Goodneſs, and therefore muſt ſeek it according to his Pleaſure, in ſuch ways as he appoints, and not in thoſe which ſeem to us moſt proper to obtain it: Tho' then you have a Zeal for God, and follow after the Law, that you may obtain Righteouſneſs, it is not to be wondered, you obtain not the Bleſſing of Juſtification promiſed to the Seed of *Abraham,* becauſe you ſeek it not by Faith in the *Meſſiah,* which is the only way in which God hath declared he will confer it.

Some of the (o) Fathers interpret theſe words thus; *It is not of him that wills, or runs only, but of God that ſheweth mercy, and crowns the Work by his Aſſiſtance; for otherwiſe,* ſay they, *it cannot be our duty, either to will, or run, provided we can, neither by willing nor running, do any thing to incline God to ſhew mercy; and why then doth God blame us for not willing?* Matth. 23. 17. John 5. 40. and require *us ſo to run that we may obtain?* 1 Cor. 9. 24. Heb. 12. 1. And whereas St. *Auſtin* objects, That according to this Interpretation it might be ſaid, it is not of God that ſheweth Mercy only, but of Man that wills and runs: (p) *Origen,* (q) *Chryſoſtom,* and (r) *Theophylact* anſwer; That this follows not; becauſe Man's willing and running would not avail without the Divine aid, to enable him to run, and his Grace and Mercy to accept his Running; and therefore according to the Cuſtom of the Scripture, the Effect is to be aſcribed to the Chief Agent only; as *except the Lord build the houſe their labour is but vain that build it,* &c. Pſal. 127. 1. ſo, *Paul that plants, and Apollos that waters, is nothing, but God that giveth the encreaſe,* 1 Cor. 3. 6, 7. *I laboured, yet not I, but the grace of God,* 1 Cor. 15, 10.

Ver. 17. Ἐξήγειρά σε, *I have raiſed thee up.*] Heb. העמדתיך, *I have made thee to ſtand,* Exod. 9. 16. or have preſerved thee ἕνεκεν τούτου διετηρήθης, *for this cauſe haſt thou been kept,* ſo the Seventy; *i. e.* from falling by the Plague of Boils, So *Junius* and *Tremellius*; feci ut ſuperſtes maneres, *I have kept thee alive,* ſaith the *Targum* of *B. Uziel.* See the *Chaldee,* the *Syriack,* and the *Arabick* Verſions to the ſame ſenſe: And the Connexion of this with the former Verſe rightly rendered, makes this ſenſe neceſſary; for the fifteenth Verſe cannot be rendered in the Future Tenſe, as our Tranſlation doth, *Now I will ſtretch out my hand, that I may ſmite thee and thy people with the peſtilence, and thou ſhalt be cut off from the earth;* for *Pharaoh* and his People did not die by the Peſtilence. It is therefore to be rendered, as the *Jews, Fagius, Amama, Cartwright,* and *Ainſworth* tranſlate it; *For now I had ſent out my hand, and I had ſmitten thee and thy people with the peſtilence, and thou hadſt been cut off from the earth; but in very deed, for this cauſe I have made thee ſtand up* (*). So the *Targum* of *B. Uziel, Quum jam miſerim plagam fortitudinis meæ, æquum erat ut percuterem te, & populum tuum morte, ut perderem te à terra; verum profectò non ut benefaciam tibi, in vita conſervavi te, ſed ut videre faciam te robur meum,* &c. Whence we may learn how alien from the Truth, and from the import of the words, is that Expoſition which ſaith, *For this cauſe have I created thee,* or *raiſed thee to be the King of* Egypt.

Obſerve further, That God hardened *Pharaoh*'s heart, not by any poſitive influx upon it, which made it neceſſary for him to continue obſtinate. This *Origen* obſerves from thoſe words, *If thou refuſe to let my people go, I will do ſo and ſo;* that *Pharaoh*'s heart was not ſo hardened, as to take away τὸ αὐτεξούσιον, *all power from him* to let the People go; for this he doth at laſt when God's hand was ſtrong upon him, according to theſe words, *Chap.* 3. 19. *I am ſure that the King of Egypt will not let you go,* ולא ביד חזקה *niſi per manum fortem,* Vulg. ἐὰν μὴ μετὰ χειρὸς κραταιᾶς, *if not by a ſtrong hand,* Septuagint. *niſi cum manu valida,* Samarit. *but by a ſtrong hand,* ſo the *Biſhop of Bath and Wells.* This ſenſe the words will bear, ſaith *Ainſworth, Vau* being rendred *ſi,* Exod. 4. 23. Numb. 12. 14. And this ſenſe is plain and certain from the words following; *And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof, and after that he will let you go,* Exod 3. 20. And again, *Chap.* 6. 1. Then ſaid the Lord to *Moſes, Now ſhalt thou ſee what I will do to Pharaoh, for with a ſtrong hand ſhall he let them go.* Hence God is always ſaid to have brought them out of *Egypt* ביד חזקה with a ſtrong hand, *Exod.* 32. 11. *Deut.* 5. 15. *and* 6. 21. *and* 7, 8. *and* 9. 26. *Dan.* 9. 15. Nor can they who think otherwiſe, ſhew any way how, or in what ſenſe *Pharaoh* can be ſo often ſaid to have *hardened his own heart,* if God himſelf had hardened his heart before; or why God doth ſo often command him to let his People go, *Chap.* 7. 16. and 8. 1, 20 and 9. 1, 13. *i. e.* to do what he had rendered him unable to do. Or why *Moſes* ſhould ſay, *Let not Pharaoh deal deceitfully any more, in not letting the people go,* Chap. 8. 29. Or why God did reprove him, becauſe he had hitherto refuſed to let the People go, *Chap.* 7. 16 and 8. 29. and 9. 17. and 10. 3. Or why he threatens Judgments to him, if he refuſe to let them go, *Chap.* 8. 2, 21. and 9. 2, 3, 14, 15. and executes them on him upon that Refuſal, ſince *Nemo tenetur ad impoſſibilia,* no Man is obliged to do what he cannot; much leſs what he cannot do by virtue of a Diſability that God hath laid upon him; and no Man juſtly can be blamed, and much leſs puniſhed for not doing what he is not obliged to do. Nor can God command any Man to do what he himſelf by his own influx reſtrains him from doing, even when he doth command it; for what he thus reſtrains him from, he is not willing he ſhould do; whereas what he commands, he is willing ſhould be done; and when he puniſheth any one for not obeying his Command, he puniſheth them for not doing his Will. Now it is impoſſible that God at the ſame time, and in reference to the ſame Action, ſhould be both willing, and not willing it ſhould be done. This will be farther evident from a Conſideration of all the Places where the Heart of *Pharaoh* is ſaid to be hardened. As,

---

(o) Οὐ τοῦ θέλοντος μόνον, οὐδὲ τοῦ τρέχοντος μόνον, ἀλλὰ δεῖ καὶ τοῦ θεόθεν ἐλέου, καὶ τῆς ἐκεῖθεν συμμαχίας, Oecum. Chryſ. Hom. 12. in Hebr. p. 489. G. Nazianz. Orat. 31.

(p) Orig. de Princip. *l.* 3. *c.* 1.

(q) Chryſoſt. ut ſuprà.

(r) Theoph. in locum.

(*) See the Biſhop of *Ely* on the place.

*Chap.* 7. 13. And he hardened *Pharaoh*'s heart; Heb. ויחזק *and the heart of Pharaoh was hardened.* So the ſame words are rendered by us, *v.* 22. and ſo here by *Ainſworth*, the Biſhop of *Bath and Wells*, the *Biſhop* of *Ely*, and all the Verſions on this Verſe; nor is there any Perſon mention'd in the Verſe, beſides *Pharaoh*, to whom this Action can be aſcribed; his heart was therefore hardened at this time, not by God, but by the Arts of his Sorcerers, for *the Magicians did ſo with their Inchantments, and Pharaoh's heart was hardened*, v. 22.

*Chap.* 8. 15. We read thus, *When Pharaoh ſaw there was reſpite, he hardened his heart.* Whence the Fathers truly obſerve, that Θεοῦ μακροθυμία σκληροκαρδίας αἰτία, i. e. the heart of *Pharaoh* was hardened by God's Mercy, in taking off his hand from him: Thus upon removal of the Flies, *Pharaoh hardened his heart*, v. 31, 32. *And when he ſaw that the Rain, and the Hail, and the Thunders were ceaſed, he ſinned yet more, and hardened his heart, he, and his ſervants:* And then immediately follow theſe words; *And the Lord ſaid to Moſes, Go in unto Pharaoh, for* (or, although) *I have hardened his heart, and the heart of his ſervants*, Chap. 10. 1. ſo *v.* 20. The Lord then hardened *Pharaoh*'s heart, only by taking away the Locuſts. And *v.* 27. *The Lord hardened Pharaoh's heart* only by taking away the Darkneſs, the three days aſſigned to it being ended, as *Aben Ezra* obſerves on *v.* 24. *None roſe from his place during thoſe three days*, but *poſt triduum*, they being ended, *Pharaoh* called unto *Moſes*, and hence we read not as at other times, that *Pharaoh* asked for the Removal of this Plague; and therefore when it is ſaid, *Chap.* 9. 12. That *the Lord hardened the heart of Pharaoh, and he hearkened not unto them*, i. e. not to *Moſes* and *Aaron*, we have reaſon to conclude he did that alſo by removing the Plague of the Boils; for had the Boils continued upon the *Egyptians*, there was no reaſon for calling for the ſucceeding Plague of Hail, nor could the Servants of *Pharaoh*, with their Boils upon them, have gone into the Field to houſe their Cattle, *v.* 20—11. We read alſo, *Chap.* 14. *v.* 8, 17. that *the Lord hardened Pharaoh's heart* to follow the *Iſraelites*; and of this we may give the ſame account, that he did this by cauſing the *Iſraelites* to encamp ſo, as to give occaſion to *Pharaoh* to ſay, *They are intangled in the Land, the Wilderneſs hath ſhut them in*, v. 3. and by cauſing him to ſee the *Iſraelites* walk ſafely through the midſt of the Sea. But I am not concerned for theſe Places, the hardening of *Pharaoh* then, being not for Sin (God having not commanded *Pharaoh* not to purſue after them, or follow them into the Red-Sea,) but for Puniſhment: When therefore God ſaith, *Chap.* 4. 21. *I will harden the heart of Pharaoh, that he ſhall not let the people go*; his meaning may be only this, I will ſo order matters, by removing the Plagues inflicted on him and his People, to mollifie him, and engage him to permit them to go, that he ſhall be hardened, till I come with my ſtrong hand, and ſlay his Son, even his firſt-born, *v.* 23. after which he did let them go, *Chap.* 12. 31, 33. From theſe two Obſervations it is eaſie to diſcern how appoſite this Example is to the Caſe of the *Jewiſh* Nation. For,

1. Did God harden *Pharaoh* by his Lenity, in removing his Plagues and Judgments from him? The ſame God ſaith of the *Jews* in this Epiſtle, when he ſpeaks thus unto them, Chap. 2. 4, 5. *Deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance; but after thy hardneſs, and impenitent heart treaſureſt up unto thy ſelf wrath againſt the day of wrath, and Revelation of God's righteous Judgment?*

2. If they object, That if God would have caſt them off from being his People, and have cut them off from any ſhare in the Promiſes made to the Seed of *Abraham*, why did he not this before, when they had ſo oft deſerved it for their Idolatries, from which they were now free? The Anſwer is, from the Example of *Pharaoh* preſerv'd alive when he had long deſerv'd to be cut off, that he might fall at laſt, more to the Illuſtration of God's Power, Juſtice and Glory; and this is the thing hinted, *v.* 22. as you will ſee in the Expoſition of it.

Ver. 18. Ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει, *he hath mercy on whom he will have mercy, and whom he will he hardeneth.*] That is, hence it appears that God ſhews mercy according to his own wiſe Pleaſure, and not as we think fit; and he gives Men up to the hardneſs of their own hearts, and ſo reſerveth them to be Examples of his Illuſtrious Judgments according to the ſame good Pleaſure, and not according to the Time and Meaſures that they would preſcribe; ſhewing Mercy to you *Jews*, when you deſerv'd to be cut off for your Idolatry in making and worſhipping the Golden Calf, and re-aſſuming you to be his People, and reſerving the Execution of his Wrath upon *Pharaoh*, who had before deſerved it for the hardneſs of his heart, till his Deſtruction would miniſter to the greater illuſtration of his Power and Juſtice upon ſtubborn Sinners.

Execrable is the Note of *Eſtius* here, that God is here ſaid to harden whom he will; *Quod induratio cujuſpiam in prima ſua Origine; quæ eſt prima derelictio, ſeu peccati permiſſio, non aliam habet cauſam, quam Dei voluntatem:* Becauſe the firſt Riſe of any Man's Induration, which is God's dereliction of him, hath no other cauſe than the will of God. For as this is contrary to the known ſaying, even of St. *Auſtin, Deus non deſerit niſi deſerentem*, God deſerts no Man, who leaves not him firſt; ſo it makes God alone the Cauſe of all Men's hardening, ſince *cauſa cauſæ, eſt cauſa cauſati*; for if this Dereliction be the cauſe of Induration, and that hath no other Cauſe but the Will of God, the Will of God muſt be the Cauſe of all Men's hardening it. It alſo makes all God's Exhortations to Men not to harden their Hearts, and his Reproofs and Puniſhments of them for ſo doing, Exhortations to what his Will is the true Cauſe of their not doing, and Reproofs and Puniſhments of that which his Will cauſed them to do.

m Ver. 21. οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ; *hath not the potter power over the clay?*] That is, there is no more Cauſe from God's Diſpenſation in this Caſe, in taking away the Means of Grace from, and rejecting ſuch an harden'd People, and ſhewing his Favour unto others, who ſubmit to his Terms of Mercy, to make this Objection, than for the Clay of *Jeremy*, when it was *marred*, and *broken*, Jer. 18. 4, 6. to complain againſt the *Potter*, that he took one part of it, and made it a Veſſel of Diſhonour, and another part of it, and made it a Veſſel of Honour.

That this Example of *the Clay in the hands of the Potter*, relates to God's dealing with Sinners according to his Pleaſure, is evident not only from the Application of it there to the Impenitent, *v.* 7, 8. but alſo from the like Paſſage in *Eccleſiaſticus*, where we are taught from this very Inſtance, that *the ways of God are* κατὰ τὴν εὐδοκίαν αὐτοῦ, according to his Good-Pleaſure; becauſe *as the Clay is in the hands of the Potter, ſo is Man in the hands of him that made him, to render to them as liketh him beſt* κατὰ τὴν κρίσιν αὐτοῦ, *according to his righteous Judgment*, Ecclus 33. 13.

n Ver. 22. Τί δὲ θέλων ὁ Θεὸς, *what if God*, &c.] *i. e.* What Injuſtice therefore is it in God to deal with you as he dealt with an harden'd *Pharaoh*, you having as oft refuſed to hearken to his Voice as *Pharaoh* did? Or what if he long hath, and ſtill at preſent bears with ſuch *Veſſels of his Wrath fitted for Deſtruction*, till in a more illuſtrious manner, and with more ſignal marks of his Diſpleaſure, for thus rejecting the Goſpel, and the promiſed *Meſſiah*, he ſwallow up their Nation, their People, their Temple, and their Holy City in one General Deſtruction? Is it not for the Glory of the Divine Power and Wiſdom, to reſerve the Rejectors of the *Meſſiah*, ſent to bleſs them, and the Perſecutors of the *Chriſtian* Faith, to be at laſt cut off with ſuch a remarkable Deſtruction, as ſhall render it viſible to the World that God's Indignation is incenſed againſt them for this Sin; and ſo ſhall give to *Jew* and *Gentile* a farther Motive to believe in *Jeſus*?

And again, What if God is pleaſed, upon their Impenitence and Obduration, to ſhew the Riches of his Glorious Goodneſs and Mercy upon thoſe *Jews* and *Gentiles*, whom he hath called to the Faith of *Chriſt*, and ſo hath fitted and prepared to be the Veſſels of his Mercy? Hath he not a juſt right to ſhew his Mercy to ſuch Perſons who have ſubmitted to the Terms upon which he hath promiſed Favour and Acceptance, and ſo to own them as the Spiritual Seed of *Abraham*, and ſo as his Peculiar People?

Ver. 23. Ἃ προητοίμασεν εἰς δόξαν, *whom he hath prepared for his glory.*] Thus the *Apoſtle* diſcourſing of the Day of the Lord, which was coming to execute his dreadful Judgments on the *Jews*, ſaith thus, *God hath not appointed us to Wrath, but to obtain Salvation by our Lord Jeſus Chriſt*, 1 Theſſ. 5. 9. o

Ver. 26. Ἐκεῖ κληθήσονται, *there ſhall they be called the Children of the living God.*] It muſt be acknowledged, that in theſe words the *Prophet* primarily ſpeaketh of the Reſtoration of the *Jews* exiled, and caſt off from being his People; but yet that theſe words may not only be accommodated, but even extended to the *Gentiles*, who were emphatically not his People, and yet by Faith became the Seed of *Abraham*; and the true *Iſraelites* being the Sons of God by Faith in *Jeſus Chriſt*, v. 6, 8. may be argued from the Phraſe במקום, *in the place* or Nation *where it was ſaid, Ye are not my People*; and ſo the *Jews* themſelves interpret theſe words in the Gloſs upon the *Talmud*, ſaying, *They who were not of my People ſhall adhere to the Lord, and be to me for a People*, Gloſ. Talmud in Tract. de Paſchate, ad Cap. 8. according to that of the Prophet *Zechariah*, *And many Nations ſhall adhere to the Lord in that day, and ſhall be my People*, Zech. 2. 11. p

Ver. 28. Λόγον συντετμημένον, *a ſhort work.*] q *i. e.* Such a Conſumption and Deciſion is by God deſigned upon that Multitude of Evildoers in the Land of *Iſrael*, as ſhall cut them very ſhort, and lop them off, ſo that they ſhall be left as a Tree, of which only the Stump remaineth; *They ſhall be reduced,* ſaith *R. Solomon, to a ſmall Remnant, and a Remnant of that Remnant ſhall be converted.* (See *Examen Millii* here.)

r Ver. 30. Τί οὖν ἐροῦμεν; *what do we then ſay?*] From this Recapitulation of the whole Diſpute of the *Apoſtle* in this Chapter, and his Declaration that this was the Deſign of it, to juſtifie God in this Proceeding and Dealing with them both, it is exceeding evident, that it was not at all deſigned to determine any thing touching God's abſolute Decrees of dealing with Mankind in general thus, or thus, as to their Final and Eternal State, but only to juſtifie his Dealings, as in his Providence he had actually done with the unbelieving *Jews*, rejecting them upon their ſtubborn Infidelity, and the hardneſs of their Hearts; and with the believing *Gentiles*, admitting them to be his Church and People, and the Spiritual Seed of *Abraham* upon their Faith, and Submiſſion to the Terms he had propoſed for their Juſtification and Acceptance with him.

s Ver. 32. Ὡς ἐξ ἔργων νόμου,] Ὡς, ſay *Heſychius* and *Phavorinus*, is uſed ἀντὶ τοῦ ὄντως ἀληθῆς, as ב in the Hebrew is; or as an Expletive. So *Matth.* 14. 5. and 21. 6. *John* 1. 14. 2 *Cor.* 1. 17. *Philip.* 2. 7. 1 *Pet.* 1. 19. So *Neh.* 7. 2. αὐτὸς ὡς ἀνὴρ ἀληθὴς, *he was a true Man, and one who feared the Lord.* See *Naldius Concord. partic. p.* 376, 377. and is, as the Greek Commentators often Note, οὐχ᾽ ὁμοιώσεως, ἀλλὰ βεβαιώσεως καὶ ἀναμφισβητήτου διορισμοῦ, *a Particle not of Similitude, but of Confirmation,* and ſo may here be rendered, but *verily*, or, but *indeed*, by the Works of the Law.

Ibid. Προσέκοψαν γὰρ, *for they ſtumbled,* &c.] They ſought not Juſtification by Faith in Chriſt, because whereas God had pointed out to them this way of Salvation, by ſaying, *Behold, I lay in Zion a a corner-ſtone, elect and precious, and whoſoever believeth in him, ſhall not be aſhamed,* Eſa. 28. 16. This Corner-Stone became to them of *Iſrael*, according to the words of the ſame Prophet, Chap. 8. 14. *a ſtone of ſtumbling, and a rock of offence,* they being offended at him, becauſe of his Poverty, Humility, and Outward Meanneſs, and the Spirituality of his Kingdom; and ſo they ſtumbled, and fell off from being God's People, and excluded themſelves from the Bleſſings procured for and offered to them, by the *Meſſias*, promiſed to their Forefathers. See 1 *Pet.* 2. 6, 7, 8.

Ver. 33. Προσκόμματος λίθον, *a ſtone of ſtumbling,* &c.] The *Jews*, ſay, the Son of *David*, i. e. *the Meſſias, cometh not till the two Houſes of the Fathers of* Iſrael *ſhall be taken away, to wit, the Head of the Captivity of* Babylon, *and the Prince who is in* Iſrael, *as it is ſaid, he ſhall be a ſtone of ſtumbling, and a rock of ruin to the two houſes of* Iſrael, *and many of them ſhall ſtumble and fall, and be broken.* And the *Chaldee Paraphraſt* upon the Place, ſaith thus, &c. ואם לא חקבלין, *and if they will not obey, or receive* (him,) *my word ſhall be to them for ſcandal and ruin to the Princes of the two houſes of* Iſrael.

## CHAP. X.

Verſe 1. BRethren, my heart's deſire and [a] prayer to God for Iſrael is, that they might be ſaved.

b 2. For I bear them record, that they have [b] a zeal of God [*being very deſirous to do what they conceive well-pleaſing to him, and acceptable in his ſight*;] but [*this Zeal is*] not according to knowledge, [i. e. *not joined with the knowledge of thoſe things which would render them truly acceptable to him.*]

3. For they being ignorant [*through unbelief,* 1 Tim. 1. 13.] of God's Righteouſneſs, [i. e. *of that way of Juſtification which alone renders us righteous, and acceptable in the ſight of God.* See Note on *Rom.* 1. 17. 2 *Cor.* 5. 21.] and going about to eſtabliſh their own Righteouſneſs, [*which is of the Law,* Philip. 3. 9. *and ſo a Righteouſneſs peculiar to them who are Jews,*] have not ſubmitted themſelves to [*that Righteouſneſs which is through faith in Chriſt, and is*] the righteouſneſs of God.

4. For Chriſt is the end of the law for Righteouſneſs, [*to be imputed*] to every one that believeth *in him*; [*the Law being our School-maſter to bring us to Chriſt, that we might be juſtified by Faith,* Gal. 3. 25.]

c 5. [*Which Righteouſneſs by Faith can never be obtained by the Works of the Law*;] For Moſes deſcribeth the Righteouſneſs which is of the Law [*thus*] that the Man which doth thoſe things [c] ſhall live by them; [*ſo that this Righteouſneſs is plainly, not of Faith, but Works.*]

6. But the Righteouſneſs which is of Faith, ſpeaketh [*ſo as that we may accommodate the words of* Moſes *to it,*] on this wiſe: Say not in thy heart, Who ſhall aſcend into heaven? that is, to bring Chriſt down from above, [*to be a Teacher of it to us?*]

d 7. Or, who ſhall [d] deſcend into the deep? that is, to bring up Chriſt again from the dead, [*to give us the Salvation purchaſed by his Death?*]

e 8. But what ſaith it? [*what therefore ſaith it?*] The word is [e] nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach.

f 9. That if thou ſhalt [f] confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.

g 10. For with the heart man believeth unto Righteouſneſs, [Gr. *to Juſtification,*] and [g] with the mouth confeſſion is made [*of that Faith*] unto Salvation.

11. For the Scripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed [*of his hope of Salvation by him,* Rom. 4. 5.]

12. [*And it rightly ſaith, Whoſoever*;] For there is no difference [*as to the way of Juſtification and Salvation*] between the Jew, and the Greek; for the ſame Lord over all, is rich unto all that call upon him [*for Salvation.*]

13. For [*as the Prophet* Joel *ſaith,* Chap. 2. 32.] [h] Whoſoever ſhall call upon the name of the Lord, ſhall be ſaved. h

14. [*Now this calling upon him ſuppoſes God's intention, that the Gentiles, as well as Jews ſhould hear, in order to their believing; for did they not believe.*] How then ſhall they call upon him, in whom they have not believ'd? [*Did they not hear,*] and how ſhall they believe in him, of whom they have not heard? And [*this hearing ſuppoſeth ſome Preacher was to be ſent to the Gentiles, for*] how ſhall they hear without a Preacher?

15. [And *this Preacher muſt have a Commiſſion from God, for*] how ſhall they preach unleſs they be ſent? [*Now certainly we have been ſent to you Jews, preaching peace to you by Jeſus Chriſt,* Acts 10. 36.] as it is written, [*Iſa.* 52. 7, 8.] How [i] beautiful [*upon the Mountains*] are the feet of them that preach the Goſpel of Peace, and bring glad tidings of good things? [*that ſay unto* Zion, *thy God reigneth,* or as the Chaldee, *the Kingdom of thy God is revealed.*] i

16. But [*if the Apoſtles were ſent to the Jews, how is it that*] they have not all obeyed the Goſpel? [*I anſwer, this Incredulity of the Jews is only that which was foretold by their own Prophets*;] for [*ſo* Iſaiah ſaith *of them,* Chap. 53. 1.] Lord, who hath believed our report? [τὴν ἀκοὴν ἡμῶν.]

17. So then ἄρα, [*theſe Teſtimonies ſhew that*] faith cometh by hearing, and hearing by [*the preaching of*] the word of God.

18. But [Gr. *moreover,*] I ſay [*of the Gentiles*] have they not heard? yea verily, [*that of the Pſalmiſt being true of us the Preachers of the Goſpel,*] their [k] ſound went into all the earth, and their words unto the ends of the world, *Rom.* 8. *Col.* 1. 16, 23.] k

19. [l] But [*yea,* or *alſo,*] I ſay, Did not Iſrael know [*of the preaching of the Goſpel to the Gentiles, and of their own Infidelity in rejecting it? This ſurely they might know from their own Scriptures; for*] firſt Moſes ſaith, I will provoke you, [*refuſing to believe,*] to jealouſie by them that are [*yet*] [m] no people [*of God,*] and by a fooliſh nation I will anger you. l m

20. But Eſaias is very bold [*in his Expreſſion,*] and ſaith, [*of the Gentiles*;] I was found of them that [*formerly*] ſought me not; I was made manifeſt to them that asked not after me.

21. But to Iſrael [*foretelling their Infidelity*] he ſaith, [n] all day long have I ſtretched forth my hands unto a diſobedient, and gain-ſaying people. n

## Annotations on Chap. X.

a Verſe 1. Ἡ δέησις, *my prayer.* ] That the Apoſtle ſpeaks not in the preceding Chapter of the Abſolute and Peremptory Rejection and Reprobation of *Iſrael*, is evident from this Prayer, and vehement Deſire; for on Suppoſition of ſuch a Decree of Reprobation, this muſt not only be a vain Prayer, but alſo an oppoſing of his Will, and εὐδοκία, to *the good pleaſure* of Almighty God revealed to him; for it is evident he prays here for all *Iſrael*, for them whoſe *Zeal to God was not according to knowledge*, and who were *ignorant of God's Righteouſneſs*, v. 2, 3. Not for thoſe only, as *Eſthius* deſcants, whom God hath predeſtinated to be ſaved by the Prayers of the Saints.

b Ver. 2. ζῆλον Θεοῦ, *a Zeal for God.*] Hence were ſome of them called *Zealots*, taking that name ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλωμένων, *from thoſe who were zealous for that which was good*, ſaith *Joſephus, de Bello Jud. l.* 7. *c.* 30. *p.* 986.

c Ver. 5. ζήσεται ἐν αὐτοῖς, *ſhall live by them.*] A proſperous and happy Life in the Land of *Canaan*, as (*a*) *Origen* interprets the words, Eternal Life being not the Promiſe of the Law, but of the Goſpel; and if Eternal Life was obſcurely hinted as the Reward of their Obedience to the Law of *Moſes*, it related not to their Obedience to the Ceremonial, but to the Moral Law; of which our Saviour ſaith; *If thou wilt enter into life* (*eternal*, v. 16.) *keep the commandments*, Matt. 19. 18. *And this do, and thou ſhalt live*, Luke 10. 28. Obedience to which includes faith in his word and promiſes: And ſo faith in Chriſt, when once that is revealed as the Condition of our Juſtification, and the Obedience they yielded to it, availed to their Salvation, only through the New Covenant of Grace which pardoned the Infirmities of that Obedience. (See *Examen Millii* here.)

d Ver. 7. Τίς καταβήσεται εἰς τὴν ἄβυσσον, *who ſhall deſcend into the deep?* ] The words, *Deut.* 30. 13. are theſe, *Who ſhall go over the Sea?* that is, ſay the *Targum* of *Jeruſalem* and *B. Uziel*, the *great Sea*, or the deep Sea; and the *Jeruſalem Targum* renders the words thus, *Oh that there were one like* Jonas *the Prophet, who would deſcend* לעו מקי ימא, *into the depth of the great Sea.* Now we know *Jonas* deſcending into the Deep was a Type of Chriſt, *Matth.* 12. 20. *Deſcending into the Deep of the Earth*, Pſal. 71. 20. And being brought again, ſay the Seventy, ἐκ τῶν ἀβύσσων γῆς, *from the Abyſſes of the Earth*; and this might give occaſion to the Apoſtle to allude to their Traditional Interpretation, or Paraphraſe on the words of *Moſes*; like to which are thoſe of *Baruch*, Chap. 3. 16. *Who hath gone up into heaven, and taken wiſdom, and brought her down from the clouds? who hath gone over the ſea, and found her?* And to this effect is that of *Philo*, *What need is there* ἢ μάκρας ὁδοιπορίας, ἢ τοῦ θαλαττεύειν, *either to take long Journeys, or go to Sea in ſearch of Vertue, we having the Root of it within us*; or, *as Moſes* ſaith, *in our Mouth, in our Heart, and in our Hand? Lib. quod omnis probus liber*, p. 677. E. Note alſo that the Apoſtle ſays not, to bring Chriſt *ab inferis*, as *Eſthius* here doth, but only to bring him ἐκ νεκρῶν, *from the dead*; this place therefore concerns not Chriſt's deſcent into Hell, in the ſenſe of *Eſthius*.

e Ver. 8. Ἐγγύς σου, *nigh thee.*] It is neither far from any Man's hearing, for we preach it every where; not far from his Underſtanding, for in preaching it *we uſe great plainneſs of ſpeech*, 2 Cor. 3. 12. It is in thy Mouth to profeſs, and in thy Heart to believe it, and thus we preach.

Ver. 9. Ἐὰν ὁμολογήσῃς, *if thou ſhalt confeſs*, &c.] Hence obſerve;

f Firſt, That Juſtification is here expreſly aſcribed to Faith, and that not as including Works, but only as being that Principle which, when it is cordial and ſincere, will certainly produce them: I ſay, not as including all thoſe Works which by the Goſpel are required to Salvation; for then the Righteouſneſs of Faith muſt be deſcribed as is the Righteouſneſs of the Law, *viz.* That *the Man who doth theſe things ſhall live in them*, which is contrary to the words of the Apoſtle, v. 5, 6. See the Preface to the Epiſtle to the *Galatians*.

Secondly, Obſerve, That the Faith to which Juſtification and Salvation is aſcribed, is not here, as it is elſewhere, ſaid to be Faith in his Blood, but a belief that *God had raiſed up Jeſus from the dead.* So St. *Paul* having diſcourſed of the Faith of *Abraham*, which was imputed to him for Righteouſneſs, ſaith, *This was not written for his ſake alone*, that it was imputed to him, *but for us alſo to whom it ſhall be imputed, if we believe in him that raiſed up Jeſus our Lord from the dead*, Rom. 4. 23, 24. Thus are we ſaid to be riſen with Chriſt *through the Faith of the operation of God, who hath raiſed him from the dead*, Coloſſ. 2. 12. And in St. *Peter*, the Chriſtian is ſaid to believe *through Chriſt*

---

(*a*) Non dixit in æternum, ſed tantummodo vivet in ea. *Orig. in locum.*

*in God, who raiſed him from the dead, that our Faith and Hope might be in God,* 1 Pet. 1. 21. Now this Belief in God, as raiſing our Lord Jeſus from the dead, is therefore repreſented as Faith unto Salvation, becauſe it miniſtereth to us a full aſſurance of Salvation by Chriſt, and of our Reſurrection alſo; for *if we believe that Jeſus Chriſt died, and roſe again, even ſo them alſo that ſleep in Jeſus will God bring with him,* 1 Theſſ. 4. 14. *Knowing that he that raiſed up the Lord Jeſus, ſhall alſo raiſe up us by Jeſus,* 2 Cor. 4. 13, 14. And this belief of an happy Reſurrection to Eternal Life, is a ſufficient Motive *to be ſtedfaſt, immoveable, always abounding in the work of the Lord,* 1 Cor. 15. 58. And where it hath not theſe Effects upon us, we do not in the Scripture ſenſe duly believe, and attend to it. Note

Thirdly, That when the Apoſtle ſaith, *If thou doſt thus confeſs and believe, thou ſhalt be ſaved,* we need not underſtand this of Actual and Compleat Salvation, to be imparted at the Day of Judgment; but that this Faith, and this Confeſſion, will put us into the way of Salvation, and give us a Right to it, whilſt we continue to act ſuitably to this Faith, which I have ſhewn to be the frequent import of the word, *Salvation,* and *Saved,* when Salvation is aſcribed to Faith, and Grace. See the Notes on *Epheſ.* 2. 8. *Titus* 3. 5.

Ver. 10. Στόματι δὲ ὁμολογεῖται, *with the mouth confeſſion is made to ſalvation.*] For in thoſe Times of Perſecution for the ſake of Chriſt, he that continued, under thoſe fiery Trials, to hold faſt his Profeſſion, could do it only through that lively Faith in Chriſt, and that ſincere Affection to him above all worldly Intereſts, which he hath promiſed to reward with Life Eternal.

Ver. 13. Ἐπικαλέσηται τὸ ὄνομα Κυρίου, *ſhall call upon the name of the Lord.*] The word in the Original is *Jehovah,* whence it is certain that the Prophet ſpeaks theſe words of the true and only God; and yet it is as certain, that the Apoſtle here aſcribes them to our Lord Jeſus Chriſt, both from the following words, *How ſhall they call on him in whom they have not believed?* (For the Apoſtle in this whole Chapter diſcourſeth of Faith in Chriſt,) and from the words foregoing, of which theſe are a Proof, and to which they are connected with the Particle γὰρ; for thoſe words, *whoſoever believeth in him, ſhall not be aſhamed,* are ſpoken by the Prophet *Iſaiah,* of *Jeſus Chriſt the Corner-ſtone,* Iſa. 28. 16. and ſo are they interpreted by St. *Peter,* 1 Pet. 2. 6, 7. And in the Prophet *Joel* theſe words follow, εὐαγγελιζόμενοι οὓς Κύριος προσκέκληται, *and the Evangelized whom the Lord ſhall call, ſhall be ſaved.* Here then we have two Arguments for the Divinity of Chriſt. (1.) That what is ſpoken of *Jehovah* is aſcribed to him. (2.) That he is made the Object of our Religious Invocation. See Note on 1 *Cor.* 1, 2.

Ibid. Mr. *L.* indeed attempts to invalidate the Force of both theſe Arguments, (1*ſt*,) by ſaying, that this *calling upon the Name of the Lord* doth not import the Invocation of *Chriſt,* but only an open Profeſſion of Faith in him, becauſe St. *Paul* argues cloſely, and yet in the three preceeding Verſes requires an open Profeſſion of the Goſpel. *Anſw.* There is not one Word of Profeſſing either in the 11*th,* or 12*th* verſes; in the 9*th* or 10*th* he mentions *Confeſſion with the Mouth,* and believing with the Heart as neceſſary, becauſe the *Scripture* ſaith, *whoſoever believeth ſhall not be aſhamed, the ſame Lord over all being rich to all that call upon him.* For *Joel* 2. 32. *whoſoever ſhall call upon the Name of the Lord ſhall be ſaved.* If then St. *Paul* be a cloſe Reaſoner, he muſt ſpeak of Invocation of the Name of the Lord. Moreover, this being the Character of the Diſciples of *Chriſt,* even before they were called *Chriſtians,* ſee Note on *Acts* 9. 2. and the continual practice of all *Chriſtians* from the beginning, ſee Note on 1 *Cor.* 1. 2. The *Apoſtle* might well argue from Believers, to thoſe that call upon *Chriſt*'s Name. The firſt Argument he would invalidate by denying that the Words cited by St. *Paul* from *Joel* are to be underſtood in the Senſe which they are uſed by the *Prophet,* which in effect is to deny that the *Apoſtle* argued either cloſely, or truly for the whole of the *Apoſtle's* Inference is loſt, if either the Lord, *v.* 13. be not the ſame Lord with him in *v.* 12. or if to call upon him, doth not bear the ſame Senſe in both places.

Ver. 15. Ὡς ὡραῖοι, *how beautiful,* &c.] The i *Midraſh ſhir Haſſchirim* upon thoſe words of *Cant.* 2. 12. *The voice of the Turtle is heard in our Land,* ſaith thus, *This is the voice of the King Meſſiah, crying out, and ſaying, how beautiful,* &c. Moreover from thoſe words, *how ſhall they believe in him of whom they have not heard?* v. 14. and from thoſe, *v.* 17. *Faith comes by hearing,* &c. it follows that thoſe Gentiles who never had the Goſpel preached to them, or any opportunity of hearing it, cannot be condemned for want of Faith in Chriſt, or in his Doctrine, that being to condemn them for the want of that which they never were in a capacity to have; if therefore they are capable of a Reward, as they muſt be who are obliged to *believe that God is the rewarder of all them that diligently ſeek him,* Heb. 11. 6. Chriſt muſt be a Saviour to them who do thus ſeek him, though they know not of him.

Ver. 18. Ὁ φθόγγος αὐτῶν, *their voice.*] k Theſe words being ſpoken litterally of the Preaching of the Heavens to the *Gentiles,* touching the Power, Wiſdom, and the Goodneſs of God; and the Pſalmiſt ſpeaking immediately after, of God's teaching his People by the Law, as a more glorious diſcovery of his Will to the *Jews*, the Apoſtle very appoſitely accommodates theſe words to the Revelation of his Power, Wiſdom, Goodneſs, and Mercy in the Goſpel to the Heathens.

Moreover that *Kav-ram*, which we render their *Line*, Pſal. 19. 4. does ſignifie *their loud Cry*, and ſo is well render'd by the *Apoſtle* here ὁ φθόγγος αὐτῶν, *their Sound*, i. e. the Sound of the *Apoſtles*, is fully proved by Dr. *Pocock*, Miſcel. c. 4. p. 48.

l Ver. 19. Ἀλλὰ, *but.*] That ἀλλὰ ſignifies *yea*, ſee our Tranſlation rendering it ſo five times, 2 *Cor.* 7. 11. *John* 16. 2. That it ſignifies, *quin etiam*, *quin immo*; See *Naldius*, and *Luke* 12. 7. 1 *Cor.* 3. 2. and 12. 22.

Ibid. Ἐπ' οὐκ ἔθνει, *by them that are no people.*] m That this is the Deſcription of the Heathens, ſee Note on 1 *Cor.* 1. 28. who are alſo ſtiled, not only by the *Jews*, but by the Scriptures, whilſt Idolaters, *a fooliſh people*, Jer. 10. 8. Rom. 1. 21, 22. Titus 3. 3.

Ver. 21. Ὅλην τὴν ἡμέραν, *all the day long.*] n Theſe words are cited from *Iſa.* 65. 1, 2. and *Eben Ezra* informs us, that (*a*) *R. Moſes Hacoben* ſaid, *The firſt verſe is to be underſtood of the Nations of the World, as if it had been ſaid, I am found of the Nations which are not called by my Name, but to my People have I ſtretched out my hand:* And ſo the Apoſtle interprets, and applies the words here.

## CHAP. XI.

Verſe 1. I Say then, [*that the generality of the Jews are hardened and caſt off, but what then?*] Hath God caſt away his People [*utterly and without exception?*] God forbid [*we ſhould ſo think;*] for I alſo am an Iſraelite, of the Seed of Abraham, of the Tribe of Benjamin, [*and yet choſen to be an Apoſtle of Chriſt.*]

a 2. God [*therefore*] hath not [*thus*] caſt away his People [a] whom he foreknew, [*Pſal.* 95. 3. *And to repreſent this in a like caſe well known to you,*] wot you not what the Scripture ſaith of Elias [ἐν Ἠλίᾳ, *in the Hiſtory of Elias,*] how he [*in it*] maketh interceſſion to
b God [b] againſt [*the King and People of*] Iſrael? ſaying,

c 3. Lord, they have killed thy Prophets, and digged [c] down thine Altars, and I am left alone [*of all thy Prophets,*] and they ſeek my life.

d 4. But what ſaith the Anſwer of God to him [*in that Hiſtory? It ſpeaks thus,*] I have reſerved to my ſelf ſeven thouſand men, who have not bowed the knee [d] to the image of Baal.

e 5. Even ſo then [*is it*] at this preſent time alſo, [*for even now*] there is a remnant according to the [e] election of grace.

6. And if [*they who are choſen in Chriſt*, Eph. 1. 4. *to be God's Church and People, are put into this ſtate*] by grace, [*being juſtified freely by his grace*, Rom. 3. 24.] then it is no more of [*the*] works [*of the Law that they are thus juſtified and accepted by him,*] otherwiſe grace is no more grace; [*for what need is there of grace, where men have continued in all things written in the Law to do them? Moſes having ſaid, The Man that doth theſe things ſhall live by them*, Rom. 10. 5.] but [*on the other hand*] if it be of works [*that we are juſtified and accepted,*] then it is no more [*of*] grace; otherwiſe work is no more work, [*for Grace comes in only to ſupply the defect of Works, that is, to procure pardon for the non-performance of them, according to the Tenor of the Law.*]

7. What then, [*muſt be ſaid in this caſe, but this, viz. that the whole Nation of*] Iſrael hath not obtained that [*Righteouſneſs, or Juſtification*, Rom. 9. 30, 31.] which he ſeeketh for, but the Election [*the choſen Generation of Believers*, 1 Pet. 2. 9.] hath obtained it, and the reſt were blinded.

8. [*And this blindneſs hath happened to them,*] according as it is written, [f] God hath given f them the ſpirit of ſlumber: eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day.

9. And [*as*] David ſaith, let their table be [*or* [g] *their Table ſhall*] be made a ſnare, g and a trap, and a ſtumbling-block, and a recompence unto them [*of their evil deeds.*]

10. Let their Eyes be, [*or their eyes ſhall be*] darkened, that they may not ſee, and [*thou ſhalt*] [h] bow down their back alway. h

11. I ſay then, [or, *moreover, of thoſe of the Jewiſh Nation which are thus blinded,*] have they [*ſo*] ſtumbled, that they ſhould [*irrecoverably*] fall? God forbid [*we ſhould ſo think of them;*] but [*ſo hath it happen'd through the wiſe Counſel of God, that*] through their fall, ſalvation is come unto the Gentiles, [*whom God hath now choſen to be his People,*] for to provoke them to jealouſie, [*or to an emulation of their Faith, that they alſo may be ſaved.*]

---

(*a*) Voiſin de Lege Div. *p.* 494.

12. Now [εἰ δ̓, *and*] if the fall of them [*from the Prerogative of being God's peculiar People, happened thus to*] be the riches of the [*Gentile*] world, and the diminiſhing of them the riches [*and increaſe*] of the Gentiles, how
i much more [*ſhall*] [i] their fulneſs [*be the increaſe of them?*]

13. [*Of you Gentiles, I ſay,*] for I ſpeak [*this*] to you Gentiles, in as much as I am the Apoſtle of the Gentiles, [*and by thus ſpeaking*] I magnifie my office, [*as declaring it to reach to the whole body of the Gentiles, and to have been thus efficacious among them,* Rom. 15. 18, 19.]

14. [*And I ſpeak of your being choſen thus to*
k *be God's People;*] [k] if by any means I may provoke to [*an*] emulation [*of your Faith,*] them which are my fleſh, and [*ſo*] might [*be a means to*] ſave ſome of them.

15. [*And indeed their Salvation is deſirable, not only for their own, but for your ſakes,*] for if the caſting away of them be [*an occaſion of*] the reconciling of the world, what ſhall the receiving of them [*again into favour,*] be [*to the Gentiles,*] but [*even as*] life [*or a reſurrection*] from the dead?

16. [*Nor are you to imagine this is an improbable, and even deſperate ſuppoſition:*] For
l if the [*Patriarchs, who were the*] [l] firſt fruits [*of them*] be [*were*] holy, [*called and ſeparated to the ſervice of God from all the People of the Earth,*] the lump [*of the whole Nation*] is alſo [*in God's deſignation*] holy; and if the root [*of them,* viz. *Abraham*] be [*was*] holy [*and beloved of God,*] ſo are the branches [*alſo beloved ſtill of God for the Father's ſake, and ſo will be once more, in his good time, admitted to his favour.*]

17. And if [*it hath ſo happened that*] ſome of the branches [*through Infidelity,*] be broken off, and thou [*Gentile*] being a wild Olive-tree [*or branch,*] were graffed in among them, and with them [*who believe*] partakeſt [*of the privileges*] of the root, and the fatneſs of the Olive-tree [*into which thou art graffed:*]

18. Boaſt not againſt the Branches [*now cut-off, as if they were utterly rejected from God's care and favour,*] but if thou boaſt, [*conſider*] thou beareſt not the root, but the root thee, [*the Promiſes being not made to thee, but to Abraham their Root; and if thou becomeſt partaker of them only by being the ſpiritual Seed of Abraham, by imitation of his Faith, how much more ſhall they, who are by lineal deſcent the Seed of Abraham, and ſo the primary and direct Heirs of the Promiſe,* Acts 3. 25. and 12. 26. *in due time be graffed into their own Root?* v. 24.]

Ver. 19. Thou wilt ſay then, the [*natural*] branches were broken off, [*for their Infidelity*] that I might be graffed in, [i. e. *received as God's People in their ſtead:*]

20. Well, becauſe of unbelief they were broken off, [i. e. *rejected from being his Church and People,* v. 15.] and thou ſtandeſt [Gr. *haſt ſtood*] by Faith. Be not high minded, [*vaunt not thy ſelf over them,* v. 18, 25.] but fear, [*leſt this ſhould alſo by thy caſe.*]

21. For if God ſpared not the natural
branches, [*thou haſt cauſe to fear,*] [m] leſt he al- m
ſo ſpare not thee.

22. Behold therefore [*in this diſpenſation*] the goodneſs and ſeverity of God; on them which fell, ſeverity, [*in taking the Kingdom of God away from them,* Matth. 21. 43.] but to thee, goodneſs, [*in admitting thee to be his Church and People, which goodneſs will be ſtill ſhewed to thee,*] if thou continue in [*or worthy of*] his goodneſs; otherwiſe thou alſo ſhalt be cut off [*for thy Infidelity and Diſobedience.*]

23. And [*as thou ſtandeſt by Faith, ſo*] they alſo, if they abide not ſtill in unbelief, ſhall
be graffed in; [n] for God is able to [*work in* n
*them that Faith which will*] graff them in again.

24. [*And that he will thus graff them in, we*
*have juſt cauſe to think;*] for if [o] thou wert o
cut out of [Gr. *off from*] the Olive-tree which is wild by nature, and wert graffed, contrary to nature, into a good Olive-tree, how much more ſhall theſe, which be the natural branches, [*though now cut-off,*] be graffed [*again*] into their own Olive-tree?

25. [*And this I now declare;*] for I would not, Brethren, that you ſhould be igno-
rant of this [p] myſtery, [*of the intended call-* p
*ing of the now rejected Jews,*] leſt you ſhould be wiſe in your own conceits, [*boaſting over them,* v. 18. *as being your ſelves Men of greater Wiſdom, and more highly favoured of God;*] that blindneſs in part is happen'd to Iſrael, [i. e. *as to the greateſt part of them, a remnant only being now brought into the Faith,* v. 5, 7. Chap. 9. 27.] till the [*time of the*] fulneſs [*or more compleat Converſion*] of the Gentiles be come in.

26. And ſo [q] all [*the Nations of*] Iſrael q
ſhall be ſaved, [i. e. *called and put into a ſtate of Salvation,* 1 Tim. 1. 9.] as it is written [*Iſa.* 59. 20.] there ſhall come out of Zion the deliverer, and ſhall turn away ungodlineſs from Jacob.

27. And [*again he by Iſaiah ſaith,*] this is my Covenant to them [*Iſa.* 59. 21.] when I ſhall take away their ſins, [*Chap.* 27. 9.]

28. As concerning the Goſpel [*preach'd to them firſt, and upon their rejection of it, to the Gentiles,* Acts 13. 45, 47.] they are [*now*] enemies [*to it, and by oppoſing it to God, and Chriſt;*] for your ſakes, [*being prejudiced againſt it, becauſe you are received to the bleſſings of it, and that without Circumciſion, or being joined to them,* Acts 17. 13. and 22. 21, 22.

1 Theſſ.

r 1 Theſſ. 2. 16.] but [r] as touching the Election [*of that Nation to be an holy People to himſelf,*] they are [*thus*] beloved for the Father's ſake.

29. For [*though they have rendered themſelves*
s *unworthy of his favour, yet*] the [s] gifts and calling of God are without repentance.

30. [*Nor will their preſent Infidelity and Diſobedience be any obſtacle to this Converſion;*] For as the [*Gentiles*] in times paſt have not believ'd God, [Gr. *were diſobedient to God,*] yet have now obtained Mercy through their unbelief, [*God having received you Gentiles to be his People, becauſe of their Infidelity;*]

31. Even ſo have theſe alſo now not be-
t liev'd, [Gr. *not obey'd,*] that [t] through your mercy, they alſo may obtain mercy.

u 32. For [u] God hath concluded all [*both Jew and Gentile*] in unbelief, that [*at laſt*] he might have mercy upon all.

33. O the depth of the riches both of the wiſdom and knowledge of God! [*by which he is thus able to convert all things to the honour and glory of his Name, and make his ſevereſt Judgments to conclude at laſt in mercy!*] How unſearchable are his judgments [*to any human underſtanding*] and his ways paſt finding out [*by any wit of man?*]

34. For who hath [*through his own Wiſdom, without Revelation,*] known the mind of the Lord? Or who hath been his counſellor [*in thus ordering Matters relating to Jew or Gentile?*]

35. Or who hath firſt given to him, and it ſhall be [x] recompenſed to him again? x
[i. e. *who hath laid any Obligations on him to reward him? Surely no Man.*]

36. For of him [*as the Donor,*] and through him [*as the Director and Providential Orderer,*] and to him [*as the End,*] are all things, to whom be Glory for ever. Amen.

## Annotations on Chap. XI.

Verſe 2. [a] ΟΝ προέγνω, *whom he foreknew.*]
a Concerning the People of *Iſrael, Moſes* ſpeaks thus; *Thou art an Holy People to the Lord thy God; the Lord thy God* προείλετο *hath choſen thee to be a ſpecial people to himſelf above* [or *before*] *all people that are upon the face of the earth,* Deut. 7. 6. and 10. 15. Now to be *choſen,* and to be *known of God,* are the ſame thing in Scripture, and therefore the Phraſe is elſewhere varied thus; *You only have I known before all the Families of the earth,* Amos 3. 2. ὑμᾶς ἔγνων ἐκ πασῶν τῶν φυλῶν τῆς γῆς, Numb. 16. 5. *To morrow,* וידע, *and the Lord will know who are his, and who is holy, even him whom he hath choſen,* which by the Seventy is thus tranſlated, καὶ ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, καὶ τοὺς ἁγίους — οὓς ἐξελέξατο αὐτῷ, *the Lord knoweth who are his, and the Holy ones whom he hath choſen to himſelf;* and *v.* 7. *The Man whom the Lord doth chuſe, he ſhall be holy.* And thoſe words of *Hoſea, Judah yet ruleth with the Lord, and is faithful with his Saints,* Chap. 11. 12. are by the *Septuagint* thus render'd, καὶ Ἰούδα νῦν ἔγνω αὐτοὺς ὁ Θεὸς, καὶ ὁ λαὸς ἅγιος κληθήσεται Θεοῦ, *and as for Judah now God hath known them, and he ſhall be called the holy people of God:* So that the People whom he foreknew, may be here only a *Periphraſis* of the *Jewiſh* Nation, which God had choſen before all other Nations of the World, and therefore would not utterly caſt-off, becauſe *his gifts and callings are without repentance,* v. 29. Or it may ſignifie thoſe of them who believed in *Chriſt,* and ſo were ſuch as he had purpoſed to ſave, or, *the Election according to Grace,* v. 5, 7. which ſenſe this Phraſe bears, *Rom.* 8. 29. 1 *Pet.* 1. 1, 2.

Ibid. Ἐντυγχάνειν Θεῷ κατὰ τοῦ Ἰσραὴλ, *He maketh interceſſion to God againſt Iſrael.*] Ἐντυγχάνειν ὑπὲρ, *is to intercede, or be an advocate for a perſon,* and he that doth ſo is called συνήγορος, and this is the Office of our bleſſed *Lord, who ever lives to make interceſſion for us;* but ἐντυγχάνειν κατά τινος, *is to accuſe, or charge a perſon with a Crime,* and ſo to intercede againſt him. So 1 *Maccab.* 8. 32. *If the Jews complain againſt thee,* ἐὰν ἐντυχῶσι κατὰ σοῦ, *we will do them juſtice.* And when wicked Men came to King *Alexander* to complain againſt *Jonathan,* the King commanded a Proclamation to be made, τοῦ μηδένα ἐντυγχάνειν κατ' αὐτοῦ περὶ μηδενὸς πράγματος, *that no Man ſhould complain againſt him about any Matter,* 1 Maccab. 10. 61, 63. And again, *Chap.* 11. 25. *ſome wicked men complained againſt him,* ἐνετύγχανον κατ' αὐτοῦ. So here ἐντυγχάνειν κατὰ τοῦ Ἰσραὴλ, is *to complain againſt Iſrael.* b

Ver. 3. Τὰ θυσιαστήριά σου, *thy Altars.*] Not c
thoſe which God approved of after the building of the Temple, they being then obliged to offer all their Sacrifices *at the place which God had choſen to put his Name there,* Deut. 12. 5, 6. but thoſe which had before been uſed by the Patriarchs and Prophets, for the Service of God, as that of *Samuel* in *Ramah,* and in *Miſpah,* 1 Sam. 7. 9. and 9. 13. in *Gilgal,* Chap. 11. 16. at *Bethlehem,* Chap. 16. 2, 4. and the Altar of the Lord at *Carmel,* 1 Kings 18. 30. on which the pious People of the ten Tribes ſacrificed, when they were not permitted to go up to *Jeruſalem,* that Law, ſaith *Kimchi,* then ceaſing as to them.

Ver. 4. Τῇ Βάαλ, *to Baal.*] That is, *to the Image of* Baal; So *Hoſ.* 2. 8. *I gave her the gold,*

*gold, and the ſilver which ſhe prepar'd for* Baal, d Gr. αὐτὴ δὲ ἄργυρα καὶ χρυσᾶ ἐποίησε τῇ Βάαλ. *But ſhe prepar'd this gold and ſilver for the image of Baal*, ſhe made Idols of them, ſaith the *Targum*. So *Tobit*. 1. 5. ἔθυον τῇ Βάαλ τῇ δαμάλει, *they ſacrificed to the Heifer Baal*, Jer. 2. 28. *according to the number of their ſtreets in Jeruſalem*, ἔθυον τῇ Βάαλ, *have they ſacrificed to the image of Baal*; for ſure they had not as many *Baalims* as they had Streets, and therefore where the *Septuagint* reads τῇ Βάαλ, there the *Chaldee* adds, *Idols*, or *Images*. *I will blot out the Names of Baal*, τὰ ὀνόματα τοῦ Βάαλ; *Reliquias Idolorum Baal, Targum*. See *Hoſea* 13. 1. This I prefer before that Notion of the Learned *Selden*, that *Baal* was ἀῤῥενοθήλυς, *Male* and *Female*.

Ver. 5. *The Election of Grace.*] See Note on *v.* 28. That many who belonged to this Election fell away, is evident from the *Epiſtle* to the *Hebrews*; See the Note on 2 *Theſſ.* 2. 3. and whereas Dr. *Mills* contends that the Words following, *viz.* εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστιν ἔργον, are *Suppoſititious*, as being not found in the vulgar, in *Hilary* the *Deacon*, and in the Latin *Origen*: That they are genuine, is proved from the *Syriack* and *Arabick* Verſions, from *Theodoret*, *Photius*, *Oecumenius*, and *Theophylact*, who all retain them: And from theſe Words of *Chryſoſtom*, who, *Tom.* 5. *Ed. Morell.* *p.* 718. explains, and confirms them thus, He that contends he is to ſaved by the Works of the Law, hath no Title to Grace, ὅπερ οὖν καὶ Παῦλος αἰνιττόμενος ἔλεγεν εἰ χάριτι, &c. εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον. See *Examen Millii* in locum.

f Ver. 8. Ἔδωκεν αὐτοῖς ὁ Θεὸς, *God hath given them a ſpirit of ſlumber*, &c.] The Hebrew נתן, and the Greek δίδωμι, is often us'd to ſignifie a permiſſion of that which we can hinder, as *Gen.* 31. 7. οὐκ ἔδωκεν αὐτῷ ὁ Θεὸς κακοποιῆσαί με, *God*, ſaith *Jacob*, *permitted not Laban to hurt me*, Deut. 18. 14. καὶ σοὶ οὐκ οὕτως ἔδωκε Κύριος ὁ Θεός σου, *the Lord thy God hath not ſuffer'd thee to do ſo.* See alſo *Judges* 15. 1. *Acts* 2. 27. *and* 13. 35. So again 1 *Kings* 22. 22, 23. *The Lord hath put*, ἔδωκεν ὁ Θεὸς, *a lying ſpirit in the mouth of all thy Prophets*; i. e. he hath permitted him freely to go forth, and to deceive them, *v.* 22. *Eſth.* 9. 13. *If it pleaſe the King*, δοθήτω Ἰουδαίοις, *let it be granted to the Jews to do ſo to morrow alſo.* Of him that ſat upon the Red Horſe it is ſaid, that ἐδόθη αὐτῷ, *it was given him to take peace from the Earth*, Rev. 6. 4. and Chap. 9. 3, 5. of the Beaſt it is ſaid, ἐδόθη αὐτῷ, *there was given to him a mouth to ſpeak great things, and blaſphemies; and it was given him to make war with the Saints, and overcome them.* See Hoſ. 13. 11. Joel 2. 17, 19. Rev. 6. 8. and 9. 14, 15. See the Note on *Chap.* 1. 24, 26. And in this ſenſe God is here ſaid to have given the *Jews a ſpirit of ſlumber*, by permitting them to lie under thoſe Prejudices againſt the true *Meſſiah*, which their Traditions concerning him, and the Doctrine and Authority of the *Scribes* and *Phariſees* had wrought within them; as alſo by delivering the things belonging to *Chriſt*'s Kingdom obſcurely to them, and in *Parables*, becauſe they would not receive them when more plainly taught, *Matth.* 13. 13. And by *taking the Kingdom of God from them, and giving it to a Nation that would bring forth the fruits of it*, becauſe they contradicted, and blaſphemed the Doctrine of that Kingdom, and ſo cauſed the Apoſtles to turn from them to the *Gentiles*, Matth. 23. 43. Acts 13. 45, 46. And by refuſing to walk in the light whilſt they enjoy'd it, they made it juſt that *darkneſs ſhould thus come upon them*, or that they ſhould *have eyes, and ſee not, ears, and hear not*; which is a mode of ſpeaking uſed frequently in the *Old Teſtament*, and in *Philo* the *Jew*, and others to repreſent Men who had contracted ſuch Prejudices againſt God's Word, and ſuch vicious Habits as made them not to diſcern, or give ear to the Voice of God, or Reaſon, calling them to Reformation and Amendment. So God ſpeaks by his Prophet *Iſaiah*, *Hear ye deaf, and look ye blind, ſeeing many things, but thou obſerveſt not, opening the ears, but he heareth not*, Iſa. 42. 18, 19. 20. And by the Prophet *Jeremiah*, *Hear now this, O fooliſh people, and without underſtanding; which have eyes and ſee not, which have ears, and hear not*, Jer. 5. 21. By the Prophet *Ezekiel*, ſaying, *They have eyes to ſee, and ſee not, ears to hear, and hear not, for they are a rebellious houſe*, Ezek. 12. 2. So *Chriſt* ſpeaks to his own *Diſciples*, *Having eyes do ye not ſee?* Mark 8. 18. So *Philo* often ſaith of Men addicted to their ſenſual Pleaſures, and purſuing them againſt the Dictates of their Minds, That (*a*) ὁρῶντες οὐκ ὁρῶσι, καὶ ἀκούοντες οὐκ ἀκούουσι, *ſeeing they ſee not, and hearing they hear not*; this he ſaith, περὶ τῶν ἡδονῆς κατακορημεθύων, *of Perſons ſatiated with Pleaſure, and drunk with the love of Wine.* This, ſaith he, happens (*b*) ἐν τοῖς κόροις, ἐν ταῖς μέθαις, *when we indulge to Gluttony, or Drunkenneſs*; and (*c*) ἐν ταῖς καθ' ὕπνον φαντασίαις, *in the Phantaſms of our Dreams.* Thus of thoſe *Heathens* who worſhipped the

---

(*a*) *Alleg. Leg.* l. 2. p. 72.

(*b*) *Alleg.* l. 3. p. 850.

(*c*) *l. de Joſepho*, p. 424. G.

Works of their own Hands, (*d*) *Juſt in Martyr* ſaith, That ὀφθαλμοὺς ἔχοντες οὐκ ἑώρων, οὐδὲ καρδίαν ἔχοντες συνίεσαν, *having eyes, they ſaw not, and having hearts they did not underſtand.*

g Ver. 9. γενηθήτω, *their table ſhall be, and their eyes ſhall be.*] They who are skilled in the *Hebrew* Tongue, know that theſe words are as capable of the Future, as the Imperative Mood and Tenſe: They are rendered in the Future by *Arias Montanus*: And the *ſeventy Interpreters* ſometimes render them in the *Imperative*, as *Pſal.* 109. 6—15. and ſometimes in the *Future*, as *v.* 17. *As he loved curſing, ſo let it come upon him*, καὶ ἥξει αὐτῷ, *as he delighted not in bleſſing, ſo let it be far from him*, καὶ μακρυνθήσεται ἀπ' αὐτῷ; and *v.* 8. *let them curſe, but bleſs thou*, καταράσονται αὐτοὶ, καὶ σὺ εὐλογήσεις, *they ſhall curſe, but thou ſhalt bleſs.*

h Ver. 10. τὸν νῶτον αὐτῶν, &c. *ever bow down their backs.*] That is, let them be in Slavery and Bondage; the contrary, *going upright*, ſignifying their freedom from *Egyptian* Thraldom, by taking that yoke of Bondage from them, which made them ſtoop under it. So *Levit.* 26. 13. *I have broken the bands of your yoke, and made you to go upright.* So the *Midraſh Tillim* upon theſe words of the *Pſalmiſt*, *Pſal.* 146. 8. *The Lord raiſeth them that are bowed down*, ſaith, *Theſe are the Iſraelites carried captive from their own land; for ſince they were baniſhed from Jeruſalem, they have not been able to ſtand upright; but have bowed down their backs before their Enemies, who go over them:* And therefore in their *ſecond Benediction*, before their reading of the *Morning Schema*, they pray thus, *Bring us in peace from the four wings of the Earth*, & duc nos ſtaturâ erectâ in terram noſtram, *and lead us ſtanding upright into our own Land.* Having thus anſwered the firſt Queſtion, he proceeds to enquire, whether they of them who thus ſtumbled, have fallen ſo as that they ſhall never be recovered.

i Ver. 12. Πλήρωμα αὐτῶν, *their fulneſs.*] As πλήρωμα τοῦ χρόνου ſignifies the whole Tract of Time appointed for ſuch an Event, *Gal.* 4. 4. *Eph.* 1. 10. πλήρωμα τῆς γῆς, *the whole Contents of the Earth*, 1 Cor. 10. 26, 28. and πλήρωμα τῆς θεότητος is the *full Perfection of the Deity*, Col. 2. 9. and πλήρωμα τοῦ Χριστοῦ, is the *Perfection*, or the fulneſs of Grace and Wiſdom, with which he fills his Members, *Eph.* 4. 13. and that ἐκ τοῦ πληρώματος αὐτοῦ, from that fulneſs of the Spirit which is in him, *Joh.* 1. 16. and πλήρωμα Θεοῦ, is the ſame fulneſs derived from God, *Eph.* 3. 19. So here, πλήρωμα τῶν αὐτῶν is the Time when the *Gentiles* ſhould more fully come in, and God would ſhew Mercy to them all, *v.* 25, 32. and πλήρωμα τῶν Ἰουδαίων, *the fulneſs of the Jews*, is the *coming-in of all Iſrael*, v. 26. And ſo St. *Paul* himſelf all along interprets it, ſtiling it *v.* 15. πρόσληψις, *the receiving of them into Grace* and Favour by God, the *engraffing them* who were broken off, as the unbelieving *Jews* were, *into their own Olive*, v. 23, 24. *the turning away iniquity from Jacob*, v. 26.

Ver. 14. Εἴπως παραζηλώσω, *if by any means I may provoke them*, &c.] This ſeems to be ſaid in alluſion to thoſe words of God, *Deut.* 32. 21. *They have moved me to jealouſie with that which is not God*, κἀγὼ παραζηλώσω, *and I will move them to jealouſie with thoſe that are not a people*, verſe 12. that ſeeing them who before were not the People of God, now choſen to be his People, and inveſted with all the Privileges which formerly belong'd to them, *viz.* being of his Church, among whom he dwells, and to whom he gives his Spirit, his New Law, his Prophets, Apoſtles and Evangeliſts, they might be induced to believe, and ſo might ſtill ſhare in all thoſe Bleſſings. Hence alſo it appears that the *Apoſtle* did not think they were ſo blinded or given up to a Spirit of Slumber, but that they might ſtill be ſaved. k

Ver. 16. Εἰ δὲ ἡ ἀπαρχὴ, *the firſt fruits of them were holy.*] It is generally known that the Word *Holy*, when applied to Perſons, Families, Churches, and Nations, ſignifies their being Called, Conſecrated and Separated from the World, unto God's Service; in which ſenſe in the Old Teſtament it is frequently applied to the Prieſts, *Numb.* 16. 5. *Pſal.* 106. 16. to the *Levites*, Numb. 3. 13. and 8. 14, 15, 16, 17. to the whole Jewiſh Nation, *Exod.* 22. 31. *and* 19. 6. *Deut.* 7. 6. *and* 14. 2, 21. *and* 28. 9. *Iſa.* 62. 12. *Dan.* 8. 24. *and* 12. 7. Hence then the Argument runs thus: If God ſo loved *Abraham*, *Iſaac* and *Jacob*, as to engage his word *that he would be their God, and the God of their ſeed for ever*, Gen. 17. 7. and by thus entring into Covenant with them, hallowed to himſelf all their Poſterity, even as the *firſt fruits* of their Dough, made an offering, *hallowed the whole Lump*, Numb. 15. 20. then will he, in his good time, be ſo mindful of them, as to bring them again into his Covenant, ſo that *they ſhall be his People, and he will be their God; for as touching the Election, they are ſtill beloved for the Father's ſake.* If this Argument runs only upon the Suppoſition that they do believe, it ſaith that only which is as true of all *Gentiles*; l

---

(*d*) *Dial. cum Tryph.* p. 295. B.

it therefore ſeems to be an Argument that they will be received into Favour, and therefore will believe, v. 21.

V. 21. Μήπως ȣ̓δὲ σȣ̃ φείσεται, *leſt he alſo ſpare not thee* ] Φόϐȣ, *Fear* is to be repeated from the former verſe. So 1 *Theſſ.* 3. 5. I ſent to know your Faith, *μήπως ἐπείρασεν ὑμᾶς Subaud.* φοϐȣ́μενος, *fearing leſt the Tempter ſhou'd have tempted you.*

Ver. 23. Δυνατὸς γὰρ ὁ Θεός, *for God is able,* &c.] From which Power we may reaſonably conclude his Will to do ſo, for ſo the Apoſtle argues, *Chap.* 14. 4. *He ſhall be holden up, for God is able to make him ſtand,* 2 Cor. 6. 8. *He that ſoweth liberally, ſhall reap liberally; for God is able to make all Grace abound toward you.* See Note on *Chap.* 14. 4.

o Ver. 24. Note, That there ſhould be a fulneſs of the fallen *Jews*, and a receiving them again into Favour, whom God had now caſt-off, the Apoſtle plainly doth ſuppoſe, *v.* 12, 15. and now he ſets himſelf to the Proof it, by an Argument, *à minori ad majus*, viz. If they, who had no ſuch Relation to *Abraham*, and the Bleſſings promiſed to him, as the *Jews* had, were yet Partakers of the Bleſſings promiſed to *Abraham*, the Root of that Nation, how much more ſhall this Favour in God's due time, be granted to them who are Children of the Stock of *Abraham*?

p Ver. 25. Τὸ μυστήριον τȣ̃το, *this Myſtery*, &c.] See the Confirmation of this Expoſition in the Appendix to the Epiſtle.

q Ver. 26. Hence the ſecond Argument for a general Converſion of the *Jews* runs thus: If that part of the *Jews* to which blindneſs hath happen'd, ſhall be delivered from that heavy Judgment, if *there ſhall come to them out of Zion a Deliverer to turn away their iniquity*; if God will accompliſh his Covenant hereafter with them, *by taking away their ſins*, then they who are thus blinded, ſhall be converted to the Chriſtian Faith. Where note,

1. That this Promiſe is made to that part of the *Jews* to which blindneſs had happen'd, *v.* 15. and ſo the Promiſe of Salvation to this *Iſrael*, cannot be interpreted of all the true Children of *Abraham*, *Jews* and *Gentiles* both.

2. It ſaith, that God will take away their ſins, and *turn away ungodlineſs from Jacob*. Now if this ſignifies that God will ſend *a Deliverer out of Zion*, to procure the pardon of this People's ſins, ſince Pardon only can be given to them through Faith in Chriſt, this Deliverer muſt be that Jeſus, who ſaves his People from their ſins; if it imports that God would take away the Puniſhment of their Iniquity, that being the blindneſs, and ſpiritual ſlumber which was then, and is ſtill upon them; the removal of it muſt ſignifie their Converſion, this blindneſs being only then to be taken away, *when they ſhall turn to the Lord*, 2 Cor. 3. 14, 15, 16.

Ver. 28. Κατὰ δὲ τὴν ἐκλογὴν, *as touching the Election.*] Here is in this Chapter mention of a double Election, *viz. the* ἐκλογὴ χάριτος, *Election of Grace,* v. 5. the Goſpel-Election of Perſons, and Nations to be his Church and People, which being purely on the account of that Faith, which is the Gift of God, without Conſideration of any other worthineſs that we had, or any works that we had done, is ſtiled *the Election of Grace*; and thus a Remnant only of the *Jews* were choſen, *v.* 7. *for many of them were called*, by the Preaching of the Goſpel to the Faith, it being preached to them firſt, *Acts* 13. 45. but *few* of them *were choſen* to be Members of the Church of Chriſt, becauſe few of them believ'd. And ſecondly, there is an Election διὰ τȣ̀ς πατέρας, to be God's People for their Father's ſake, in which ſenſe the whole Nation of the *Jews* are ſtiled the Elect; as in theſe words, *Becauſe he loved thy Fathers,* viz. *Abraham*, *Iſaac*, and *Jacob*, Deut. 4. 37. ϗ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτȣ̀ς ὑμᾶς, *therefore he choſe you their Seed after them, and brought you out of Egypt by his mighty power*; where it is evident that all that were brought out of *Egypt*, were the Elect, or the choſen Seed. So *Deut.* 7. 6, 7, 8. *The Lord did not ſet his love upon you, nor chooſe you,* ȣ̓ προείλετο ὑμᾶς, *he did not fore-elect you, becauſe you were more in number than any people; but becauſe the Lord loved you, and becauſe that he would keep the Oath which he had ſworn to your Fathers, hath he brought you out with a mighty hand, and redeem'd you out of the Houſe of Bondage.* Where again it is evident, (1.) That their being choſen to be God's peculiar People before other Nations, is their Election. And (2.) That all who were brought out of *Egypt* were thus beloved, and thus choſen. And again, *Chap.* 10. 14, 15. *The Lord had a delight in thy Fathers to love them,* ϗ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτȣ̀ς ὑμᾶς, *therefore he elected you their Seed after them above all People; circumciſe therefore the foreskin of your hearts, and be no more ſtiff-necked.* Where again evident it is, that the whole Seed of *Abraham* by *Iſaac*, even the ſtiff-necked of them, were the beloved, and the Elect of God; it being therefore not upon account of their Righteouſneſs, *Deut.* 9. 5. but for the love he had, and the promiſes he made to their Fathers, that he firſt loved, and choſe them for his People; and his Love to theſe Fore-fathers being ſtill the ſame, and his Promiſe to them being this, That he would be *for ever a God to them, and their Seed after them*, Gen. 17. 7. he muſt have that kind Affection and Regard to them, which will engage him to chooſe them again for his peculiar People, notwithſtanding their preſent blindneſs; and *all Iſrael* being thus Elected *for the Father's ſake*, this Calling muſt belong to them all.

Ver. 29. Τὰ χαρίσματα, *for the Gifts*, &c.] The Particle *for* ſhews that theſe words relate to what was ſaid in the former Verſe, *viz. they are beloved for their Father's ſake*, to whom God gave this διαθήκην αἰώνιον, *everlaſting Covenant to be the God of their Seed after them*, Gen. 17. 7.. Now this Covenant made with the Fathers being abſolute, and the Calling of their Seed to be his peculiar People being the Effect of it, God will not repent for ever of his Kindneſs to them; hence he engageth to ſave them *with an everlaſting ſalvation*, Iſa. 45. 17. *with everlaſting kindneſs to have mercy on them*, Chap. 54. 8. and 56 5. and 60. 19, 20. and 61. 7. and ſaith, *I have loved thee with an everlaſting love*, Jer. 31. 3. If then God will not repent for ever of his Covenant made with their *Forefathers, to be the God of their Seed after them for ever*, or that, *he choſe Jacob for himſelf, and Iſrael for his heritage*, Pſal. 135. 4. then will he certainly reſtore them to that Privilege, and happy State: but God will not thus Repent, *for the Gifts and Callings of God are without Repentance.*

Ver. 31. Τῷ ὑμετέρῳ ἐλέει, *to your mercy.*] i. e. Which unbelief hath happen'd not to your Rejection, as it did to them, but *to your mercy*, that they alſo may obtain Mercy together with you, and you with them, the fulneſs of the *Gentiles* coming in with their Converſion.

This Argument for Calling the *Jews* runs thus: If God hath called the *Gentiles* to his Grace after a long Idolatry and Infidelity, though they were not before ever admitted to thoſe Privileges the *Jews* enjoyed, nor had God promiſed to be their God for ever, much more will he Recal his choſen People from their Infidelity.

Ver. 32. *Eſthius*'s Note upon theſe three Verſes, is this, That the Apoſtle doth without Controverſie in theſe words ſpeak of *Iſrael* according to the Fleſh, and therefore in the preceding words muſt be ſuppoſed to ſpeak of the ſame *Iſrael*; ſo that hence the Tradition of the Church concerning the Calling of the *Jews*, towards the end of the world, is eſtabliſhed.

*See the Appendix to this Chapter, at the End of this Epiſtle.*

## CHAPTER XII.

Verſe 1. I Beſeech you therefore, Brethren,
by the mercies of [*that*] God, [*of
whom, and through whom are all things, and to
whoſe glory they are all deſign'd,* Chap. 11. 36. *or
by the mercies of God mention'd,* Chap. 11. 30,
a 31, 32.] that ye [a] preſent your bodies a living
ſacrifice, holy, acceptable to God,
which is your reaſonable ſervice.

b 2. And [b] be not conformed to [*the evil
Cuſtoms of*] this [*Heathen*] world, but be ye
c transform'd [*into other Men*] [c] by the renewing
of your mind, [*and judgment of things,*]
that ye may prove [Gr. *diſcern and approve;
See Note on* 1 Cor. 11. 28. Gal. 6. 4.] what
d is [d] that good, and acceptable, and perfect
will of God; [i. e. *that Will which under the
Goſpel requires only what is ſubſtantially good, and
therefore always acceptable to him, and perfectly
inſtructs us in our whole Chriſtian Duty.*]

3. [*Which will of God you will the better
diſcern by your humility, and diligence in the Exerciſe
of your Spiritual Gifts;*] For I ſay,
through the grace [*of Apoſtleſhip; See note
on* Chap. 1. 5.] given to me, to every man
that is among you [*thus gifted,*] not to
think of himſelf more highly than he ought
to think, [*on the account of thoſe Miniſterial
Gifts conferr'd upon him, not for his own ſake,
but for the benefit of others,* 1 Cor. 4. 6, 7. and
12. 7. *as did the Scribes and Phariſees, and
Doctors of the Law, on the account of their Wiſdom
and Knowledge of it,* Rom. 8. 18.—23.]
but to think ſoberly [*of himſelf,*] according
e as God hath dealt to every man the [e] meaſure
of faith.

4. For as we have many members in one body [*natural,*] and [Gr. *but*] all [*the*] members [*of it*] have not the ſame office, [*but ſome are more feeble, ſome more vigorous, ſome imploy'd in more, ſome in leſs honourable Services,* 1 Cor. 12. *from* v. 12. *to the* 27.]

5. So we [*Chriſtians*] being many, are one body in Chriſt [*our head,*] and every one [*of us are different*] members one of another.

6. Having then gifts, differing according
to the grace [*or favour of God*] that is
given to us, whether [*it be*] propheſie, let
f us propheſie according to [f] the proportion
of faith;

g 7. Or [*if it be*] [g] miniſtry, [*that of an Evangeliſt;*]
let us wait on our miniſtry; or he
that teacheth, on teaching;

8. Or he that exhorteth [*by a ſpiritual
afflatus,* 1 Cor. 14. 3, 31.] on exhortation;
h he that [h] giveth, *or diſtributes to the Churches
ſtock,*] let him do it with ſimplicity, [*or liberality;
See the note on* 2 Cor. 8. 2.] he that
ruleth, [*or preſides over that Stock,*] with
diligence: He that ſheweth mercy [*to the
ſick, impotent, Strangers, Orphans,*] with cheer-

9. Let love be without diſſimulation [*not in word only, but in deed and in truth,* 1 John 3. 18.] abhor that which is evil, cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love, [*not bearing only ſuch a kindneſs to one another as common humanity calls for, but ſuch as the Relation of Chriſtian Brethren, and the Bonds of Conſanguinity require;*] in honour preferring one another, [*through humility acting as if you conceived others more worthy of honour than your ſelves; See Note on* Philip. 2. 3. *and being well contented that they ſhould be placed in a more honourable Poſt.*]

11. Not ſloathful in buſineſs, [*in the concerns
of God, and of one another;*] fervent in ſpirit,
[*ardently and zealouſly engaging in the ſervice of
God, and of one another, as knowing you are then*]
[i] ſerving the Lord. i

12. Rejoycing in hope [*of the glory of God,* Rom. 5. 2. *or of Eternal Life,* Tit. 1. 3.] patient in tribulation [*for the cauſe of Chriſt,*] continuing inſtant in prayer, [*that you may ſtand firm in the Faith, and have a ſeaſonable deliverance from your troubles.*]

13. Diſtributing to the neceſſities of the k
[*perſecuted*] Saints; given to [*or purſuing*]
hoſpitality, [*towards them when they come to
you.*]

14. Bleſs [i. e. *wiſh well to, and pray for*] them which perſecute you; bleſs, and curſe not; [*whatever provocations you may have to do ſo.*]

15. Rejoice with them that do rejoice, and weep with them that weep; [*as the Relation of Members of the ſame Body doth require,* 1 Cor. 12. 26.]

16. Be of the ſame mind one towards another, [*being concern'd for the ſame good to them which you deſire for your ſelves;*] mind not high things, but condeſcend to men of low eſtate, [*to the meaneſt concerns of the meaneſt Chriſtians.*] Be not wiſe in your own conceits, [*ſo as to think you need not the aſſiſtance of Divine Wiſdom, or the Advice and Counſel of your Chriſtian Brethren,* Prov. 3. 5, 7. Luke 12. 53. *or ſo as to neglect the Concerns of your Chriſtian Brethren,* Prov. 3. 5, 7. Luke 12 53.]

17. Recompenſe to no man evil for evil;
provide things [l] honeſt [Gr. *honourable,*] in l
the ſight of all men.

18. If it be poſſible, as much as lieth in you, live peaceably with all men.

19. Dearly beloved, [m] avenge not your m
ſelves [*upon your Enemies,* v. 20.] but rather [n] n
give place unto [*the*] wrath [*of God againſt
them,*] for it is written, [*Deut.* 32. 35.] Vengeance
is mine, I will repay it, ſaith the
Lord.

20. Therefore if thine enemy hunger, [*rather*] feed him; if he thirſt, give him drink; o for in ſo doing thou ſhalt ° heap coals of fire [*the Divine Vengeance*] on his head.

21. Be not ᵖ overcome of evil, [*let it not prevail upon thee, to be impatient under, or avenge it,*] but overcome evil with good. p

## Annotations on Chap. XII.

a Verſe 1. Παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, *to preſent your bodies a living ſacrifice.*] By Sin reigning in our Mortal Bodies, and by obeying the motions of it in our inward Actions, we being ſaid to preſent τὰ μέλη ἡμῶν, *the members of our bodies inſtruments of unrighteouſneſs to ſin*, Chap. 6. 12, 13. the Apoſtle here doth properly exhort us παραστῆσαι, *to preſent* the ſame Bodies now a *living ſacrifice*, in oppoſition to the Legal Sacrifices, which were firſt ſlain, and then offer'd up to God upon the Altar, *viz.* by being now *dead unto Sin, but alive unto God, through Jeſus Chriſt our Lord*: An holy Sacrifice, as being conſecrated to the Service of God, and having *our fruit unto holineſs*, as the Servants of God ſtill have, *Rom.* 6. 22. And as the Sacrifices offer'd to God were to be free from any ſpot and blemiſh, and ſo holy; ſo are our Bodies made *an holy Sacrifice*, when they are kept *in ſanctification and honour*, and free from *all filthineſs of the fleſh*, and ſo a Sacrifice *acceptable*, and *well-pleaſing* to that God, who deſir'd not the *Legal Sacrifices*, nor *delighted in Burnt-offerings*, Pſal. 51. 16. Heb. 10. 8. And this ſaith he, is not as the Sacrifices of the Law, ἐκ τῶν ἀλόγων, *of dead and unreaſonable Beaſts*, which was bodily ſervice, or that in which the Body chiefly was employ'd; but it is λογικὴ λατρεία, *a Sacrifice of our Reaſon*, devoting our ſelves, who are rational Creatures, to his Service, and alſo is highly ſuitable to our Reaſon.

b Ver. 2. Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, *and be not conform'd to this world.*] It is the Obſervation of *Grotius* on the former Verſe, that the Apoſtle having ſhew'd before, that Juſtification could not be obtained by the Law, comes now to ſhew how the Goſpel perfected, and ſpiritualiz'd the Law, as to the Ritual and the Judicial parts of it, and engag'd us more exactly to fulfil the Moral parts of it; beginning firſt with the Sacrifices, which by the *Jews* were eſteem'd one great and chief part of their Ritual Worſhip. And then he may here proceed to their Separations from Men of other Nations, or, as the Phariſees had improv'd it, even from the Vulgar ſort, thinking it unlawful to eat, or converſe with, or even touch *the People of the Earth*, as they ſtiled them, and making their Holineſs to conſiſt chiefly in ſuch Niceties and Separations; ſhewing that we do moſt effectually comply with all that God deſign'd by any Precepts of this Nature, when we *keep our ſelves unſpotted from the world*, or free from any Conformity unto the ſinful Cuſtoms of it, as Chriſtianity eſpecially requires, Chriſt giving up himſelf for our ſins, *that he might deliver us from this preſent evil world*, Gal. 1. 4. Or, he inſtructs them how to change their former Heathen, into a Chriſtian Converſation, declaring that whereas formerly they walked κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *according to the courſe of this world*, Eph. 2. 2. and *according to the will of the Gentiles*, 1 Pet. 4. 3. they ſhould *no longer live the reſt of their time to the luſts of men, but to the will of God*, v. 2.

c Ibid. Τῇ ἀνακαινώσει τοῦ νοός ὑμῶν, *by the renewal of your mind*] The whole New Creature doth conſiſt in the renewal of the Mind, the Will, the Affections, and Actions of Men, 1 *Theſſ.* 5. 23. But becauſe this Renewal doth begin with the *change of Mind*, diſcerning, and approving *what is acceptable to the Lord*, and upon that follows the Choice of what is ſo by the Will; and the Inclination of the Affections to what the Mind doth thus approve of, and the Regulation of our outward Actions, is according to what we thus approve, chooſe and affect. This *Renewal of the Mind* is put for the Renovation of the whole Man, and we are ſaid to be *renew'd in the Spirit of our Mind*, and *to put on the New Man*, Eph. 4. 23, 24. *which is renew'd*, εἰς ἐπίγνωσιν, *in knowledge according to the image of him that created him*, Coloſſ. 3. 10.

d Ibid. Τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον, *the good, and acceptable, and perfect will of God.*] The Ritual Precepts of the Law had no internal Goodneſs in them antecedent to the Command; and ſo God himſelf ſays of them, *I gave them Statutes which were not good*, Ezek. 20. 25. and in oppoſition to their coſtly Sacrifices, and Burnt-offerings, ſaith, *He hath ſhew'd thee, O man, what is good, and what the Lord requireth of thee, even to do juſtice, and love mercy, and to walk humbly with thy God*, Mich. 6. 6, 8. They were not pleaſing to him in themſelves, *Pſal.* 51. 14. *Heb.* 10. 8. but he declareth his *delight in juſtice and mercy*, Jer. 22. 16. And the deſign of the Apoſtle in the whole Epiſtle to the Hebrews, is to prove the Imperfection of theſe Sacrifices, and of the Old Covenant, and therefore the Neceſſity of a better Sacrifice, and a new and better Covenant; and ſo in oppoſition to theſe Ritual Injunctions, he may here ſtile the Goſpel

ſpel-Inſtitution, *the good and acceptable, and the perfect will of God.*

e Ver. 3. Μέτρον πίστεως, *the meaſure of Faith.*] Here the *Greek Scholiaſts* agree in the Expoſition of theſe words, That by *the Meaſure of Faith*, we are to underſtand the Meaſure of Gifts proceeding from that *miraculous Faith* which was required to the Exerciſe of them, τοῦ γὰρ χαρίσματος αἴτιον ἡ πίστις, *for Faith is the cauſe of theſe Gifts*, ſaith *Chryſoſtom*; and when they found this Faith raiſed in them, they exerciſed them; they being given, ſaith *Theodoret*, *according to the meaſure of their Faith.* This Faith enabled them to *remove Mountains*, 1 Cor. 13. 2. *to heal the Sick*, James 5. 15. *to caſt out Devils*, Matth. 17. 20. And hence St. *Peter* exhorts them who had received theſe Gifts, *to miniſter them* ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεὸς, *as from the ability and ſtrength of Faith which God giveth*, 1 Pet. 4. 11. and this is elſewhere ſtiled *the meaſure of the gift of Chriſt*, Eph. 4. 7. This they did, ſaith (*a*) *Origen*, διὰ τὴν πίστιν ταύτην *by this Faith*, καθὼς εἷς ἕκαστος αὐτῶν τὴν δωρεὰν εἴληφε παρ' αὐτοῦ, *as every one received the Gift from Chriſt*, ſaith (*b*) *Irenæus*. The Phraſe occurs twice in (*c*) *Maimonides*, where he ſaith, *God declared that he would try the Jews with falſe Prophets, to know* menſuram fidei veſtræ in veritate legis, *the meaſure of their Faith in the Law*; & ad menſuram fidei veſtræ in lucem producendum, num firmiter, & conſtanter perſiſtatis in ea: Whence we learn that the ſtrength and firmneſs of Faith is the meaſure of it.

f Ver. 6. Κατὰ τὴν ἀναλογίαν τῆς πίστεως, *according to the proportion of Faith*] That is, ſay ſome, according to thoſe Principles of Faith and Good Life, which are known among you; but ſurely they who *propheſied by a ſpiritual Gift*, could not do otherwiſe; for no Man can by the *Holy Spirit* be excited to contradict the Doctrine, or Precepts of *Chriſtianity*. Others, Let him do it *according to the meaſure of the miraculous Faith imparted to him*, enabling him *now* to reveal Myſteries, now to foretell things, now to diſcloſe the Secrets of Men, according as God, upon his Faith, ſhall grant ability to him to do it. And therefore (*d*) *Chryſoſtom*, *Oecumenius*, and *Theophylact* ſay, that though this was a Gift, yet *it flowed in upon a Man according as by his Faith he made himſelf a Veſſel fit to receive the Gift of Prophecy.* And this ſeemeth to be the better Expoſition, not only becauſe it hath the Suffrage of the ancient *Expoſitors*, but becauſe it anſwers *to the meaſure of Faith* mention'd *v.* 3. for ἀναλογία, ſaith *Origen* here, is not *ratio*, as the *Latins* render it, but *menſura competens*, a competent Meaſure; and κατ' ἀναλογίαν in *Heſychius*, is κατὰ τὸ μέτρον, *according to the meaſure*; and it agrees beſt with the Phraſe of St. *Peter*, to exerciſe theſe Gifts according to the Ability that God hath given them, and to be content with that, though others may enjoy it in higher meaſures.

Ver. 7. Διακονία, *Miniſtry*] This *Chariſma* being reckon'd here before that of Teaching, or Exhortation, I think it beſt to interpret it of the Office of the *Evangeliſt* rank'd before that of the *Paſtor* and *Teacher*, Eph. 4. 11. and immediately after that of the *Prophets*, as here, rather than to interpret it of the Office of a *Deacon*; all theſe four Offices of *Apoſtle*, *Prophet*, *Evangeliſt* and *Teacher*, being deſign'd, ſaith the *Apoſtle* there, *v.* 12. εἰς ἔργον διακονίας, *for the work of the Miniſtry.* Hence St. *Paul* writes thus to *Timothy*, *Do the work of an Evangeliſt, fulfil* τὴν διακονίαν σου *thy Miniſtry*, 2 Tim. 4. 5. And of *Mark* the *Evangeliſt*, he ſaith, *Bring Mark with thee, for he is profitable to me* εἰς διακονίαν *to the Miniſtry*; *i. e.* to be ſent to preach the Goſpel, or viſit the *Churches* where I cannot come, *v.* 11. And in this ſenſe ſaith St. *Peter*, εἴ τις διακονεῖ, *if any man miniſters, let him do it as of the Ability that God giveth*, not as of the Charity of others, which was the proper Office of the *Deacon*. Of the *Teachers*, See Note on 1 *Cor.* 12. 28. *Eph.* 4. 4. *Acts* 6. 4. *and* 13. 1. *and* 20. 24. 2 *Cor.* 6. 3. *Coloſſ.* 4. 17.

Ver. 8. Ὁ μεταδιδοὺς, *he that giveth, and he that ſheweth mercy.*] These two Expreſſions ſeem to denote the ſame Perſons who are called *Helps*, 1 Cor. 12. 28. See the Note there. *He that ruleth* may be the ſame with thoſe who are there ſtiled *Goverments*, and elſewhere προεστῶτες or προϊστάμενοι, 1 *Theſſ.* 5. 12. 1 *Tim.* 3. 4. *and* 5. 17. Or, ὁ μεταδιδοὺς here may ſignifie him that is moved by an Afflatus to give to the *Church*'s Stock; for ſo the word is uſed in *Job*, ſaying, ὀρφανῷ μετέδωκα, *I have given of my Meat to the Orphan*, Chap. 31. 17. and *Prov.* 11. 26. *A bleſſing ſhall be on the head* τοῦ μεταδιδόντος *of him that giveth.* So *Luke* 3. 11. *He that hath two Coats*, μεταδότω *let him give to him that hath none*, Eph. 4. 28. *Let him work with his hands, that he may have* μεταδιδόναι *to give to him that needs*, and then the προεστὼς will be the Perſon ſet over this Stock to manage it aright; for as the *Jews* had in every City *Viros notos & fideles*, Men of note for their Fidelity, who were conſtituted to be *Collectors* and *Diſtributors* of their Alms to the Poor; ſo ſay the *Apoſtles*, *Look you out* ἄνδρας μαρτυρουμένους, *ſeven men of honeſt report*, οὓς καταστήσωμεν, *whom we*

---

(*a*) *Cont. Celſum*, l. 3. p. 124. (*b*) L. 2. c. 57. (*c*) *More Nevoch. part.* 3. c. 24. p. 406, 408.
(*d*) Εἰ γὰρ καὶ χάρις ἦν τοσοῦτον μέντοι ἐπιῤῥεῖ ὅσον ἂν εὕρῃ σκεῦος πίστεως αὐτῇ προσενεχθέν.

*will appoint over this buſineſs*, Acts 6. 3. and theſe are ſtiled προςάται and πρόξενοι, and by *Euſtathius* are ſaid προΐςασθαι τῶν ξένων *to preſide over ſtrangers.* See *Beza* in *Rom.* 16. 2. So *Origen* on the place, *qui tribuit, & præeſt indigentibus*; and *Theophylact*, προΐςασθαι δὲ ἐςὶ τὸ βοηθεῖν, καὶ διὰ ῥημάτων; καὶ διὰ τοῦ σώματος, *to preſide is to help both with words and deeds.* See the Note on 1 Cor. 12. 28. This in after-Ages was made the work of the Biſhop, but in the firſt-Ages of the Church was the work of the Deacon.

i Ver. 11. Τῷ Κυρίῳ δουλεύοντες, *ſerving the Lord.*] So the *Syriack*, *Arabick*, *Æthiopick* Verſions, and all the *Greek Scholiaſts* read. The other Reading τῷ καιρῷ δουλεύοντες, *ſerving the time*, mentioned by *Ambroſe*, St. *Jerom*, and *Ruffinus*, ſeems to have had its riſe from the abbreviation of the word in MSS. they reading κῷ; tho' it hath a good ſenſe thus, *Tempori ſervite, rebus præſentibus vos accomodantes, & ſi quid inciderit incommodorum, vel declinantes ſi liceat commodè, vel tolerantes,* See *Eph.* 5. 26. *Coloſſ.* 4. 5. (See *Examen Milli* here.)

k Ver. 13. Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες,] So read all the Greek Scholia, St. *Baſil*, To. 2. p. 474. the Vulgar, and all the other Ancient Verſions. And whereas Dr. *Mills* contends the true reading is ταῖς μνείαις τῶν ἁγίων, ſee this abundantly confuted in the Examination of him upon this place.

l Ver. 17. Τὰ καλὰ, *honourable.*] That there be Actions, which according to the voice of Nature, and antecedently to any Poſitive Commands, are good and evil, honourable and praiſe-worthy, or matter of diſhonour, or diſpraiſe, in the general Opinion of the World; and that theſe actions are τὰ καλὰ, *honourable before Men*, as well as *in the ſight of God*, 2 Cor. 8. 21. this Epiſtle doth abundantly demonſtrate; for the Apoſtle in the firſt Chapter having mention'd all the unrighteouſneſs, and impure Actions of the Heathen World, he adds, That the Heathens knew, from the Conſideration of the Righteouſneſs of God, that *they who did ſuch things were worthy of death*, v. 32. In the ſecond Chapter he informs us, that the *Gentiles* having not a written Law, and notwithſtanding *doing by Nature the things contain'd in the Moral Law, ſhew the work of the Law written in their hearts, their Conſcience bearing witneſs to it, and their thoughts accuſing, or elſe excuſing one another*, v. 14, 15. That the Exerciſe of Righteouſneſs and Peace renders us not only *acceptable to God*, but alſo *approv'd of Men*, Chap. 14. 17. Accordingly the wiſe Man ſaith, That by obſerving *Mercy and Truth, we ſhall* προνοεῖν καλὰ, *provide things honourable in the ſight of God and Men*, Prov. 3. 3, 4.

m Ver. 19. *Avenge not your ſelves.*] When *Phocion* was condemned to die by the *Athenians*, ſome of his Friends deſired him to leave ſome Precept to his Son, how he ſhould demean himſelf. His Command therefore to him was μηδὲν Ἀθηναίοις μνησικακεῖν, *not to remember the Injuries the Athenians had done him*, and for this ſaith *Ælian*, every wiſe Man muſt, ὑπερθαυμάζειν τὸν ἄνδρα, *very much admire the Man*, Var. Hiſt. l. 12. c. 49.

Ver. 19. Δότε τόπον τῇ ὀργῇ, *give place unto wrath.*] i. e. Refer it to the Puniſhment of God, συγχώρησον αὐτῷ ἐπεξελθεῖν, τοῦτο γάρ ἐςι δότε τόπον τῇ ὀργῇ, *ſuffer him to come in with his wrath upon thoſe who are your Enemies, and perſecute you for his ſake, for this is the import of theſe words, Give place unto wrath*: So *Chryſoſtom*, *Oecumenius*, *Theophylact*. And this Expoſition is confirm'd by the enſuing Reaſon, *For Vengeance is mine, I will repay it*; and from the occaſion of thoſe words, *Deut.* 32. 35. they being ſpoken for the comfort of God's People, whoſe Cauſe he will plead, and for whoſe ſakes he will repent of the Evil he brought upon them, v. 36.

Ver. 20. Ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ, *thou ſhalt heap coals of fire upon his head.*] I know that many good Interpreters conceive here is an Alluſion to Artificers that melt Lead, or other Metals, *by heaping coals of fire upon them*, and ſo imagine that the import of theſe words is this, *Thou ſhalt melt him down, or work him, by this obliging Kindneſs into good affection to thee*: But I believe the ſenſe is rather this, That if he perſevere in his Enmity, to his Perſecution of thee, and Perverſeneſs towards thee after theſe kind Offices, the Event, though not ſought by thee, will be this, Thou by thy Patience ſhalt engage the Wrath of God to fall upon him, and to maintain thy Cauſe againſt him; and ſo ſhalt be more certainly and happily deliver'd from his Malice, than by avenging they ſelf thou would'ſt be. So *Prov.* 20. 22. *Say not thou I will recompenſe evil, but wait on the Lord and he ſhall ſave thee.* For,

1. This ſuits beſt with the Connexion of this with the foregoing Verſe by the Particle, *Therefore, avenge not your ſelves, but rather give place to the wrath of God* to fall upon your Enemies, or Perſecutors, ſeeing *he will repay Vengeance to them.* Therefore let not their Enmity hinder you from being kind to them; for that Kindneſs, if it do not mollifie them, will cauſe the Wrath of God to wax hot againſt them.

2. Becauſe the words are plainly taken from *Prov.* 25. 21. where they are exactly to be found; where, ſaith *Grotius*, apparet de pœna Divina agi, *it is evident the wiſe Man ſpeaks of the Divine Vengeance.* And this is the continual import of the Phraſe in the Old Teſtament, where only it occurs, and where it ſtill ſignifies the Wrath, and Indignation of the Lord. So *Pſal.* 140. 9, 10. *As for the head of them that compaſs me about, let the miſchief of their own lips cover them,*

*them, let* ἄνθρακες πυρὸς *coals of fire fall upon them.* So *Iſa.* 47. 14. *They ſhall not deliver themſelves from the power of the flame,* ὅτι ἔχεις ἄνθρακας πυρὸς καθίσαι ἐπ᾽ αὐτοὺς, *for thou haſt coals of fire to cauſe to ſit upon them.* So *Ezek.* 10. 2. *God commands the Angel to fill his hand* ἀνθράκων πυρὸς, *with coals of fire,* and to ſcatter them over the City, to burn the City with them. And 4 *Eſdr.* 16. 52, 53. *Let not the ſinner ſay he hath not ſinned, for God ſhall heap coals of fire upon his head, who ſaith before the Lord God, and his Glory, he hath not ſinned.* See the like ſaying in *Stob. Serm.* 82. *p.* 477.

Ver. 21. Μὴ νικῶ ὑπὸ τοῦ κακοῦ, *be not over-* p
*come of evil.*] Vincitur à malo qui vult peccare in alium, quia ille peccavit in ipſum. *Aquinas.*

## CHAP. XIII.

Verſe 1. LET every ſoul be ſubject to
the Higher Powers, [*or Su-
preme Authority placed over them*;] for there is
a no [a] Power but of God, [*the Fountain of it,*]
the Powers that be, are ordained of God.

b 2. Whoſoever therefore [b] reſiſteth the
Power, reſiſteth the Ordinance of God;
and they that reſiſt [*the Ordinance of God,*]
c [c] ſhall receive to themſelves damnation [Gr.
*Judgment.*]

3. For Rulers [*if they act by the Authority of God, and according to Law,*] are not a terror to good works, [i. e. *ſuch as the Light of Nature pronounceth good,*] but to the evil. Wilt thou then not be afraid of the Power, [*that it will do thee any harm?*] do [*then*] that which is good, and thou ſhalt [*rather*] have praiſe of the ſame.

4. For he is [*by his Inſtitution*] the Miniſter of God to thee for good, [*if thou art a doer of what is good*;] but if thou doeſt that which is evil, [*thou haſt cauſe to*] be afraid; for he beareth not the Sword [*of Juſtice*] in vain; for he is the miniſter of God [*a Revenger*] to execute wrath [Gr. *for wrath*] on him that doth evil.

5. Wherefore ye muſt needs [Gr. *ye ought to*] be ſubject [*to this Miniſter of God,*] not only for wrath, but alſo for conſcience-ſake.

d 6. For, [d] for this cauſe pay ye Tribute al-
ſo [*to them,*] for [*that*] they are God's Mini-
ſters, attending continually on this very
thing; [*the executing Judgment between Man
and Man, to preſerve every Man in his Right,
and to puniſh the wrong doer.*]

e 7. [e] Render therefore to all their dues,
Tribute to whom Tribute is due, Cuſtom
to whom Cuſtom, [i. e. *all Legal Impoſitions,*]
Fear to whom Fear, Honour to whom Ho-
nour [*is due.*]

8. Owe no man any thing [*which Juſtice
obligeth you to render him,*] but [*be eſpecially
f concerned*] to love one [f] another, [*which
love, if ye obſerve its Precepts, will preſerve
you from doing any evil, or injuſtice to your
Brother*;] for he that [*truly*] loveth ano-
ther, hath fulfilled the Law, [*relating to
him.*]

9. For this [*that which the Law forbiddeth in theſe words,*] thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet; and if there be any other Commandment [*of the Law relating to thy Neighbour,*] it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy Neighbour as thy ſelf, [i. e. *with the like love thou beareſt to thy ſelf, though not with love equal to it.* See Note on *Matth.* 22. 39, 40.]

10. [*He that is acted by*] love, [g] worketh no g
ill to his Neighbour, [*which is the thing re-
quired in theſe Negative Precepts,*] therefore
[h] love is the fulfilling of the Law. h

11. And that [Gr. *this Exhortation to obey
Authority, and walk in fervent Charity towards
all Men, I recommend to you now, is very ſea-
ſonable*;] knowing the time, that now it is
high time [*for all*] to [i] awake out of ſleep; i
for now is our [k] ſalvation, [or, *the ſalvation* k
*of the Gentiles,*] nearer than when we [*firſt*]
believed.

12. [l] The night [*of Heathen Ignorance,* Acts l
17. 31.] is far ſpent, [m] the day [*of Grace,* m
*and Salvation to them*] is at hand; let us
therefore caſt off the works of darkneſs, and
let us put on the armour of light.

13. Let us walk [n] honeſtly as in the day, n
not in rioting and drunkenneſs, not in [o] o
chambering and wantonneſs, [1 *Pet.* 4. 3.]
not in ſtrife and envying; [*things inconſiſtent
with that Chriſtian Charity which is the glory of
our Profeſſion.*]

14. But [p] put you on the Lord Jeſus Chriſt, p
and make not proviſion for the fleſh, to fulfil
the luſts thereof.

## Annotations on Chap. XIII.

a Verſe 1. ΟΥ γὰρ ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, *there is no power but of God.*] That this may be rightly underſtood, let it be noted, (1.) That God doth not now, as in the Caſe of *Saul* and *David*, by himſelf appoint, and nominate the Perſon who ſhall ſway the Scepter in any Nation of the World. The *Roman Emperors*, the Powers then in being when St. *Paul* writ this Epiſtle, had no ſuch appointment, but were elected by the Roman Armies, or choſen and confirm'd by the *Senate*; whence it appears that an immediate appointment, or deſignation of the Perſon by God, cannot be neceſſary to render any *Prince God's Ordinance.*

(2.) By virtue of God's general Appointment or Ordinance, whether in the fifth Commandment, or by a Law of Nature, requiring that all Nations ſhould have ſome Government plac'd over them, no individual Perſon can claim a Right to be *the Higher Power* in any Nation, more than others; nor are the People by it tied to yield Obedience to this Man rather than to that. This therefore cannot be ſufficient to make a Man the individual Perſon who is God's Ordinance, in reference to ſuch a Nation. It remains therefore,

(3.) That this Authority be convey'd to this, or that individual Perſon, or Family, by Compact, Conſent, or Choice of the Perſons governed, that ſuch a Perſon or Family ſhall have the Supreme Authority in ſuch a Nation. It therefore muſt be ſuch a Choice, Conſent, or Contract that renders any Perſon the Ordinance of God to ſuch a Nation: And this is what Men call a *Legal Right*, or Title to the Crown; that is, a Title by the Laws and Conſtitutions of the Land.

But then as mutual Conſent and Contract make two Perſons Man and Wife, and yet Matrimony is God's Ordinance, and the Power of Man over the Wife, and of the Wife over the Body of the Husband, is from God; and as among us, one becomes a Maſter, another a Servant, by Conſent and Covenant, and yet the Maſter hath from God Authority over his Servant; ſo here, the individual Perſon becomes the Higher Power, by the Conſent, the Choice, or Contract Original, or Actual of the Community; but yet the Power he exerciſes in that Station is of God, the Fountain of all Power; and he acts in that Station, not as the Miniſter of Man, but of God.

Ver. 2. Ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, *whoſoever reſiſteth the Power.*] (*a*) *Origen* having cited this, and the preceding Verſe in his Diſſertation againſt *Celſus*, confeſſes it is a place *capable of much Diſquiſition, by reaſon of ſuch Princes as govern cruelly and tyrannically, or who by reaſon of their power, fall into Effeminacy, and Carnal Pleaſures*; referring us to his Comment on that place for the farther Explication of the words. Now there he ſaith, (*b*) *This is not to be underſtood of Perſecuting Powers, for in ſuch Caſes that of the Apoſtle takes place, We muſt obey God rather than Man, but of thoſe Powers which are not a terror to good works, but to the evil:* And it is a Contradiction to the Holineſs, Juſtice, and Goodneſs of God, to ſay that he hath given Princes any power to oppreſs, rob, ſpoil, murther, or do any injury to their Subjects. They cannot purely upon this account, that they are the *Ordinance of God*, have any Power or Authority to do evil to them; and ſo reſiſting, *i. e.* not being ſubject, or obedient to them in any ſuch thing, cannot be that Reſiſting of God's Ordinance to which the Penalty is here annexed. Now this is the Non-reſiſtance of which the Greek Commentators ſpeak, even the Non-performance of Subjection, and Obedience to their Commands; and ſo the Coherence ſeems to require, which ſaith, *Let every ſoul be ſubject to the higher powers, for whoſoever doth reſiſt* them [by not being ſubject] *reſiſteth the Ordinance of God.* Moreover, they only are the Ordinances of God, as they are the *Miniſters of God*, v. 3, 4. Now they are only *the Miniſters of God for good, for the puniſhment of evil-doers, and for the Praiſe of them that do well*, v. 4. And 3dly, the Subjection here required, to which the Reſiſtance is oppoſed, is a Subjection due to them, *not only for wrath, but for conſcience-ſake*; but we cannot be oblig'd from Conſcience towards God, to be ſubject to them in thoſe things which they have no Authority from God to require, and for refuſal of Obedience to which, we have God's Authority. b

They who interpret this of Violent Reſiſtance by Force of Arms, ſpeak the truth,

---

(a) Πολλῆς ζητήσεως οὔσης κατὰ τὸν τόπον διὰ τοὺς ὠμότερον, καὶ τυραννικώτερον ἄρξαντας, ἢ τοὺς ἐκ τοῦ ἄρχειν ἐπὶ θρύψιν, καὶ τρυφὴν ἐξοκέλλοντας, Lib. 8. p. 421.

(b) Non hic de illis poteſtatibus dicit quæ perſecutiones inferunt fidei, ibi enim dicendum eſt, oportet Deo obtemperare magis quàm hominibus, ſed de iſtis poteſtatibus dicit quæ non ſunt timori boni operis, ſed mali.

but not the whole truth, that being not the only Reſiſtance here forbidden. For, as Dr. *Falkner* obſerves, ἀντιτάσσεσθαι, which we tranſlate, *to reſiſt*, includes all practiſing out of a Spirit of Averſeneſs, Oppoſition, and Contradiction, and whatſoever is contrary to ὑποτάσσεσθαι, *the being ſubject*, v. 1. and 5. See *Acts* 13. 8. and 18. 6.

c Ibid. Ἑαυτοῖς κρίμα λήψονται, *ſhall receive judgment to themſelves.*] i. e. they ſhall be Sentenced, Puniſhed, and Condemned for it by the Magiſtrate, who is a terrour to all evil works. So the word κρίμα ſignifies in theſe words, *feareſt not thou God, ſeeing thou art* ἐν αὐτῷ κρίματι *under the ſame ſentence of condemnation* by the *Magiſtrates?* Luke 23. 40. See Note on *Chap.* 5. 16. And to this ſenſe the Connexion inclines, *He ſhall receive Sentence or Puniſhment* [from the Rulers,] *for Rulers are a terror to evil works; if therefore thou doſt evil, be afraid, for he beareth not the ſword in vain, but is an avenger of wrath.* Or, if he eſcape the hand of the Magiſtrate, he ſhall be puniſhed by that God whoſe Miniſter and Ordinance the Power he reſiſteth is; this follows from the Obligation to be ſubject, not only out of wrath, but alſo from Conſcience towards God; but hence it does not follow that he muſt be damned, as that imports his being ſentenced by God to Eternal Torments; it follows not from the word κρίμα, ſeeing that in its literal import ſignifies Judgment, and no more, and ſometimes is applied to Human Judgments; not from the Obligation to be ſubject out of Conſcience, for then all Men muſt be damn'd who neglect what they, in Conſcience toward God, ſtand bound to do, or do what they in Conſcience are obliged not to do, and then woe be to them who through Weakneſs or Prejudice miſtake their Duty, or are ignorant of it, and therefore do neglect it, or tranſgreſs againſt it. Seeing then the Reſiſter of God's Ordinance here, is not only the wilful Rebel, but he who alſo is not Subject and Obedient to the Commands of lawful Authority, if the Puniſhment of this Sin, without exception, be Eternal Torments, all muſt be ſentenced to them who out of ignorance and weakneſs, miſunderſtanding, or prejudice, refuſe in any lawful Matter to yield Obedience to the Commands of their Superiours, and ſo not only Sins of Wilfulneſs, but Sins of Ignorance and Weakneſs muſt be damnable.

Now according to this double Notion of Reſiſtance, let it be noted,

Firſt, That the Reſiſtance which conſiſts in Non-ſubjection, or a Refuſal to yield Actual Obedience to the Law of the Superiour, can only be allowed when the Matter of the Law is ſinful, and ſo forbidden by the Higher Power, not when 'tis judged inexpedient, or unprofitable only; for of this Subjects are not to judge, but the Lawgiver only, in that they lawfully may, and therefore, to avoid Scandal and Puniſhment, and from reſpect to him who is God's Vicegerent, ought to obey, even as Servants ought to obey their *froward Maſters*, 1 Pet. 2. 18. and Children their *Parents in all lawful things*, Col. 3. 20. not diſputing their Authority in ſuch Matters, and this *from Conſcience towards God.*

Secondly, That no Reſiſtance of the Higher Powers by Force of Arms, or Violence, can be allow'd purely on the account of Religion; for if ſo, we could not be oblig'd to *ſuffer wrong* in ſuch Caſes *from Conſcience towards God*, as the Apoſtle ſaith, we are, 1 *Pet.* 2. 19. or from the Example of our Lord, *v.* 21—24. becauſe the Sufferings which God hath not obliged us to undergo, we cannot undergo, *from Conſcience towards God.*

Thirdly, That no violent Reſiſtance or no Reſiſtance of the Higher Powers by force, can be allowed to any who have not the power of the Sword, and who are *no Avengers of Wrath*; for he that thus uſeth it, plainly *takes the Sword* without Authority, from him to whom belongeth Vengeance, and the power of Life and Death originally, and ſo without Authority from him to whom this Power of the Sword originally belongs; and therefore by our Saviour's Aphoriſm, deſerves *to periſh by* it, Matth. 26. 52. Hence therefore it muſt follow,

1. That in Abſolute Governments, there is no power of lifting up the Sword againſt the *Higher Powers*, becauſe there is none can claim a ſhare in the Government, and ſo none can have any Power of the Sword, or right to be *an Avenger of Evil*, but the Abſolute Power.

2. That in mixt Governments, if any Perſons or States can claim the Power, it muſt be either (1.) Upon Compact, that ſuch Perſons ſhall have power to defend their Laws: Or, (2.) by virtue of that Rule of *Grotius*, (c) That *where a People hath conferr'd, not an Abſolute Power, but a Government according to the Law, they muſt be ſuppoſed to have reſerved to themſelves a Power neceſſary to preſerve their Laws.* Or elſe by ſome Act done by the Superiour which is a virtual Abdication, or a Renunciation of his Government; in all which Caſes we can have no direction from the words of the Apoſtle,

---

(c) Si Populus Regem fecerit, non pleno jure, ſed additis legibus, poterunt per eas leges contrarii actus irriti fieri aut omnino, aut ex parte, quia eatenus Populus jus ſibi ſervavit. *De Jure Belli & Pacis l.* 14. §. 2.

who in general commands Subjection to the Higher Powers, but declares not how far any Man is ſo, or when he ceaſeth to be ſo.

d Ver. 6. Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε, *for this cauſe pay ye tribute alſo.*] Hence it appears that paying tribute to, is an Acknowledgment of the Right of, Government in him to whom we pay it, it being payable only on this account, *becauſe he is the Miniſter of God* &c. and rendered to *Cæſar*, becauſe it is *Cæſar*'s; i. e. becauſe it doth belong to him as being *Cæſar*, or the Power God hath ſet over us.

e Ver. 7. Ἀπόδοτε οὖν πᾶσιν τὰς ὀφειλὰς, *Render to all their dues.*] It is obſervable, that all that is ſaid here, and *Tit.* 3. 1. and 1 *Pet.* 2. 11, 12. ſeems plainly to relate to thoſe falſe Doctrines, and Opinions which had obtain'd among the *Jews*, and were deſtructive to all Government, and which all Chriſtians therefore were concerned to ſhew their freedom from, and oppoſition to, that ſo they might ſtop the Mouths of thoſe Heathens, who looking upon Chriſtians as the Off-ſpring of the *Jews*, were apt to charge them with the ſame Principles of Oppoſition to all Heathen Governments. Now their Principles are theſe:

*Firſt*, That being the People of God, *God alone was to be owned as their Lord and Governour*, in oppoſition to all Earthly Governours; at leaſt in oppoſition to all Governours which were not of their own Nation, and by him immediately choſen and ruling by his Laws. See this fully proved, Note on 1 *Pet.* 2. 16.

*Secondly*, As a Conſequent of this, they refuſed *to pay Tribute to Cæſar*; crying out to *Agrippa*, (d) τὰ τέλη ἀναιρεῖν, *to take away their Tributes, looking upon them as a ſign of ſubjection, which they ought not to ſubmit to.*

f Ver. 8. Τὸν ἕτερον, *another.*] This being v. 10. τὸν πλήσιον, *his Neighbour*, ſhews that every Man is the Chriſtian's Neighbour.

g Ver. 10. Κακὸν οὐκ ἐργάζεται, *worketh no evil.*] Not that the Law is exactly fulfilled by doing no evil to our Neighbour, but becauſe in Chriſt's interpretation, the neglect of doing any good we are able, and have opportunity to do for him, is doing evil, *Mark* 3. 4. Here therefore is a *Meioſis*, for *Charity is* alſo *kind*, 1 Cor. 13. 4. and engageth us *by love to ſerve one another*, Gal. 5. 13, 14.

h Ibid. Πλήρωμα οὖν νόμου ἡ ἀγάπη, *Love therefore is the fulfilling of the Law.*] The Apoſtle plainly here diſcourſeth of the fulfilling of the Law, as it relateth to our Neighbour; but, as *Eſtbius* here notes, Love is alſo the fulfilling of it, as it reſpects our Duty to God; for he that loves his Neighbour aright, loves him for God, and in obedience to him, and ſo muſt principally love God; He alſo *loves his Neighbour as himſelf*; Now no Man truly loves himſelf, who loves not him above all things who is his Chief Good; and in loving whom thus, his happineſs conſiſts. See *Matth.* 22. 37.

Ver. 11. Ἐξ ὕπνου ἐγερθῆναι, *to awake out of ſleep,*] Is a Phraſe importing two things; (1.) The Converſion of Heathens to Chriſtianity, as in that Call to them, mentioned, *Eph.* 4. 14. wherefore he ſaith, *Awake thou that ſleepeſt, ariſe from the dead, and Chriſt ſhall give thee life*, or ſhine upon thee. (2.) Our care to walk as becometh Converts with true Chriſtian Vigilance; as when the Apoſtle ſaith to the *Corinthians*, *Awake to righteouſneſs, and ſin not*, 1 Cor. 15. 34. and to the *Theſſalonians* thus, *let us not ſleep, as do others*, 1 Theſſ. 5. 6, 7. i

Ibid. Νῦν γὰρ ἐγγύτερον ἡμῶν σωτηρία, *for now is our ſalvation nearer.*] i. e. Say ſome, the deliverance of you Chriſtians from the Perſecution of the *Jews*, ſtirring up the *Heathens* againſt you. And I believe this Paſſage hath a Relation to the Deſtruction of the *Jewiſh* Nation, and the Diſſolution of that Church, and of the Worſhip confin'd to the Temple; but chiefly upon this account, that then was the time when the Salvation of the *Gentiles* was to be more fully and glorioſly accompliſhed, that being the time when *God would ſhew forth all his wrath upon the unbelieving Jews*, the Crucifiers of our Lord, and their *Meſſiah*, and upon that account *the veſſels of his wrath*, Rom. 9. 22. Hence the Apoſtle exhorteth the believing *Jews* to Conſtancy in the Faith, *foraſmuch as they ſaw this day approaching*, Heb. 10. 25. and they being then, ſaving a little Remnant, entirely rejected, and cut off from being any more the Church of God; the *Gentiles* were to be more fully called and own'd as his Church. The Apoſtle had before diſcours'd of this matter, telling the *Romans*, that *by their rejection and fall, came* σωτηρία *ſalvation to the Gentiles*, Chap. 11. 11. that their fall would be *the riches of the world, and the diminiſhing of them, the riches of the Gentiles*, v. 12. and v. 13, 15. *I ſpeak*, ſaith he, to you *Gentiles*, that their rejection will be *the reconciling of the world.* And of this Salvation of the *Gentiles*, he ſaith, it is now nearer, than when they firſt believed, the time of the utter Rejection of the *Jews* drawing nigh; and therefore he adviſed them, eſpecially now at this ſeaſon, to give no Obſtruction to their Converſion, and lay no Obſtacle in their way, by any Diſobedience againſt k their Superiours; but by their Submiſſion *to every Ordinance of Man for the Lord's ſake,* to put to ſilence all the Objections of ignorant Men againſt them, as Diſturbers of Government; and that they would diligently avoid all Works of Darkneſs, that they who *ſpoke of them as evil doers, might by their good works which they beheld,* be induced *to glorifie God in the day of their viſitation,* 1 Pet. 2. 12, 14. and to avoid all ſtrife and envy, and to walk in love, as being that which rendered them ſo amiable in the eyes of the very Heathen.

---

(d) Τὴν τε ἐπιτίμησιν οὐδὲν ἄλλο ἢ ἄντικρυς δουλείαν ἐπιφέρειν λέγοντες, *Joſeph. Antiq. l.* 18. *c.* 1. *de Bell. Jud. l.* 2. *c.* 1. *p.* 775. *D. c.* 12. *p.* 714. See Note on *James* 4. 2, 3.

l Ver. 12. Ἡ νὺξ προέκοψεν, *the night is far ſpent.*] Νύκτα καλεῖ τὴν ἀγνοίας καιρόν, *he calls the Night the time of the Ignorance of the Gentiles,* ſaith *Theodoret*; and ſo the Day muſt be the Appearance of the Goſpel Light to them: And this is very ſuitable to the Language of the Holy Scripture, which ſpeaketh of the *Gentiles* thus, *Ye were ſometimes darkneſs, but now ye are light in the Lord,* Eph. 5. 8. and as Men darkened, and *blinded in their minds,* Eph. 4. 18. and whoſe *fooliſh hearts were darkened,* Rom. 1. 20. In the Old Teſtament they are ſtill repreſented as Men who *ſat in darkneſs, and in the ſhadow of death,* Iſa. 9. 1. and when Chriſt was ſent to be *a Light to the Gentiles,* he is ſaid to be ſent *to give light to them that ſat in darkneſs,* Luke 1. 78, 79. And when St. *Paul* was ſent to convert them, he is ſaid to be ſent *to turn them from darkneſs to light,* Acts 26. 18. And when St. *Peter* mentions their Converſion, he tells them, *God had called them from darkneſs, into his marvellous light,* 1 Pet. 2. 9.

Ibid. Ἡ δὲ ἡμέρα ἤγγικεν, *and the day is at* m
*hand:*] i. e. the Day of Salvation, 2 *Cor.* 6. 8. whence they to whom this Salvation was come, by receiving this Goſpel-Light, are ſaid to be τῆς ἡμέρας, *Men of the day,* and υἱοὶ τῆς ἡμέρας, *Children of the day,* 1 Theſſ. 5. 5, 8. and bid here *to walk honeſtly as in the day.*

Ver. 13. Εὐσχημόνως, *honeſtly.*] Decently, n
honourably, as becometh Chriſtians, both towards our Governours, having our Converſation καλὴν, *honourable,* and decorous among the *Gentiles,* that they *beholding our good works may glorifie God,* that is, may own him whom the Chriſtians worſhip as a good and holy God, and ſo be gained to the Faith.

Ibid. Κοίταις καὶ ἀσελγείαις, *in chambering and* o
*wantonneſs.*] Κοῖται γὰρ γυναικῶν ἐπιθυμίαι, ἀσελγὴς ἐπ' ἀρσενικοῦ ἐπὶ δὲ θηλυκοῦ οὐκέτι. Heſych. Phavor.

Ver. 14. Ἐνδύσασθε τὸν Χριστόν, *put ye on the* p
*Lord Jeſus Chriſt.*] i. e. Be conformable to his Doctrine and Holy Life. So *Chryſoſtom* ſaith it was a common Phraſe, ὁ δεῖνα τὸν δεῖνα ἐνεδύσατο, *ſuch a one hath put on ſuch a one;* that is, he is an Imitator of him: So *to put on the new man,* is to walk as new Men, in newneſs of Life and Converſation, *Eph.* 4. 24. *In holineſs and righteouſneſs after the image of him that hath created us* a-new, *Col.* 3. 10.

## CHAP. XIV.

Verſe 1. [NOW *to prevent theſe ſtrifes and envyings,*] Him that is weak in the faith, [*and ſo not rightly grounded in it,*] receive ye [*into Chriſtian Communion,*]
a but not to [a] doubtful diſputations, [*not reſpecting the difference in their thoughts, and reaſonings from yours.*]

2. For [*ſuch difference of Conceptions there is among the Jewiſh, and the Gentile Chriſtians, that*] one [i. e. *the Gentile Chriſtian*] believeth that he may eat all things; ano-
b ther who is [b] weak [Gr. *but the weak,* i. e. *the Jewiſh Convert, who is miſtaken in, and doth not rightly underſtand his Chriſtian Liberty, abſtaineth from all Meats, as fearing they may pollute him, and ſo*] eateth [*only*]
c [c] herbs.

3. Let not him that [*ſuitably to this belief*] eateth [*all kinds of meat,*] deſpiſe him that [*through weakneſs*] eateth not [*of any,*] and let him not that eateth not, judge [*and condemn*] him that eateth [*as unclean, for not obſerving theſe diſtinctions between meats clean, and unclean by the Law, or according to their Traditions, by being offered to Idols, or polluted by the unclean;*] for [d] God hath received d
him.

4. [*Since therefore God hath received, and owned him as his Servant,*] who art thou that
[e] judgeſt another man's ſervant? to [*God*] e
his own maſter he ſtandeth or falleth, [*and by him only he is to be judged; he is at preſent weak indeed*] yet he [f] ſhall be holden up, f
[σταθήσεται δὲ, *but he ſhall be eſtabliſhed,*] for God
is [g] able to make him ſtand, [στῆσαι αὐτὸν, *to* g
*eſtabliſh him.*]

5. One man eſteemeth one [*Jewiſh*] day above another, [i. e. *more fit to do God ſervice in, as being ſet apart by him for that end,*] another eſteemeth every [*ſuch*] day [*alike fit for that purpoſe.*] Let every man be [h] h
fully perſwaded in his own mind, [*or act with fulneſs of perſwaſion that he doth what is lawful.*]

6. [*And to engage you to maintain friendſhip and communion, without cenſuring and condemning one another for theſe matters, conſider that*] he that regardeth a day, regardeth
it [i] to the Lord, [*or out of Conſcience towards* i
*him,*] and he that regardeth not the day, to

to the Lord he doth not regard it, [i. e. *becauſe his Lord hath freed him from any Obligation ſo to do.*] He that eateth *freely of all kinds of meats,*] eateth to the Lord, [*or to his glory,*] for he giveth God thanks [*for his liberty thus to eat* ;] and he that eateth not [*ſo,*] to the Lord, he eateth not, and giveth God thanks [*even for thoſe Herbs he eateth, or that he hath provided for him other food.*]

Ver. 7. For none of us [*who are Chriſtians*]
k [k] liveth to himſelf, [*but to him that died for him and roſe again,* 2 Cor. 5. 16.] and no man [*dying,*] dieth to himſelf, [*ſo as to be exempted from the power, and juriſdiction of the Lord, whoſe ſervants we are.*]

8. For whether we live, we [*Chriſtians, if we act ſuitably to our Duty, and our Obligations,*] live unto the Lord, [*under his Dominion, and under the Government of his Laws* ;] and whether we die, we die [*and dying, we are ſtill ſubject*] unto the Lord ; whether we live therefore or die, we are the Lord's.

9. For to this end Chriſt both died, and
l roſe, and revived, that he [l] might be Lord both of the dead and living, (*Philip.* 2. 10.)

10. But why [*why then*] doſt thou judge thy brother ? or why doſt thou ſet at naught thy brother ? [*as if he were thy Servant, and thou his Maſter, and his Judge, ſeeing*] we ſhall all ſtand before the Judgment-Seat of Chriſt, [*and from him who is our Lord and Maſter, ſhall receive the Sentence according to our works.*]

11. For it is written [*Iſa.* 54. 23.] As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.

m 12. So then every one of us, ſhall [m] give account of himſelf, [*and of his behaviour in theſe matters,*] to God, [*and it becomes not us to antedate his Judgment.*]

13. Let us not therefore [*take upon us to*]
n judge one another any more ; but [*let us*] judge this rather, that no man [*ought to*] [n] put a ſtumbling-block, or an occaſion to fall [*from the Faith,*] in his brother's way.

14. I know and am perſwaded by [*the Faith of*] the Lord Jeſus, that there is nothing unclean of itſelf ; but [*notwithſtanding this*]
to him that [o] eſteemeth any thing to be un- o
clean, to him [*as to the uſe of it*] it is unclean.

15. But [*though nothing be unclean of it ſelf, yet*] if thy brother be [p] grieved [i. e. *ſcan-* p
*daliz'd*] with thy meat, now walkeſt thou not charitably [*in eating it to his offence and ruin, wherefore*] deſtroy not him with thy meat, for whom Chriſt died.

16. Let not then [*any thing be done by you, whereby*] [q] your good, [i. e. *your Chriſtian* q
*Calling may*] be evil-ſpoken of, [Gr. *blaſphemed by them who are thus offended at this uſe of your Chriſtian Liberty.*]

17. For the Kingdom of God is not [*a thing which conſiſts in*] meat and drink, but [*in*] righteouſneſs, and peace, and [r] joy in r
the Holy-Ghoſt.

18. For he that in theſe things ſerveth Chriſt, is acceptable to God, and approv'd of men.

19. Let us therefore follow after the things which make for [*the*] peace [*of the Church,*] and wherewith one may edifie, [*and build up*] another [*in Chriſtian love and union into one Spiritual Temple in the Lord.*]

20. For meat deſtroy not the work of God, [i. e. *the Chriſtian Convert,* 1 Cor. 3. 9. *for though*] all things indeed are pure ; but [*yet*] it is evil for that man who eateth with offence, [*to do ſo.*]

21. It is good neither to eat fleſh, nor to drink wine, nor [*to do*] any [*other*] thing [*from which thou may'ſt abſtain,*] whereby thy [s] brother ſtumbleth, or is offended, or is s
made weak.

22. Haſt thou [*then*] faith ? [*or a perſwaſion that all Meats are clean, and lawfully may be eaten,*] have it to thy ſelf before God, [*and ſatisfie thy ſelf with that.*] [t] Hap- t
py is he that condemneth not himſelf [*by acting uncharitably*] in that thing which he alloweth.

23. And he that [u] doubteth, [Gr. *that puts* u
*a difference between Meats,*] is damned if he eat [*againſt his Conſcience, making that difference,*] becauſe he eateth not of faith, [*but againſt his own perſwaſion* ;] for [w] whatſoever is not w
of faith, is ſin.

## Annotations on Chap. XIV.

a Verſe 1. ΜΗ' εἰς διακρίσεις διαλογισμῶν, *not to doubtful diſputations.* ] Not diſcriminating them by their inward thoughts, or reaſonings, or rejecting any from Communion upon that account, becauſe they are weak in Judgment; this ſenſe the *Antitheſis* ſeems to require, and this ſenſe will be confirmed from our Note on v. 23. and from a like Paſſage of St. *James, If you ſay to the man in gay clothing, ſit thou here honourably, and to the poor, ſtand thou there, or ſit down at my foot-ſtool,* οὐ διεκρίθητε ἐν ἑαυτοῖς; *do you not put a difference, or a diſcrimination among your ſelves, and are become judges,* διαλογισμῶν πονηρῶν, *of evil reaſonings?*

b Ver. 2. Ὁ δὲ ἀσθενῶν, *but the weak.*] I have obſerved, Note on *Chap.* 5. 6. and on 1 *Cor.* 8. 13. that the *weak* Perſon is not the Man of a *doubting Conſcience*, about a thing *indifferent*, but of an *erroneous Conſcience* about a thing *unlawful*; this is plain, 1 *Cor.* 8. 7. from theſe words, *Some with conſcience of the Idol to this hour eat it as a thing offered to an Idol, and their Conſcience being weak is defiled.* Now to eat with *the conſcience of the Idol*, muſt be to eat with an erroneous Conſcience; and the thing is as plain here from v. 14. which ſhews that the weak Perſon *eſteemeth that unclean, which in it ſelf was not ſo*, and therefore acted from an *erroneous Conſcience.* I have obſerved there alſo that ὁ ἀσθενὴς *the weak*, and ἀσθενεῖν *to be weak*, is to fall and ſtumble; and here it alſo ſignifieth one that ſtumbleth at ſome Doctrine of Chriſtianity, *viz.* at that of Chriſtian Liberty from Jewiſh Obſervances, and who is ſcandalized at it, or made to fall by the uſe of that Liberty by others, as is evident alſo from theſe words, v. 21. *It is good not to eat fleſh, nor to drink wine, nor to do any other thing whereby thy brother ſtumbleth, or is offended, or is made weak.* And v. 13. *Let us not therefore judge one another any more, but judge this rather that no man put a ſtumbling-block, or an occaſion to fall* [ Gr. a ſcandal ] *in his brother's way.*

c Ibid. Λάχανα ἐσθίει, *eateth herbs.*] Why Herbs only? St. *Chryſoſtom* thinks it was διὰ τὸ μὴ γίνεσθαι δῆλον, *that it might not appear, whether they did it out of Obſervance of the Jewiſh Law, or only out of Temperance*; but this the Apoſtle contradicts, by ſaying, not that he did this, *being cautious*, but he did it *being weak*; and v. 14. that he did it eſteeming that which he abſtained from *as unclean*: And this is ſuppoſed as a thing evident throughout this Chapter, that he abſtained out of Conſcience from eating that which he eſteemed unlawful. Others ſay, the word λάχανα Herbs, is taken *Synecdochically for all ſorts of Meat allowed by the Law*; but then they ought in reaſon to ſhew us ſome Example, or Inſtance where the word λάχανα is uſed in this ſenſe. Let it be therefore noted, (1.) That the (*a*) *Eſſens*, among the *Jews*, abſtained from all fleſh, *uſing as Victuals, with great delight green Herbs, and the fruits of Trees*: And this they did, as judging fleſh, μὴ κατὰ φύσιν, *not to be natural Food*, as there it follows. (*b*) *Philo* ſaith, they had τράπεζαν καθαρὰν τῶν ἐναίμων, *a Table pure from any thing that had blood in it, as being an incentive to Concupiſcence, and did eat only Bread and Salt, and Hyſſop.* See Note on *Coloſſ.* 2. 1. Here then is one Inſtance of them, who *being weak, did eat Herbs.* Moreover, *Joſephus* ſaith of ſome Prieſts of his Acquaintance, ſent bound to *Rome* from *Judea*, for ſome little Crime, That (*c*) *they were good Men, who in their Afflictions forgat not their Piety to God, nouriſhing themſelves there with Figs and Nuts*; yea, their Superſtition would not permit them to uſe the (*d*) Oyl of Heathens, as being *not clean*, and ſo ſuch as they could not uſe the Meats of *Gentiles*, much leſs things offered to Idols, (as ſometimes all the Meat ſold in the Shambles was,) without tranſgreſſing their own Inſtitutions and Traditions. They therefore might eat Herbs, either that they might avoid eating things ſold in the Shambles, which had been offered to Idols, and which were therefore deemed κοινὰ *common*, or unclean, by the whole (*e*) *Jewiſh* Nation; or to avoid the eating things which they eſteemed polluted by the *Gentiles*, as the *Jewiſh* Prieſts mention'd by *Joſephus* did. Moreover, the Perſon *who believeth all things*, here, is ſo like the Perſon who

---

(*a*) Ἅπαξ ἁπάντων (ζώων) ἀπέχονται, λαχανώδει χλόῃ, καὶ καρποῖς δένδρων προσοψήμασιν ἡδίστῃ ἀπολαύσει χρώμενοι. *Apud. Euſeb. Præp. Evang.* l. 8. c. 14.

(*b*) De Vit. Contemp. *p.* 696. *D. E.*

(*c*) Καίπερ ἐν κακοῖς ὄντες οὐκ ἐξελάθοντο τῆς εἰς τὸ θεῖον εὐσεβείας, διετρέφοντο δὲ σύκοις, καὶ καρύοις. *De vita ſua,* p. 999. C.

(*d*) Ἐπειδὴ οὐκ ἔχουσιν ἔλαιον ᾧ χρήσονται καθαρὸν——μὴ δι' ἀνάγκην ἑλληνικὰ χρώμενοι, τὰ νόμιμα παραβαίνωσιν. *Ibid. p.* 1040. *B.*

(*e*) Aboda Zara Per. 2. 7. Maim. de Idol. c. 7. §. 11, 12.

ſaith *all things are lawful for me*, 1 Cor. 10. 23. where the Apoſtle is ſpeaking of things offered to Idols, and the Arguments, many of them, are ſo apparently in ſenſe the ſame here, and 1 *Cor.* 8. and *Chap.* 10. that I can ſee no reaſon wholly to exclude this ſenſe.

d Ver. 8. Ὁ Θεὸς γὰρ αὐτὸν προσελάβετο, *for God hath received him.*] This is St. *Peter's* Argument, *Acts* 15. 9. *God put no difference betwixt us Jews and them, purifying their hearts by Faith*, and ſo making them clean in his ſight, tho' they were not circumciſed, nor abſtained from thoſe Meats we count unclean; he therefore received them without requiring this of them, and therefore ſo ſhould we. Note here, that tho' God teſtified his Reception of them by a viſible and miraculous Diſpenſation of the Gift of Tongues and Prophecy; yet doth not the Apoſtle ſay, God hath thus teſtified his Reception of them, but only, *he hath received them*, i. e. into Communion with him, *viz.* by giving them that Spirit which is the medium of our Union to, and Communion with him. Note alſo, that theſe words prove againſt *Eſthius*, that the Apoſtle here ſpeaks not of the *Jews*, but of the *Gentiles*, whom the *Jews* always deemed unclean, till they became Proſelytes to their Law, and ſo obliged to obſerve theſe differences between Meats. See Note on 1 *Cor.* 7. 14. and therefore thought God would not receive them, whilſt they did not obſerve this Law. Moreover, when the Apoſtle ſaith, *v.* 2. *Another believeth he may eat all things*: Is this other the *Jew?* Then the ſtrong *Jew* believed not only that he might eat *Swine's fleſh*, but even *things offered to Idols*, which yet *Eſthius* denies, *v.* 1. the reaſon is, becauſe both theſe muſt be included in *quibuſlibet cibis*, all kinds of Meat. But if it be the *Gentile*, as is far more probable, then the Apoſtle ſpeaks here of the *Gentiles*. Again, when the ſame Apoſtle ſaith, *another eſteemeth every day alike*, does he mean the *Jew?* Did the *Jew* think the Obligation to obſerve the Sabbath was aboliſhed? And if he meant the *Gentile*, the Apoſtle muſt here ſpeak of them. But, ſaith *Eſthius*, this Doctrine could not extend to the *Gentile*, to whom it was not lawful to comply with the Legal Obſervances, no not for the ſake of the infirm *Jews*. To this I anſwer, (1.) That the Apoſtle ſays nothing in this whole Chapter which doth oblige him ſo to do, but only not to judge, not to exclude from Communion thoſe *Jews* that did ſo, and not to eat of thoſe Meats, when that would miniſter Scandal to the *Jew*; and doth he not preſcribe the ſame Rule to the *Gentile*, in the Caſe of this Scandal, in theſe words? *But if any man ſay unto thee, this is offered to Idols, eat not for his ſake that ſheweth it, and for Conſcience-ſake*, 1 Cor. 10. 28. (2.) St. *Paul*, who had the ſame Perſwaſion that the Law was not binding to him, as any *Gentile* could have, yet *to the Jew became as a Jew, that he might gain the Jew*; why therefore might he not permit the ſtrong *Gentile* ſo to do, eſpecially when this was not done out of Reſpect to the Law of *Moſes*, but purely to the higher Law of Charity?

Ver. 4. Σὺ τὶς εἶ ὁ κρίνων ἀλλότριον οἰκέτην, *who art thou that judgeſt another man's ſervant?*] Some interpret theſe words thus; We are not to judge another Man's Servant *for doing what his own Maſter alloweth or permitteth*: But this is adding to the Text; for the Apoſtle doth not ſay, Who art thou that judgeſt another Man's Servant wrongfully, or condemneſt in him what God allows? Nay, he plainly ſuppoſeth him weak, and erroneous, and yet allows not any condemning and rejecting him, and *excluding him*, ſaith Dr. *Hammond*, *out of the Church*, becauſe God hath received him to be his Servant. e

Ibid. Σταθήσεται δὲ, *he ſhall be eſtabliſhed.*] The Apoſtle ſeems plainly here to ſpeak of the weak *Jew*, who through the Error of his Judgment, might be apt to ſtumble at the Liberty which the ſtrong Chriſtian uſed, and which the Chriſtian Doctrine taught, that Chriſt had purchaſed for him alſo, as thinking both himſelf and others obliged to obſerve the Law of *Moſes*; and of him he ſaith, he is now indeed weak, but he ſhall be eſtabliſhed, *i. e.* the time will come when by the Deſtruction of the *Jewiſh* Temple, to which their Service was annexed, and in which alone a great part of their Ceremonial Worſhip was to be performed, they ſhould be better ſatisfied of the Ceſſation of their Obligation to obey thoſe Precepts. Thus alſo he ſaith, *Philip.* 3. 15. *as many as are* τέλειοι *fully inſtructed in the Chriſtian Liberty, let them mind this thing*, viz. that it is only *the Circumciſion of the Spirit* that God now regardeth, *v.* 3. and *if any be otherwiſe minded, God ſhall reveal even this unto you*, i. e. he will in his due time convince them of this Truth. See the Note there. Note alſo that the Effuſion of the Spirit on the *Jews*, though Circumciſed and Zealous for the Obſervation of the Law, was an Argument that God alſo had received the unbelieving *Jew* to his Favour, notwithſtanding his weakneſs of Judgment in theſe Matters. f

Ibid. Δυνατὸς γάρ ἐστιν ὁ Θεὸς στῆσαι αὐτόν, *for God is able to make him ſtand.*] The Apoſtle elſewhere argues from God's Power to his Will; So *Chap.* 11. 23. *If they abide not in unbelief they ſhall be graffed in, for God is able to graff them in again*; Chap. 16. 25. *To him that is able to confirm you.* 2 Cor. 9. 6, 8. *He that ſoweth liberally ſhall reap liberally; for God is able* g *able to make all grace abound toward you.* Heb. 2. 18. *He is able to ſuccour them that are tempted.* And this Argument is always good, where we put no obſtruction to his Will, by rendering our ſelves unworthy of his Illuminations, and his Favours; he being otherwiſe always as ready as he is able to do what he ſees needful, and truly conducing to our Spiritual Good.

h Ver. 5. Ἕκαστος ἐν τῷ ἰδίῳ νοῒ πληροφορείσθω, *let every one be fully perſwaded in his own mind.*] The *Greek* and *Latin* Fathers give this ſenſe of theſe words; In Matters of this Nature touching the Obſervation of a Day, required by *Moſes*, to the Lord, or not the abſtaining from Meats, or not, *Let every man abound in his own ſenſe*; i. e. let there be no condemning, no excluding any Man on the account of ſuch different Sentiments: And this ſenſe is very agreeable to the Context, if the word πληροφορέω will bear it, of which ſure the *Greek* Interpreters muſt be ſufficient Judges; eſpecially when *Phavorinus* ſaith that πληροφόρησον is the ſame with πλήρωσον, *fulfil*, as in that of the Apoſtle, τὴν διακονίαν σου πληροφόρησον, *fulfil thy Miniſtry*, 2 Tim. 4. 5. and when this ſenſe accords ſo well with the Hebrew Proverb, איש ימלא את לבי, i. e. *Let a Man fulfil his* heart, *or do his pleaſure.*

They who render the words thus, as we do, *Let every Man be fully perſwaded in his own mind*, as the word πληροφορία, doth import, *Col.* 2. 2. *Heb.* 6. 9. and 10. 22. 1 *Theſſ.* 1. 5. either refer it to the preceding words thus, *Let every man content himſelf with this, that he is fully perſwaded he doth as he ought*, and not ſearch into the Actions, or Judgments of other Men about theſe Matters, to condemn them for them; and this alſo is a ſenſe againſt which I know no Exception, and is made more probable from *v.* 14, 21, 22. Or elſe give the ſenſe thus, *Let a man have that perſwaſion of the lawfulneſs of what he doth, or abſtains from, as will preſerve him from ſinning againſt Conſcience in it.*

i Ver. 6. Κυρίῳ, *to the Lord.*] If the Lord here ſignifies the Lord Chriſt, as we may gather from *v.* 7, 8, 9. 'tis evident from the reaſon following, *for he giveth God thanks*, that Chriſt is God: If it ſignifie God the Father, yet the following Verſes, which apply it to Chriſt, make it plain that the Argument is good from God the Father to our Lord Chriſt, and again from Chriſt, *v.* 10. to God the *Father*, *v.* 11. and conſequently that they muſt equally be God. (See *Exam. Millii.*)

Here we are told, That ‘no Man can be ſaid to do any thing to the Lord, or out of Conſcience towards God, in ſuch Caſes wherein God has not interpoſed his Authority; nor is any Man in Scripture ſaid to do any thing to the Lord, who cannot produce a plain Law for what he does; but when both contending Parties can produce a Divine Authority for doing, or not doing the ſame thing, (*i. e.* a Law forbidding, and yet commanding the ſame thing) there is great Reaſon for them to receive one another, becauſe they both act out of Reverence to the Divine Authority. But this Aſſertion may be evidently diſproved,

*Firſt*, From the Example of St. *Paul*, who *ſerved God from his Fore-fathers with a pure Conſcience*, 2 Tim. 1. 3. and converſ'd before God *in all Good Conſcience*, Acts 13. 1. and was *zealous for God*, even when he perſecuted *Chriſtians* to the Death, *Acts* 22. 3, 4. and thought himſelf bound in Conſcience *to do many things againſt the Name of Jeſus*, Acts 26. 9. He therefore, if he may be believed, did theſe things *out of Conſcience towards God*, wherein God had not interpoſed his Authority.

*Secondly*, This alſo is evident from the Inſtances related in this Verſe; for a Law cancelled, and diſanulled by God himſelf, hath no Divine Authority; and he who only produceth ſuch a Law, is ſo far from producing *a plain Law* for what he doth, that he produceth none at all, nor doth he act out of Reverence to the *Divine Authority*, but only with reſpect to his own erroneous Conceptions of a Divine Authority, when there is no ſuch thing; nor can he produce any Divine Authority for what he doth. *Oh! but God had once interpoſed his Authority in this Caſe, and the Jews could not be ſatisfied that this Authority was repealed.* I anſwer; And ſo it is with all the unbelieving *Jews* unto this very day, who ſtill obſerve the Law of *Moſes*, as far as under their preſent Circumſtances they can; as believing it was given them for an Everlaſting Covenant, and ſo being unſatisfied that the Authority of it is repealed; ſo far is it from being true that this Caſe hath no Parallel: 'Tis therefore evident, that in this ſenſe it cannot be ſaid, *he that regardeth a day, enjoined by the Law of Moſes, regardeth it to the Lord; and he that eateth not, to the Lord he eateth not*; for the Apoſtle, in this very Chapter, declareth himſelf perſwaded by the Faith of the Lord Jeſus, that *there was nothing now unclean of itſelf*, but only through the miſtaken eſtimation of the *Jew*, v. 14. and elſewhere, That the *Jewiſh Feaſts*, *New Moons* and *Sabbaths* were only *Shadows of good things to come*, and that Chriſt was the Body, or the Subſtance of them, *Col.* 2. 17. and that there was made ἀθέτησις, *a diſanulling of the former Command, by reaſon of the weakneſs, and unprofitableneſs of it*, Heb. 7. 18. It could be therefore nothing but Prejudice and Error, which made the *Jew* conceive he obſerved thoſe days, and abſtained from thoſe Meats by *a Divine Authority*, or that he could produce ſuch an Authority for ſo doing; he therefore muſt be ſaid to do this *to the Lord*, and *out of Conſcience towards God*, becauſe he, through the Weakneſs and Error of his Judgment, thought the Law of *Moſes* obliged him ſtill in Conſcience to the Obſervance of theſe things. Now this is ſo far from being an *unparallel'd Caſe*, that it is the very Caſe of the *Romaniſts*, uſing ſtill the Anointing of the Sick; of the *Anabaptiſts*, dipping them who are baptized; of the *Greek Church*, refuſing *to eat things ſtrangled, and blood*, out of Reverence to the *Apoſtolical Injunction*; of the *Diſſenters* uſing Prayer *by the Spirit*, or conceived Prayer; out of Reverence to the Command, *to pray in the Holy Ghoſt*, and abſtaining from Communion with that Church which obſerves no *Church-Diſcipline*, out of reſpect to the Command, *to purge the Evil from among us*; for all this is done by them out of a miſtaken Reverence to a *Divine Authority* which they conceive obliging to them. But then the *Greek Expoſitors* here note, that this Indulgence to Men of an Erroneous Conſcience, is not to be extended (*f*) *to Doctrines of Faith, and Matters of great Moment, but only to caſes of Meat and Faſting, and the like*; and that it is eſpecially to be granted to thoſe who are Infirm, and want Indulgence.

k Ver. 7. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, *for none of us liveth to himſelf.*] This I conceive to be a Reaſon, not of that which is contained in the ſixth Verſe, but of what was delivered *v.* 4. *viz. that Chriſt was our Maſter, and we his Servants*; and therefore by judging one another for theſe things, they took upon them to judge another Man's Servant. For (1.) in the next Verſe the Apoſtle reaſſumes this Matter, enquiring, *Who art thou that judgeſt thy Brother?* And (2.) thoſe words are a plain proof of this; For we are his Servants to whom we live, and to whom we muſt give an account of our Actions, and who is *Lord both of the dead and the living*: But they ſeem not ſo applicable to what is delivered, *v.* 6. or to give a clear Reaſon why he that abſtains from Swine's fleſh, or that Religiouſly obſerves a *Jewiſh Feſtival*, doth this unto the Lord Chriſt, who came to take away, not to enforce the Obligation of thoſe things.

l Ver. 9. Ἵνα κυριεύσῃ, *that he might be Lord.*] He by his Reſurrection being conſtituted *Lord of all things*, and having *all Power both in Heaven and Earth conferred upon him*, muſt have power over all, we being all his Servants, and ſo obliged not *to live unto ourſelves, but unto him that died for us, and roſe again*, 2 Cor. 5. 16. He being alſo the Rewarder of all thoſe that ſerve him faithfully, he muſt be the Lord over the dead, ſo as to be able to bring them to life again, that they may receive the promiſed Reward.

Ver. 12. Περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ, *shall give an account of himſelf to God.*] Here *Oecumenius* notes, that it is ſaid of God the Father, That *he judgeth no man, but hath committed all judgment to his Son*, John 5. 22. and therefore, what the Apoſtle here ſaith, *viz. Every man ſhall confeſs to God, and bow the knee to him*, v. 11. *and give an account of himſelf to God*, v. 12. is manifeſtly ſpoken of Chriſt as Judge, ἄρα Θεὸς ὁ Χριστὸς, *and therefore Chriſt is God.* And this Argument was uſed before the *Nicene Council* by (*g*) *Novatian* and *others*. It is a wonder that *Socinus* ſhould deny that the Apoſtle ſays, *that every knee ſhall bow to Chriſt*, when citing the ſame place, *Philip.* 2. 10, 11. the Apoſtle ſo expreſly declares, that *at the Name of Jeſus every knee ſhall bow, and every tongue confeſs that Jeſus is the Lord*; and here from this place proves that *Chriſt is Lord both of the dead, and of the living*, before whoſe Tribunal they muſt all ſtand; and ſo muſt own his Power and Authority over them, which is the thing expreſſed *Metaphorically* by *bending of the knee*, and the *confeſſion of the tongue.* And if theſe words, which the Prophet certainly ſpake of *Jehovah*, the God of the *Jews*, be well applied by the Apoſtle to Chriſt, Chriſt muſt be alſo the Perſon intended by them; for how could the Apoſtle prove that *every knee muſt bow to Chriſt*, from the words of God, ſaying, *to me every knee ſhall bow*, if Chriſt were in his whole Nature and Eſſence, as different from that God, who ſpake thoſe words of himſelf, as is a Creature from his great Creator? (*h*) *Crellius* here ſaith St. *Paul* accommodates this Paſſage to Chriſt, *not that he is God, but becauſe what is contained in it, ſhall by Chriſt, as ſubordinate to God, be exhibited and performed to God himſelf.* But this Subterfuge is confuted by the words of the Apoſtle, who ſaith expreſly, *Philip.* 2. 10, 11. That *to the Name of Jeſus every knee ſhould bow, and every tongue confeſs that Jeſus is the Lord*; and ſo declares, theſe words are fulfilled by the honour exhibited not to God the Father, but to our Lord Jeſus Chriſt. And ſeeing he is Lord over the dead, by the Power by which he *is able to ſubdue all things to himſelf*, Philip. 3. 21. which doubtleſs is the Power of God; and ſeeing, having

---

(*f*) Ταῦτα ἐν περὶ τῶν νηστευόντων, καὶ ἐσθιόντων ἰδικῶς ἐκληπτέον ἀλλὰ μὴ ἐπὶ ἄλλων τινῶν, οὐ γὰρ ἐπὶ πάντα ὁ κανὼν οὗτος διήκει, ἀλλ᾽ ἰδικός ἐστιν ἐπὶ τέλος μόνον, καὶ τῶν ὁμοίων περιλαμβανόμενος, Chryſoſt. Theod. Phot. Oecum. Theophylact.

(*g*) Neque enim ſi non & Deus eſſet, omne ſe Nomine ejus genuflecteret. *Novat. c.* 17. *Vide* [illegible] § 6.

(*h*) Non quod Chriſtus ſit ipſe Deus, ſed quia id quod in hoc teſtimonio continetur, per Chriſtum, tanquam Deo ſubordinatum, ipſi Deo præſtari, & exhiberi debeat.

raiſed all Men, he *will bring to light the hidden things* which they have done, and *manifeſt the counſels of their hearts,* 1 Cor. 4. 5. and ſo muſt be Omniſcient, and have the knowledge of the Secrets of the Heart; and 'tis the Property of God alone to *raiſe the Dead by his Power,* and be the *Searcher of all Hearts:* Theſe Properties aſcribed to Chriſt here, and elſewhere muſt ſhew that he is truly God. See the Note on *Philip.* 2. 10.

n Ver. 13. Μὴ τιθέναι πρόσκομμα, *not to put a ſtumbling-block* ;] *i. e.* not to cauſe our Brother to ſtumble at the Chriſtian Faith, and fall off from it, or to periſh; for what is here, do not *put a ſtumbling-block* (by thy Meat) *in thy brother's way,* is *v.* 15. *deſtroy not him with thy meat for whom Chriſt died*; and *to eat,* διὰ προσκόμματος, *ſo as to put this ſtumbling-block before him,* is *for meat to deſtroy the work of God.* And that in this ſenſe the Phraſe is ſtill uſed in the Epiſtles, ſee Note on 1 *Cor.* 8, 9. Only let it be noted, that where there is the ſame danger of deſtroying my Brother, or diſſolving the Work of God, be it not by Infidelity, but Schiſm, or Idolatry, or looſe Living, there is the ſame Reaſon and Obligation, *not to put a ſtumbling-block, or an occaſion to fall in our brother's way*: For the Reaſon why the Apoſtle would not have us put this ſtumbling-block, which makes our Brother fall from the Faith, in his way, is this, becauſe he would not have us be inſtrumental to his Periſhing, or *to deſtroy him for whom Chriſt died.* He therefore muſt equally forbid the doing any other thing which may be left undone without Sin; and being done, hath a like tendency to cauſe my weak brother to periſh.

o Ver. 14. Τῷ λογιζομένῳ τι κοινὸν, *to him that eſteemeth any thing unclean,* &c.] Here is a plain demonſtration that the Perſon here mentioned as *weak in Faith,* was alſo weak in Underſtanding; *i.e.* one who underſtood not that Meat to be free from uncleanneſs, which indeed was ſo; and that he was therefore *weak in the Faith,* becauſe he was ſo in his Underſtanding; and ſo alſo is it plainly, 1 *Cor.* 8. 7, 10. 'Tis therefore without ground affirmed, *That theſe two ſorts of weak Perſons muſt be uſed very differently; you muſt have a care of offending thoſe who are weak in Faith; but you muſt inſtruct and govern thoſe who are weak in Underſtanding.*

Secondly, Here alſo is a plain Evidence that the weak *Jew* had no juſt Matter of Offence given him by the *Gentiles* eating, or that they did not take offence at the open Violation of an expreſs Law of God by the *Gentiles* eating; nor were they thus weak out of Reverence to any expreſs poſitive Law, which all Men agreed was given by God to them, at whoſe eating they were ſcandalized. To make this very clear, conſider that the weakneſs of the *Jews* conſiſted in two things;

1. That they were not convinced that the Law of *Moſes* was out of Date, and therefore durſt not do any thing which was forbidden by that Law, nor omit doing what the Law commanded: And as to this, it is true, they were weak, out of Reverence to an expreſs poſitive Law, which thro' the weakneſs of their Underſtanding, they thought to be ſtill binding; but the Apoſtle here declares to be by Chriſt taken away.

2. That they could not endure to ſee others do what they themſelves durſt not do; *i. e.* they could not endure to ſee the *Gentile* Converts eat thoſe Meats which the Law of *Moſes* forbad the *Jews* to eat: Now here, I ſay, they were not weak out of Reverence to any expreſs poſitive Law; nor could they take offence at the open Violation of any expreſs Law of God: For there was no ſuch Law given to the *Gentiles,* to abſtain from ſuch Meats as unclean, nor to the *Gentile* Converts to *Chriſtianity* to obſerve any ſuch Law; they therefore by eating of theſe Meats did violate no Law given by God to them, and ſo the *Jews* could take no offence at their Violation of any ſuch Law. And ſo much ſtronger is the Caſe of eating things offered to Idols, in which yet the Apoſtle doth require this Abſtinence, with regard to the Conſcience of the weak *Jew,* 1 Cor. 8. 7, 10. and *Chap.* 10. 28, 29. For the eating of things offered to Idols (unleſs it were done in the Idol-Temple, the Place appointed for his Worſhip,) was againſt no Law of God, but only againſt the Canons of the *Jews*; and ſo here the *Jews* could not be thus offended with that Action, out of Reverence to any Law which God had made againſt it, but only from the *Jewiſh Canons,* and Interpretations of the Law, touching abſtaining from *Idolatry:* The Imagination of the *Jew,* that ſuch Meats bought in the Shambles, or ſet before Chriſtians at a Friendly Entertainment were unlawful, was a vain Imagination, and ſo they had only an imaginary Law which occaſioned their Offence. Nor doth the Apoſtolical Canon concern any other Meats offered to Idols, than thoſe which were eaten in the Idol-Temple; for ſure the Apoſtle, who was a part of that Council, would not here freely allow what the whole College of Apoſtles thought neceſſary even for the *Gentile* Converts to abſtain from. This Scandal therefore of the weak *Jews,* was plainly *Scandalum acceptum, non datum,* received, but not given; for they had no reaſon at all to believe that the Law of *Moſes* was ever given to, or was in force among the *Gentiles,* and much leſs that their *Jewiſh Canons* could be ſo.

p Ver. 15. Ἐὰν λυπεῖται, *if thy brother be grieved.*] The *Greek* imports ſuch Sorrow as puts a Man in danger of his Life, and therefore in the Metaphorical ſenſe ſuch Sorrow as endangered his Chriſtian Life. So *Job* 31. 39. *If I have cauſed the owners thereof to loſe their life*: εἰ ψυχὴν ἐλύπησα, *If I have grieved his ſoul*, ſay the Seventy, הפחתי, *If I have cauſed his life to expire, or break out.* See Dr. *Hammond* on the place.

Note alſo here, that the Apoſtle plainly doth ſuppoſe that he for whom Chriſt dy'd, might periſh. See the Note on 1 *Cor.* 8. 11.

q Ver. 16. Ἀγαθὸν, *your good.*] Τὴν πίστιν καλεῖ, *he calleth our Faith, our Good*, ſay all the *Greek Commentators*, and that very appoſitely; for the *Jews* blaſphemed, and fell off from Chriſtianity upon this account.

r Ver. 17. Καὶ χαρὰ ἐν πνεύματι ἁγίῳ, *and joy in the Holy Ghoſt.*] This cannot here ſignifie delight to do good, or rejoycing in Unanimity, for the Phraſe hath no ſuch ſenſe in Scripture, but always ſignifies an inward Joy ariſing from the Conſolations of the *Holy Ghoſt*; as when the Apoſtle ſaith, the *Theſſalonians received the word with much affection, and with joy in the Holy Ghoſt*, 1 Theſſ. 1. 6. And when St. *Luke* informs us, the Churches had peace, *and walking in the comfort of the Holy Ghoſt, were multiplied*, Acts 9. 31.

s Ver. 21. Προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ *ſtumbleth, or is offended, or is made weak.*] I have ſhewed what it is to be made weak, Note on *v.* 1. what it is to ſtumble, Note on *v.* 13. To offend, or ſcandalize a weak Brother, is alſo to be an occaſion of his Ruin, by cauſing him to fall off from the Faith, or to be prejudic'd againſt it, as will appear from a brief view of the places where the Phraſe is uſed. So *Matth.* 5. 29, 30. *if thy right eye, or hand* σκανδαλίζῃ σε, *offend thee*, i. e. if it leads thee to Hell, and to Perdition, cut it off. So *Chap.* 11. 6. *Bleſſed is he who is not offended with me*; i. e. who is not by the meanneſs of my preſent Circumſtances, or by the Doctrine I am ſent to preach, diverted from believing in me. So *Chap.* 13. 21. *When Perſecution comes, the ſtony ground* εὐθὺς σκανδαλίζεται, *is preſently offended.* So *v.* 57. and *Chap.* 15. 11. *Mark* 6. 3. *Luke* 7. 23. the *Jews* were ſcandalized at Chriſt, i. e. they were diverted from owning him as their *Meſſiah*, either by Reaſon of his words, or the meanneſs of his Original, and his Appearance in the World. So were the Multitude, and ſome of his Diſciples ſcandalized at his Diſcourſe about eating his fleſh, *John* 6. 60, 61. So doth our Lord admoniſh his Diſciples not to be ſcandaliz'd at the Perſecutions they ſhould ſuffer, *John* 16. 1. So he foretels that many who had once believed in him, would be ſcandalized, when *Tribulations ſhould abound*, Matth. 24. 10. So he tells his own Diſciples, that they would be *ſcandalized* at his Sufferings, *Matth.* 26. 31: And ſo both *Peter* and the reſt of them were offended, or *ſcandalized*, their Faith in him failing for a ſeaſon, *Luke* 24. 21. So are we to underſtand thoſe words, *Woe to him that offends*, or *ſcandalizeth one of theſe little ones*, as appears from the Reaſon following, *v.* 14. *It is not the will of your heavenly Father, that one of theſe little ones ſhould periſh.* So I have ſhewed the word is uſed, 1 *Cor.* 8. 13. And ſo it may be well interpreted, when the Apoſtle ſaith, 2 *Cor.* 11. 29. *Who is offended*, i. e. in danger to fall off from the Chriſtian Faith, *and I burn not* with a fervent Zeal for his Recovery? See *Examen Millii.*

t Ver. 22. Μακάριος ὁ μὴ κρίνων ἑαυτὸν, *happy is he that condemneth not himſelf*, &c.] *i. e.* He is comparatively a happy Man, that hath this firm perſwaſion of the Lawfulneſs of Eating any thing that is ſet before him, without asking any queſtion about it for Conſcience ſake; for he createth no trouble, or condemnation to himſelf about theſe Matters, nor is he troubleſome to others by his Niceneſs, or Scrupuloſity; whereas he that puts a difference betwixt Meats, is not only troubleſome to others, with whom he doth converſe, but condemns himſelf, as oft as he is tempted to eat of that which his Conſcience doth not allow of. See *Examen Millii.*

u Ver. 23. Ὁ διακρινόμενος, *he that doubteth.*] He that diſcerneth, and puts a difference between Meats lawful, and unlawful; this is the import of this word elſewhere. So *Matth.* 16. 3. *You know how* διακρίνειν *to diſcern the face of the Heavens.* Acts 10. 28. and 11, 12. *Go with them*, μηδὲν διακρινόμενος, *making no difference betwixt the Gentiles, and the Jews*, the Circumciſed, and the Uncircumciſed, not counting them unclean any longer, as St. *Peter* doth himſelf interpret it, *v.* 28. And again, *Acts* 15. 9. οὐδὲν διέκρινε, *he put no difference betwixt them and us, purifying their hearts by faith*, 1 Cor. 4. 7. Τίς σε διακρίνει; *who put the difference betwixt thee, and others?* Chap. 11. 29. μὴ διακρίνων, *Not diſcerning the Lord's body*, or not diſcriminating it from other Meats. So *Jude* 22. *Of ſome have compaſſion,* διακρινόμενοι, *making a difference.*

w Ibid. πᾶν δὲ ὃ οὐκ ἐκ πίστεως, *whatever is not of faith.*] i. e. With a due Perſwaſion of the Lawfulneſs of the Action; for that is the Faith ſpoken of in the foregoing Verſe, when the Apoſtle ſaith, *Haſt thou faith? Have it to thy ſelf*; and that is the Faith which ſtands oppoſed to doubting in this Verſe; and to this Faith alone agree the preceding words, *He that makes a diſcrimination between Meats* lawful and unlawful, and yet eats of them without diſcrimination, is condemned by his own Conſcience, if he eats, becauſe he eateth not of Faith, or with Perſwaſion of the Lawfulneſs of Eating what he doth partake of.

## CHAP. XV.

Verſe 1. WE then that are ſtrong [*and rightly underſtand our Chriſtian liberty and duty,*] ought to bear the infirmities of the weak, [*being careful to forbear the doing that which doth ſcandalize and hurt the Souls of them who have not this knowledge.*] and not to [*do things becauſe they*] pleaſe ourſelves, [*when our weak Brother is thus injured by them.*]

2. Let [*therefore*] every one [*of us rather chooſe to*] pleaſe his Neighbour for his good, a to [*the*] [a] edification [*of him in his Chriſtian Faith.*]

3. For even Chriſt [*whoſe example we are call'd to imitate,*] pleaſed not himſelf, [i. e. *and* [*indulged not ſo to his own pleaſure, eaſe, and quiet as to neglect the glory of God, or the good of others,*] but [*willingly bore with the infirmities, and ſuſtained the reproaches of men;*] b [b] as it is written [*of him,* Pſalm 69. 9.] The reproaches of them that reproached thee fell on me; [i. e. *he was afflicted for them, his zeal for the glory of God, and the good of Souls, cauſed him patiently to endure the contradiction of ſinners,* Heb. 12. 2, 3. *To bear the Croſs they laid, and deſpiſe the ſhame they caſt upon him; which ſure is much more than to abſtain from a little meat, on the account of others.*]

4. [*Nor ought we to think our ſelves unconcerned in what was ſaid ſo long ago by David of others;*] for [*this, and*] whatſoever things were written afore-time, were written for our Learning: That we through patience [*in bearing the like Cenſures, Reproaches, and Infirmities of others,*] and [*through the*] comfort of the Scriptures [*promiſing a Reward to that Patience,*] might have hope [*of being rewarded for it.*]

5. Now the God of patience and conſolation [*who works this patience in us, and gives this conſolation to us,*] grant you to be like-minded one towards another; [i. e. *to have a like concern for others, as for your ſelves.*] according to [*the Example of*] Chriſt Jeſus.

6. That ye [*thus bearing with the Infirmities of the weak, and thus receiving one another* c *into Communion,*] may [c] with one mind and one mouth [*in your Aſſemblies*] glorifie [*and* d *worſhip*] God, even the [d] Father of our Lord Jeſus Chriſt, [*or the God, and Father of our Lord Jeſus Chriſt.*]

7. Wherefore receive ye one another [*Jew and Gentile, into mutual love and fellowſhip, without contention, about the things in which your judgments differ,*] as Chriſt alſo received us [*both, reconciling both to God in one Body on the Croſs, and to one another,* Coloſſ. 1. 20. Eph. 2. 14.] to the Glory of God, [*which will be much promoted by this Union.*]

8. [*As he hath received us,* λέγω δὲ,] Now I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion [*or the Jews,*] for [*the eſtabliſhment of*] the truth of God, to confirm the promiſes made to the Fathers [*of that Nation, and ſo he ſhewed his love and mercy towards them.*]

9. And [*he was alſo the Saviour of the Gentiles,*] that the Gentiles [*alſo*] might glorifie God for his mercy [*to them,*] as it is written, [*Pſal.* 18. 49.] for this cauſe I [e] will e confeſs to thee, [i. e. *Praiſe and celebrate thee*] among the Gentiles, [*or* ἐν ἔθνεσι, *with the Gentiles*] and [*will*] ſing to thy name.

10. And again, he [*the ſame David*] ſaith [*Pſal.* 67. 4.] rejoice ye Gentiles with his People.

11. And again, [*Pſal.* 117. 1.] Praiſe the Lord all ye Gentiles, and laud him all ye People.

12. And again [f] Eſaias ſaith, [*Chap.* 11. f 1, 10.] There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt.

13. Now [*may*] the God of hope fill you with all joy and peace, [*the fruits of hope,*] in believing [*thoſe things,*] that ye may abound in hope, through the power of the Holy Ghoſt, [*witneſſing to your Spirits that ye are the Sons of God,* Chap. 8. 16, 17. *and ſhedding abroad the ſenſe of his love in your hearts,* Chap. 5. 5. *and ſo ſealing you up to the Day of Redemption,* Eph. 4. 30.]

14. And [*this I pray, not doubting the Aſſiſtance of this good Spirit with you, for*] I my ſelf alſo am perſwaded of you, my Brethren, that ye are alſo full of goodneſs, filled [*by the Spirit*] with all knowledge, able alſo to admoniſh one another.

15. Nevertheleſs, I have written the more boldly to you in ſome ſort, [Gr. ἀπὸ μέρους, *as to the Gentile part of you;* See Note on 2 *Cor.* 2. 5.] as putting you in mind [*of the favour of God to you Gentiles, and your duty to him,*] becauſe of the grace that is given to me of God, [i. e. *becauſe of the Apoſtolical Office by him committed to me.* See Note on *Rom.* 1. 5.]

16. That I ſhould be the Miniſter of Jeſus Chriſt to the Gentiles, [g] miniſtring the g Goſpel of God, [i. e. *exerciſing my ſelf in the Offices of the Goſpel, as the Prieſt in the Legal Services,*] that the offering up of the Gentiles [*by me*] might be acceptable, being ſanctified *not with ſalt, or any other libamen, but*] by [*the effuſion of*] the Holy Ghoſt [*upon them.*]

17. [*And this I have ſo effectually performed by his grace, that*] I have therefore whereof I may

glory, through [*the aſſiſtance of*] Jeſus Chriſt, in thoſe things which pertain to [*my Service of*] God [*in this Goſpel.*]

18. [*And here I ſhall only mention what I my ſelf, by the aſſiſtance of this grace, have done:*] h [h] For I will not dare to ſpeak of any of thoſe things which Chriſt hath not, *but only of thoſe which he hath*] wrought by me, to make the Gentiles obedient by word and deed.

19. [Viz. *that he hath aſſiſted me in preaching the Goſpel*] i [i] through mighty [Gr. *ἐν δυνάμει, with the power of*] ſigns and wonders, by the power of the Spirit of God; ſo that from Jeruſalem, and round about unto Illyricum, I have fully preached the Goſpel of Chriſt.

20. Yea, ſo have I ſtrived to preach the Goſpel, [*as to do it,*] not where Chriſt was named, [i. e. *preached by others before me,*] left I ſhould build upon another man's foundation.

21. But [*my preaching hath been*] as it is written, [*Iſa.* 52. 15.] to whom he was not ſpoken of, they ſhall ſee, and they that have not heard, ſhall underſtand.

22. For which cauſe alſo, [*wherefore by going from one Region to another to preach the Goſpel,*] I have been much hindered from coming to you.

23. But now having no more place [*s*] in theſe parts [*unacquainted with the Goſpel.*] and having a great deſire theſe many years to come to you;

24. Whenſoever I take my [*intended*] journey into Spain, k [k] I will by [*God's aſſiſtance*] come to you; for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled [i. e. *ſatisfied*] with your Company.

25. But now I go to Jeruſalem to miniſter to [*the neceſſities of*] the Saints [*there.*]

26. For it hath pleaſed them of Macedonia and Achaia to make a certain Contribution for the poor Saints which are at Jeruſalem.

27. It hath pleaſed them [*I ſay,*] and [*with good reaſon, ſeeing*] their debtors they are. For if the Gentiles have been made partakers of their ſpiritual things, [*receiving the Goſpel from Judea.*] their duty is alſo [*in gratitude*] to miniſter to them in carnal things.

28. When therefore I have performed this [*charitable Office,*] and have ſealed [*and ſecured*] to them this fruit [*of the Gentiles Liberality,*] I will come by you into Spain.

29. And I am ſure, that when I come to you, I ſhall come in the fulneſs of the bleſſing of the Goſpel of Chriſt, [*or with a full impartment of ſpiritual gifts to you*; See Note on *Chap.* 1. 11.]

30. Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love [*which is the fruit*] of the Spirit, that you [l] l ſtrive together with me, in your Prayers to God for me;

31. That I may be delivered from them that do not believe in Judea, and that my ſervice which I have for [*my Brethren in*] Jeruſalem, may be accepted of the Saints [*there, though it come from the Churches of the Gentiles.*]

32. That I may come to you with [*the greater*] joy, by the will of God, and may with you be refreſhed.

33. Now the God of Peace be with you all. Amen.

## Annotations on Chap. XV.

a Verſe 1. ΠΡὸς οἰκοδομὴν, *to Edification.*] *Edification* in the Scripture ſometimes ſignifies our increaſe in the knowledge of our Chriſtian Duty; in which ſenſe it is ſeven times uſed, 1 *Cor.* 14. 3, 4, 5, 12, 16, 26, 29. *Eph.* 4. 29. eſpecially in that knowledge which tends to our Advancement in Piety, and therefore is call'd οἰκοδομὴ Θεοῦ, *the Edification of God,* 1 Tim. 1. 4. Sometimes our growth, or confirmation in the Faith, *Jude* 20. Sometimes it refers to the whole Body, which is call'd Θεοῦ οἰκοδομὴ, *the building of God,* 1 Cor. 3. 9. Eph. 2. 21. and 4. 12. And then the Body is edified, (1.) By the mutual Love of its Members; in which ſenſe, ſaith the Apoſtle, *Charity edifieth,* 1 Cor. 8. 1. and this is οἰκοδομὴ ἐν ἀγάπῃ, *Edification in Love,* Eph. 4. 16. (2.) By the ſtrict Union of the Members to, and their peaceable Converſation with one another; and this is ſtiled οἰκοδομὴ εἰς τὸν ἕνα, *the edifying the Church into one,* 1 Theſſ. 5. 11. And thus we are bid *to follow after the things which make for peace,* and τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους, *the Edification of one of us unto another,* Chap. 14. 19. Now the Edification which conſiſts in Knowledge of our Chriſtian Duty, cannot be here underſtood; becauſe our Forbearance of that which ſcandalizes our Brother, tends not to the Information of his Underſtanding, but, as it is an Act of Charity it tends to the Edification of the Body in Love; as it is the avoiding that which may ſcandalize the weak, and ſo induce him to ſtumble at, and fall off from Chriſtianity, it tends to his Edification in the Faith; and as it is receiving the weak into Fellowſhip and Communion, notwithſtanding his different Conceptions from us, it tends to the Edifying the Body in Union and Peace.

b Ver. 3. Καθὼς γέγραπται, *as it is written.*] That this Pſalm was undoubtedly ſpoken of the *Meſſiah,* we learn from *v.* 22. applied to *Chriſt,* John 19. 28, 29. and from the former part of the Verſe cited here, *viz. The Zeal of thine Houſe hath conſumed me*, applied to *Chriſt*, John 2. 17. And the *Jews* themſelves ſay, That the things contained in this *Pſalm*, ſhall be accompliſhed (*a*) *In the days of David*, or *in the days of the Meſſiah*; and that which is ſaid in the cloſe of the Pſalm, That *God will ſave Zion*, &c. *that Men may dwell therein, and have it in poſſeſſion, ſhall be accompliſhed*, בימיהמשיח, (*b*) *in the days of the Meſſiah*, the *Rabbins* own.

c Ver. 6. Ὁμοθυμαδὸν ἐν ἑνὶ στόματι, *with one one mind and mouth.*] i. e. Not only praiſing God with the ſame words in your Doxologies; but alſo joining in thoſe Praiſes with a mind full of Chriſtian Love, and Senſe of the Divine Goodneſs.

d Ibid. Τὸν Θεὸν ϗ πατέρα, *the God and Father of our Lord Jeſus Chriſt.*] So 2 *Cor.* 1. 3. and 11. 31. *Eph.* 1. 3. *Coloſſ.* 1. 3. 1 *Pet.* 1. 3. *Apoc.* 1. 6, 12. On which words the deſcant of the (*c*) *Fathers* is to this effect, That the firſt Perſon of the *Sacred Trinity* is *the God of Jeſus Chriſt, in reſpect of his Manhood, his Father in reſpect of his Divinity*, or as he is the Word. Or the words may be rendered thus; *God who is*, or *the God that is*, or *God, to wit, the Father of our Lord Jeſus Chriſt*, for the Hebrew ו, and ſo the Greek ϗ ſignifies ſometimes *id eſt*; *Noldius partic. Hebr. p.* 180, 181. ſometimes *nempe, to wit, p.* 207. and ſometimes, *qui eſt, who is, p.* 315.

e Ver. 2. Ἐξομολογήσομαι, *I will confeſs unto thee.*] The very next words, *Great deliverances giveth he unto his King, and ſheweth mercy to David* למשיחו, *his Meſſiah*, or Anointed; are by the (*d*) *Jews* interpreted of the *Meſſiah*, that is, *Chriſt*, and ſo the preceding words are doubtleſs fitly applied to him.

f Ver. 12. Ἡσαΐας λέγει, *Eſaias* ſaith.] The *Chaldee Paraphraſt* interprets the firſt Verſe of the *Meſſiah*; and *R. Chanina* proves from the tenth Verſe, that (*e*) *King Meſſiah is not to come, but to give Precepts to the Nations of the World.*

g Ver. 16. Ἱερουργοῦντα τὸ εὐαγγέλιον, *miniſtring the Goſpel.*] Here is a plain Alluſion to the *Jewiſh Sacrifices*, offered by the Prieſt, and ſanctified, or made acceptable and ſavory by the *Libamen* offered with it; for he compares himſelf in the Preaching of the Goſpel to the *Prieſt*, *Sacris operanti*, converſant about his Sacrifice, to prepare, and fit it to be offered. The *Gentiles* dedicated by him to the Service of God, are his Sacrifice, or Oblation; *the Holy Spirit* is the *Libamen* poured on this Sacrifice, by which they are ſanctified, and render'd εὐπρόσδεκτα, *acceptable to God.* See *Numb.* 15. 3, 10.

Ver. 18. Οὐ ϗ τολμήσω λαλεῖν τι, *for I will not dare to ſpeak any thing of what Chriſt hath not wrought by me.*] The *Criticks* here tell us, that they take off the Force of the *Apoſtle*'s Words, who render them, *I dare not*, becauſe that intimates the *Apoſtle* had a mind to do ſo, but Fear witheld him; they therefore would have the Words rendered here, and *Jude* 9. οὐκ ἐτόλμησε *Michael contending with the Devil durſt not bring againſt him a railing Accuſation*; non ſuſtineo, *I ſuffer not* my ſelf, and *he ſuffered not himſelf*, but our Tranſlation may be juſtified, by a like Expreſſion of the ſame *Apoſtle* in the ſame Caſe, οὐ ϗ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισι, *we dare not make our ſelves of the number, or compare our ſelves with ſome, who commend themſelves*, 2 Cor. 10. 12. And this doubtleſs, he ſaith, not to intimate that he and *Timothy* had a mind to do that themſelves, which there he repreſents as folly in others; but only to intimate, that he did not think it fit, and prudent ſo to do, and therefore durſt not do it, and this Senſe the Word well bears, 1 *Cor.* 6. 15. and *Jude* 9. h

Ver. 19. Ἐν δυνάμει σημείων, ἐν δυνάμει πνεύματος,] *i. e.* Confirming the Goſpel by outward Miracles, and by the inward Diſtributions of the *Holy Ghoſt*. See the difference between them, Note on *Heb.* 2. 4. i

Ver. 24. Ἐλεύσομαι πρὸς ὑμᾶς, *I will come to you*, &c.] Here is an Evidence that St. *Paul* in purpoſes of this Nature, was not aſſiſted by the *Holy Ghoſt*, they being purpoſes, which by the Providence of God he was hindered from fulfilling. 'Tis alſo evident from *Chap.* 1. 10, 11. and from this, and from the 28th *Verſe*, that St. *Paul* writ this Epiſtle while he was at liberty, and before *Chriſt* had told him he muſt *teſtifie of him at Rome*, Acts 23. 11. and before he was conſtrained to Appeal to *Cæſar*, Acts 25. 11. for in this Epiſtle he ſpeaks ſtill of his Journey to *Rome*, and from thence to *Spain*, as of a voluntary Undertaking; hoping then that the unbelieving *Jews* would not have given him that Diſturbance, when he went up to *Jeruſalem* with his Alms gather'd for his Nation, which afterwards he found they did, *v.* 27. (See *Exam. Millii* here.) k

Ver. 30. Ἐν ταῖς προσευχαῖς, *in your prayers for me.*] *If* Paul, ſaith *Eſthius, might deſire the prayers of the Romans, why might not the Romans deſire the prayers of* Paul? I anſwer, they might deſire his Prayers, as he did their's, by l

---

(*a*) Voiſin, de Leg. Div. p. 584. (*b*) Pug. fid. par. 3. diſt. 2. c. 16. §. 25.

(*c*) Θεὸς μὲν γὰρ τοῦ Χριστοῦ κατὰ τὸ ἀνθρώπινον, πατὴρ δὲ κατὰ τὴν θεότητα. *Theoph.* Deus hominis, Pater verbi.

(*d*) Pug. fid. par. 2. c. 5. §. 8. (*e*) Voiſin, de Leg. Div. p. 595.

an Epiſtle directed to him to pray for them: He adds, *If they might deſire his prayers whilſt living*, why *not when dead, and reigning with Chriſt?* I anſwer, Becauſe then they could direct no Epiſtle to him, or any other way acquaint him with their mind. Hence *Elijah* being to be *taken up into Heaven*, ſpeaks to *Eliſha* thus, *Ask what I ſhall do for thee, before I am taken away from thee*, 2 Kings 2. 9. Note alſo, That we ſay not that ſuch *deſires of the prayers of Saints departed*, are injurious to the Interceſſion of Chriſt, but that they are Idolatrous, implying that Creatures are Omniſcient, Omnipreſent, and have the Knowledge of the Heart.

---

## CHAP. XVI.

Verſe 1. I Commend to you [*r care*]
a [a] Phebe our ſiſter [*in the faith,*]
which is a ſervant of, [*or one that miniſters to*]
the Church which is at Cenchrea, [*or the*
*Aſſembly of Chriſtians at the Haven of Corinth.*]
2. That you receive her in the Lord, [i. e.
*for the Lord's ſake, or as being one that belongs*
*to him*, Matth. 10. 42.] as becometh Saints,
[i. e. *Chriſtians*,] and that ye aſſiſt her
in whatſoever buſineſs ſhe hath need of you;
for ſhe hath been a ſuccourer of many,
b and [b] of my ſelf alſo.
c 3. Greet [c] Priſcilla and Aquila, my helpers
in [*the work of*] Chriſt Jeſus;
4. Who have for my life laid down their
necks, [i. e. *expoſed themſelves to the hazard*
*of their own lives*;] to whom not only I give
thanks [*for my own preſervation*,] but alſo all
the Churches of the Gentiles, [*for preſervation
of their Apoſtle.*]
d 5. Likewiſe greet the [d] Church which is
in their houſe, [i. e. *their Chriſtian Family.*]
Salute my well-beloved Epenetus, who is
e the [e] firſt-fruits of Achaia unto Chriſt.
6. Salute Mary, who beſtowed much labour
on us.
f 7. Salute Andronicus and Junia [f] my kinſ-
g men, and my fellow-priſoners, who are of [g]
note among the Apoſtles, who alſo were in
Chriſt, [*that is, converted to the Chriſtian Faith,*]
before me.
8. Greet Amplias my beloved in the Lord.
9. Salute Urban our helper in [*the Goſpel*
*of*] Chriſt, and Stachys my beloved.
h 10. Salute Apelles [h] approved in Chriſt, [*by*
*the ſincerity of his Faith, and the integrity of his*
*Life*;] Salute them that are [*in Chriſt*] of
Ariſtobulus houſhold.
11. Salute Herodian my kinſman; Greet
them that be of the houſhold of Narciſſus
i [i] which are in the Lord.
12. Salute Tryphena and Tryphoſa, who
labour in the Lord [*'s ſervice:*] Salute the
beloved Perſis which laboured much in the
Lord.
k 13. Salute Rufus [k] choſen in the Lord,
and his mother and mine, [*ſhe being one who*
*ſhewed the affection of a Mother to me alſo.*]
14. Salute Aſyncritus, Phlegon, Hermas,
Patrobas, Hermes, and the brethren which
are with them.
15. Salute Philologus and Julia, Nereus
and his ſiſter, and Olympas, and [l] all the l
Saints that are with them.
16. Salute one another with an [m] holy m
kiſs; the Churches of Chriſt ſalute you.
17. Now I beſeech you, brethren, [n] mark n
them which cauſe diviſions and offences,
contrary to the Doctrine which you have
learned [*of the Apoſtles*,] and avoid them [*or*
*turn from them.*]
18. For [o] they that are ſuch, ſerve not our o
Lord Jeſus Chriſt, but their own belly, and
by good words, and fair ſpeeches deceive the
hearts [p] of the ſimple, [i. e. *of innocent well-* p
*meaning perſons.*]
19. [*This Exhortation I direct to you to preſerve
you in the way, in which hitherto you have*
*walked to the credit of the Goſpel*;] for [*the fame*
*of*] your obedience [*to it*] is come abroad
unto all men. I am glad therefore on your
behalf, [*that ye are not yet infected with theſe*
*Judaizers*;] but yet I would have you wiſe,
to [*diſcern and hold faſt*] that which is good,
and ſimple concerning Evil; [1 *Cor.* 14. 20.
i. e. *as Men who have no knowledge of it, and*
*no skill to practiſe it.*]
20. And [*to encourage you to continue ſuch,*
*know that*] the God of peace, [*who is an enemy*
*to theſe Diviſions, mention'd*, v. 17.] ſhall bruiſe
[q] Satan under your feet ſhortly. The Grace q
of our Lord Jeſus Chriſt be with you. Amen.
21. Timotheus my work-fellow in the
Goſpel, and Lucius, and Jaſon, and Soſipater,
my kinſmen, ſalute you.
22. I Tertius, who wrote this Epiſtle, ſalute
you in [*the Name of*] the Lord.
23. Gaius mine hoſt, and [*the Hoſt*] of the
Church, ſaluteth you. Eraſtus the Chamberlain
of the City ſaluteth you, and Quartus
a brother.
24. The Grace of our Lord Jeſus Chriſt
be with you all. Amen.
25. Now unto him that is [r] of power to r
eſtabliſh you [s] according to my Goſpel, and s
the preaching of Jeſus Chriſt, according to
the revelation of the myſtery which was
kept ſecret [t] ſince the world began, [*or from* t
*former Ages.*]
26. But now is made manifeſt, and by the
[u] Scriptures of the Prophets, according to u
the Commandment of the everlaſting God,
made known to all Nations for the Obedience
of Faith.

27. [*That*

x 27. [*That is*] To God ˣ only [*eſſentially, and from himſelf* ] wiſe, be glory through Jeſus Chriſt, [*the Mediator of the New Covenant, the Author, and Finiſher of our Faith;*] for ever. Amen.

## Annotations on Chap. XVI.

a Verſe 1. Φοίβην τὴν ἀδελφὴν ἡμῶν, *Phœbe our ſiſter.*] This *Phœbe* was a *Deaconeſs*, choſen to that Office according to the Apoſtolical Preſcription, 1 *Tim.* 5. 10. So *Origen* and *Chryſoſtom*.

b Ver. 2. Καὶ αὐτοῦ ἐμοῦ, *and of my ſelf alſo.* ] Hence ſome infer that ſhe was not a *Deaconeſs*, but one that miniſtred to the Apoſtles in the Preaching, of her Subſtance; but St. *Paul* had none ſuch to miniſter to him, 1 *Cor.* 9. 5, 15. and this is made one Condition of a *Deaconeſs*, 1 Tim. 5. 10. προστασίαν τὴν φιλοξενίαν ϗ κηδεμονίαν καλεῖ, *he ſaith, ſhe has been a ſuccourer of many by reaſon of her care of, and hoſpitality towards them.* Theodoret.

c Ver. 3. Ἀσπάσασθε Πρίσκιλλαν, *greet Priſcilla.*] *Priſcilla* ſeems to be named firſt here, and 2 *Tim.* 4. 19. as being firſt converted, ſay Interpreters; but ſhe is named laſt, *Acts* 18. 2, 26. 1 *Cor.* 16. 19. and therefore the *Gloſs* ſaith, *She is here placed firſt, there being in Chriſt Jeſus neither male, nor female.*

d Ver. 5. Καὶ τὴν κατ᾽ οἶκον αὐτῶν Ἐκκλησίαν, *and the Church in their Houſe.*] They were ſo zealous in the Faith, ſay *Chryſoſtom*, *Theodoret*, and *Theophylact*, ὥστε τὸν οἶκον αὐτῶν, πάντας πιστοὺς ποιῆσαι, τούτους ϗ ἐκκλησίαν ὠνόμασεν, *that they converted their whole Families to the Profeſſion of it, for ſuch Families he calls the Church.* See this proved Note on 1 *Cor.* 16. 19.

e Ibid. Ἀπαρχὴ τῆς Ἀχαΐας, *the firſt-fruits of Achaia.*] So *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*, the *Syriack* and *Arabick* Verſions; but the *Alexandrian* Copy, the *Æthiopick*, the *Vulgar*, and almoſt all the *Latin Commentators* read τῆς Ἀσίας, *the firſt-fruits of Aſia minor.* So doth *Origen* on this place, and *Hom.* 11. on *Numbers*, F. 109. D. and G. and St. *Jerom*, on *Ezek.* 43. F. 241. 1. And this reading is to be preferr'd before the other, becauſe the ſame Apoſtle ſaith expreſly, That *Stephanus was the firſt-fruits of Achaia*, 1 Cor. 16. 15. that is, he was firſt converted to the Faith there, and *Epenetus* in *Aſia minor*, for ſo the Phraſe, *the firſt-fruits* is uſed by (*a*) S. *Clemens.*

f Ver. 7. Τοὺς συγγενεῖς μου, *my kinſmen.*] So St. *Paul* ſtiles all the *Jews*, Rom. 9. 3. ϗ συναιχμαλώτους, *and fellow-priſoners.* Before St. *Paul* went to *Rome*, he was ἐν φυλακαῖς περισσοτέρως, *in priſons often*, 2 Cor. 11. 23. Ἑπτάκις δέσμα φορέσας, *bearing his chain ſeven times*, ſaith (*b*) *Clemens*, and ſo might well have many fellow Priſoners.

Ibid. Ἐπίσημοι ἐν τοῖς Ἀποστόλοις, *of note among the Apoſtles.*] That is, ſay ſome, Men highly eſteem'd by them; Men eminent, ſays *Chryſoſtom* and *Theodoret*, not only among the Teachers, but the Apoſtles of the Churches. For they who are Co-workers with the Apoſtles in planting of the Churches, are ſtiled Ἀπόστολοι Ἐκκλησιῶν, *Apoſtles of the Churches*, 2 Cor. 8. 23. *Philip* 2. 25. In which ſenſe *Barnabas* in Scripture is called an Apoſtle, *Acts* 14. 14. and *Philip* the Deacon by the Ancients; See *Coteler. Not. in Conſtit. Apoſt. p.* 262. g

Ver. 10. Δόκιμος, *approved.*] By ſuffering patiently great Tribulations, ſaith *Origen*: For *tribulation worketh patience, and patience* δοκιμὴν, *experience of our ſincere affection* to him, for whoſe ſake we ſuffer them, *Rom.* 5. 4. but becauſe all the *Greek Scholiaſts* ſay it ſignifies τοὺς ἀπλουστέρους, τοὺς εὐήθεις, τοὺς βραδεῖς τὴν νόησιν, *Men ſimple, fooliſh, and ſlow of Underſtanding*, and becauſe the word often bears this Senſe in the Book of *Proverbs*, as when the wiſe Man ſays ἄκακος, *the ſimple believeth every Word*, chap. 14. 15. When he calls upon the *ſimple to hear Wiſdom*; chap. 8. 5. And promiſes *to give Subtilty to the ſimple*; chap. 1. 4. and when he adds, chap. 21. 11. *when a Scorner is puniſhed, the ſimple is made wiſe*, this Expoſition being more pertinent to the Words, may be preferred before the other. h

Ver. 11. Τοὺς ὄντας ἐν Κυρίῳ, *which are in the Lord.*] From theſe two Verſes is confirm'd our Obſervation, That when the whole Family was converted, the Apoſtle writes to the Church in ſuch a Houſe; when not, the Salutation is directed to as many as were in the Lord in that Family, according to the Deſcant of (*c*) *Origen* on the place. i

Ver. 13. Τὸν ἐκλεκτὸν ἐν Κυρίῳ, *choſen in the Lord.*] One of great Excellency in Chriſtianity, as we ſay, *a choice Man*; ſo the word ἐκλεκτὸς often ſignifies, *Pſal.* 78. 31. *They ſmote down* τοὺς ἐκλεκτοὺς, *the choſen Men that were of Iſrael.* So ἐκλεκτὰ μνημεῖα are *choice Sepulchres*, Gen. 23. 6. ἐκλεκτὰ τῶν δώρων, *choice Gifts*, Deut. 12. 11. and ἄνδρες ἐκλεκτοὶ, *choice Men*, Judges 20. 16. See *Acts* 15, 25, 26. k

---

(*a*) Καθίστανον τὰς ἀπαρχὰς αὐτῶν εἰς Ἐπισκόπους ϗ διακόνους μελλόντων πιστεύειν. *Epiſt.* 1. *ad Corinth.* §. 42.

(*b*) Epiſt. ad Cor. §. 5.

(*c*) Videntur quidem plures fuiſſe ex domo, ſeu familia Narciſſi, ſed non omnes in Domino fuiſſe, & ideo addit eos ſalutandos qui ſunt in Domino.

l Ver. 15. Πάντας τοὺς ἁγίους, *all the Saints.*] Note here that Saints and Chriſtian Brethren are all one.

m Ver. 16. Ἐν φιλήματι ἁγίῳ, *with an holy kiſs.*] Of the Kiſs of Charity, let it be obſerved, (1.) That it was uſed at the end of the Prayer before the Celebration of the *Sacrament.* So (*d*) *Juſtin Martyr* ſaith expreſly, ἀλλήλους φιλήματι ἀσπαζόμεθα παυσάμενοι τῶν εὐχῶν, *Prayers being ended, we ſalute one another with an holy kiſs, and then the Bread and Cup is brought to the Preſident.* (2.) That this ſeems to have been done by the Men apart, and the Women apart, as their (*e*) ſeparate places in the *Church*, or *Synagogue* ſeemed to require. So the (*f*) Apoſtolical Inſtitutions ſay, *Theſe things being done, let the Men apart, and the Women apart, ſalute one another with a kiſs in the Lord.* Though (g) *Origen* ſeems to make this Practice proper to the Men only.

n Ver. 17. Σκοπεῖν τοὺς τὰς διχοστασίας, καὶ τὰ σκάνδαλα ποιοῦντες, *mark them that cauſe diviſions and Scandals.*] By *Scandals* the *Greek Scholiaſts* underſtand *Hereſies*, whereas, through the whole *New Teſtament*, this word ſeems rather to import ſuch Actions as give occaſion to others to ſtumble at, and fall off from the Chriſtian Faith. See Note on *Matth.* 18. 6. *Rom.* 14. 13. *Eſthius* here notes, (1.) That unwritten Traditions may be hence proved, becauſe the Apoſtle ſaith, *Mark them that cauſe offences contrary, not to the Scriptures, but to the Doctrine they had received.* But to make this Argument of any force, he muſt prove, that the Doctrine they had received was not contained in the Scriptures, either *then*, or *after*-written. (2.) The Apoſtle plainly ſpeaks here of Doctrines, received from the mouths of the Apoſtles by thoſe very Men to whom he writ; and when he hath once proved the unwritten Traditions of the *Church of Rome* to be ſuch, we ſhall be ready to receive them. (3.) He adds, *That this place makes for a diligent inquiſition after Hereticks*, as if St. *Paul* was ſetting up an Inquiſition here; whereas the word σκοπεῖν doth only ſignifie, *to mark*, or *to look to them*, as Luke 11. 35. 2 *Cor.* 4. 18. *Gal.* 6. 1. *Philip.* 2. 4. Nor doth he exhort the *Romans* to obſerve them, in order to the apprehending or puniſhing, but as he himſelf Notes, in order to the declining of them. (3.) He obſerves truly, that the Apoſtle here inſinuates, that even the vulgar People may from ſome general Principles diſcern the true Doctrine, and that which was delivered by the Apoſtles, from that which was falſe, and was not ſo delivered; but this was only then to be done, by comparing that which was thus deliver'd from the mouth of the Apoſtles, who preach'd it by the aſſiſtance of the *Holy Ghoſt*, and confirmed their Doctrine by Miracles, with that which was delivered beſides, or in oppoſition to it, and was not ſo confirmed, and this can only now be done by them, by comparing all Pretenders to the Apoſtle's Doctrine, with thoſe Scriptures which they endited by the aſſiſtance of the Holy Spirit, and confirmed by Miracles.

Ver. 18. Οἱ γὰρ τοιοῦτοι, *they that are ſuch.*] o That is, the *Gnoſtick*, ſaith Dr. *Hammond*, to whom indeed theſe Characters do well agree. But *Theodoret* ſaith thus, τοὺς κακοὺς τοῦ νόμου συνηγόρους διὰ τούτων αἰνίττεται, *by theſe words he ſtrikes at the evil defenders of the Law*, or thoſe who preached up Circumciſion, and the Obſervance of the Law, as neceſſary to the Salvation of the *Gentiles*; τοὺς δὲ Ἰουδαίων αἰνίττεται, *he means the Jews*, ſays *Chryſoſtom*, *Oecumenius* and *Theophylact*, for he ſtill taxes them with *the love of their bellies.* And certain it is that theſe Men cauſed Diviſions and Separations from others, as unclean, and not fit to be converſed with, *Acts* 11. 3. *Gal.* 2. 12, 13. and *ſcandals ſubverting the ſouls of the Gentiles*, Acts 15. 24. *Evacuating the Goſpel of Chriſt*, Gal. 2. 21. and cauſing Men to *fall from Grace*, Gal. 5. 2, 4. that they did this, ἐν λόγῳ κολακείας, *by flattering words*, 1 Theſſ. 2. 5. and that in this *they ſerved not Chriſt, but their own Bellies*, Philip. 3. 19. doing theſe things *for filthy lucre's ſake*, Tit. 1. 10, 11. Whence it appears there is no neceſſity of referring theſe words to the *Gnoſticks*, or deſerting the Opinion of the Ancients, touching the Perſons here intended. (See alſo *Examen Millii.*)

Ibid. Ἀκακῶν, *of the ſimple.*] Ἄκακος in p the *Septuagint* anſwers to the Hebrew תם, *the upright*, Job. 8. 20. Pſal. 25. 21. Prov. 13. 6. and ἀκακία to תמים, *integrity*, Job. 27. 5. and 31. 6. Pſal. 7. 9. and 26. 1, 11. and 36. 39. and 40. 13. and 83. 13. and 100. 3. and ſo here it ſeems to ſignifie Men of upright, and honeſt hearts.

Ver. 20. Τὸν Σατανᾶν, *Satan.*] By *Satan* q we may underſtand thoſe Perſecuting *Jews*, and *Judaizers*, who are ſtiled the *Meſſengers* and *Miniſters of Satan*, 2 Cor. 11. 15. and 12. 7. their Perſecutions being aſcribed to Satan, who animates and provokes them to them, 1 *Theſſ.* 3. 5. *Rev.* 2. 9, 10. And then God's bruiſing him under their feet, muſt

---

(*d*) Apol. 2. p. 97.

(*e*) Αἱ γυναῖκες κεχωρισμένως. Conſt. Apol. l. 2. c. 57. p. 203. Joſeph. de Bell. Jud. l. 6. c. 14. p. 916. F. *Philo de vita contempl.* p. 691. F.

(*f*) Ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν κυρίῳ φίλημα. L. 2. c. 57. & l. 8. c. 11. Ἀσπαζέσθωσαν οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκοὺς, αἱ γυναῖκες τὰς γυναῖκας. Vide *Coteler. Not. in l.* 2. *c.* 57.

(*g*) Ex hoc ſermone mos Eccleſiis traditus eſt, ut poſt Orationes oſculo ſe invicem ſuſcipiant Fratres. *In locum.*

ſignifie his taking away their Power thus to deceive and perſecute, by the Deſtruction of *Jeruſalem*, and theſe Impoſtors with it.

Ver. 25. Τῷ δὲ δυναμένῳ, *to him that hath Power,*] and Will to execute that Power. See Note on *Chap.* 14. 4.

Ibid. Κατὰ τὸ εὐαγγέλιόν μου, *according to my Goſpel, and the preaching of Jeſus Chriſt.*] Both theſe Expreſſions, ſay the Fathers, are of the ſame import: The Goſpel which the Apoſtle preached being the ſame with that which Chriſt preached whilſt he was on Earth; and they, after his Aſcenſion, preaching in his Name, by his Authority, and by the Aſſiſtance of his Spirit, and ſo delivering his Laws, and Doctrine, not their own.

Ibid. χρόνοις αἰωνίοις σεσιγημένου, *kept ſecret ſince the world began.*] The *Greek* may ſignifie, *from the beginning of Ages*, the Promiſe of the *Meſſiah* being obſcurely made, or hinted to *Adam* from the beginning; tho' the Fathers only render theſe words ἄνωθεν, *before*, as Theodoret, or πάλαι, *of old*, as *Chryſoſtom, Oecumenius, Theophylact.* See the Notes on 2 *Tim.* 1. 9. *Tit.* 2. 2.

Ver. 26. Διὰ γραφῶν προφητικῶν, *by the* u
*Scriptures of the Prophets.*] They of old foretold, of the *Meſſiah*, and of *the Calling of the Gentiles*; but yet, as to many Circumſtances this was ſtill a Myſtery, till theſe Prophetick Sayings were more clearly revealed by the Spirit given to the *Apoſtles* and *Prophets*, and by the actual accompliſhment of what they foretold. See Note on *Eph.* 3. 6.

Ver. 27. Μόνῳ σοφῷ Θεῷ, *to the only wiſe God.*] x
This, as the *Fathers* note, cannot exclude the *Divine Nature* of *Jeſus Chriſt*, who is *the Wiſdom of the Father*, from this Title, any more than thoſe words, *who only hath immortality*, 1 Tim. 6. 16. exclude Chriſt from being *immortal.*

# AN APPENDIX to Chap. XI.

CONTAINING

# A DISCOURSE

OF THE

## Calling of the *JEWS*

TO THE

# CHRISTIAN FAITH.

TO ſtrengthen the Argument which I have offered from this Chapter for the Converſion of the *Jewiſh Nation* to the *Chriſtian Faith*; let it be noted,

1. That this hath been the conſtant Doctrine of the Church of Chriſt, owned by the *Greek* and *Latin Fathers*, and by all Commentators I have met with on this Place. Among the *Greek Fathers*, by (e) St. *Chryſoſtom*, whoſe words are theſe; *When the fulneſs of the Gentiles is come in, then all* Iſrael *ſhall be ſaved, at the time of Chriſt's ſecond coming, and the Conſummation of all things. After the Gentiles have received the Salutary Faith, they alſo ſhall receive the Faith,* ſaith (f) *Theodoret, when the great* Elias *ſhall come, and preach it to them.* (g) *Gennadius* deſcants upon the words of the Apoſtle thus: *They being blinded and excluded from Salvation, God tranſlated this Salvation to you. And again, all you being called, and come in, Grace ſhall again receive them all; for this the Prophet* Iſaiah *teſtifies. Before,* ſaith (h) *Photius, the Heathen being diſobedient, the Jews were ſaved.* Again, *the Jews becoming diſobedient, the Gentiles are ſaved; and the Gentiles being ſaved, the Jews, emulating them, ſhall be alſo ſaved. Becauſe* ſaith (i) *Theophylact, the Jews being then blinded, have not obtained this Salvation, that which the Apoſtle ſpeaks of, ſhall happen to them afterwards. They of the People of* Iſrael *who believed not, and for their unbelief were deſerted, that God's Mercy might be ſhewed to you, ſhall not be always left in unbelief,* ſaith (k) *Origen; but when the diſpenſation of the fulneſs of the Gentiles is compleated, they alſo ſhall find mercy.*—And therefore when *Celſus* had, as it were propheſied, That *the Jews ſhould preſently periſh, this,* ſaith *Origen, he ſaid, not knowing how preſent God was formerly with them, and how that by their ſin, Salvation came to the Gentiles, and their fall brought Riches to the World,* (l) *till the fulneſs of the Gentiles be come in, that after this, all* Iſrael, which *Celſus underſtands not, may be ſaved.* In his fifth Homily upon *Jeremiah*, he exhorts the Chriſtian to live ſo as that he may not receive a Bill of Divorce (m) *but may enter*

---

(e) Κατὰ τὸν καιρὸν τῆς παρουσίας τῆς δευτέρας καὶ τῆς συντελείας, in v. 11.

(f) Τῶν γὰρ ἐθνῶν δεξαμένων τὸ κήρυγμα, πιστεύσουσι κἀκεῖνοι, Ἠλία τοῦ πάνυ παραγενομένου καὶ τῆς πίστεως αὐτοῖς τὴν διδασκαλίαν προσφέροντος, in v. 25.

(g) Πωρωθέντων, καὶ τὴν σωτηρίαν ἀποθεμένων ἐκείνων, ἐφ᾽ ὑμᾶς μετήνεγκε ταύτην ὁ Θεὸς, εἰσποιηθέντων μέντοι πάντων ὑμῶν κἀκείνους αὖθις ἡ χάρις ἅπαντας περιλήψεται, μαρτυρεῖ γὰρ αὐτὸ τοῦτο καὶ τὸ τοῦ Ἡσαΐου λόγιον γραφικόν. apud Oecum. in v. 25.

(h) Σωθέντων τῶν ἐθνικῶν παραζηλοῦντες Ἰουδαῖοι σώζονται καὶ αὐτοὶ, apud Oecum. v. 31.

(i) Ἐπεὶ οὔπω ταύτης ἔτυχον, πεπώρωνται γὰρ, ὕστερον μέλλει γίνεσθαι τοῦτο, in v. 26.

(k) Non uſquequaque relinquentur in incredulitate ſua, ſed cum plenitudinis gentium fuerit impleta diſpenſatio, etiam ipſi miſericordiam conſequentur.

(l) Ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, ἵνα μετὰ τοῦτο πᾶς, ὃν οὐ νοεῖ Κέλσος, Ἰσραὴλ σωθῇ. In Celſum, l. 6. p. 331.

(m) Ἀλλὰ δυνηθῶμεν ἡμεῖς ἐπὶ τὴν κληρονομίαν ἁγίαν (εἰσελθεῖν) μετὰ τοῦ πληρώματος τῶν ἐθνῶν σωθέντος, δυνηθῇ καὶ τότε ὁ Ἰσραὴλ εἰσελθεῖν, ἐὰν γὰρ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, τότε πᾶς Ἰσραὴλ σωθήσεται, καὶ γενήσονται μία ποίμνη, καὶ εἷς ποιμήν· apud Huet. Tom. 1. p. 74. C.

*into the holy Inheritance. And* Iſrael *may then alſo enter ; for if the fulneſs of the Gentiles be come in, then all* Iſrael *ſhall be ſaved, and there ſhall be one Fold and one Shepherd.* In his Commentary on St. *Matthew*, he ſaith, ibid. p. 410. C. *thoſe that whipp'd Chriſt were whipp'd, and ſhall be whipp'd till the fulneſs of the Gentiles is come in: And* p. 397. D. *that they were worthy to be deſerted, either till the fulneſs of the* Gentiles *was come in, or till they had fulfilled the puniſhment of their ſins.* Nor is this denied by him in the Paſſage cited from his Book againſt *Celſus* ; for he ſaith not there, *They ſhould never be converted to the Chriſtian Faith*, but that they ſhould never be reſtored to their own Worſhip, or Country, that *they had been long ſince caſt* τῆς σεμνῆς ἁγιστείας ϗ λατρείας, *out from their venerable Service, and Ceremonies, or Purgations* ; (n) *and we confidently affirm,* ὅτι οὐδ' ἀποκατασταθήσονται, *that they ſhall never be reſtored again to* Jeruſalem, or the Land of Promiſe, which before, ſaith he, they were ; *for then, being captivated, they return'd to their own Land, and enjoy'd their Laws as before, which now they ſhall never be reſtored to.* All the Latin Fathers, who have left us any Commentaries, or Notes on this Epiſtle, are plainly of the ſame mind, as you may ſee by conſulting *Hilary* the Deacon, *Primaſius*, *Sedulius*, and *Haymo*, upon the *25th* Verſe of this Chapter. This alſo many of the Fathers do conclude,

1. From thoſe words of the Prophet *Hoſea, the Children of* Iſrael *ſhall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Altar, and without an Ephod, and without Teraphim. Afterward ſhall the Children of* Iſrael *return, and ſeek the Lord their God, and* David *their King, and ſhall fear the Lord, and his goodneſs in the latter days,* Hoſea 3. 4. 5. Which words (o) St. *Auguſtin* having produc'd, to prove that the *carnal* Iſraelites, *who now will not believe, ſhall hereafter do ſo,* he ſaith, *nothing is more manifeſt than that by* David *their King, the Prophet here meaneth Jeſus Chriſt, in whom they now believe not. This,* ſaith (p) St. *Jerom, is the blindneſs which hath happened to* Iſrael *in part, that the fulneſs of the* Gentiles *might come in, and all* Iſrael *be ſav'd, and after a long time might return and ſeek the Lord. Some* ſaith he, *do interpret this of the Captivity of* Babylon ; *but others,* ſaith he, *with us, refer it to a time yet future.* St. *Cyril* ſaith, *Here is a manifeſt Declaration of what ſhould hereafter happen to the Adulterous Synagogue, and that ſhe ſhould be receiv'd again ; that* (q) Iſrael *ſhould not always be rejected, but being recalled, and converted to the Faith, ſhould own Chriſt according to the fleſh to be the King of all, and that this glorious grace ſhould be afforded to her at the end of the World.*

2*dly*, That in which they univerſally agree, excepting only St. *Jerom*, is, That *Elias* is to come, before the end of the World, to convert the *Jews* to Chriſt ; and this they gather from thoſe words of *Malachi*, *Behold, I will ſend you* Elijah *the Prophet, before the great and terrible day of the Lord, and he ſhall turn the hearts of the Fathers to the Children*, Mal. 4. 5, 6. And thoſe of Chriſt, *Elias truly ſhall come firſt, and ſhall reſtore all things*, Matth. 17. 11. *We know*, ſaith *Juſtin Martyr*, Dial. cum Tryph. p. 268. and p. 269. and p. 306. *that* Elias *ſhall come before the Lord's ſecond Advent, and that then the* Jews *ſhall know him whom they have diſhonour'd.* Origen (r) ſays, That *by thoſe words of* Malachi, *it ſeemeth to appear that* Elias *ſhall come before Chriſt, and by his ſacred words, and the diſpoſitions they ſhall work in their ſouls, ſhall prepare them for the coming of Chriſt.* Theodoret paraphraſeth the words of *Malachi* thus, *Leſt at my ſecond coming, finding you all in unbelief, I ſhould ſubject you to eternal puniſhment,* (s) Elias *ſhall come firſt, and teach you of my Advent, and ſhall prevail upon you,* O Jews, *without doubting to joyn your ſelves to the Churches of the* Gentiles, *and to be made one.* Yea even St. *Jerom*, upon theſe words of St. *Matthew*, Elias *indeed ſhall come and reſtore all things*, deſcants thus, (t) *He who is to come in the body at our Lord's ſecond Advent, came now by* John *in virtue and the Spirit.* And in his Comment on the third of *Habakkuk*, ver. 17. having cited thoſe words of *Chriſt*, ſpoken of the barren

---

(n) Εἰ καὶ τότε ἔδοξαν δι' ἁμαρτίας καταλείπεσθαι, οὐδὲν ἧττον ἐπεσκοπήθησαν, ϗ ἐπανελθόντες τὰ ἴδια ἀπειλήφασιν &c. Orig. cont. Celſ. l. 4. p. 174.

(o) Iſtos autem carnales Iſraelitas qui nunc nolunt credere in Chriſtum poſtea credituros, id eſt, filios eorum. *De Civ. Dei, l.* 18. *c.* 28. *& l. de* 8. *quæſt. Dulcitij, Tom.* 4. *p.* 674.

(p) Hæc eſt cæcitas quæ ex parte accidit Iſraeli, ut ſubintraret plenitudo Gentium, & tunc omnis Iſrael ſalvus fieret, & multo poſt tempore revertentur, & quærent Dominum ſuum——alii, ut nos in futurum differunt tempus. *Comment. in locum.*

(q) Πλὴν οὐκ ἐν τούτοις διαπαντὸς οὐδὲ ἀπόπεμπτος ὁλότροπος ὁ Ἰσραὴλ ἔσται. κεκλήσεται γὰρ κατὰ καιροὺς, ϗ ἐπιστρέψει διὰ πίστεως, ϗ ἐπιγνώσεται——τὸν κατὰ σάρκα Χριστὸν——καιρὸς (δὲ) αὐτοῖς τοῦ οὕτω λαμπρᾶς ϗ ἀξιαγάστου χάριτος, ὁ τελευταῖος, ϗ ἐν ἐσχάτοις, ϗ ἐν Χριστῷ. In locum.

(r) Ἔοικε γε διὰ τούτων δηλοῦσθαι ὅτι προσδιαρεπίσει ὁ Ἠλίας τῇ ἐνδόξῳ Χριστοῦ ἐπιδημίᾳ διὰ τινῶν ἱερῶν λόγων, ϗ καταστάσεων ἐν ταῖς ψυχαῖς τοὺς εἰς τοῦτο ἐπιτηδείους γινομένους. In Matth. Tom. 13. & Huet. p. 307. D.

(s) Καὶ πείσει ὑμᾶς, ὦ Ἰουδαῖοι, τοῖς ἐξ ἐθνῶν εἰς ἐμὲ πεπιστευκόσιν ἀνενδοιάστως ἑνωθῆναι, ϗ μίαν ἀποφῆναι τὴν ἐμὴν ἐκκλησίαν. In locum.

(t) Ipſe qui venturus eſt in ſecundo ſalvatoris adventu juxta corporis fidem, nunc per Johannem venit, in virtute & ſpiritu. *In Matth.* 17.

Fig-tree, *Let no fruit grow on thee for ever*, Matth. 21. 19. He bids us (u) *diligently conſider, that he ſaith not for ever and ever, but only* in ſeculum, *for that Age; and when that Age is paſt, and the fulneſs of the Gentiles is come in, then ſhall this Fig-tree bring forth her fruits, and all* Iſrael *ſhall be ſaved.* So generally did this Doctrine obtain among the Ancients.

Moreover, as this Doctrine hath the ſuffrage of all the Ancient Fathers, and Commentators do thus generally agree in Expoſition of this Chapter; ſo is it eaſie to confirm it by ſhewing the abſurdity of other Expoſitions, and the plain inconſiſtence of them, both with truth, and with the words of the Apoſtle. For,

1*ſt*, The words of the Apoſtle cannot be expounded, as (x) Dr. *Lightfoot*, and others do interpret them, *of the ſpiritual Iſrael*, i. e. *of all thoſe Perſons whether Jew*, or *Gentile* which *belong to God's Election.* For, 1. The Text ſpeaks of that which was a Myſtery to the believing *Gentiles*, i. e. a Secret not obvious to their Underſtanding. Now that God's Elect, whether *Jew* or *Gentile*, ſhould be ſaved, could be no Myſtery, but the firſt Article of Chriſtian Faith: and ſo of this the Apoſtle could not ſay, *I would not have you ignorant, leſt you ſhould be wiſe in your own conceit*, eſpecially ſince the Apoſtle had before ſaid of the believing *Jews*, *there is now an election of Grace*, v. 5. and v. 7. *the Election hath obtained.*

2*dly*, The *Jews*, and *Iſraelites* here mentioned, are manifeſtly diſtinguiſhed from the Elect of *Iſrael*, by this Character, that they were *the blinded Iſrael*, v. 7. who lay under *a ſpiritual ſlumber*, v. 8. whoſe *eyes were blinded that they ſaw not*, v. 10. who had *ſtumbled at the ſtumbling-ſtone*, v. 11. they are that *Iſrael whoſe caſting-away was the riches of the world, whoſe diminution was their fulneſs*, v. 12. they are *Iſrael according to the fleſh*, v. 14. *the branches broken off for unbelief*, v. 17, 19, 20. they *who believ'd not*, v. 23, 30, 31, 32. and who were *Enemies to the Goſpel for the Gentiles ſake*, v. 29. this is the *Iſrael* of whom the Apoſtle here aſſerts *they ſhall be ſav'd*, of this *blinded*, this *unbelieving*, this *Iſrael cut-off*, theſe *branches broken from their own Olive-tree*, theſe *Enemies* to the converted *Gentiles*; as there hath been, ſaith the Apoſtle, *a diminution*, ſo ſhall there be *a fulneſs*; as there hath been *a caſting them off*, ſo ſhall there be a *reception of them*; as there hath been *a breaking them off from their own Olive-tree*, ſo ſhall there be an *inſerting of them into it again*, v. 24. as there hath been a time of their *unbelief*, and ſo of *ſeverity*, v. 22. and of *wrath* to them, Rom. 9. 22. 1 Theſſ. 2. 16. ſo ſhall there be a time of *mercy*, v. 31, 32. Now ſince the *unbelief*, the *diminution*, the *rejecting*, the *breaking the branches off*, muſt neceſſarily be underſtood of *Iſrael according to the fleſh*, of the *natural branches* of the ſtock of *Abraham*, v. 22, 24. *Beloved for the Father's ſake*, v. 28. of the Seed of *Jacob*, whoſe ſins were not yet taken away, *v.* 26. If you underſtand the *fulneſs*, the *reception*, the *ingraffing* of them, the *ſalvation* here mentioned of the *ſpiritual Iſrael*, and of the *Elect* oppoſed to *Iſrael that was blinded*, v. 7. the *Antitheſis* is wholly loſt; ſince then the *diminution*, and the *fulneſs*, the *rejection* and *reception*, the *breaking-off*, and the *inſertion*, the *ſeverity*, and the *mercy*, will not relate to the ſame perſons. Again, *blindneſs in part hath happen'd to* Iſrael, ſaith the Apoſtle, *till the fulneſs of the Gentiles ſhall come in, and then all Iſrael ſhall be ſav'd*; now certainly the blindneſs happen'd to *Iſrael according to the fleſh*, and muſt not the *Antitheſis* require that the *ſalvation* ſhould belong to the ſame *Iſrael*? It happen'd not to the Elect, for the *Election*, ſaith the Apoſtle, *hath obtain'd, and the reſt were blinded*, and therefore the Salvation cannot reſpect them only.

Moreover, to whom did this blindneſs happen? Was it not to the National Church, and Body of the *Jews*? To them to whom our Saviour had ſaid, *whilſt you have the light believe in the light, leſt darkneſs come upon you*, John 12. 35. Is it not of the Children of *Iſrael* that the Apoſtle ſaith, *They could not ſee to the end of that which was to be aboliſh'd*, 2 Cor. 3. 13, 14. *but their minds are blinded, for until this day remaineth the ſame veil untaken away?* Was it not that very People *who had Eyes, and ſaw not, Ears, and heard not; whoſe Heart was wax'd groſs, their Ears dull, and their Eyes clos'd?* Iſa. 6. 9. Acts 28. 26, 27. v. 8, 10. and from whoſe Eyes were *hid the things which belonged to their peace, becauſe they knew not the time of their viſitation?* Luke 19. 42, 44. To whom belong'd this ἀποβολὴ rejection, or caſting off? Doth it not reſpect the generality of that Church and Nation? Doth not our Saviour ſay of them, *The children of the Kingdom ſhall be caſt out into utter darkneſs*, Matth. 8. 12. that *their houſe ſhould be left unto them deſolate*, Matth. 23. 38. that *the Kingdom of God ſhould be taken from them, and given to a Nation bringing forth the fruits thereof?* Matth. 21. 41. Who were the branches broken-off, are they not all the unbelieving *Jews*? v. 20. *i. e.* the Bulk, and Body of that Church and Nation? Doth not our *Saviour* tell them, that *their vineyard ſhould be let out to other Huſ-*

---

(u) Et diligenter conſidera quid dixerit, non afferes fructum in ſeculum, non ait uſque in ſecula ſeculorum; ſed cum ſeculum illud pertranſierit, & intraverit plenitudo Gentium, tunc etiam hæc ficus afferet fructus ſuos, & omnis Iſrael ſalvabitur. *F.* 90. *tit.* 1.

(x) Harmony of the New Teſtament, *p.* 194, 195.

*bandmen*, Matth. 21. 41. are not they that barren Tree which was to be *hewn down?* Luke 13. 7, 9. and muſt not then the recovery of them from this blindneſs, the receiving of them again, the ingraffing them into their own Olive-tree, reſpect ſome few ſtragling Converts of them only, but the chief Bulk, or Body of that Nation?

*3dly*, It is eaſie to obſerve two Queſtions in this Chapter; the firſt is this, λέγω οὖν μὴ ἀπώσατο, &c. *I ſay then, hath God caſt off his people*, v. 1. to which the Anſwer is, *God hath not caſt off his people whom he foreknew*, or *the remnant according to the Election of Grace*, v. 5, 7. but only the obdurate *Jew*, v. 8. 9, 10. The ſecond is this, λέγω οὖν μὴ ἔπταισαν, ἵνα πέσωσι, *I ſay then, have* theſe unbelieving Jews, who *ſtumbled at the ſtumbling-ſtone*, Chap. 9, 32, 33. *ſtumbled, that they ſhould fall* entirely, ſo as that they ſhou'd never riſe again? And to this the Apoſtle anſwers in the negative, from v. 11. to the 25*th*, and proves it from *v*. 25. to the 32*d*. 'Tis therefore evident, that his diſcourſe from v. 11. to the 32*d*. reſpects not the *ſpiritual Iſrael*, i. e. the *Gentile* Converts, nor the Elect of *Iſrael*, but the obdurate, blinded Nation which God hath then caſt off. And

*4thly*, Here is evidently a time prefix'd for this Converſion of the *Jews*, viz. *when the fulfilling of the Gentiles is come in*; Here is a *blindneſs* to continue on them till that time: Whilſt *blindneſs* doth continue on them, their *ſalvation* is not to be expected, and when they ſhall be ſaved, that *blindneſs*, of neceſſity, muſt ceaſe: But to the *ſpiritual Iſrael*, or the *Elect* converted at all times, nothing of this can be applied, for their Converſion is not limited to the time of the coming in of the fulneſs of the *Gentiles*, but they are converted in every Age, and at all Times.

*2dly*, The Opinion of the Reverend Dr. *Hammond* is to this effect: 1. (y) That it is ‘not neceſſary that this ſhould ſtill belong to any yet future return of the *Jews* in a viſible and remarkable manner, the Circumſtances of the Context applying it to the firſt times wherein the Epiſtle was writ.

2. (z) ‘That the fulneſs of the Jews mentioned, *v*. 12. is their being added to the Church, their coming in, and being gathered, and laying hold of the Faith, being provoked ſo to do by ſeeing the Gentiles believe, and ſo filling up the Vacuities, as it were, which were formerly in the Church by their ſtanding out impenitently; and the fulneſs of the Gentiles, is the Gentiles coming into the Church, receiving the Faith, they then becoming one part of the viſible Church, as the Jews another.

*3dly*, ‘That the (a) Myſtery there mention'd is this, that a great part of the Jews are now become blind, and that that is made uſe of by God, that by occaſion of that the Goſpel may (by departing a while from them) be preached to, and received by the generality of the Gentiles, and they compacted into Chriſtian Churches; and this in very mercy to thoſe Jews, that they, by ſeeing the Gentiles believe, might at length be provoked to do ſo too, by way of Emulation, *v*. 11. and 31.

*4thly*, ‘That ſo (b) *all Iſrael ſhall be ſaved*, *i. e.* all the true Children of *Abraham*, Jews and Heathens both; but particularly the remnant of the Jews ſhall come in, and repent, and believe in Chriſt.

*5thly*, ‘That the addition of (c) Jewiſh Believers ſhall be matter of confirmation of the Faith to the Gentiles, and a means to bring them all to receive it, to convert the Gentiles over all the World.

*6thly*, ‘As for the truth of that, That as yet many more *Jews* ſhould repent, and receive the Goſpel, that, ſaith he, has been demonſtrated by the event; (1.) When the Jews ſaw Chriſt's Predictions, *Matth.* 24. manifeſtly fulfilled in the Roman Armies ſitting down before the City, for then *many turned Chriſtians*, and went out of the City, and were delivered from the following Evils. And

*2dly*, ‘After that, when the Temple and City were deſtroy'd, and they brought into ſubjection by the *Romans*, then many were humbled, and turned Chriſtians. And

*3dly*, ‘After that alſo, in *Juſtin Martyr*'s days, every day there were ſome that came in to be Chriſt's Diſciples. Now to theſe things I

Anſwer, 1*ſt*. That whereas this *Reverend Perſon* ſaith the Circumſtances of the Context apply this Converſion of the *Jews*, to the times in which this *Epiſtle* was writ, *i. e.* about the Year of Chriſt 56. it ſeems extreamly evident, both from the Circumſtances of the Context, and from many other Scriptures, that nothing could more unfitly be aſſigned as the time of the Converſion of the then hardened, and rejected *Jews* than this. For

1. In the 9*th* Chapter of this Epiſtle, the Apoſtle calls our Lord Chriſt, *the Holy Ghoſt*, and his own *Conſcience* to witneſs, that *he had great heavineſs, and continual ſorrow in his heart*, on the account of the Infidelity of his *Jewiſh Brethren*, the ſpiritual ſlumber and blindneſs which then was upon them, and their rejection by God, *v*. 1, 2, 3. And *v*. 22. he plainly repreſents them as *Veſſels of Wrath fitted for deſtruction*, and only reſerved, as *Pharaoh* was of old, for a more illuſtrious ruin, in which God's Vengeance on them, and the cauſes of it, ſhould be conſpicuouſly ſeen.

---

(y) Note D. in v. 11. (z) Ibid. (a) Paraphr. in v. 25. (b) Paraphr. in v. 26. (c) Paraph. in v. 12.

And v. 27. he proceeds to ſhew, from the Predictions of the *Prophets*, that only a little Remnant of them ſhould be ſav'd; a Remnant like to thoſe Seven thouſand Men reſerved in the ten Tribes of *Iſrael*, when the whole viſible Body of them had revolted to *Baal:* And *v.* 31. ſpeaking of them in general, he ſaith, *Iſrael hath not attained to juſtification, becauſe they ſought it not of faith, but ſtumbled at the Meſſiah*, even at that Jeſus who is *the end of the Law for juſtification, to every one that believeth*, Chap. 10. 4. He being to them *a Stone of ſtumbling, a Rock of offence.*

In the 10th Chapter, he declares that they had not ſubmitted *to the righteouſneſs which was of God through faith*, v. 2, 3. and from v. 16. to the end of that Chapter, he proves that the preaching of the Goſpel to the *Gentiles*, and the incredulity of the *Jews*, was a thing long ago foretold in the Prophetick Writings. In this Chapter, he begins with the Enquiry to which his former Diſcourſe, and the general Infidelity of that People had given occaſion, *viz. Hath God entirely caſt off his People?* and anſwers it by ſaying, That, as in the time of *Elias*, in that general Revolt of the ten Tribes. God ſtill *reſerved Seven thouſand who had not bowed the knee to Baal*, ὅτως ϗ ἐν τῷ νῦν καιρῷ, *ſo in this ſeaſon alſo* he had reſerved a like *Remnant according to the Election of grace*, v. 5. confeſſing notwithſtanding, touching the Body of that *Church* and *People*, that *Iſrael, had not attained to that righteouſneſs it ſought for*, but was, excepting this Election only, wholly blinded; that God had *given them up to a ſpirit of ſlumber*, and *blinded their eyes*; had *broken them off for their Infidelity*, and had ſhewed his *ſeverity* upon them. Wherefore the times when this Epiſtle was written, being the times of the *Apoſtle's heavineſs*, and his *continual ſorrow* for their *rejection*; the times when they are repreſented by him as *veſſels of wrath fitted for deſtruction*; when the *Prophets* had foretold their *Incredulity*; when *Iſrael had not attained to juſtification*, but had *ſtumbled at the Meſſiah*; when they were *ignorant of the Righteouſneſs of God*, and had not ſubmitted to it; when to that very day they were *blinded*, and given up to a *ſpiritual ſlumber*; Is it poſſible that theſe ſhould be the very times aſſigned by the Apoſtle for the ceaſing of their blindneſs, and that ſo generally, that it might be truly ſaid, all *Iſrael* were then *ſaved*, and God had *mercy on them all?*

The ſame *Apoſtle*, *Anno Chriſti* 49. ſpeaks to them of that Nation thus: *It was neceſſary that the Word of God ſhould be firſt ſpoken to you, but ſince you thruſt it from you, and judge yourſelves unworthy of eternal life, lo, we turn* (from you) *to the Gentiles*, Acts 13. 46. In his firſt Epiſtle to the *Theſſalonians*, written *A. D.* 51. he declares of the *Jews*, that *they killed the Lord Jeſus, and their own Prophets, and they perſecuted the Apoſtles; and they pleaſed not God, and were contrary to all men*, 1 Theſſ. 2. 14, 15, 16. *Forbidding us to ſpeak to the Gentiles that they might be ſaved, to fill up their ſins always, for the wrath is come upon them to the uttermoſt.* That is, ſaith Dr. *Hammond*, *By this they do ſo fill up the meaſure of their ſins, that the wrath of God to the utter deſtruction of them is now come out upon them, already denounced, and, within a very little while, moſt certain to overtake them.* In his ſecond Epiſtle to the *Corinthians*, written before that to the *Romans*, though perhaps in the ſame year, he ſaith, that *even then their minds were blinded, and the veil ſtill remained upon them.* And when he came to *Rome*, about three years after the writing this Epiſtle, and preached to ſome of the chief of them reſiding in that City, he declares that theſe words of *Iſaiah*, were fulfilled upon them, *Acts* 28. 23, 28. viz. *Hearing you ſhall hear, and ſhall not underſtand, and ſeeing you ſhall ſee, and not perceive, for the heart of this people is waxed groſs, and their ears are dull of hearing; and they have cloſed their eyes, leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and be converted, and I ſhould heal them.* Concluding thus, *Be it known therefore to you, that the Salvation of God is ſent to the Gentiles, and they will hear it.* Now after they had thus *put away the Goſpel from them, and judged themſelves unworthy of eternal life*, and the Apoſtles had thus turned from them to the *Gentiles*, after the *wrath of God was thus determined to come upon them*, εἰς τέλος, *to the end*, that is, ſay all the Ancient Commentators, not as in the times of the Judges, for twenty or forty years, or, as in the time of their Captivity, for ſeventy years, but for many Generations; after their minds were thus *blinded*, their *eyes thus ſhut*, their *hearts thus harden'd*, can we expect this blindneſs ſuddenly ſhould ceaſe, and this wrath preſently give place to Mercy and Salvation?

2. That *many of the Jews turn'd Chriſtians, when they ſaw Chriſt's prediction*, Matth. 24. *fulfilled, in the Roman Army ſitting down before that City, and went out of the City with the Chriſtians, and ſo were delivered from the following evils*, is alſo ſaid without all ground, or teſtimony of Writers of thoſe times. (*d*) *Epiphanius* who liv'd in *Paleſtine*, and (*) *Euſebius* who was born, and educated there, give us an accurate Relation of this matter, and carefully inform us, That οἱ Μαθηταὶ, *the Diſciples of Chriſt*, οἱ ἐν Χριστῷ πεπιστευκότες, *they that believed in Chriſt*, being admoniſh'd by an Angel, or by an Oracle ſo to do, *leſt Jeru-*

---

(*d*) De Menſ. & Pond. c. 15. & *Hær.* 29. §. 7.

(*) Eccleſ. Hiſt. l. 3. c. 5.

ſalem, and went to *Pella, where they were preſerved*; but of one Convert of the *Jews* then made, they ſay not a word. How unlikely then it is that the ſame *Epiphanius*, who ſo particularly relates the Converſion of one ſingle *Aquila* from Judaiſm to Chriſtianity, when they return'd to *Jeruſalem* after the ruin of it, and his revolt again to Judaiſm, ſhould never ſpeak one word of theſe ſuppoſed Converts before their departure?

Moreover, this was the time when there happen'd a great Apoſtacy of the *Jewiſh* Converts, according to our Lord's Prediction, that *becauſe Iniquity ſhould* then *abound, the love of many ſhould wax cold*, Matth. 24. 12. And therefore the Epiſtle to the *Hebrews* written in the 9*th*, the Epiſtle of St. *James* writ alſo in the 9*th*, and the Epiſtle of St. *Peter* writ in the 10*th* year of *Nero*, all near this very time, are very full of Exhortations to them that they would not be *double-minded*, wavering, or *unſtable in the faith*, James 1. 6, 7, 8. that they would not count *that fiery trial which was come to try them, a ſtrange thing*, 1 Pet. 4. 12. that they would *patiently*, and with *long ſuffering* endure it, as knowing *they were happy who did thus endure*, James 1. 12. and 5. 8, 10, 11. 1 Pet. 3. 13. and 4. 13, 14. and 5. 9, 10. The Epiſtle to the *Hebrews* is full of Exhortations to them, *to ſee to it that there be not in them an evil heart of unbelief in departing from the living God*, Heb. 3. 12. that they *hold the beginning of their confidence firm to the end*, v. 14. to *fear leſt a promiſe being made of entring into reſt, they ſhould fall ſhort of it through unbelief*, Chap. 4. 1, 11. there being no renewing them to repentance, who after ſuch miraculous evidences of the truth, *apoſtatized*, Chap. 6. 6. and *no more ſacrifice for ſin* for them, 10. 25. that they would *not caſt away their confidence*, God having ſaid, Chap. 12. 35, 38. *If any man draw back, my ſoul ſhall have no pleaſure in him*; and that they would *diligently look to it, leſt any man fail'd of the Grace of God*, Chap. 12. 15. Theſe, ſaith our Saviour, *are the times of vengeance*, and of *wrath upon that people*, Luke 21. v. 22, 23. the times when the *things belonging to their peace being hid from their eyes*, their *houſe was to be left unto them deſolate*, Luke 19. 42, 43, 44. And could the times of the Apoſtacy, even of the converted *Jews*, be the times of the Salvation of the unbelieving *Jews*? Was it to be expected they ſhould then, more than ever, ſee *the things belonging to their peace*, when they were hidden from their Eyes? Or could the times of *wrath* and *vengeance upon that people*, when the Avenger came out of *Zion*, to puniſh the iniquity of *Zion* with the foreſt Judgments, be the very times when *the Deliverer came out of* Zion *to turn away iniquity from* Jacob?

3*dly*, Whereas 'tis added, that *after that, when the Temple and City was deſtroy'd, and they brought into ſubjection by the* Romans, *then many were humbled, and turn'd Chriſtians; and that after that, even in* Juſtin Martyr's *days, every day there were ſome who came in to be Chriſt's Diſciples*. I anſwer,

1. That as for their Converſion when the Temple and City was deſtroy'd, I cannot find one word in Church-Hiſtory concerning it, but much to the contrary: For 1*ſt*, *Epiphanius* ſpeaks particularly of the Return of the Chriſtians to *Jeruſalem* after the ruin of it, and of the Miracles they then wrought, and yet he mentions only one *Aquila* a *Jew* converted to the Chriſtian-Faith; adding, that he ſoon after renounced the Faith, and turn'd to his former Judaiſm. And (*e*) *Juſtin Martyr* obſerves, in expreſs Contradiction to the Doctor, That *after their Country was deſtroy'd, and their City laid waſte, they repented not, but proceeded ſtill in their Execrations of Chriſt, and of all that believed in him*. And (*f*) *Tertullian* adds, That *ſeeing from the time of* Tiberius *to* Veſpaſian *they repented not, their Land was made deſolate, and their Cities burnt with fire*. And indeed this was the very time when *wrath came* actually *upon them to the uttermoſt, when* this *barren Tree was hewn down, and caſt into the fire*, Luke 13. 7, 9. when *their houſe was left deſolate, becauſe they would not be gathered*; when *all the righteous blood ſhed by them from* Noah *to that time, came upon them*, and they had *filled up the meaſure of their ſins*, Matth. 23. 35, 37, 38. when *the Kingdom was wholly taken from them*; when *the Son of Man* came to take vengeance on them; and when *he ſent forth his Armies to deſtroy thoſe Murtherers, and to burn up their City, becauſe they refuſed to come unto the Marriage-Feaſt*, Matth. 22. 7. And could this be the time of their Humiliation and Converſion? Was this a fit time to expect the completion of thoſe words of St. *Paul*, concerning *the ſending the Deliverer out of* Zion, *to turn away iniquity from* Jacob, and *to take away their ſins*, and *to ſhew mercy to them* in ſuch a ſignal manner, that *all Iſrael ſhould be ſaved*?

To proceed to the Hiſtory of them in the following times: *Juſtin Martyr* in his Apology writ in the Year of the Lord 140. ſaith of the *Jews* in all places, That they

---

(*e*) *Καὶ ἁλούσης ὑμῶν τῆς πόλεως, καὶ τῆς γῆς ἐρημωθείσης, οὐ μετανοεῖτε, ἀλλὰ καὶ καταρᾶσθαι ὥστε καὶ τῶν πιστευόντων εἰς αὐτὸν πάντων τολμᾶτε.* Dial. cum Tryph. p. 335.

(*f*) Cum tempus medium à Tiberio uſque ad Veſpaſianum non pœnitentiam intellexiſſent, facta eſt terra eorum deſerta, Civitates eorum exuſtæ igni. *Adv. Marcion. l.* 3. *c.* 23.

were (g) *as great Enemies to the Chriſtians in all places, as the Heathens were, and as ready to torment and kill them, when they could do it*; and *that thus was evident from the laſt Jewiſh War, in which their Captain* Barchochebas *commanded only the Chriſtians to be tormented, if they refuſed to deny, and to blaſpheme the Lord Jeſus Chriſt.* Now this carries down the hatred of the *Jews* againſt *Chriſtians*, and their impenitency, till after the times both of *Trajan* and *Hadrian*. Some years after this he writ his Dialogue with *Trypho*; and there he informs us, that the (h) *Jews* ſtill continu'd *to curſe thoſe who believed in Jeſus, and to lay violent hands upon them when they could do it*; that *even then their hand was high to do wickedneſs, they ſtill hating and killing* Chriſtians *as oft as it was in their power.*

But we are told that this very *Juſtin Martyr* ſaith, that *every day there were ſome* (of them) *who came in to be Chriſt's Diſciples.*

I anſwer, That what *Juſtin Martyr* there ſaith, relates not all at to any *Jewiſh* Converts, but to the *Gentiles* coming in from the Way of Deceit, to the Faith of Chriſt; and as he had told the Emperors in his Apology, *p.* 45. B. that the *Conſummation of the World was deferr'd*, διὰ τὸ σπέρμα τῶν Χριστιανῶν, *for the Seed of Chriſtians, which was then ſpringing up*: So he tells *Trypho*, p. 256. D. that the Day of Judgment, of which he had before ſpoken, and of which the *Pſalm* he there citeth treats, was (i) *deferr'd by God, becauſe he knew that ſome would come daily in to be Chriſt's Diſciples, and would quit the Way of Deceit.* Now that this cannot be ſpoken of the *Jews* is evident, becauſe *wrath was come upon them to the uttermoſt*, as *Juſtin Martyr* often intimates, not ſaying that God *had not brought wrath and judgment upon them*; but only, that he had not brought the General Judgment on the World for this Cauſe. He goes on, and ſays, That *every one of thoſe who thus believ'd, received Gifts from Chriſt as they were worthy*: And this he proves, becauſe it was propheſied, that (k) *after our Lord's aſcent to Heaven, he ſhould lead us captive from our Error, and ſhould give us Gifts*; where the word πλάνη, uſed ordinarily of the *Gentiles* deceived by Satan, and eſpecially the word ἡμᾶς, *us*, ſhew that the Martyr ſpeaks not of the *Jews*, but *Gentile* Converts; and ſo it follows, *Therefore we Gentiles, who have received theſe Gifts, ſhew you* Jews *to be Fools*, &c. So that the good *Doctor* was utterly miſtaken, in applying this Paſſage to the *Jews*, as others led by his Authority have done.

From this time to the days of *Conſtantine*, the Period aſſign'd by Mr. *Calvert* for the Converſion mention'd by St. *Paul*, the Fathers generally repreſent them, as a Nation whoſe (l) *ears were ſhut, and their heart hardened*, declaring that the (m) *Scripture had clearly foretold they ſhould be diſinherited, and fall off from the Grace of God. Origen* (n) teſtifies, that *God had turn'd his Providence from the* Jews *to the* Gentiles; *that they were wholly deſerted, and retain'd nothing of what before was venerable among them, nor any footſteps of the Divine Preſence with them; that after the Crucifixion of our Lord they were perfectly deſerted, and not to be converted till the end of the World.* Tertullian (o) ſaith, *that from the time that they crucified their Lord, God had taken from them the Prophet, Wiſeman, and the Holy Spirit, and had left them deſtitute of his Grace*; and that *only at his ſecond coming, he ſhould be received by them who had thus rejected him.* And this ſeems moſt agreeable to our

---

(g) Ἐχθροὺς ἡμᾶς καὶ πολεμίους ἡγεῖσθε, ὁμοίως ὑμῖν ἀναιροῦντες, καὶ κολάζοντες ἡμᾶς ὁπόταν δύνωνται, ὡς καὶ πεισθῆναι δύνασθε, καὶ γὰρ ἐν τῷ νῦν γεγενημένῳ Ἰουδαϊκῷ πολέμῳ, Βαρχοχέβας ὁ τῆς Ἰουδαίων ἀποστάσεως Ἀρχηγέτης, Χριστιανοὺς μόνους εἰς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν, καὶ Βλασφημοῖεν, ἐκέλευεν ἀπάγεσθαι. p. 72. E.

(h) Εἰ γὰρ αὐτοῦ τε ἐκείνου καὶ τῶν εἰς ἐκεῖνον πιστευόντων καταρᾶσθε, καὶ ὁπόταν ἐξουσίαν ἔχητε ἀναιρεῖτε. B. 323. B. vide p. 266. p. 350.

Ἔτι γὰρ ἀληθῶς ἡ χεὶρ ὑμῶν πρὸς κακοποιΐαν ὑψηλὴ, ὅτι ἡμᾶς τοὺς πιστεύοντας μισεῖτε, καὶ φονεύετε, ὁσάκις ἂν λάβητε ἐξουσίαν. p. 363.

(i) Ὃν οὖν τρόπον διὰ τοὺς ἑπτακισχιλίους ἐκείνους οἳ οὐκ ἔκαμψαν γόνυ τῇ Βάαλ τὴν ὀργὴν οὐκ ἐπέφερε τότε ὁ Θεὸς, τὸν αὐτὸν τρόπον καὶ νῦν οὐδέπω τὴν κρίσιν ἐπήνεγκεν ἢ ἐπάγει, γινώσκων ἔτι καθ' ἡμέραν τινὰς μαθητευομένους εἰς τὸ ὄνομα τοῦ Χριστοῦ αὐτοῦ, καὶ ἀπολείποντας τὴν ὁδὸν τῆς πλάνης. Dial. cum Tryph. p. 257. *E.* 258. A.

(k) Μετὰ τὴν τοῦ Χριστοῦ εἰς τὸν οὐρανὸν ἀνάληψιν προεφητεύθη αἰχμαλωτεῦσαι αὐτὸν ἡμᾶς ἀπὸ τῆς πλάνης, καὶ δοῦναι ἡμῖν δόματα. Ibid. B.

(l) Ὦτα ὑμῶν πέφρακται, καὶ αἱ καρδίαι πεπήρωνται. Juſt. p. 250.

(m) Si cognoviſſent nos futuros, & uſuros his teſtimoniis, quæ ſunt ex ſcripturis, nunquam dubitâſſent ipſi ſuas comburere ſcripturas, quæ & reliquas omnes Gentes manifeſtant participare vitæ, & eos, qui gloriantur domum ſe eſſe Jacob, & populum Iſraelis, exhæreditari oſtendunt à Gratia Dei. *Iren. l.* 3. *c.* 24.

(n) Ἐστὶν οὖν ἰδεῖν μετὰ τὴν Ἰησοῦ ἐπιδημίαν. Ἰουδαίους καταλελειμμένους πάντη, &c. Adv. Celſum, l. 2. p. 62. Ἐπὶ Ῥωμαίων τὴν μεγίστην ποιήσαντες ἁμαρτίαν ἐν τῷ ἀποκτεῖναι τὸν Ἰησοῦν, τέλειον ἐγκαταλείφθησαν, l. 4. c. 4. p. 183.

(o) Abſtulit enim Dominus Sabaoth à Judæa, & ab Hieruſalem inter cætera & Prophetam, & Sapientem Architectum, Spiritum ſc. Sanctum, nam exinde apud illos deſtitit Dei Gratia. *Adv. Marcion. l.* 3. *c.* 23. *vide cap.* 6, 7.

Lord's Predictions, That *the Kingdom of God ſhould be taken from them, and given to another Nation that would bring forth the fruit of it*; that he would *miſerably deſtroy thoſe Husbandmen, and would let out his Vineyard to other Husbandmen, who ſhould render him the fruits in their ſeaſon*, Matth. 21. 41, 43. that *none of them who were bidden and refuſed, ſhould taſte of his Supper*, Luke 14. 24. that *many ſhould come from the Eaſt and Weſt, and ſhould ſit down with Abraham, and Iſaac, and Jacob in the Kingdom of Heaven, but the Children of the Kingdom ſhould be caſt out into outer darkneſs*, Matth. 8. 11. 12. that *they who were firſt*, (*i. e.* the Jews) *ſhould be the laſt*, and they who were *the laſt*, (*i. e.* the Gentiles) *ſhould be firſt*; for that this is ſpoken of the Rejection of the *Jews*, and the Calling of the *Gentiles*, is evident from theſe words of St. *Luke*, Chap. 13. v. 26, 27, 28, 29, 30. *Then ſhall ye* (Jews) *begin to ſay, we have eaten and drunk in thy preſence, and thou haſt taught in our Streets. But he ſhall ſay, I tell you, I know you not whence you are, depart from me all ye workers of iniquity. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob in the Kingdom of God, and you your ſelves thruſt out.* And *they ſhall come from the Eaſt, and the Weſt, and from the North, and from the South, and ſhall ſit down in the Kingdom of God. And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.* Now if we do conſider that *wrath was come upon* this Nation, εἰς τέλος, *to the end*, can we imagine either that this *Kingdom taken from* them, this *Vineyard let out to other Husbandmen, theſe Children of the Kingdom caſt out into outer darkneſs*, ſhould ſuddenly receive again this Kingdom, be reſtored to this Vineyard, or admitted to the Light of the Goſpel? or that *all Iſrael ſhould be ſaved*, or *iniquity ſhould be taken away from Jacob*, whilſt that Nation lay under theſe dreadful Judgments? Or that when our Lord hath ſo ſolemnly foretold there ſhould be *wrath upon this people*, and *they ſhall fall by the edge of the ſword, and ſhall be led away captive into all Nations*; and *Jeruſalem ſhall be trodden down by the Gentiles, until the time of the Gentiles be fulfilled*, Luke 21. 23, 24. this wrath ſhould not continue on them whilſt they were *Captives in all Nations*, and *Jeruſalem was trodden down*?

Here, I confeſs, the Reverend *Doctor* (on *Luke* 21. 23.) hath a peculiar Notion, 'That the treading down of *Jeruſalem* by the Gentiles, is not particularly their Victory over it by *Titus*, but their conſequent poſſeſſing it, and even till *Adrian*'s rebuilding a part of it, and calling it by his own name *Ælia*, and inhabiting it by Gentiles —— Upon the doing of this, ſaith he, it followed, that as all the (unbelieving) *Jews* were utterly baniſh'd the City; ſo the *believing Jews* return'd thither again from their Diſperſions, and inhabited it again, and joyn'd, and made one Congregation, one Church with the *Gentiles*, which had then, till that time, receiv'd the Faith alſo, and till then continu'd a diſtinct Church from the *Jews*. By which it appears how punctually this Prediction, in our Notion, was fulfill'd, that *Jeruſalem* ſhould be inhabited by the *Gentiles*, all the *Jews* in a manner excluded, till the time that the Goſpel had been freely preached to the *Gentiles*, and by them in ſome eminent manner been received; and then it ſhould be re-inhabited by the *Jews* again, *i. e.* the Chriſtian Jews, who being wrought on by emulation of the *Gentiles*, were now, many of them brought to receive the Faith. In his Note on the two Witneſſes, *Rev.* 11. b. he makes them to be the two Biſhops of the Church in *Jeruſalem*, one of the Jewiſh, the other of the Gentile Converts; which ſtate of that Church continu'd, ſaith he, till the time of *Marcus*, a Gentile Biſhop of that Church, *i. e.* from after the deſtruction of *Jeruſalem* by *Titus*, till that time.' But here again are many things delivered, not only without all ſuffrage of Hiſtory, but in perfect oppoſition to the Hiſtories of thoſe times. For,

1. *Euſebius* and *Sulpitius Severus* do inform us, that till the time of (*p*) *Hadrian* all the Biſhops and Prieſts of *Jeruſalem were only of the Circumciſion.* Here therefore is no room for his two Biſhops, one of the Jewiſh, the other of the Gentile Converts, till the time of *Marcus*.

2*dly*, They alſo do inform us, that all the Chriſtians then at *Jeruſalem* were of the Circumciſion, and ſo not of the *Gentiles*; for *Sulpitius* obſerves that the Edict of (*q*) *Hadrian*, for baniſhing all the *Jews* from *Jeruſalem*, *happen'd for the advantage of the Chriſtian Faith, becauſe till then they almoſt all joyn'd the obſervation of the Law to the Faith of Chriſt: The Lord ſo ordering it, that, by this means, the ſervitude of that Law might be removed from the Church.* *Euſebius* alſo ſaith,

---

(*p*) Namque tum Hieroſolymæ non niſi ex circumciſione habebat Eccleſia Sacerdotem. *Sulpitius*, *l.* 2. *c.* 45. Πρῶτος μετὰ τοὺς ἐκ περιτομῆς ἐπισκόπους τὴν ἐκεῖσε λειτουργίαν ἐγχειρίζεται Μάρκος. Euſeb. Eccleſ. Hiſt. *l.* 4. *c.* 6.

(*q*) Militum Cohortem cuſtodias in perpetuum agitare juſſit, quæ Judæos omnes Hieroſolymæ aditu arceret, quod quidem Chriſtianæ fidei proficiebat, qui tum pene omnes Chriſtum Deum ſub legis obſervatione credebant, nimirum id Domino ordinante diſpoſitum, ut legis ſervitus à libertate fidei atque Eccleſia tolleretur. *Sulp. l.* 2. *c.* 5.

that the whole *Church of* Jeruſalem (r) *conſiſted of the faithful* Hebrews, *who from the times of the Apoſtles, had continu'd there till the ſiege of* Bitter, *in the Eighteenth Year of* Hadrian: So that here is no room for his ſuppoſed Gentile Converts to be govern'd by a Biſhop of the Gentiles.

*3dly*, They alſo do expreſly ſay, not only that the unbelieving *Jews*, but that all the *Jews* in general, were by this Edict baniſh'd both from *Jeruſalem*, and from the Region round about it. *He plac'd a Band of Souldiers, which ſhould baniſh all the* Jews *from* Jeruſalem, ſaith *Sulpitius*; and this he did, *quia Chriſtiani ex Judæis, potiſſimùm putabantur, becauſe the Chriſtians were thought to have their riſe chiefly from the Jews. Euſebius* ſaith, that τὸ πᾶν ἔθνος, *the whole Nation was baniſhed from* Jeruſalem, *and the Country round about, and not permitted to ſet one foot in it.* And then adds, that (s) *the City being after this manner emptied of the* Jews, *and wholly cleared of its Inhabitants, and made up of Aliens flowing in thither, it was made a Roman City and Colony, and in honour of the Emperor was nam'd* Ælia. The ſame is ſaid by him in his (†) Evangelical Demonſtrations; and by (*t*) *Tertullian*, that *not one* Jew *was permitted to ſtay there. Euſebius* alſo adds, that (*u*) τῆς αὐτόθι ἐκκλησίας ἐξ ἐθνῶν συγκροτηθείσης, *the Church there conſiſting only of the* Gentiles, Marcus *was the firſt Biſhop of it.* So that here is no place for the Doctor's ſuppoſed Church, conſiſting both of *Jews* and *Gentiles*, or for the Inhabiting of it by the Chriſtian *Jews*, and much leſs for his feigned *many of them brought now to receive the Faith by emulation of the* Gentiles. In a word, *Epiphanius* ſaith, that *Hadrian* the Emperor, travelling to *Jeruſalem*, found there only τὴν ἐκκλησίαν μικράν, *one little Church*, and ſeven Synagogues, ſtanding like Cottages; and was this likely to be the Seat of two great Biſhops! So that I find nothing agreeable to the truth of Hiſtory, in any thing which this Reverend Perſon ſaith upon this Subject, and much leſs any thing confirm'd either by Scripture or Antiquity.

What hath been thus diſcours'd, is abundantly ſufficient to confute the Expoſition of this Reverend and Learned Perſon, as being not agreeable to matter of fact; for when was there any ſuch Converſion made of the *Jews* at the times aſſign'd by him, which can in any probability of conſtruction anſwer to the Phraſes uſed by the Apoſtle, That by it *all Iſrael ſhould be ſav'd*; *ungodlineſs ſhould be turn'd away from Jacob*; God ſhould bleſs them by *taking away their ſins*; That they who now were blinded ſhould *have the veil taken away from before their eyes*; they who now were *diminiſh'd*, ſhould have again *their fulneſs*; and they who now were *caſt off*, ſhould be again *receiv'd*? This could not happen in the very times when this Epiſtle was at firſt endited: For tho' it be true that St. *James* mentions *many thouſands* or *myriads* of Jewiſh Converts, *all zealous of the Law*, Acts 21. 20. yet were they all converted at, or before the time of writing this Epiſtle, and ſo belong'd only to *the Remnant according to the Election of Grace*, here mention'd, not to the Reſidue that were blinded, of whoſe Converſion the Apoſtle here ſpeaks from *v.* 12. to *v.* 32. Nor could their Converſion and Salvation be a Myſtery to be then reveal'd to the *Gentiles*. That no ſuch Converſion after the blindneſs mention'd in this Chapter happen'd to them, upon their ſeeing *the abomination of deſolation ſtanding in the holy place*, or ſoon after the deſtruction of *Jeruſalem*, hath been already ſhew'd; and that *Juſtin Martyr* ſaith nothing of any ſuch remarkable Converſion of them, hath been alſo proved.

That there might be ſome Converſion of them in the Reign of *Trajan*, is by ſome argued from the words of *Euſebius*; That (*x*) *Juſtus, then Biſhop of* Jeruſalem, *was one of the many Myriads or Thouſands of the Circumciſion which then had believ'd.* Yet is this Teſtimony of no force, as to this matter; For 1. *Grammarians* well know that μυρία and μυριάδες, when put indefinitely, do only ſignifie *many*; now if the πόσαι μυριάδες, the *many Myriads*, mention'd by St. *James*, hinder'd not, but that the *Jewiſh* Converts might be only a *little Remnant*, in reſpect to the blinded *Jews*, this may be as true of the ὅσαι μυριάδες, the *ſo many Myriads* of *Euſebius*; eſpecially if we conſider, that moſt of them might be the very Perſons mention'd by St. *James*, he carefully informing us that the whole Church of *Jeruſalem*, under her fifteen Biſhops of *Jeruſalem*, of which this *Juſtus* was the eleventh, was made up of *Believers who had continued from the Apoſtle's time till the Wars and Siege under* Hadrian. And ſpeaking of theſe Perſons, not as Men believing then, but as πεπιςευκότες, *men who had before that time embrac'd the Chriſtian Faith.* And hence (z) *Rufinus* makes no mention of theſe ſuppoſed *Myriads*, but only ſaith, *That* Juſtus *being one of thoſe of the Circumciſion who had embraced the Faith of Chriſt, was made their Biſhop.* In a word, this very *Euſebius* concurring ſo exactly with the Sentiments of all the other Fathers, that the *Jews* were then rejected, and lay under a Curſe, and proving from this very Apoſtle, and from the words contain'd in the beginning of this very Chapter, that they ſhould generally fall and be rejected for their unbelief, σπανίων δὲ αὐτῶν εἰς τὴν σωτηρίαν κ̀ κρεῖον ἡμῶν πιςευσάντων, (a) *a very few of them only believing*; and that (b) *after the coming in of all Nations to the Chriſtian Faith, they did not yet ſee, or underſtand*; he cannot be ſuppos'd to mention any thing which anſwers to the Converſion of the *Jews* intended in this Chapter, but muſt, with us, refer that to that glorious time when the (c) *Propheſies* ſhall *more fully*, ſaith he, *be fulfilled*, i. e. the time *when the fulneſs mention'd by the Apoſtle ſhall come in.* This being therefore all that hath been pleaded for the remarkable Converſion of the *Jews*, after the writing this Epiſtle; and this all being almoſt nothing, and far from bearing any Correſpondence to the comprehenſive words of the Apoſtle on that Subject; I conclude that no Converſion of this Nature happen'd to them, between the writing this Epiſtle, and the times of *Conſtantine.*

---

(r) Συνεστάναι γὰρ αὐτοῖς τότε πᾶσαν ἐκκλησίαν ἐξ Ἑβραίων πιστῶν ἀπὸ τῶν Ἀποστόλων, καὶ εἰς τὴν τότε διαρκεσάντων πολιορκίαν. Hiſt. Eccleſ. *l.* 4. *c.* 5.

(s) Οὕτω δὴ τῆς πόλεως εἰς ἐρημίαν τοῦ Ἰουδαίων ἔθνους, καὶ παντελῆ φθορὰν τῶν πάλαι οἰκητόρων ἐλθούσης, ἐξ ἀλλοφύλου τε γένους συνοικισθείσης, &c. Hiſt. Eccleſ. *l.* 4. *c.* 6.

(†) Demonſtr. Evang. *l.* 8. *p.* 411. *D.*

(*t*) Contra Jud. *c.* 15. Apol. *c.* 16.

(*u*) Ibid.

(*x*) Τῆς ἐν Ἱεροσολύμοις ἐπισκοπῆς τὸν θρόνον Ἰουδαῖός τις ὄνομα Ἰοῦστος, μυρίων ὅσων ἐκ περιτομῆς εἰς τὸν Χριστὸν τηνικαῦτα πεπιστευκότων, εἷς καὶ αὐτὸς ὤν, διαδέχεται. Hiſt. Eccl. *l.* 3. *c.* 35.

And whereas it is ſaid, That this Converſion ſhould be wrought in them by way of Emulation, and that they ſhould lay hold of the Faith, being provok'd ſo to do by ſeeing the Gentiles believe, it is confeſs'd, that the Apoſtle repreſents this as a fit means to work this Emulation in them; but it is as certain, that it hath not yet had the deſign'd effect upon them, they being ſo far from being provok'd to embrace the Chriſtian Faith, by ſeeing the Gentiles admitted to it, that this was to them the great ſtumbling-block, and they were *Enemies to the Goſpel for their Sakes*, v. 28. they being prejudiced againſt it, becauſe the Gentiles were admitted to the Bleſſings of it without Circumciſion, and Obſervance of the Law of *Moſes.* See Note on *Gal.* 3. 4. and 6. 12. This is that Prejudice of the *Judaizing Chriſtians* which the *Apoſtle* labours to remove in moſt of his Epiſtles, but more eſpecially in that to the *Galatians*; and as for the unbelieving *Jews*, they could not endure to hear of any to be ſent for the converting of the Gentiles, *Acts* 22. 21, 22. but they perſecuted the Apoſtles upon this account, *forbidding them to preach to the Gentiles that they might be ſav'd*, 1 Theſſ. 2. 16. And the ſame Enmity to the Chriſtians ſeems to continue to this day among them upon the ſame accounts.

Wherefore there having been as yet, ſo far as we are able to diſcern, no ſuch remarkable Converſion of the *Jews*, ſince the enditing this Epiſtle, and no ſuch happy Emulation of the converted Gentiles, as did provoke them to embrace the Chriſtian Faith, this could not be, as here the Doctor doth ſuggeſt, *a confirmation of the Faith to the Gentiles*, and much leſs *a means to bring them all to receive it*, or *to convert the Gentiles over all the World.* And what Records and Hiſtories make the leaſt mention of any ſuch Converſion of the Gentile World, on the account of the remarkable Converſion of the *Jews* after the writing this Epiſtle? When came in ſuch a fulneſs of the unbelieving *Jews*, as was the *Riches of the World*, v. 12? or ſuch a Reception of them to the Chriſtian Faith, as was unto them *life from the dead*, v. 15? Or how can theſe Aſſertions be reconciled to the words of the Apoſtle? For if the coming in of the fulneſs of the Gentiles be their receiving the Faith in thoſe times, then the partial *blindneſs of the* Jews muſt ceaſe in thoſe times alſo; for *blindneſs*, ſaith the Apoſtle, *hath happen'd to the* Jews in part, and that blindneſs is to continue only *till the fulneſs of the* Gentiles *ſhall come in*: If then the blindneſs of the *Jews* is not yet ceaſed, but they have generally continued, even from the time of writing this Epiſtle, to this very moment, in as much blindneſs and obduracy, as they then lay under, and as much *branches broken off*, as now they are, it follows that the fulneſs of the Gentiles mention'd by the Apoſtle, is not yet come in.

Laſtly, The Myſtery mention'd, *v.* 25. cannot be this, That *by occaſion of the infidelity of the* Jews, *the Goſpel was preach'd to, and receiv'd of the* Gentiles; for of this the Apoſtle introduceth the believing Gentiles ſpeaking thus, *v.* 19. *Thou wilt ſay then, the branches were broken off, that I might be graffed in*, &c. This therefore could not be to them a Myſtery. Nor could it be this, *viz.* that *this was done in mercy to the* Jews, viz. *that they by ſeeing the* Gentiles *believe might at length be provok'd to do ſo too.* For of this the Apoſtle had ſpoken twice, declaring it to be foretold by *Moſes*, ſaying, *I will provoke you to jealouſie by them that are no people*, Chap. 10. 19. And in this Chapter, ſaying, *Through their fall Salvation is come to the* Gentiles, *to provoke*

---

(z) Juſtus quidam ex his qui de circumciſione ad fidem Chriſti venerunt Epiſcopatum ſuſcepit.

(a) Demonſtr. Evang. *l.* 2. *p.* 62. B. & paſſim. (b) L. 9. p. 455. A. B.

(c) Ἔσαι δὲ ὅτι πληρέςατα ἡ προφητεία συμπεραθήσεται, ἐπὰν τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ τὸ πρὸς τοῦ ἱεροῦ Ἀποςόλου δεδηλωμένον. L. 9. p. 458. D.

*them to jealouſie,* v. 11. It remains then, as the Apoſtle and the Primitive Church from him declare, that it be this, That when the time for the fulneſs, *i. e.* for the Converſion of the ſtill Heathen Gentiles is come in, then ſhall the blindneſs of the *Jews* be remov'd, and ſo *all Iſrael ſhall be ſav'd*; and then *all Nations ſhall flow in unto them,* and their reception ſhall be to the *Gentiles as life from the dead.*

I think I have ſaid what is ſufficient to ſhew, theſe words cannot admit the ſenſe impos'd upon them by the Reverend Dr. *Hammond*; I proceed now more largely to diſcuſs the proper import of that Phraſe, *The fulneſs of the Gentiles ſhall come in.* This is by ſome interpreted thus, *Blindneſs hath happen'd to the Jews, till the full number of the Gentiles, which God ſhall call, be compleated.* But this ſenſe is contrary to the expreſs words of the Apoſtle, who declares there ſhall be a greater and more glorious Converſion of the Gentiles, than that which happen'd by occaſion of their fall, that their fulneſs ſhould be much more the Riches of the Gentiles, than their fall was, *v.* 12. and that their coming in, ſhould be unto the Gentiles, *as life from the dead,* and ſhould much more enrich them than their caſting off, *v.* 15.

Note therefore that there is a double fulneſs of the Gentiles mention'd in the Holy Scriptures:

1. That which is ſpoken of *v.* 12. in theſe words, *If the diminution of them was the fulneſs of the Gentiles*; and this conſiſted in the Preaching of the Goſpel to all Nations, and the imparting the glad Tidings of Salvation to them, and was in a great meaſure to be accompliſhed before the deſtruction of *Jeruſalem,* and the ruin of that Church and Nation, according to our Lord's Prediction in theſe words, *The Goſpel of the Kingdom ſhall be preach'd in all the world for a witneſs to all Nations, and then ſhall the end come,* Matth. 24. 14. Mark 13. 10.

2*dly*, There is to be another fulneſs of the Gentiles by a more glorious Converſion of them, and a coming-in of thoſe Nations which have not hitherto embrac'd the Goſpel, or have relapſed into Heatheniſm or Mahometiſm, to be effected when this Rejection of the *Jews* ſhall ceaſe, and God ſhall ſend the *Deliverer out of Zion to turn away iniquity from Jacob*: And of this only can we underſtand thoſe words of the Apoſtle, v. 12. *If the fall of the* Jews *hath been* (already) *the Riches of the* (Gentile) *World, and the diminution of them the Riches of the* Gentiles, *how much more ſhall their fulneſs,* i. e. the time of their Converſion be the encreaſe and fulneſs of the ſame Gentiles? And *v.* 15. *if the caſting away of them be reconciling of the world, what ſhall the receiving them again be* (to the ſame world) *but even as life from the dead?* And *v.* 25. *Blindneſs in part hath happen'd to the Jews, till the fulneſs of the* Gentiles *ſhall come in.* This blindneſs therefore ſtill continuing upon them, as much as ever, another fulneſs of the *Gentiles* is to be expected, when it entirely ſhall be removed from them, and ſo *all Iſrael ſhall be ſaved.*

2*dly*, *Jeruſalem* is yet trodden down of the Nations, and the *Jews* are yet Captives in all Nations, whereas the Captivity, and the treading down of *Jeruſalem* is to ceaſe, when the times of the Gentiles are fulfill'd; according to thoſe words of Chriſt concerning the deſtruction of the Jews, *They ſhall fall by the edge of the Sword, and ſhall be carried Captives into all Nations, and Jeruſalem ſhall be trodden down, till the times of the* Gentiles *be fulfilled,* Luke 21. 24. *i. e.* till the times when they ſhall have a plenary Converſion by the coming-in of the *Jews,* and ſhall no more lord it over them, as now they do, but ſerve them, and *flow in unto them.* And to this purpoſe let it be noted,

1. That if we conſult Ancient Prophecies concerning the vaſt extent of our Saviour's Kingdom over all Nations, we ſhall find reaſon to believe they have not yet had their full accompliſhment upon them; for he hath not yet had the *uttermoſt parts of the Earth for his poſſeſſion,* Pſal. 2. 8. God hath not yet made *all People, Nations, and Languages to ſerve him,* and all *Dominions to obey him,* Dan. 7. 4, 27. he hath not yet *fill'd the whole Earth,* or *broke in pieces, and conſum'd all other Kingdoms,* Dan. 2. 34, 35. That ſeems not yet fulfill'd which was foretold by *Micah,* that *the Lord ſhould be King over all the Earth,* Mic. 5. 4. and by *Zachariah,* that *there ſhould be but one Lord, and his name one,* Zach. 14. 9. and by *David,* that *all Kings ſhall fall down before him, and all Nations ſerve him*; that *all the ends of the Earth ſhould remember, and turn to the Lord,* and *all the kindreds of the Nations worſhip before him,* Pſal. 72. 8. Theſe, and ſundry other ſuch like Prophecies there are, which yet were never accompliſh'd according to the full import of them. For as (d) *Brerewood* obſerves, *If we divide the known Regions of the World into thirty equal parts, the Chriſtian's part is* (only) *as five, the Mahometans as ſix, the Idolaters as nineteen*; whence we have reaſon to conclude, That there is yet a time to come, before the Conſummation of all things, in which our Saviour will yet once more diſplay the victorious Banner of his *Croſs*; and like a mighty Man of War march on conquering, and to conquer, till he hath confounded, or converted his enemies; and finally, conſummated his

---

(d) Enquir. Chap. 14. p. 118.

Victories in a glorious Triumph over all the Powers of the Earth, and made *all Nations, Tongues and Languages to ſerve him.*

2*dly*, That there is ſtill to be a glorious Converſion of the *Jewiſh Nation*, as it ſeems evident from the words of the Apoſtle here, who ſpeaketh of a time when the partial *blindneſs* which then had happen'd to the *Jews*, and ſtill continues upon them, ſhould ceaſe; when God would *turn away ungodlineſs from Jacob*, and *take away* (the puniſhment of) *their ſins*, which yet he hath not done; when not a little *Remnant* only, as at our Lord's firſt Advent, but *all Iſrael ſhall be ſav'd*; when that *Iſrael*, whoſe Minds were then, and ſtill are blinded by the Veil that is upon them, ſhall have that Veil *taken away* by their *turning to the Lord.* So alſo from thoſe *Prophecies* of the Old Teſtament, which promiſe to that Nation ſuch Kindneſs, Favour, and Salvation, as either hath not been at all as yet, or but imperfectly fulfilled; as when he promiſeth to bleſs her with ſuch Bleſſings as never ſhould be taken from her, and to ſhew Mercy to her, ſo as never to forſake her more. To this effect are theſe Expreſſions; *As I have ſworn that the waters of Noah ſhould no more go over the earth, ſo I have ſworn that I would not be wroth with thee, nor rebuke thee,* (any more;) *for the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the Lord that hath mercy on thee,* Iſa. 54. 9, 10. *And the Redeemer ſhall come to* Zion, *and to them that turn from tranſgreſſion in Jacob, ſaith the Lord. As for me, this is my Covenant with them, ſaith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seed's Seed from henceforth and for ever,* Iſa. 59. 20, 21. *I will make thee an Eternal Excellency, a joy of many Generations. Violence ſhall no more be heard in thy Land, waſting nor deſtruction within thy borders; but thou ſhalt call thy walls ſalvation, and thy gates praiſe. The Sun ſhall be no more thy light by day, neither for brightneſs ſhall the Moon give light unto thee; but the Lord ſhall be unto thee an everlaſting Light, and thy God thy Glory. Thy Sun ſhall no more go down, neither ſhall thy Moon withdraw itſelf; for the Lord ſhall be thy everlaſting Light, and the days of thy mourning ſhall be ended,* Iſa. 60. 15, 18, 19, 20. *Everlaſting joy ſhall be unto them, and I will make an everlaſting covenant with them,* Iſa. 61. 7, 8. *Thou ſhalt no more be term'd forſaken, neither ſhall thy land any more be term'd deſolate, but thou ſhalt be called Hephzibah, and the land Beulah; for the Lord delighteth in thee, and thy land ſhall be married,* Iſa. 62. 4, 12. *I will rejoice in Jeruſalem, and joy in my People; and the voice of weeping ſhall be no more heard in her, nor the voice of crying,* Iſa. 65. 19. *For as the new heavens, and new earth, which I will make, ſhall remain before me, ſaith the Lord, ſo ſhall your ſeed, and your name remain,* Iſa. 66. 22. *And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlaſting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they ſhall not depart from me,* Jer. 32. 39, 40. *And they ſhall be no more a prey to the heathen, neither ſhall the beaſts of the Land devour them; but they ſhall dwell ſafely, and none ſhall make them afraid. And I will raiſe up for them a plant of renown, and they ſhall be no more conſum'd with hunger in the Land, neither bear the ſhame of the heathen any more,* Ezek. 34. 28, 29. *And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt, and they ſhall dwell therein, even they and their children, and their childrens children for ever; and my ſervant David ſhall be their Prince for ever. Moreover, I will make a covenant of peace with them, it ſhall be an everlaſting covenant with them; and I will place them, and multiply them, and will ſet my Sanctuary in the midſt of them for evermore. My Tabernacle ſhall be with them; yea, I will be their God, and they ſhall be my people,* Ezek. 37. 25, 26, 27. *I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them,* Ezek. 39. 28, 29. *And I will plant them upon their land, and they ſhall no more be pulled up out of their land which I have given them, ſaith the Lord thy God,* Amos 9. 15.

Now it ſeems very evident, that ſcarcely any of theſe things can be applied to the Return of the *Jews* from their Captivity in *Babylon*. For ſince that time *his kindneſs hath departed from* them, and his *covenant* of *peace* hath been *removed* for above 1600 years; *Violence hath been heard in their land, waſting and deſtruction within their borders,* and their Land hath been made *deſolate*; the days of wrath, of mourning, and of weeping have been long upon them; their *Sun hath been*, according to our Lord's Prediction, *darkened*, and *their Moon hath not given her light*; their Sanctuary and Tabernacle hath been *conſumed*, and they have been *a prey to the Heathen*; they have long ſince ceaſed to be his People, and he to be their God.

Nor can we reaſonably confine theſe Promiſes, to that little Remnant which believ'd in the times of the Apoſtles, for they were never *gathered out of all Lands*, nor did they *inherit the Land for ever*, but were baniſhed thence, as well as the unbelieving *Jews* by *Hadrian*; they can in no propriety of Speech be ſtiled *the Houſe of Iſrael*, the *whole Houſe of* *of Iſrael.* Nothing indeed ſeems more unlikely, than that the time of the caſting them off, the breaking of the Branches, the leaving them under a Spiritual ſlumber, the taking the Kingdom from them, and caſting them out into utter darkneſs, ſhould be the time of the Completion of theſe glorious Promiſes; and that this Senſe cannot accord with the Diſcourſe of our Apoſtle here, hath been already ſhew'd.

Nor *3dly,* can we apply theſe Promiſes to the believing Gentiles; for ſure they could not be *a prey to the Heathens,* or *bear their ſhame,* or be the People *whom God hath led into Captivity,* and after *gathered into their own Land,* and ſo planted there as never to be plucked up again; the Promiſe could not be made to them, that they ſhould *ſuck the Breaſts, and eat the Riches of the* Gentiles.

*4thly,* I have already ſhew'd from Scripture-Prophecies, That after this Converſion the *Nations* generally *ſhall flow-in to them, and walk in their light,* and ſo their fulneſs (which ſignifies not their Incorporation into another Church, but as the oppoſite words, their *fall,* their *diminution,* their *rejection,* require; and as the Apoſtle doth himſelf interpret it, their reception to the Chriſtian Faith, and ſo into the Favour of God) ſhall be the Riches of the Gentiles, and *as life from the dead* to them: Then the *Gentiles ſhall come to their light, and Kings to the brightneſs of their riſing; and Nations that have not known them ſhall run in unto them, becauſe God hath glorified them.* *Then,* ſaith God, *I will gather all Nations and Tongues, and they ſhall come and ſee my glory,* Iſa. 55. 5. and 56. and 66. 18, 22. Then *all Nations ſhall turn, and fear the Lord truly,* ſaith *Tobit,* Chap. 13. 10, 11. And this I conceive to be that fulneſs of the Gentiles of which the Apoſtle here ſpeaketh.

# THE PREFACE TO THE First Epiſtle to the *Corinthians.*

§. 1. THAT *this was an Epiſtle written by St.* Paul *the* Apoſtle, *as is aſſerted,* v. 1. *was never doubted in the Church of God; but whether this was the firſt Epiſtle of St.* Paul *to the* Corinthians, *hath been a matter of diſpute; becauſe he ſaith in it,* I have written to you in an Epiſtle, *ch.* 5. 9. *which ſeemeth plainly to relate to ſome Epiſtle formerly by him writ to them: For this, ſaith* Pſeud-Ambroſius, *was ſpoken* de præterita Epiſtola quam ante hanc, quæ prima dicitur, ſcripſerat. *But as I have obſerved in the Note upon that Verſe, No* Fathers *ever aſcribed to St.* Paul *more than fourteen* Epiſtles, *including that to the* Hebrews. Euſebius *never mentions any* third Epiſtle *to the* Corinthians, *amongſt the true, controverted, or ſpurious Writings which paſs under his Name. No* Chriſtian *Writer ever cited any thing from this ſuppoſed Epiſtle, all the* Greek Scholiaſts *declare the* Apoſtle *ſpeaketh in thoſe words,* not of another, but of this very Epiſtle, *which is ſufficient to juſtifie the Verſion I have given of thoſe words,* I had written, *or* was writing in this Epiſtle. *Moreover, his ſuppoſed Epiſtle to* Laodicea *is cited as a Book exploded by* (a) *St.* Jerom, *his Epiſtles to* Seneca, *are in like manner cited by* (b) *St.* Jerom *and St.* Auſtin, *the* Acts of Paul *are cited, and rejected by* (c) Origen *and* Euſebius; *but none of them make any mention of more than two Epiſtles to the* Church of Corinth.

§. 2. *That this* Epiſtle *was written by St.* Paul *whilſt he was at* Epheſus, *and before he went thence to* Macedonia, *is clear from the very words of this* Epiſtle: *For* Chap. 16. 8. *he ſaith,* I will tarry ſtill at Epheſus till Pentecoſt; *and adds,* v. 19. The Churches of Aſia, *of which* Epheſus *was the* Metropolis, ſalute you; Aquila and Priſcilla ſalute you with the Church which is in their Houſe: *Now that they dwelt at* Epheſus, *we read* Acts 18. 25. *That it was writ before he went thence into* Macedonia, *theſe words inform us,* Ch. 16. 5. I will come to you when I paſs through Macedonia; for I do paſs through Macedonia. *It is therefore generally agreed, that it was written in the* 57th, *as Dr.* Pearſon, *or in the* 55th *Year of Chriſt, as Dr.* Lightfoot *hath it. As alſo may be probably concluded thus: In the* 9th *Year of* Claudius, *ſaith* Oroſius, *in the* 10th *ſay others, in the* 12th *ſaith Dr.* Pearſon, *the* Jews *were baniſhed from* Rome, *and St.* Paul *coming to* Corinth, *finds* Aquila *and* Priſcilla, *newly come from thence to* Corinth, *upon that* occaſion, *Acts* 18. 2. *He ſtays there a* Year and half, *v.* 11. *that is, till the* 11th *of* Claudius, *at* Epheſus three Years, *Acts* 20. 31. *and at the cloſe of theſe three Years he writes this* Epiſtle. *If then you begin this Baniſhment of the* Jews *from* Rome, *as* Valeſius *doth in the* 10th *of* Claudius, *theſe five years that* Paul *continued at* Corinth *and* Epheſus, *will end in the firſt of* Nero, *A. D.* 55. *If with Dr.* Pearſon, *you begin them only at the* 12th *of* Claudius, *they will end in the third of* Nero, *A. D.* 57.

§. 3. *That the Perſons to whom it was written, were chiefly* Gentiles, *is evident from theſe words,* Ye know that ye were Gentiles, carried away to theſe dumb Idols, even as ye were led, *Chap.* 12. 2. *That it was alſo written to the* Jewiſh Converts *then at* Corinth, Eſtius *conjectures, becauſe he ſaith,* Chap. 10. 1. *that* all our Fathers were under the Cloud. *But 'tis not neceſſary that ſhould relate to their* Fathers according to the fleſh, *but only to the preceding Church of God called before them out of* Egypt, *and partaking of like privileges with them: For the* Apoſtle *declares, that* not they who are the Children of the Fleſh are counted for the Seed, but they who are the

---

(a) V. Paulus in Catal. Script. Eccl. (b) V. Seneca, *ibid.* & St. Aug. Ep. ad Maced. 54. p. 254. B.
(c) Orig. περὶ ἀρχῶν, *l.* 1. *c.* 2. *F.* 114. *D.* Euſeb. Eccleſ. Hiſt. *l.* 3. *c.* 3. & *c.* 25.

Children of the Promiſe, *Rom.* 9. 8. *And that the Promiſe belonged not only to the Seed according to the Law, but* according to the Faith of *Abraham*, who is the Father of us all, *Rom.* 4. 16. *See* Gal. 3. 14, 29. *and* 4. 28.

§. 4. *The Occaſions of writing this Epiſtle we may beſt learn from the Ancients, and from the Epiſtle it ſelf.*

*Firſt then, The Ancients do inform us of this City, That* Corinth *was* full of (d) Rhetoricians and Philoſophers, and that they gave occaſion to moſt of thoſe Miſcarriages which the Apoſtle reprehends in this Epiſtle.

*2dly, That there were* (e) Judaizers crept in among them, who magnified themſelves, and debaſed the Apoſtle as a great Boaſter, but of little worth, ſtiling him an Apoſtate from the Law, and commending the Obſervation of it to them.

*3dly, They add, That the* City of *Corinth* was very (f) rich, and that ſome of them choſe themſelves Teachers out of the rich, as being moſt able to ſupport them, as others did out of the Philoſophers, as being moſt able to teach them more than the Apoſtle could do.

*4thly, They ſay, That the* Corinthians *ſent* queſtions to St. *Paul*, (g) concerning Marriage *and* Virginity, *by* Stephanus, Fortunatus *and* Achaicus, *by whom the Apoſtle more fully was informed of the ſtate of their Church; and therefore ſent this Anſwer to them concerning theſe ſeveral Heads.*

*And ſuitably to theſe things mentioned by the Ancients, we find*

1. *That the* Apoſtle *ſpends the latter part of the firſt Chapter, from* v. 20. *to the End, in ſhewing the vanity of the Wiſdom which the* Philoſophers *pretended to, in compariſon to the Wiſdom diſcovered by the Goſpel, preached by the* Apoſtles. *And Chapter the ſecond, he ſhews the impoſſibility of knowing, or aſſenting to the things delivered by the Goſpel, by thoſe who depending on Philoſophy, and Human Reaſon, rejected what was taught purely by Revelation, and conſequently the neceſſity of admitting that Revelation of the Spirit they challenged to themſelves, that the Doctrine of the Goſpel might be made known to the World. And againſt both the* Rhetoricians *and* Philoſophers, *he ſhews the neceſſity of Preaching the Goſpel,* not in the Words of Human Wiſdom, *Chap.* 1. 17, 18, 19. *Chap.* 2. 1. *Chap.* 3. 18, 19, 28. *Chap.* 4. 20.

2dly, *Becauſe on the account of thoſe* Philoſophers *and* Rhetoricians, *as well as of the* Judaizers, *they broke out into Parties and Factions, he minds them of thoſe Factions, beſeeching them carefully to avoid them,* Chap. 1. 10. *as tending to the dividing of* Chriſt's Body, *v.* 13. *and as Indications that they were* yet Carnal, 1 Cor. 3. 4. *purſuing this under his own name, and that of* Apollo, *through the whole Third Chapter; ſhewing that they* ought not to glory in Men, *or* be puffed up for one againſt another, *whatever were their Gifts, or Eloquence, but give the glory of their labours unto God alone. See* Chap. 4. 8.

3dly, *Becauſe they who declared they were of* Cephas, *ſeem to be thoſe* Judaizers *who looked on the* Apoſtle *as unfaithful in his Office, for rejecting Circumciſion, and the Law: He declares that he found no occaſion thus to charge himſelf, nor was he much concerned for their Cenſures of him in that kind,* Chap. 4. 4, 5. *Shewing by his Sufferings, how great an Evidence he had given of his Fidelity in the diſcharge of his Office, from* v. 9. *to the* 14th, *and that he had begotten them to that Faith in which they ought to ſtand, and follow his Example, from* v. 14. *to the* 17th. *And becauſe, he having ſent* Timothy *to them, they imagined he either durſt not, or would not come to them himſelf; He declares he would both come and uſe his* Apoſtolical Authority *amongſt them, and try the Power of them who were thus puffed up againſt him by reaſon of their Human Wiſdom.*

4thly, *Becauſe one of theſe Eloquent Perſons had been guilty of a very heinous Crime, he commands them to puniſh him by removing him from their Society, and delivering him up to* Satan. *And*

5thly, *Becauſe being rich and wealthy,* Chap. 4. 8. *they were unwilling to part with their Wealth, and therefore went to Law, for Preſervation of it, before* Heathen Judges, *to the*

---

(d) Ἡ δὲ καὶ Ῥητόρων πολλῶν ἔμπλεως ἡ πόλις καὶ φιλοσόφων· ἔνιοι γὰρ αὐτῶν οὐ σφόδρα ἐπίστευον ἀνάστασιν εἶναι σωμάτων, τὰ τῆς ἑλληνικῆς μωρίας ἔτι νοσοῦντες, καὶ γὰρ ἅπαντα ταῦτα ἀπὸ τῆς κατὰ τὴν φιλοσοφίαν τὴν ἔξωθεν ἀνοίας ἐτίκτετο, καὶ αὕτη ἦν τῶν κακῶν ἡ μήτηρ. Chryſoſt. & Theoph. Præf. in hanc Epiſt.

(e) Καὶ γὰρ ἦσαν παρ' αὐτοῖς ἐξ Ἰουδαίων μέγα φρονοῦντες, καὶ Παῦλον διαβάλλοντες, ὡς ἀλάζονα καὶ οὐδενὸς ἄξιον λόγου. Chryſ. Præfat. in ſecundam Epiſt. Τινὲς τῶν Ἰουδαίων πεπιστευκότων τὴν νομικὴν ἀσπαζόμενοι πολιτείαν πάντοσε περινοσοῦντες τὴν ἀποστολικὴν διδασκαλίαν διέβαλλον, ἀποστάτην καὶ παράνομον τὸν θεσπέσιον Παῦλον ἀποκαλοῦντες, καὶ φυλάττειν ἅπασι τὸν νόμον παρεγγυῶντες. Theod. Præfat. in ſecundam Epiſt.

(f) Ἡ Κόρινθος πολλῷ πλούτῳ καὶ σοφίᾳ κομῶσα, ἐπίστευσε μὲν τῷ Χριστῷ —— ὅτε πλούσιοι ἰδίας συμμορίας ἐποιήσαντο, καὶ οἱ σοφοὶ αὖ ἰδίας, Chryſoſt. Theodor. Theoph. Παρασκευάζει τινὰς ἐκ τῶν παρὰ σφίσι πλουσίων καὶ φιλοσόφων αὐτοχειροτονήτους προστατεῖν τοῦ δήμου ἐν τοῖς πνευματικοῖς πράγμασιν, ὡς λοιπὸν τοῦ λαοῦ πολλοὺς τοὺς μὲν τοῖς πλουσίοις ὡς δυνατοῖς προσχωρῆσαι, τοὺς δὲ τοῖς φιλοσόφοις ὡς πλέον διδάσκειν δυναμένοις παρὰ τὴν τοῦ Ἀποστόλου διδαχήν, Theod. apud Oecum.

(g) Περὶ γάμου καὶ παρθενίας, περὶ τῶν εἰδωλοθύτων, περὶ τῶν πνευματικῶν χαρισμάτων, καὶ λοιπὸν περὶ ἀναστάσεως, Oecum. Theodoret.

Scandal *of* Chriſtianity, *He reprehends this Vice in them,* chap. 6. *from* v. 1. *to the* 10th. *And having ſaid all this by way of Preface, he begins,* chap. 7. *to return his Anſwer to the Queſtions they had ſent unto him.*

§. 5. *There is one further Obſervation uſeful for, and worthy to be pondered by the licentious Perſons of our Age, That becauſe* Fornication *and* Laſciviouſneſs *were Vices to which the* Heathens *were generally addicted; and their* Philoſophers, *and perhaps ſome* Hereticks, *viz. the* Nicholaitans, *which were amongſt them, maintained this was a thing* indifferent, *therefore the* Apoſtle, *both in the* Epiſtles *to the* Corinthians, *and to moſt other Churches, is very copious in ſhewing the deſtructive nature of this Sin. It is to be obſerved that* Corinth *was above all other Cities, even to a Proverb, infamous for* Fornication *and* Laſciviouſneſs, *ſo that* Κορινθία γυνὴ, a Corinthian Woman *is in the Language of the Ancients, a whoriſh Woman, according to the Proverb,* ὡς Κορινθία ἔοικας χοιροπωλήσειν (h) ut Corinthia videris corpore quæſtum factura. And Κορινθιάζειν, Κορινθιάζεσθαι is ἑταιρεύειν, ſcortationibus indulgere, *Heſych. Phavorin. There was, ſaith* (i) Strabo, *in it a Temple dedicated to* Venus, *which* πλείους ἢ χιλίας ἱεροδούλους ἐκέκτητο ἑταίρας. *Theſe Vices reigned alſo in* Galatia, *the Worſhippers of the* Mother of the Gods: *In* Epheſus (*See Note on* Eph. 5. 5.) Theſſalonica, Crete. (Athenæus, l. 12. p. 527. A. 528. C.) *and generally in all* Heathen Nations. *Hence the* Apoſtle *is ſo frequent, and expreſs in his condemning this Vice.*

1. *As a Sin contrary to Nature, as being againſt our* own Body, 1 Cor. 6. 18. *a Sin of Unrighteouſneſs, to which God gave them up for their* Idolatry, *Rom.* 1. 28. *and a Sin, which they who committed,* were given up to a reprobate mind, *and knew* they did things worthy of death, v. 29. 32. *a ſin contrary to the Moral Law, or to the Law of Nature; for he declares that Law was given for the condemning* Fornicators, 1 *Tim.* 1. 10.

2dly, *As a Sin contrary to the* Chriſtian *Faith, and inconſiſtent with it.* Know ye not, *ſaith he,* that your Bodies are the Members of Chriſt; ſhall I then take the Members of Chriſt, and make them the Members of an Harlot? God forbid! 1 *Cor.* 6. 15. *And again,* But Fornication, and all Uncleanneſs, let it not be once named among you, as becometh Saints, *Eph.* 5. 3. For God hath not called us to Uncleanneſs, but unto Holineſs. He therefore that deſpiſeth this his Call, deſpiſeth not Man but God, who alſo hath given us of his Spirit, 1 *Theſſ.* 4. 7, 8. *Hence he declares it to be contrary to the ſound Doctrine of the Goſpel,* 1 Tim. 1. 10. 11. *and forbids* Chriſtians *to eat with any Brother who is a* Fornicator, 1 *Cor.* 5. 11.

3dly, *As being a Sin which will exclude the Fornicator from the Kingdom of God.* Be not deceived, *ſaith he,* no Fornicator ſhall inherit the Kingdom of God, *Gal.* 6. 10, 11. *To the* Galatians *he ſpeaks thus,* the Works of the fleſh are manifeſt, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, of which I tell you again, that they who do ſuch things, ſhall not inherit the Kingdom of God, *Gal.* 5.19,20,21. *To the* Epheſians *thus,* This know ye, that no Fornicator, or unclean Perſon, hath any Inheritance in the Kingdom of Chriſt, or of God, *Joh.* 5. 5. *They, ſaith St.* John, *ſhall be excluded from the* New Jeruſalem, *Rev.* 22. 15.

4thly, *As that which will aſſuredly expoſe them to the wrath of God. For thus he ſpeaks to the Coloſſians:* Mortifie your earthly Members, Fornication, Uncleanneſs; for which things cometh the wrath of God upon the Children of Diſobedience, *Col.* 3. 5, 6. *To the* Epheſians *thus,* be not deceived with vain words, for becauſe of theſe things cometh the wrath of God upon the Children of Diſobedience, *Eph.* 5. 6.

5thly, *As that which will ſubject them to Eternal Puniſhment. For* Whoremongers and Adulterers κρινεῖ ὁ Θεὸς, God will adjudge to Condemnation, *Hebr.* 13. 4. *The portion of the* Whoremonger *ſhall be aſſigned him* in the Lake that burns with Fire and Brimſtone, *Rev.* 21. 8.

§. 6. *And this is all I at the firſt intended by way of Preface to this* Epiſtle. *But finding that the Doctrine* of the Reſurrection of the ſame Body which dieth, *is now either queſtioned, or thought unneceſſary to be believed, though anciently the very* Heathens *looked upon it as a Fundamental Doctrine of* Chriſtianity, *and the Ground of their moſt raiſed Hopes: And upon this account they burnt the very Bones of* Chriſtian Martyrs, *and reduced them to Aſhes, and then threw thoſe Aſhes into the River* Rhodanus, *or* Roan, *that ſo they might defeat the* (k) hope of a Reſurrection, which enabled the Chriſtians to ſuffer death with alacrity, and to endure all kinds of torments for their Religion; *which ſure had been a vain attempt, had not the* Chriſtian *Doctrine promiſed, as the Foundation of their Hopes, the Reſurrection of the ſame Body thus conſumed, but only of ſome other Body in its ſtead; and ſeeing the fifteenth Chapter of this Epiſtle is the Seat of that Controverſy, I ſhall therefore endeavour briefly to evince two things:*

1. *That it was certainly the received Doctrine of the Profeſſors of the* Chriſtian *Faith.*

---

(h) Vide *Eraſ. Adag. Cent.* 7. p. 633, 720.

(i) L. 8. p. 378. D.

(k) Ἵνα ὡς ἔλεγον ἐκεῖνοι μηδὲ ἐλπίδα σχῶσιν ἀναστάσεως ἐφ᾽ ᾗ πεποιθότες —— καταφρονοῦσι τῶν δεινῶν, ἕτοιμοι καὶ μετὰ χαρᾶς ἥκοντες ἐπὶ τὸν θάνατον. Euſeb. Eccleſ. Hiſt. l. 5. c. 1. p. 165.

2. *That it is truly grounded on the Scriptures, and therefore ought to be owned as an Article of* Chriſtian *Faith. And*

1. *That it was certainly the* ancient *and received Doctrine of the* Orthodox Profeſſors *of the* Chriſtian Faith, *is evident*,

1. *From the ſecond Epiſtle of* (l) Clemens Romanus, *writ in the firſt Century: For there he doth expreſly caution Chriſtians againſt the denial of this Article, in theſe words,* Let none of you ſay that this ſame fleſh ſhall not be judged, for as you were called in the fleſh, ſo ſhall you come in the fleſh to Judgment, and in this very fleſh ſhall you receive your reward. *And in his firſt Epiſtle, to prove that God will raiſe them from the dead, who have ſerved him in holineſs, he cites theſe words from* Job, chap. 19. 25, 26. ἀναστήσεις τὴν σάρκα μου ταύτην, Thou wilt raiſe up this my fleſh which hath ſuffered all theſe things.

2ly, *From* (m) Irenæus, *who in the ſecond Century makes this one Article of Faith of the whole Church received from the* Apoſtles, *and kept, taught, and delivered in all places with the greateſt care and uniformity,* viz. *that Chriſt will come from Heaven in glory,* ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος, to raiſe up all fleſh of all Mankind. (n) Tertullian *in the third Century, producing the* Chriſtians *Creed as the Rule of Faith, which came from Chriſt, and was by his Companions handed down to the Church,* the Inſtitution of Chriſt, which all Nations ought to believe, *makes this one Article of it, That* Chriſt will come to judge the quick and dead, *facta utriuſque partis reſuſcitatione cum carnis reſtitutione,* or, *per carnis reſurrectionem*, by raiſing and reſtoring of their fleſh. *Accordingly the Article of the* Reſurrection of the Fleſh, *or, as the* Aquileian Symbol *hath it,* hujus Carnis, *of this Fleſh*; *Or, as other Confeſſions have it, of* their Bodies, *hath been received in all Chriſtian Churches. And they have been condemned as* Hereticks *from the beginning of the ſecond Century, who denied* (o) σαρκὸς ἀνάστασιν, the Reſurrection of the Fleſh, & carnis (p) ſalutem & regenerationem ejus, dicentes non eam capacem eſſe incorruptibilitatis, *the life and re-production of the Fleſh, ſaying, it was incapable of incorruption: As did the* (q) Valentinians, *the* Baſilidians, *and the* Marcionites, *ſay the* Fathers.

§. 7. *I proceed ſecondly, to ſhew, that this Doctrine of the Primitive* Chriſtians *is truly grounded on the* Scriptures, *and therefore ought to be received, and owned as an Article of* Chriſtian *Faith. This I prove,*

1. *From all thoſe places which ſpeak of the Reſurrection of the Body; theſe places I ſhall produce, for their ſakes who* do not remember in any place of the New Teſtament, any ſuch Expreſſion as the Reſurrection of the Body, *v. g.* He that raiſed Jeſus from the dead, ζωοποιήσει καὶ, ſhall alſo make alive your mortal Bodies, *Rom.* 8. 11. *that is, He ſhall raiſe them from the dead; for that* ζωοποιεῖν *and* ἐγείρειν, to quicken and raiſe up, *are, with relation to this matter, words of the ſame import, we learn from theſe words:* As the Father, ἐγείρει τοὺς νεκροὺς, καὶ ζωοποιεῖ, raiſeth up the dead, and quickeneth them, ſo the Son ζωοποιεῖ quickeneth whom he will, *Joh.* 5. 21. *Again, ſaith the Apoſtle,* How are the dead raiſed up, *i. e. the Bodies of the dead; for ſo it follows,* καὶ ποίῳ σώματι, *and* with what kind of Bodies do they come *forth of the grave*, 1 Cor. 15. 35. *So* v. 44. It is ſown a Natural Body, it is raiſed σῶμα πνευματικὸν, a Spiritual Body. *And ſtill more evidently,* τὸ φθαρτὸν τοῦτο, This corruptible (*Body*) muſt put on incorruption, καὶ τὸ θνητὸν τοῦτο, and this mortal (*Body*) muſt put on immortality, *v.* 53. So when this corruptible (*Body*) ſhall have put on incorruption, and this mortal (*Body*) put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in Victory. *If any one likes not my Addition of* σῶμα Body *to the Pronoun, and Adjective, four times here mentioned, I deſire him to find out, if he can, another Subſtantive; if he cannot, he muſt confeſs the Reſurrection of the Body is here mentioned four times; for the* Apoſtle *argues thus, The* dead ſhall be raiſed up, δεῖ γὰρ, for This corruptible (*Body*) muſt put on incorruption; *and when this is done, then* Death, *which only happeneth to this corruptible mortal Body,* ſhall be ſwallowed up in Victory.

*It is ſaid, That,* ‘ he who reads with attention this Diſcourſe of St. *Paul*, where ‘ he ſpeaks of the Reſurrection, will ſee ‘ that he plainly diſtinguiſheth between ‘ *the Dead* that ſhall be raiſed, and *the Bodies* of the *Dead*; for it is νεκροὶ, πάντες οἱ, ‘ which are the Nominative Caſes to ἐγείρονται, ζωοποιηθήσονται, ἐγερθήσονται, all along, ‘ and not σώματα, *Bodies*, which one may in ‘ reaſon think would ſome-where or other ‘ have been expreſſed, if all this had been ſaid ‘ to propoſe it as an Article of Faith, that the ‘ ſame Bodies ſhall be raiſed.” *The ſame manner of ſpeaking the Spirit of God obſerves all through the New Teſtament, where it is ſaid,* raiſe the dead, quicken, *or* make alive the dead, *the* reſurrection of the dead, *Joh.* 5. 28, 29. *Rom.* 4. 17. *Matt.* 22. 27, 52. 2 *Cor.* 1. 9. 1 *Theſſ.* 4. 16.

---

(l) Καὶ μὴ λεγέτω τις ὑμῶν αὕτη ἡ σὰρξ οὐ κρίνεται, οὐδὲ ἀνίσταται —— ὃν τρόπον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλεύσεσθε —— καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀποληψόμεθα τὸν μισθὸν, *Clem. Ep.* 2. §. 9. 36.

(m) L. 1. c. 2, 3. (n) *Apol.* c. 47. *de Præſcrip.* c. 9. 13. *de veland. Virg.* c. 1. (o) *Juſt. in Dial. cum Tryph.* p. 307. B. (p) *Iren.* l. 5. c. 2. (q) *Iren.* l. 1. c. 23, 29. *Tertul. de præſcript.* c. 33. *Theodoret. Hær. Fab.* l. 1. c. 4, 7.

Anſwer. *I hope the Inſtances produced already are ſufficient to confute this Obſervation. I ſhall therefore go on further to obſerve, and prove, that the Reſurrection of the dead is by the* Apoſtle *uſed with plain relation* to the Bodies of the Dead; *ſo that he even proves the Reſurrection of the dead, becauſe the Body is raiſed, and ſo doth not* plainly diſtinguiſh betwixt the dead that ſhall be raiſed, and the bodies of the dead. *This is evident enough from what I have obſerved already, that the A*poſtle *proves* οἱ νεκροὶ ἐγερθήσονται, the dead ſhall be raiſed, *becauſe* the corruptible Body muſt put on incorruption, *&c. But it is ſtill more evident from theſe words,* So is alſo ἀνάστασις τῶν νεκρῶν, the reſurrection of the dead; for it is ſown in corruption, it is raiſed in incorruption, *v.* 42, 43. *Where I deſire to know, what is the Nominative Caſe to* ἐγείρεται, it is raiſed, *uſed three times here? If it be* σῶμα, Body, *I have ſufficiently confuted this Criticiſm: If it be not, why doth the Apoſtle ſo expound it in the immediate enſuing words,* It is ſown a Natural Body, ἐγείρεται σῶμα πνευματικόν, it is raiſed a Spiritual Body?

*I add, that this appears almoſt from all the places cited, that the* οἱ νεκροὶ *and the* πάντες ἀποθνήσκοντες the dead, *and the* all dying, *hath relation to the Body only, which being that alone which is by death bereft of life, muſt be that only which, in propriety of ſpeech, is ſaid to die. Thus, when 'tis ſaid,* ‘ These very words urged for the reſurrection of the ſame body, run thus, πάντες οἱ ἐν τοῖς μνημείοις, *all that are in the Graves ſhall hear his voice, and ſhall come forth; They that have done good,* εἰς ἀνάστασιν ζωῆς, *to the reſurrection of Life, but they that have done evil, to the reſurrection of Condemnation: And is then added,* Would not a well-meaning Searcher be apt to think, that if the thing here intended by our Saviour were to teach, and propoſe it as an Article of Faith, neceſſary to be believed by every one, That the very ſame Bodies of the dead ſhould be raiſed, the words ſhould rather have been πάντα τὰ σώματα ἃ ἐν τοῖς μνημείοις, *i. e.* All the Bodies that are in the Graves, rather than all who are in the Graves; which muſt denote Perſons, and not preciſely Bodies?

*To this I anſwer,* (1ſt,) *That the words* πάντες οἱ ἐν τοῖς μνημείοις, *i. e.* all that are in the Graves, and πάντα τὰ σώματα τὰ ἐν τοῖς μνημείοις, all the Bodies that are in the Graves, *are plainly words of the ſame import. For what is laid down in the Graves, or Sepulchres, is it not* σώματα τῶν κεκοιμημένων, the bodies of them that ſleep only? *Matth.* 27. 52. *And muſt it not then be theſe Bodies that come forth of them? May we not diſcern in the Paſſage now cited, how the* Holy Ghoſt *paſſes immediately from the* Bodies of the Saints that ſlept, *to their Perſons, ſaying,* the bodies of the Saints that ſlept aroſe, καὶ ἐξελθόντες ἐκ τῶν μνημείων, and they coming out of their Graves, after this Reſurrection, went into the Holy City, and appeared unto many, *v.* 53.

(2ly,) *When God ſaid to* Adam, *what was alſo true of his Poſterity,* In ſorrow ſhalt thou eat thy bread until thou return to the ground, for out of it waſt thou taken; for duſt thou art and unto duſt ſhalt thou return, *Gen.* 3. 19. *And the* Pſalmiſt, *of man in general,* His breath (*or ſpirit*) goeth forth, he returneth to his Earth, *Pſal.* 146. 5. *Will any one be tempted from theſe perſonal demonſtrative Pronouns* thou, *and* he, *to ſay that theſe words muſt denote* the Perſons, *and not preciſely* the Bodies of Men? *And thence infer, that the whole Perſon of* Adam *was taken out of the Earth, and was but duſt, and that the whole Perſon of Man* returneth to his Earth? *If not, why is it argued that the like Pronoun* οἱ, they, *muſt here denote* Perſons, *and not preciſely* Bodies? *Are we not told that* the word Perſon ſtands for a thinking, intelligent Being, that has Reaſon and Reflection, and can conſider itſelf as itſelf? *And can they who are in their graves do this? If ſo, ſurely they are not dead in them, but buried alive. If they cannot, why muſt theſe words* οἱ ἐν τοῖς μνημείοις *denote Perſons?*

*But it is ſaid, That,* ‘ According to this Interpretation of theſe words of our Saviour, no other Subſtance being raiſed but what hears his voice, and no other Subſtance hearing his voice, but what, being called, comes out of the grave; and no other Subſtance coming out of the grave, but what was in the grave, any one muſt conclude that the ſoul, unleſs it be in the grave, will make no part of the perſon that is raiſed.

Anſwer. *To this I anſwer, That any one may reaſonably hence conclude; that the ſoul makes no* raiſed *part of him that is raiſed, or that it is not called, or raiſed out of the grave, as the Body is; but by what Logick can we hence conclude it makes no part of the raiſed Perſon? For inſtance; We profeſs in our* Creed *to believe that* Jeſus Chriſt died, and roſe again, i. e. *from the grave: And ſaith St.* Peter, This Jeſus hath God raiſed up, having looſed the pains of death, becauſe it was impoſſible he ſhould be holden of it, *Acts* 2. 24, 32. *Now becauſe nothing can be raiſed from the dead, but that which died, nothing can be raiſed from the grave, but what was laid in it; ſhall we hence infer, that the Soul of the Lord Jeſus, or his Spirit (which he commended into his Father's hands, and which went to* Paradiſe,) *unleſs it died, and was in the grave, could make no part of the perſon which was dead, and was raiſed from the dead, and out of the grave? When our Lord ſays,* v. 28, 29. They that were in the graves ſhall come forth to the Reſurrection of Life; *And* v. 25. the dead ſhall live: *What can live again but that which was dead? What can have a Reſurrection to Life, but that which had no Life, and was not that the Body only? Yea, are not theſe things ſaid in* *purſuance of what went before;* As the Father raiſeth up the dead, and quickeneth (*or gives life*) to them, even ſo the Son quickeneth whom he will. *Now what can be raiſed from the dead, but that which was dead? What can be quickened, or have life given to it, but that which had no life? If then that were the body only, muſt not the raiſing of the dead, and quickening them, import only the raiſing and quickening of the body, although this be performed compleatly by the Union of the Soul to the raiſed Body?*

2ly, *That in our Saviour's Diſcourſe againſt the*
Sadducees, περὶ τῆς ἀναστάσεως τῶν
Matth. 22. νεκρῶν, touching the Reſurrecti-
Mark 12. on of the dead, *he alſo ſpeaks of*
Luk. 20.35, *raiſing that which was dead,* i. e.
36, *the body, is evident from this, That*
*he ſaith of them who partake of that*
*Reſurrection,* οὐκ ἔτι δύνανται ἀποθανεῖν, they can die no more; *which can be only ſpoken of that body which died before.*

3ly, *We read of God* τοῦ ζωοποιοῦντος τοὺς νεκροὺς, *quickening the dead,* Rom. 4. 17. *Now what doth he quicken, but what was dead? what doth he give life to, but that which ceaſed to have life, that is, the body?*

4ly, *St.* Paul *ſaith,* We had in our ſelves the Sentence of Death, that we might not truſt in ourſelves, but in God, τῷ ἐγείροντι τοὺς νεκροὺς, who raiſeth the dead, 2 *Cor.* 1. 9. *Now what was this* Sentence of Death? *Did St.* Paul, *and his* Chriſtian Companions, *believe the whole man ſhould be killed by their Perſecutors? Or, as their* Lord *had taught them, that they* could kill the body, *but* could not kill the ſoul, *Matth.* 10. 26. *Doth he not ſay in their names, that that* which periſhed, *or was corrupted, was only* ὁ ἔξω ἡμῶν ἄνθρωπος, our outward Man, 2 *Cor.* 4. 16. *in oppoſition to the* inward Man? *That whilſt they lived they were* at home in the body, *and that at death they did* ἐκδημῆσαι ἐκ τοῦ Σώματος, dwell out of the Body, 2 *Cor.* 4. 16. *or as to the Soul, were abſent from it? And muſt not then* the Sentence of Death *they had in themſelves, be only this, that their bodies might die by the hands of Perſecutors, that their outward man might periſh by them? And muſt not then their truſt* in God that raiſeth the dead, *relate to his raiſing their dead bodies?*

5ly, *The Dead in Chriſt that ſhall be raiſed,* 1 Theſſ. 4. 16. *are they that* ſleep, *v.* 13, 15. *that is, that* ſleep in the duſt, *Dan.* 12. 2. *now is it not* τὰ σώματα, the Bodies of the Saints that *thus* ſleep, Matth. 27. 52. *and muſt not then the* Apoſtle *ſpeak of them only? Is not this ſpoken to comfort the* Theſſalonians concerning them that were aſleep, *ver.* 13, 18. *and were they troubled for the ſouls of them that ſlept in* Jeſus? *ver.* 14. *or doth the* Apoſtle *ſay any thing to comfort them, but that which relates to the body only? And will it not hence follow, that what he there ſaith touching the Reſurrection of the Dead, concerneth their dead bodies only? Thus have I ſhew'd that all the places here cited, as ſpeaking of the Reſurrection of the Dead, refer to the Reſurrection of the bodies.*

§. 8. *But further, had not the Scripture ſo expreſly ſpoken of* raiſing our mortal Bodies, *of raiſing that* a Spiritual Body *which was* ſown a Natural Body, *and proved* the dead ſhall be raiſed, *becauſe* this corruptible ſhall put on incorruption, *and could it not be proved, that raiſing of the dead, and of the bodies of the dead, were in import the ſame, this Article might be eſtabliſh'd from other Paſſages of Scripture, ſpeaking the ſame thing in effect, as* v. g.

1*ſt*, We who have the firſt-fruits of the Spirit groan within ourſelves, expecting υἱοθεσίαν the Sonſhip, even the Redemption of our Body, *Rom.* 8. 23. *Now what is this Redemption* τοῦ Σώματος ἡμῶν, of our body, *but the delivery of it* from the bondage of Corruption? *v.* 21. *What did they* groan *for? 'Twas, ſaith the ſame* Apoſtle, *that* Mortality might be ſwallowed up of Life, 2 *Cor.* 5. 4, 5. *which only is to be done, when* this Mortal Body ſhall put on Immortality, *ſaith the ſame* Apoſtle; *this therefore was to be done to accompliſh* the Redemption of the Body *ſpoken of; and is not then the redemption, and the reſurrection of the body in effect the ſame?*

2*ly*, We expect that Saviour, the Lord Jeſus Chriſt from Heaven, who ſhall change τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, our vile Body into the likeneſs of his glorious Body, *Phil.* 3. 20, 21. *The body therefore to be changed is* σῶμα ἡμῶν our body, the body of our humiliation, *ſo ſtiled, as* Methodius *ſaith, becauſe* ταπεινοῦται ἀπὸ σφάλματος, 'tis humbled and made mortal by the fall; *or, as,* Irenæus, l. 5. c. 13. *quod & humiliatur cadens in terram,* becauſe it is humbled by falling into the Earth. *Thus body is to be thus changed* when our Lord cometh down from Heaven, *that is at the reſurrection of it; for* the Lord ſhall deſcend from Heaven, and the dead in Chriſt ſhall riſe firſt, 1 *Theſſ.* 4. 16. *Is it not therefore manifeſt from theſe words, that our* vile mortal Bodies, *fallen into the Earth, or laid in it, ſhall be raiſed, and by, or at the Reſurrection, ſhall be* changed into the likeneſs of Chriſt's glorious Body?

*Now hence I argue for the Reſurrection of the ſame body thus; If the* Scripture *teacheth that there ſhall be* a quickening, *by raiſing up* our mortal bodies, *a* Redemption, *by the reſurrection of* our bodies, *a* changing of our bodies at, *and by the Reſurrection,* into the likeneſs of Chriſt's glorious Body, *it ſeems ſufficiently to ſay, there ſhall be a Reſurrection of the ſame body which before was mortal, and a* change *by it, of the ſame body which was vile, or humble; and a Redemption by it from corruption, of the ſame body which was formerly* in bondage to corruption; *for all this muſt be* *ſaid of the ſame Body, or not of the ſame Body; if of the ſame Body, then the ſame Body muſt be raiſed; if not of the ſame Body, then of another? And how then is it ſaid of our Body? How are theſe other Bodies,* τὰ θνητὰ σώματα ὑμῶν; your mortal Bodies, *Rom.* 8. 11. *the Redemption of them; the* Redemption, τοῦ Σώματος ἡμῶν, *the Change of them, the* Change, τοῦ σώματος ταπεινώσεως ἡμῶν, of our mortal vile Bodies?

2ly, *When the Apoſtle ſaith,* (s) This corruptible, this mortal body, *does he mean this Body of ours, or does he not? If he does mean this mortal, corruptible Body of ours; then he aſſerts of that, that it ſhall be raiſed immortal and incorruptible; if he does not mean it of ours, he muſt mean it of ſome other Body than ours, and how then is that* raiſed a ſpiritual Body, *which was* ſown a natural Body? *How doth* this mortal put on immortality? *How are we concerned in the Reſurrection of another Body? Or what aſſurance doth it give us, that we ſhall riſe from the Dead, ſeeing when any of us departs this life, it is our Body that dies, and not another's? Yea, why then doth he ſay,* the dead ſhall riſe, and we, *that are living,* ſhall be changed? We ſhall all be changed, *i. e. our* vile Bodies ſhall be changed into the likeneſs of Chriſt's glorious Body; *our mortal Bodies into immortal; our natural Bodies ſhall be changed by being raiſed ſpiritual Bodies? Let any man try his utmoſt skill, and ſee if he can find any Nominative Caſe to* σπείρεται, it is ſown, *uſed here four times, but* σῶμα, Body, *or underſtand this of any other Body than ours; ſeeing then the ſame word is the Nominative Caſe to* ἐγείρεται, it is raiſed, *which was ſo to* σπείρεται, it is ſown, *the* Apoſtle *muſt be ſuppoſed to ſay, This Body of ours is raiſed in incorruption.*

§. 9. Argument 2. *To proceed to other Scriptures of like import:* All that are in their Graves ſhall come forth, *ſaith Chriſt,* ἐκπορεύσονται ἐκ τῶν μνημείων, they ſhall come out of the Graves in which they were, *Joh.* 5. 28, 29. *Shall they come forth with the ſame body which was laid in the grave, or with another? If with the ſame, then the ſame body muſt be raiſed; if with another, how come theſe graves to be called their graves, and how are the dead, and they that are in the graves, raiſed out of them, and not another?*

*Again, when it is ſaid* the Sea gave up the dead ἐν αὐτῇ in it, *and* Death and Hades (*the place of the dead*) gave up the dead in them, *Rev.* 20. 13. *did they give up the ſame bodies which were laid down in them, or ſome others? The firſt is the thing contended for; if they gave up ſome others, how did they give up the dead that were laid down in them?*

*To ſay that* a great part of theſe *dead* Bodies poſſibly may have undergone variety of changes, and entered into other Concretions, even in the Bodies of other Men, *is to me no Objection againſt the Raiſing of the ſame body, if God hath engaged ſo to do, for then, as he is able, ſo is his Providence concerned to prevent the entring of one body ſo into the Concretion of another, as to hinder it from being the ſame body when raiſed, as it was when laid down in the ſea, or grave; and I know* what he hath promiſed he is able to perform.

*Laſtly, Even the Phraſe* (t) the Reſurrection of the dead, *and eſpecially the Reſurrection* ἐκ νεκρῶν from the dead, *uſed* Col. 1. 18. Rev. 1. 5. *where Chriſt is ſtiled* the Firſt-born of thoſe that ariſe from the dead, *prove this. For the proper notion of a Reſurrection conſiſts in this, that it is a ſubſtantial change, by which that which was before, and died, or was corrupted, is reproduced the ſame thing again. I call it a change of that which died, or was corrupted disjunctively, becauſe in the Reſurrection of our* Lord, *and of* Lazarus, *and others whom he raiſed from the dead, the body was not corrupted. Hence it follows,*

(1ſt,) *That the Soul which is immortal and incorruptible, cannot be ſaid to riſe again, Reſurrection implying a Reproduction; whereas that which after it was, never ceaſed to be what it was, cannot be reproduced; and ſo the* (u) *Reſurrection of the Dead can only ſignifie the Reſurrection of the Bodies of the Dead, with the reunion of them to thoſe Souls to which they were before united, which makes this Reſurrection advance into a Reſurrection of Life. And ſeeing that which never fell, cannot be ſaid to be raiſed up, that which did never die, cannot be reſtored from death: Men cannot properly be ſaid to riſe again from the dead, but in reſpect to that part, or that ſtate which had fallen and was dead. And as for a Man to be born at firſt, ſignifies the production, and union of*

---

(s) Cum dicit iſtud corruptivum & iſtud mortale cutem ipſam tenens dicit. Certe iſtud niſi de comparenti pronuntiaſſe non potuit, demonſtrationis corporalis eſt verbum. *Tertull. de Reſurrect. Carn. c.* 51.

Ὁρᾷς τὴν ἀκρίβειαν, τὸ θνητὸν τοῦτο ἔδειξε δεικτικῶς, ἵνα μὴ ἄλλης νομίσῃς σαρκὸς ἀνάστασιν. *Theodoret. Ibid.*

(t) Reſurrectionis vocabulum non aliam rem vendicat quam quæ cecidit, ſurgere enim poteſt dici, & quod omnino non cecidit, ſed ſemper retrò jacuit; reſurgere autem non eſt niſi ejus quod cecidit, iterum enim ſurgendo quia cecidit reſurgere dicitur. *Tertull. adverſ. Marc. l.* 5. *c.* 9.

Ἀνάστασις γὰρ οὐ καλεῖται τοῦ μὴ πεπτωκότος. *Epiph. Hær.* 67. *Sect.* 6.

(u) Ἀνάστασις γὰρ ἡ ἄνωθεν στάσις, τὸ σῶμα δέ ἐστι τὸ φθειρόμενον, καὶ διαλυόμενον, τούτου τοίνυν ἡ ἄνωθεν σύστασις εἰκότως καλεῖται ἀνάστασις· τῆς γὰρ δὴ ἀθανάτου ψυχῆς οὐκ ἀνάστασις, ἀλλ᾽ ἐπάνοδος γίγνεται πρὸς τὸ σῶμα. Μαρκίων δὲ καὶ Κέρδων καὶ ὁ Μάνης, καὶ ὅσοι τῶν σωμάτων οὐκ ἐδέξαντο ἀνάστασιν, ὡς ἀξιώαλον παντελῶς τόνδε τὸν βίον ἐξέβαλον. *Theodor. Hær. fab. l.* 5. *c.* 19. *p.* 293. *A. B.*

*the eſſential parts of an individual man, his Body and his Soul. So to be Born again, or born from the dead, implies the Reſtitution, and Re union of his body and his ſoul ; a man only by that becoming the ſame entire perſon which he was before. Seeing therefore it is acknowledged, that* the ſame perſons ſhall be raiſed, *yea, that* there can be nothing plainer than that in the Scripture it is revealed, that the ſame perſons ſhall be raiſed, and appear before the Judgment-ſeat of Chriſt, to anſwer for what they have done in the body ; *and the ſame perſon cannot be raiſed without the raiſing of his body to be united to his ſoul, much leß be raiſed from the dead, without raiſing that of him which was dead, which only was his own, and not another body, which before was not part of him ; it follows, That if the ſame perſons be raiſed from the dead, that of them which was dead, or their own bodies muſt be raiſed ; and ſo the meaning of the Scripture, when it ſaith,* the ſame perſons ſhall be raiſed, *muſt be this, Their that bodies, ſeparated from their ſouls by death, ſhall be raiſed from the dead.*

*Moreover, by ſaying that the Reſurrection is only of that which died, or was corrupted, it appears, That I, with the Ancients, only aſſert the Reſurrection of that Body which died, or was corrupted, and am not in the leaſt concerned for any changes that it underwent before, and ſo the Scripture forces me to ſpeak, when it ſtiles the Reſurrection,* the quickening the dead ; the vivification of our mortal bodies ; the raiſing of thoſe bodies which were ſown in corruption ; the coming forth of them which were in their graves ; the awakening them that ſleep in the duſt of the earth ; *and ſaith, that then* the Sea, Death, and Hades ſhall give up their dead, *allowing a Reſurrection only to them that ſhall then be dead, and ſaying only of them that ſhall be found alive,* they ſhall be changed. *And if this only be the true Senſe of the Scripture in this matter, and this only the Reſurrection there intended, it cannot be concerned in the leaſt, in what the* Philoſophers *ſay touching the change the body undergoes whilſt living, though I am far from thinking, that to the raiſing of the ſame bodies, it can be requiſite that theſe bodies ſhould be* made up wholly of the ſame Particles, which were once vitally united to their Souls in their former Life, without the mixture of any other Particle of Matter, *for were this neceſſary to the ſame living body, we could not have the ſame bodies for a day ; and if it be not neceſſary to make the body continue ſtill the ſame while we live, it cannot be neceſſary to make the raiſed body the ſame with that which died.*

*That which here ſeems to me of greateſt moment to be conſidered, is this, That the dead boing raiſed, that they may be* judged according to their works, *Rev.* 20. 12. *and that* every one may receive τὰ διὰ τοῦ σώματος, the things done by the body, *as the inſtrument of the ſoul, 'tis only requiſite that the dying body, which is to be raiſed to the* Reſurrection of Condemnation, *ſhould be then united to a ſoul, ſentenced hereafter to Condemnation for the evils done whilſt in the body, and by the body as its inſtrument, and not repented of, and reformed before its ſeparation from the body. And that the body ſhould be raiſed to* the Reſurrection of Life, *'tis only requiſite that ſome time or other before its death, it ſhould have been united to a ſoul that truly repented of all its paſt ſins, and did from thence-forward do that which was* lawful and right, *whilſt they were thus united : Now ſeeing this is the ſtate of all bodies which ariſe to the* Reſurrection of Life, *or* of Condemnation, *'tis only neceſſary to this laſt Reſurrection, that it ſhould be the raiſing the bodies of men dying in their ſins, as in my Hypotheſis it is ; and that the bodies raiſed to the Reſurrection of life, ſhould be the bodies of men dying in the favour of God ; 'tis therefore only neceſſary their dying bodies ſhould ariſe. And now the Argument ariſing from theſe Scriptures, which teach that there ſhall be a Reſurrection of the Dead, and ſo of their dead bodies, that* every one may receive according to what he hath done in, *or* by the body, *will run thus.*

*Either the body is to be raiſed, and re-united to the ſoul, to receive rewards or puniſhments with it, or to be the inſtrument by which the ſoul ſhall be rewarded or puniſhed, or it is not ; if not to any of theſe ends, why is it raiſed at all? Why do good men, by the direction of the Holy Spirit,* expect the Reſurrection of the Body ? *or why is it propounded as their great encouragement,* to be ſtedfaſt, immoveable, always abounding in the fear of the Lord, 1 *Cor.* 15. 58. 1 *Theſſ.* 4. 18. *and as a comfort to them that mourn for the dead ? Why are the wicked to be* puniſhed with everlaſting fire, *or ſaid to* go away *after the Reſurrection* into Eternal Puniſhment ? *Matth.* 25. 41, 46. *Or why doth our Saviour require us,* not to fear them who can kill the body, but can do no more, in compariſon of him who can deſtroy both ſoul and body in Hell-fire? *Matth.* 10. 28. *and ſay that* 'tis better one of thy members periſh, than that thy whole body ſhould be caſt into Hell-fire ? *Matth.* 5. 29, 30. *If it be to be raiſed for theſe ends, 'tis neceſſary the ſame body ſhould be raiſed which ſinned with, or was the inſtrument of the ſoul in doing good or evil, it being abſurd to think, that one body ſhould ſin, another ſhould be puniſhed for it ; or that one body ſhould ſuffer, another ſhould be crowned for it. And, for any thing I can diſcern to the contrary, we might as well appear before Chriſt's Judgment-Seat without any body at all, as without that which we depoſited. Let it now be remembered, that the body in which the impenitent is to ſuffer, is only the ſame body which was laid down in the grave,* *and then the Arguments uſually offered to invalidate his ſuffering in his own body, or in the ſame body in which he ſinned, will be almoſt as ſtrong to excuſe a Murtherer from ſuffering in his body for a Murther committed twenty years ago, as to the purpoſes they are uſed in this caſe: Nay, I have met with nothing ſaid in this affair, which does not prove as ſtrongly that the Body of our* Bleſſed Lord, *born of the* Virgin Mary, *after he had ſucked and digeſted that Milk into Chyle, was not the ſame Body which was born of the* Virgin, *as not having all the ſame* individual Particles, *and that when he* grew in ſtature, *he grew into another Body, and ſo into a Body which came not from the* loins of Abraham, *and was not* of the Seed of David according to the fleſh; *and that when the* Jews *deſtroyed his Body, they deſtroyed not that Body of which he ſpake, when he ſaid,* deſtroy this body, *becauſe the Body they deſtroyed had by perſpiration loſt, and by nutrition gained many particles.*

§. 10. *I come now to anſwer the Objections againſt this Article,* viz. ‘ The Appellation the *Apoſtle* beſtows on him that enters into this Enquiry, *Whether the Dead ſhall have the very ſame bodies, or no,* ſeems not much to encourage him in that Enquiry; nor will he, by the remainder of St. *Paul*'s Anſwer, find the determination of the *Apoſtle* to be much in favour of the very ſame body, unleſs the being told, That the body ſown *is not the body that ſhall be*; that the body raiſed is as different from that which was laid down, as the fleſh of a Man is from the *fleſh of Beaſts, Fiſhes and Birds*; or as the *Sun, Moon,* and *Stars* are different from one another; or as different as a corruptible, weak, natural, mortal body is from an incorruptible, powerful, ſpiritual, immortal body; and laſtly, as a body that is *fleſh and blood*, is from a body that is not fleſh and blood; for *fleſh and blood cannot* ſays St. *Paul* in this very place, *inherit the Kingdom of God*; unleſs, I ſay, all this which is contained in St. *Paul*'s words, can be ſuppoſed to be the way to deliver this as an Article of Faith, which is required to be believed of every one. ”. *Now to this I anſwer,*

1ſt, *That it ſeems to me a great miſtake, to ſay the* Apoſtle *in that Appellation,* thou Fool, *reflects upon him that enquires, whether* the ſame body which was dead ſhall be raiſed, or no. *He had already entirely diſpatched that Queſtion againſt thoſe* Philoſophers, *who ſaid* (x) there is no Reſurrection, *v.* 12. *and that the Reſurrection of the body was a thing* impoſſible, *v.* 35. *He begins the Enquiry, not about the truth of the Reſurrection, but about the manner in which it ſhall be made, and the qualities which the raiſed bodies ſhould have, asking the Queſtion of* (y) Philoſophers, ποίῳ σώματι, *with what kind of bodies,* or *with what qualified bodies do they come?* For they conceiving that the body was *the priſon of the ſoul, and that it was her puniſhment to be tied to it, thought we could not be truly happy till by death we were delivered from it; they therefore judged it an* unjuſt, *and an unworthy thing, for God to raiſe theſe bodies to be united to the ſouls of good men; and therefore* Celſus *ſaith, The hope of the reſurrection of the fleſh is* the hope of worms, a filthy and abominable thing, and ſo a thing which God neither will nor can do. *See all this proved from their own words in the Note upon this Verſe. Now to this Objection the Apoſtle returns a full and ſatisfactory Anſwer, by ſhewing the happy change which will then paſs upon the raiſed body, and the* (z) *excellent qualities it ſhall then have, and which were wanting to it whilſt it was on earth.*

2dly, *When the* Apoſtle *adds,* v. 37. That which thou ſoweſt (*when,* thou ſoweſt *it*) *is* not that body which ſhall be (*again produced,*) but bare (*or naked*) grain; *it is evident he ſpeaketh there, not of the body of man, but of the body of* wheat, or of ſome other grain, *and is there ſtill purſuing the ſame Queſtion,* With what kind of bodies do they come? *Anſwering, as it was common with the* Jews *to do, by this very ſimilitude to a like Queſtion among them,* viz. (a) Whether the body ſhould ariſe naked, or clothed upon? *And therefore ſaith,* thou ſoweſt not the body which ſhall be, *i. e. a body cloathed with a ſhell, as in Peaſe, Beans, and Lentiles; or with an Hull, or Chaff, as in Wheat, Rye, Barley; but* γυμνὸν κόκκον, naked grain, *whereas God raiſeth it up cloathed: And ſo, ſaith he, will it be with our bodies at the Reſurrection, they will not be raiſed* γυμνὰ naked, *but* ἐνδυσάμενα, cloathed upon, *for this* corruptible body muſt put on incorruption, *2 Cor.* 5. 2, 3, 4. *This being then the whole intendment of this ſimilitude, it ought not to be urged any further.*

3dly, *The ſame is evidently the* Apoſtle's *purpoſe in the following Verſes, which in ſenſe run thus:*

Ver. 39. (*And as*) all fleſh is not the ſame (*manner or kind of*) fleſh, but there is one kind of fleſh of men, another (*kind of*) fleſh of beaſts, another of fiſhes, and another of birds.

Ver. 40. (*And as there is a like difference in the qualities of bodies, for*) there are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the Celeſtial is one, and the glory of the Terreſtrial is another.

---

(x) Hinc dicit Plinius ne Deum quidem poſſe omnia, nec mortales æternitate donare, nec revocare defunctos, *Hiſt. Nat.* l. 2. c. 7. Negant hæc fieri poſſe, *Lactant.* l. 7. c. 22.

(y) Utrum ſine corpore, an cum corporibus? & corporibus quibus, ipſiſne? an innovatis reſurgatur? *Cæcil. apud Min.* p. 11.

(z) Non conſiderat Apoſtolus in hac ſimilitudine diverſitatem rei, ſed qualitatis & conditionis, quod & quæſtio requirebat, quali corpore veniunt. Itaque falluntur, qui ex his Apoſtoli verbis, corpora non eadem ſecundum ſubſtantiam reſuſcitanda eſſe colligunt, quod qui dicunt, reſurrectionem revera tollunt, non enim reſurgit niſi id ipſum quod cecidit. Eſthius.

(a) *Pirk. Eliez.* c. 33. p. 80.

Ver. 41. (*And as in the Celeſtial Bodies,*) there is one glory of the Sun, and another of the Moon, and another of the Stars (*among themſelves*;) for one Star differeth from another Star in glory:

Ver. 42. So alſo is (*it, as to*) the Reſurrection of the Dead, (*the Body raiſed being in qualities much different from the Body we now have, for*) it is ſown in corruption, (*frail, mortal, ſubject to putrefaction,*) it is raiſed in incorruption, *&c. Now from the words thus paraphraſed, let it be noted*;

1ſt, *That the* Apoſtle *ſays not, That* the Body raiſed is as different from that which is laid down, as the Fleſh of Man is from the Fleſh of Beaſts, Fiſhes, and Birds, *or* as the Sun, Moon, and Stars are different from one another; *but only as the Fleſh of Men differs in qualities from that of Beaſts, Fiſhes, and Birds, and as the Sun, Moon, and Stars differ in their glorious qualities from one another; ſo do our raiſed Bodies differ in quality from thoſe earthly Bodies we at preſent have; as is evident from the enſuing words, in which he mentions this difference betwixt them in qualities. Note*

2dly, *That in the inſtances of* Fleſh of Man and Beaſts, *and of* Celeſtial and Terreſtrial Bodies, *and of* Celeſtial Bodies *among themſelves here uſed by the Apoſtle, there is not only a difference as to qualities, but alſo as to the ſubject matter, that being in them only* ſpecifically, *but not* numerically *the ſame*; *whereas it is not ſo as to our bodies ſown and raiſed, they differing only as to the qualities from the body ſown, but not as to the ſubject matter, it being* This corruptible Body which muſt put on incorruption. *As therefore the different qualities of divers Souls, good and bad, learned and unlearned, made glorious and miſerable, infer a difference in ſubſtance, becauſe the ſubject of thoſe qualities is not the ſame; but when the ſame Soul becomes vertuous, and learned, all this new Ornament of Grace and Knowledge, and even its advancement to a ſtate of perfect Happineſs and Glory, makes it not ceaſe to be the ſame Soul ſtill: So is it here as to the difference of glorious qualities the raiſed body hath above the Body ſown. I therefore,*

3dly, *Grant that the raiſed Body is as different from the earthly Body we at preſent have, as a* corruptible, weak, natural, mortal Body is from an incorruptible, powerful, ſpiritual, immortal Body; *but then the ſubject of theſe different qualities being ſtill the ſame, this difference hinders not its being the ſame Body ſtill, ſince otherwiſe Chriſt's Body being alſo raiſed an* incorruptible, powerful, immortal Body, *could not be the ſame with that in which he ſuffered; and if his Body is ſtill the ſame that ſuffered and was raiſed from the dead, then a like change of our vile Bodies will not hinder their being ſtill the ſame.*

*But it is ſtill objected, That* 'the Body raiſed is as different from the Bodies we at preſent have, and lay down in the Grave, as a Body that is fleſh and blood, is from a Body that is not fleſh and blood; for *fleſh and blood,* ſaith St. *Paul, cannot inherit the Kingdom of God.*'

Anſw. *To this I anſwer,* (1.) ab abſurdo, *That if even this hinder the Body raiſed from being the ſame Body, our* Saviour *cannot now have the ſame Body with that which he ſuffered in, or which was raiſed from the dead; for doubtleſs he is enter'd into, and doth inherit the Kingdom of God: If therefore* fleſh and blood cannot inherit the Kingdom of God, and the *Body which hath not fleſh and blood cannot be the ſame Body with that which hath fleſh and blood; our* Saviour's *glorified Body cannot be the ſame Body which was raiſed from the dead, or in which he ſuffered.*

2dly, *I anſwer, That fleſh and blood doth in the Scripture language denote the* weakneſs, *and the* frailty *of that which is compounded of them, as when 'tis ſaid,* we wreſtle not with fleſh and blood, *i. e. weak, frail men,* Eph. 6. 12. *See* Matth. 16. 17. Gal. 1. 16. Heb. 2. 14. Ecclus. 14. 18. *And thus it is true that* fleſh and blood, *that is, ſuch weak, frail bodies, as they are, which here conſiſt of fleſh and blood, unchanged into incorruptible Bodies, or uncloathed upon with their Celeſtial Bodies, which will keep them from mortality, or a poſſibility of corruption,* v. 48, 49. 2 Cor. 5. 1, 2. cannot inherit the Kingdom of God: *And therefore the* Apoſtle *adds, That* this mortal muſt put on immortality, this corruptible put on incorruption, *and ſo it ſhall be changed, as to its qualities: But then I have ſhew'd, that this change from mortal and corruptible, to an immortal and incorruptible Body, hinders not its being ſtill the ſame Body, that is, the ſame in ſubſtance as it was before.*

3dly, *I think it is evident from the* Apoſtle's *words, that the Bodies of good men then living, ſhall have the ſame qualities with the Bodies of them who are raiſed from the dead, for they alſo ſhall* inherit the Kingdom of God, *they ſhall have ſpiritual, powerful, immortal Bodies; their Bodies, ſaith he,* ſhall be changed, for this corruptible muſt put on incorruption: *And yet can it be thought that this change ſhall amount to the deſtruction of that Body they then had, and the production of another Body, as it muſt do, if they ceaſe to have the ſame Body which they had before this change? If it do not, it is hence evident, that the Body may be ſtill the ſame Body, notwithſtanding the great change which ſhall then paſs upon it.*

*In a word, what the* Apoſtle *ſays here evidently concerns only the Bodies of good Men, and ſo gives us no cauſe to think the Bodies of the wicked ſhall be changed at all; and if the wicked ſhall be raiſed with the ſame Bodies to the Reſurrection of Condemnation, why not the good with the ſame Bodies to the Reſurrection of Life?*

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# FIRST EPISTLE
# TO THE
# CORINTHIANS.

---

## CHAP. I.

Verſe 1. PAUL called to be an Apoſtle, [*or the called Apoſtle,*] of Jeſus Chriſt, through the will of God, and Soſthenes our brother.

a 2. Unto [a] the Church of God which is at
Corinth, to them that are ſanctified in
Chriſt Jeſus, called to be Saints, [*or the*
b *Saints called,*] [b] with all that in every place
c [c] call upon the name of Jeſus Chriſt our
d Lord, [d] [*yea*] both theirs and ours.

e 3. [e] Grace be unto you, and peace from God our Father, and from the Lord Jeſus Chriſt:

4. I thank my God always on your be-
f half, [f] for the Grace of God, which is gi-
ven you by [*or in*] Jeſus Chriſt.

5. That in every thing ye are [*or have*
g *been*] enriched by him, [g] in all utterance
[*of tongues,*] and in all knowledge [*of Divine Myſteries, or in the Gift of Prophecy,* 1 Cor. 14.]

h 6. [h] Even as [*by theſe Gifts*] the Teſtimony [*we gave*] of [*or Doctrine concerning*] Chriſt was confirmed in you, [*or eſtabliſhed among you.*]

i 7. [i] So that ye come behind [*the other Churches*] in no gift, waiting for the coming [*or Revelation*] of our Lord Jeſus Chriſt.

k 8. [k] Who ſhall confirm you to the end, that you may be blameleſs in the day of our Lord Jeſus Chriſt.

9. [*For*] God is faithful, by whom ye were called to the fellowſhip [*or communion*] of his Son Jeſus Chriſt our Lord; [i. e. *That God by whom ye are called, is faithful to perform his part, in preſerving you blameleſs to that day, or to confer upon you the promiſed Inheritance.*]

10. Now, I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that you
all ſpeak the ſame thing, [*owning and teaching the ſame Doctrine which you have received,* 1 Cor. 11. 2. and 15. 1 Rom. 16. 17. *in love and unity,*] and that there be no diviſions
[*or Schiſms*] among you; but [*that*] ye be
perfectly joyned together [l] in the ſame mind, l
and in the ſame judgment, [*in the ſame belief, and in the ſame kind affections, one towards another.*]

11. For it hath been declared to me of you, my brethren, by them that are of the houſe of Cloe, that there are contentions among you.

12. Now this, I ſay, [*or mean, by charging you with theſe Contentions,*] that every
one of you ſaith, [*one*] [m] I am [*a follower*] m
of Paul, and [*another*] I of Apollos, and
[*a third*] I of Cephas, and [*a fourth*] I [n] of n
Chriſt.

13. [*Why do not you all ſay the ſame thing? viz. I am of Chriſt,* Chap. 3. 23.] Is Chriſt divided? [*was it one Chriſt that ſent, and enabled Paul; another that ſent Peter, to preach the Goſpel to you? Is not one and the ſame Chriſt preached to you by us all? Or is*

*his body divided?* 2 Cor. 11. 4.] was Paul [*or any other but Chriſt Jeſus,*] crucified for you? [*That you ſhould be baptized into their death, as Chriſtians are into the death of Chriſt;*] or were you baptized in the name of Paul? [*ſo as to be called the Diſciples of Paul.*]

14. I thank God, [*whoſe Providence ſo ordered it,*] that I baptized none of you, but Criſpus and Gaius;

15. Leſt any ſhould ſay that I had baptid in my own name.

16. And I baptized alſo the houſhold of
o Stephanus: Beſides, [o] I know not whether I baptized any other.

p 17. For [p] Chriſt, [*when he called me,*] ſent me not to baptize, but to preach the Goſpel [*to the Gentiles, and that*] not with wiſdom of words, leſt the Croſs of Chriſt [i. e. *the Doctrine of Chriſt crucified,*] ſhould be made of none effect [*by that means:*]

18. For the preaching of the Croſs [*or of a crucified Jeſus in this plain manner,*] is [*only*] to them that periſh, [*by rejecting it, becauſe not attended with this Human Wiſdom,*] fooliſhneſs; but unto us, who are ſaved [*by it,*] it is [*evidently*] the power of God; [*we embracing this Faith becauſe it is confirmed by Demonſtrations of the Spirit and Power,* Chap. 2. 4.]

19. [*Whereas the preaching of it in the words of Human Wiſdom, would render it of none effect;*] For it is written, I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent; [*Iſa.* 29. 14. *as he hath already done; for*]

q 20. [q] Where is [*now the wiſdom of*] the wiſe [*Philoſophers among the Gentiles?*] where is [*the wiſdom of*] the Scribe [*the Interpreter of the Law, or Teacher of Traditions among the Jews?*] where is the diſputer of this world, [*or the Searcher into the Secrets of Nature, or into the Senſe of the Scripture?*] Hath not God [*by this Diſpenſation*] made [*or declared to be*] fooliſh, the wiſdom of this world?

r 21. [r] For [*to begin with the Philoſophers,*]
s [s] after that in the wiſdom of God, [*diſcernible in his Works of Creation and Providence,*] the world, by [*all its*] wiſdom knew not [*the true*] God, [*ſo as to glorifie him as God, and to be thankful to him for his bleſſings,* Rom. 1. 21.] it pleaſed God by the fooliſhneſs of preaching, [*as they think fit to ſtile it,*] to ſave them that believe [*in a crucified Jeſus thus preached to them.*]

22. [*Which Salvation thus tendered, the wiſe men of the world, and the Jewiſh Doctors will
t not accept;*] for the Jews require [t] a ſign, and the Greeks ſeek after [*profound*] wiſdom, [*to induce them to believe.*]

23. But [*or nevertheleſs*] we preach Chriſt
u crucified, [*though his crucifixion be*] [u] unto the Jews a ſtumbling-block, and [w] to the Greeks fooliſhneſs.

24. [*For this he is to Infidels only:*] But unto them which are called, both Jews and Greeks, [*he is*] Chriſt the power of God, [*in the ſigns and wonders which are wrought by faith in Chriſt for confirmation of this Doctrine, and ſo he gives the Sign the Jews require;*] and the wiſdom of God, [*in the manifold and Divine Wiſdom diſcovered in this Diſpenſation for the ſaving loſt Man,* v. 30. *and ſo anſwers the Greeks requeſt for Wiſdom.*]

25. [*I ſay, the Power and the Wiſdom of God;*] Becauſe the fooliſhneſs of God [i. e. *the way of God, which is eſteemed fooliſhneſs by the Greeks,*] is wiſer than [*all the wiſdom of*] men, [*and much to be preferred before it;*] and the weakneſs of God, [i. e. *that way of propagating Man's ſalvation, which is weak in their eyes,*] is ſtronger than [*the power of*] men; [*For the weapons of our warfare are mighty through God to the pulling down of ſtrong holds, and confounding all the Strength, Policy and Wiſdom of the World oppoſed againſt it,* 2 Cor. 10. 3, 4.]

29. For you ſee [Gr. *look upon*] your calling, brethren, [*and you will diſcern,*] how [*agreeably to theſe things the Divine Wiſdom hath ſo ordered it,*] that [x] not many wiſe men after the fleſh, not many mighty, not many noble are [*either*] called [*by, or made uſe of to propagate the Goſpel.*]

27. But God hath choſen the fooliſh things of the world, [*that ſimple way of inſtructing mankind which they call fooliſhneſs, and thoſe unlearned Apoſtles whom they repreſent as Fools,*] to confound the wiſe [*Philoſophers, ſo that they ſhall not be able to gainſay, or reſiſt the Wiſdom with which they ſpeak,* Acts 6. 10. Luke 21. 15.] And God hath choſen the weak things of the world, [*unarmed Fiſhermen, Tent-makers, aſſiſted with no Human Force,*] to confound the things that are mighty; [*to break through all the oppoſition that the Kings and Rulers of the World do make againſt them, to pull down the ſtrong holds, caſt down the Reaſonings, level the Heights of the Philoſophers, who do exalt themſelves againſt the Knowledge of Chriſt,* 2 Cor. 10. 4, 5.]

28. And [*he hath choſen the*] baſe things of the world, [y] and things which are deſpiſed hath God choſen, yea, and things which are not, [i. e. *the Gentiles who are eſteemed baſe, and looked upon as nothing by the Jews,*] to bring to nought [Gr. *to aboliſh,*] things that are; [*to become God's Church and People, and ſo to cauſe the Jewiſh Church and Oeconomy to ceaſe,* Rom. 11. 15, 17. Philip. 3. 3.]

29. That no fleſh ſhould [*have cauſe to*] glory in his preſence, [*either of their Wiſdom, Birth or Privileges.*]

30. [*Not you who are advanced to this happy ſtate* ;] for of him are you in Chriſt Jeſus,
z who of God is made unto us [z] wiſdom, and righteouſneſs, and ſanctification, and redemption.

31. That according as it is written, [*Iſa.* 65. 16. *viz.*] He that glorieth, let him glory in the Lord; [*ſo it may be done by us Chriſtians.*]

## Annotations on Chap. I.

Verſe 2. Τῇ ἐκκλησίᾳ τȣ̃ Θεȣ̃, *the Church*
a *of God.*] The *ſanctified in Chriſt Jeſus, the Saints called,* ſeem here to be words of the ſame import, denoting ſuch as are called out of the World, and ſeparated from others, through Faith in Chriſt, to be a peculiar People to God, as the *Jews* were before: All Chriſtians being by virtue of this Calling, *a Choſen Generation, a Royal Prieſthood, an Holy Nation, a Peculiar People,* 1 Pet. 2. 9. Though many Members of the Church of *Corinth*, and of other Churches, wanted the inward Sanctification of the Holy Spirit. So that the word Saints, in many places of the *Acts*, and the *Epiſtles*, is as large as the word Chriſtians, and ſtands oppoſed not to the unſound Chriſtians, but to the Heathen World; *Acts* 9. 13, 32, 41. and 26. 10. 1 *Cor.* 6. 1, 2. See here 1 *Cor.* 14. 33. and 16. 1, 15. 2 *Cor.* 8. 4. and 9. 1, 12. and 13. 13.

b Ibid. *With all that in every place.*] Hence it appears that St. *Paul*'s Epiſtles, though occaſionally written and directed to particular Churches, were deſigned for the uſe of all Chriſtians.

c Ibid. Τοῖς ἐπικαλȣμένοις ὄνομα Κυρίȣ, *that call upon the name of the Lord Jeſus.*] This in the New Teſtament is the Character of a Chriſtian, that he is one that *Calleth on this Name*, Acts 9. 14, 21. and 22. 16. *Rom.* 10. 12, 13. 2 *Tim.* 2. 22. And that theſe words ought not to be render'd paſſively, *viz. all that are called by the name of Chriſt*, is evident from the Septuagint, who ſtill tranſlate the Phraſe, יקרא בשם, which is active, by ἐπικαλέσεται ἐν ὀνόματι Θεȣ̃, or ἐν ὀνόματι Κυρίȣ, i. e. *he ſhall call on the Name of the Lord.* See *Gen.* 4. 26. and 12. 8. and 13. 4. and 21. 33. and 25. 25. *Pſal.* 79. 6. and 99. 6. and 116. 4. *Iſa.* 65. 1. *Lam.* 3. 55. *Zech.* 13. 9. But when the Phraſe runs thus, שמך נקרא, that is, *thy Name is called upon us*, or *we are called by thy Name*, it is render'd thus, τὸ ὄνομά σȣ ἐπικέκληται ἐφ' ἡμᾶς, *Deut.* 28. 10. 1 *Kings* 8. 43. 2 *Chron.* 7. 14. *Iſa.* 4. 1. and 63. 19. *Jer.* 14. 9. and 15. 16. *Dan.* 9. 18, 19. *Amos* 9. 12. See the Note on *Acts* 9. 2. and 22. 16.

2*dly*, We are expreſly told that the Diſciples were firſt called Chriſtians at *Antioch*, Acts 11. 26. Now before this time, we find not only *Stephen* ἐπικαλȣμενον, *calling upon this Name*, and ſaying, *Lord Jeſus, receive my Spirit*, Acts 7. 59. and St. *Paul* bid to waſh away his ſins, *calling upon the Name of the Lord*, or ἐπικαλȣμενος τὸ ὄνομα τȣ̃ Κυρίȣ, Acts 22. 16. but we find this to have been the Character of a Diſciple, or a Convert to the Faith of Chriſt, that he was one that called upon the Name of the Lord. Thus *Ananias* ſpeaks to the Lord Jeſus of St. *Paul*, *He is one who hath received power from the High Prieſt, to bind* τȣ̀ς ἐπικαλȣμένȣς τὸ ὄνομά σȣ, *all that called upon thy Name*, Acts 9. 14. and of St. *Paul* converted, it is ſaid, That he had deſtroyed τȣ̀ς ἐπικαλȣμένȣς τὸ ὄνομα τȣ̃το, *them that called upon this Name in Jeruſalem*, v. 21.

3*dly*, The Reverend Dr. *Hammond*, who here tranſlates this Phraſe paſſively, doth elſewhere tranſlate it actively, the Context forcing him ſo to do. So *Rom.* 10. 13. *Whoſoever ſhall call upon the Name of the Lord*; i. e. pray and adhere to Chriſt, *ſhall be ſaved.* And *Acts* 9. 14. *He hath authority to bind all that call upon thy Name*, i. e. ſaith he, *that publickly own the Worſhip of Chriſt*, Acts 22. 16.

Ibid. *Yea, both theirs and ours.*] All the d
*Greek* Interpreters, *Chryſoſtom, Theodoret, Oecumenius, Theophylact*, obſerve that the words *theirs and ours*, are to be connected with the word, *Lord*, τὸ δὲ αὐτῶν τέ ϗ ἡμῶν τῷ Κυρίῳ συνήρμοσαι; and ſo the ſenſe is this, *The Lord, I ſay, both of me who writ, and you to whom I write.*

Ver. 3. χάρις ὑμῖν, &c.] 'Tis unadviſedly e
ſaid by ſome, that this is a Wiſh, and not a Prayer. The full import of the Phraſe is, as St. *Peter*, 2 *Pet.* 1. 2. and St. *Jude*, *v.* 2. and (*a*) *Polycarp* do cite it, *viz. Grace and Peace be multiplied to you from God the Father, and from the Lord Jeſus Chriſt.* Now is not this to deſire for them Grace and Peace from God the Father, and conſequently to pray for it? Why therefore is it not alſo to deſire the ſame Bleſſings from God the Son? Are they not both the Givers of Grace and Peace to the Church? Doth not *Chriſt* know all the Neceſſities of his Church in this kind? Doth not he who *ſearcheth the heart and reins*, Rev. 2. 24. know the deſires of his Servants? And why then ſhould they only wiſh theſe things from I know

---

(*a*) Prœmio Epiſt. ad Philip.

not whom, and not pray to him who is the Giver of Grace and Peace for them? Eſpecially when they have St. *Paul*'s Example for it, in theſe words, *For this thing I beſought the Lord* (Chriſt) *thrice, and he ſaid unto me, my Grace is ſufficient for thee*, 2 Cor. 12. 8, 9, 10. And again, *The Lord Jeſus Chriſt, and God the Father, who hath loved us, and given us eternal conſolation, and good hope through grace, comfort your hearts, and confirm you in every good word and work*, 2 Theſſ. 2, 16. 1 Theſſ. 3. 11, 12.

f Ver. 4. Ἐπὶ τῇ χάριτι τοῦ Θεοῦ, *for the Grace of God.*] Here the Context ſeems to reſtrain this Phraſe to the Favour of God ſhew'd to the *Corinthians*, in vouchſafing theſe Spiritual Gifts, which is a frequent import of this Phraſe in Scripture. So *Rom.* 12. 6. *Having gifts differing according to the grace* (of God) *that is given to us; whether Prophecy, let us propheſie according to the proportion of Faith*, &c. Eph. 4. 7. 8. *To every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men*, 1 Pet. 4. 10. *As every one hath received the Gift, ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God*, 2 Cor. 1. 12. *Not in fleſhly wiſdom, but by the grace of God we have had our converſation in the world, and more abundantly to you wards.* Our Preaching to you being not in the words of Human Wiſdom, but *in demonſtration of the Spirit, and in Power*, 1 Cor. 2. 4. Thus, to *ſing with grace in the heart*, Eph. 5. 19. Col. 3. 16. is, ſay the (*b*) Ancients, to ſing *uſing the ſpiritual gift* vouchſafed to them by the Holy Ghoſt. Which Interpretation is confirmed from the Spiritual Pſalms, Hymns, and Songs there mentioned. See 1 *Cor.* 14. 15. *Eph.* 6. 18. And this is very ſuitable to the Language of the *Jews*, who when the *Hebrew* mentions Chen *Grace*, do render it the *Spirit of Prophecy*. So *Pſal.* 45. 2. *Grace is poured into thy lips, Datus eſt Spiritus Prophetiæ in labiis tuis*, ſaith the *Chaldee.*

g Ver. 5. Ἐν παντὶ λόγῳ.] *Eſthius* ſaith, this ought not to be interpreted of the Gift of Tongues, becauſe λόγος in Scripture never bears that ſenſe. But (1.) it is certain from *v.* 7. that it is χάρισμα, a *Gift*; and it is joined with Faith and Knowledge, which are Gifts, 2 *Cor.* 8. 7. and cannot well be referred to any other Gift vouchſafed then to the Church. And (2.) the word γνῶσις, relating to Prophecy, or the Knowledge of Myſteries, was uſually attended with the Gift of Tongues. See *Acts* 19. 6. and tho' we find not the word λόγος abſolutely put in this ſenſe; yet λόγος σοφίας, *the word of Wiſdom*, and λόγος γνώσεως, *the word of Knowledge*, are reckoned among Spiritual Gifts, 1 *Cor.* 12. 8. All this indeed with Mr. *le Cl.* paſſes for *meer Niceties*; and he ſaith, it is *more natural to underſtand by* λόγος *the Knowledge of Religion*, though that, as he confeſſes, *is the import of the following word* γνῶσις, *Knowledge*; ſo that according to this Expoſition, the Apoſtle thanks God, *here*, and 2 *Cor.* 8. 7. commends them for *abounding in the knowledge*, and *in the knowledge of Religion.* Beſides, the Knowledge of Religion, cannot be called Grace in the ſenſe given of that Phraſe, *v.* 4. nor was *the teſtimony of Chriſt confirmed* to the *Corinthians*, v. 6. by that, but by the Gifts of the Holy Spirit.

Ver. 6. Καθὼς, *even as.*] This Particle h ſignifies ſometimes, *when*, as *Acts* 7. 17. καθὼς δὲ ἤγγιζεν ὁ χρόνος, *but when the time drew nigh.*

Ver. 7, 8. From theſe three Verſes it is to i be obſerved, (1.) That the *Corinthians* were abundantly repleniſhed with the Gifts of the Holy Ghoſt, the Gifts of Tongues and Knowledge, *v.* 5. that they *came behind the other Churches in no Gift*, v. 7.

2*dly*, That they obtained theſe Gifts by Jeſus Chriſt, and through Faith in him, *v.* 4.

3*dly*, That by theſe, the Doctrine of Chriſt, the Teſtimony of the Apoſtles concerning him, That he was *raiſed from the Dead, and become the Author of Salvation to them that believe*, was confirmed to them, *v.* 6.

4*thly*, That by theſe Gifts, and by this earneſt of the Spirit, they had encouragement to expect, or wait for the Second coming of the Lord.

Ver. 8. Βεβαιώσει ὑμᾶς, *who ſhall alſo confirm* k *you to the end*, &c.] Theſe words are by the Ancients thus interpreted, *viz.* who in that Day of the Lord Jeſus which you expect, will confirm you for ever blameleſs. And this is ſuitable to his Prayer, that *Chriſtians* may be *unblameable in the day of the Lord*, Philip. 1. 9, 10. 1 Theſſ. 3. 12, 13. and 5. 23. For, ſay they, God is faithful who hath promis'd to them that obey the Goſpel υἱοθεσίαν, *the Adoption*, that is, *the Redemption of the Body*, Rom. 8. 23. or that they ſhall be partakers of that Kingdom and Glory to which he hath called them, 1 *Theſſ.* 2. 12. Others thus, He will do all that is requiſite on his part, (*c*) *quòd ſuarum eſt partium*, to render you unblameable to the end; So that you ſhall not fail of it through any want of Divine Grace neceſſary to that end, or any unfaithfulneſs on God's part to his Promiſe,

---

(*b*) Ἀπὸ χαρίσματος διὰ τοῦ ἀπὸ τοῦ ἁγίου πνεύματος δοθείσης χάριτος.

(*c*) Grotius.

who hath already reconciled you to himſelf, through the Death of Chriſt, *to preſent you holy and unblameable, and unreproveable in his ſight ; if you continue in the Faith grounded and ſettled, and be not moved away from the hope of the Goſpel*, Col. 1. 21, 22, 23. See *Philip.* 1. 6. *Heb.* 3. 6, 14. That the Apoſtle ſpeaks not here of any Promiſe of Perſeverance made to the Elect only among the *Corinthians*, is evident, (1.) Becauſe he plainly ſpeaks to the whole Body of the Church, *to the Church of God which was in Corinth, to all that call upon the Name of our Lord Jeſus Chriſt.* And (2.) he ſpeaks not only of their being preſerved from falling away finally ; but of their being preſerved *unblameable*, whereas it is certain, the Elect are not always ſo preſerved.

Ver. 10. Ἐν τῷ αὐτῷ νοΐ, *that ye be perfectly joyned in the ſame mind and judgment.*] (*d*) This can be no further the Matter of an Exhortation than it is in our Power to obey it ; ſeeing then it is not in any Man's power to change his ſettled Judgment, or to think otherwiſe upon our Intreaty, becauſe our Exhortation gives no Conviction to the Underſtanding, it follows, that this Exhortation muſt only be to do what was in the power of the *Corinthians, viz.* 1. To prevail with them to lay aſide their *Strife, Envy*, and *Diviſions*, 1 Cor. 3. 3. and the ſad Conſequents of them, *Debate, Wrath, Backbiting, Whiſpering, Swelling, Tumult*, 2 Cor. 12. 20. and to this the Reaſon of this Exhortation leads, *Be of one mind and judgment, for I hear there be contentions among you*, ver. 11. And (2.) to engage them unanimouſly to own the Doctrine they had received, and he had preached to them, 1 *Cor.* 15. 1. which, if they were ſo minded, might eaſily be done, ſince they ſo lately had received it, the heads of it were ſo few, 1 *Cor.* 15. 3. and 'twas ſo eaſie for them to conſult the Apoſtle in their doubtings of the ſenſe of what he had delivered. But at this diſtance of Time from the firſt diſcovery of the Chriſtian Faith, and after it is become a Syſtem of very many, and thoſe diſputable Opinions, for the Truth of which we have now no Apoſtle, no living and infallible Judge of Controverſies, to conſult, if it be not ſufficient to preſerve Unity in the Church, that Men heartily believe all the Articles of the Apoſtle's Creed, which are plainly deliver'd in Scripture, and live peaceably and quietly together, *following after Peace and Charity with all that call upon the Lord Jeſus out of a pure heart*, 2 Tim. 2. 22. and avoiding any Separations from their Brethren, where nothing ſinful is enjoyned to be believed, or done, to hold Communion with them, I doubt there will be little Union in the Church of God.

Ver. 12. Ἐγὼ εἰμὶ Παύλου, *I am of Paul*, m &c.] Of the Gentile part of the Church of *Corinth* ; Some preferred St. *Paul*, as being their Spiritual Father, *who in Chriſt Jeſus had begotten them through the Goſpel*, 1 Cor. 4. 14, 15. Others preferred *Apollos*, as being an *eloquent Man, and mighty in the Scriptures*, Acts 18. 24. The Jewiſh Chriſtians preferring St. *Peter*, as the chief Apoſtle of the Circumciſion out of the Territories of *Judea.* That this is here ſaid, not by a Fiction of Names, or Perſons, under which the Apoſtle taxed the Heads of the Sects among the *Corinthians* ; but that they really divided upon theſe Accounts, is evident, *firſt*, from St. *Paul*'s thanking God that he baptized ſo few of them, leſt they ſhould have occaſion to ſay he baptized in his own Name, and ſo made Diſciples to himſelf ; *Secondly*, From theſe words, *Let no man glory in men ; for all are yours, whether Paul, or Apollos, or Cephas*, Chap. 3. 21, 22.

Ibid. *I am of Chriſt.*] (*e*) *Epiphanius* ob- n ſerves of the *Ebionites*, that they pleaded for the Circumciſion of Chriſtians, from the Example of Chriſt who was circumciſed, becauſe the *Diſciple* was to be as his *Maſter* ; and ſo the import of theſe words may be this, Others ſay, I am for the Circumciſing of the *Gentiles*, that they may be like Chriſt.

Ver. 16. Οὐκ οἶδα, *I know not.*] There- o fore his Inſpiration or Divine Aſſiſtance in writing his Epiſtles, did not reach to an Information in ſuch things as theſe, but only to direct him into all the Truth he was to teach unto the Churches. See *Chap.* 16. 7. 1 *Pet.* 5. 12.

Ver. 17. Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτί- p ζειν, *Chriſt ſent me not to baptize, but to preach*, &c.] *i. e.* When he appeared himſelf, and after ſent *Ananias* to him, he expreſly ſent him to preach to the *Gentiles*, Acts 22. 21. and 26, 16, 17. to bear his Name before the *Gentiles*, Acts 9. 15. to be the Witneſs of his Reſurrection, *Acts* 22. 15. But in that threefold Rehearſal of his Commiſſion, there is no mention made of his being ſent to baptize ; nor was it needful, after the General Commiſſion given to Chriſt's Apoſtles for that end, *Matth.* 28. 19. That was not, ſay the Greek Expoſitors, his great Buſineſs ; for (*f*) *to baptize is eaſie to any who is admitted to Sacred Orders* ; but to preach the Goſpel requires a Divine Revelation, and great aſſiſtance of the Power of God. Hence *Peter* himſelf preaches to *Cornelius and his Kinſmen*, *but commands them to be baptized*

---

(*d*) Hoc ad affectus animi refertur. Sic γνώμη ſumitur, Apoc. 17. 13. 2 Macc. 9. 20. Grot. (*e*) Hær. 30. §. 30.

(*f*) Πᾶσιν ἔστιν εὐτελὲς τοῖς Ἱερωσύνης ἠξιωμένοις. Theod. Auguſt. contra lit. Petil. *l.* 3. *c.* 56.

by others, *Acts* 10. 48. And this Goſpel he ſent me to preach (*not with the wiſdom of words, leſt the Croſs of Chriſt ſhould be made of none effect:*) Men not aſcribing the prevailing of it to the power of God, but to the perſwaſion of Human Wiſdom; God not approving, *v.* 19. and therefore not aſſiſting the preaching of the Goſpel in that way. Ἴσως γὰρ, εἰ κάλλος καὶ περιβολὴ φράσεως, ὡς τὰ παρ᾽ Ἕλλησι θαυμαζόμενα, εἶχεν ἡ γραφὴ· ὑπενόησεν ἄν τις οὐ τὴν ἀλήθειαν κεκρατηκέναι τῶν ἀνθρώπων, ἀλλὰ τὴν ἐμφαινομένην ἀκολουθίαν, καὶ τὸ τῆς φράσεως κάλλος ἐψυχαγωγηκέναι τοὺς ἀκροωμένους. Orig. Philocal. p. 25.

q Ver. 20. Ποῦ σοφός;] That is, what hath been done by the Wiſdom of the Philoſophers, or by the Jewiſh Doctors, or by the Searcher into Nature's Secrets, to bring Men to the true Knowledge of God, and of his Will? Hath not God diſcovered their Wiſdom to be but Folly, in compariſon of this way which he hath choſen to bring Men to the Knowledge of himſelf? The Diſputer of this World is by St. *Jerom* render'd, *Cauſarum Naturalium ſcrutator, Com. in Gal.* 3. and ſo the Naturaliſts are ſtiled by the Jews, חכמי המחקר, (g) Sapientes Scrutationis, *the Searchers into the Secrets of Nature*; Tho' I conceive the Apoſtle here doth rather underſtand, the *Midraſhim*, or the Diſputers in the *Jewiſh* Schools and Academies, touching their Traditions, That the σοφὸς, *i. e.* the wiſe Man mention'd here, refers not to the *Cochmin*, or wiſe Men of the *Jews*, but to the *Philoſophers* among the *Gentiles*, is evident; for that the *Wiſdom of the Wiſe*, v. 19. is the Wiſdom of the *Heathen* World, appears from *v.* 21. where it is ſaid, *the World thro' Wiſdom knew not God*, which is true only of the *Gentiles*, not of the *Jews*. 'Tis therefore reaſonable to conceive the wiſe in the 20th Verſe, ſhould ſignifie the ſame Perſons. So doth St. *Paul* interpret the wiſe in theſe words, *I am a debtor to the Greek, and to the Barbarian, to the wiſe and the unwiſe*, Rom. 1. 14. So *Chryſoſtom*, (h) *Theodoret, Oecumenius, Theophylact* upon the place, ſaying, That by the *wiſe* the *Apoſtle* underſtands the Man adorned with the Verboſity and Eloquence of the *Greeks*. I have not been ſolicitous to ſhew the Agreement of the words of St. *Paul* here, with thoſe of *Iſaiah*, Chap. 33. 18. becauſe I find not that St. *Paul* intendeth here to cite them.

r Ver. 21. Here two things are to be learnt, (1.) That from the Creation, Beauty, Order and Grandeur of the World, and the Direction of all things in it to an end, and the fitting them with Parts and Inſtruments adapted beſt to the obtaining that end, it might be known that the Creator of the World was God alone, and ſo was only *to be glorified as God*, Pſal. 19. 1, 2. Rom. 1. 19, 20. Pſal. 104. 24. and 136. 5. Jer. 10. 12. and 51. 15. (2.) That the Goſpel was ſent into the World, that they who did not know the true God acceptably by the Light of Nature, might do it by the Light of that Revelation, which made ſuch a bright and glorious Manifeſtation of the Power, Wiſdom, Juſtice and Goodneſs of God, which they whom Satan had not blinded muſt diſcern, 2 *Cor.* 4. 4.

Ver. 21. Ἐπειδὴ γὰρ. 22. ἐπειδὴ καὶ.] The s Argument here ſeems to lie thus. The wiſe Men among the *Greeks*, the *Scribe* or Interpreter of *Scripture* among the *Jews*, are by this Diſpenſation convinced of Folly, and Inſufficiency to give Men the Knowledge of ſaving Truth; ἐπειδὴ γὰρ, for ſince the World by all its Wiſdom could not obtain the right Knowledge of God, he by this Diſpenſation hath given this ſaving Knowledge to Believers. And ἐπειδὴ καὶ, ſeeing alſo the unbelieving *Jews* for Confirmation of this Doctrine *require a Sign, and* the *Greeks ſeek after* human *Wiſdom*, who is on that account a ſcandal to thoſe *Jews*, and in the Eſtimation of the unbelieving *Greeks* is *Fooliſhneſs*; yet is he, and his Doctrine to the believing *Greeks, Chriſt the Wiſdom of God*, they ſeeing in it Wiſdom ſufficient to engage them to believe this Doctrine; and to the believing *Jews the Power of God*, they being convinced of its Truth by the Signs wrought in Confirmation of it, and with great reaſon do ſo they eſteem it; for what the unbelieving *Greeks* deem Fooliſhneſs, hath more of ſound reaſon in it, than all the Wiſdom of the *Greeks*, or thoſe who are accounted wiſe Men by the *Jews*, have ſhewn; they, who by them are deemed Fools, having diſcovered *that Wiſdom of God in a Myſtery*, which they with all their Wiſdom never knew, and that which they ſtile Weakneſs, is attended with ſuch a viſible Power of God, as enables it, without human Power, or Wiſdom, to prevail over all the Strength and Wiſdom which *Jew* or *Gentile* can oppoſe againſt it.

Ver. 22. Σημεῖον, *a ſign.*] From *Heaven*, t ſuch as was that of *Moſes giving them bread from Heaven*, John 6. 30. 31. that in the time of *Joſhua*, when *the Sun ſtood ſtill*, Chap. 10. 13. or of *Elijah*, who brought down *fire from Heaven* to conſume the Offering, 1 *Kings* 18. 38. and to conſume *the Captains and their Fifties*, 2 Kings 1. 10, 12.

---

(g) Buxt. Lex. in voce מחקר.

(h) Τὸν τῇ ἑλληνικῇ στωμυλίᾳ κοσμούμενον.

*Luke* 9. 54. the Son of Man being to *come in the Clouds of Heaven*, as he did at the Deſtruction of *Jeruſalem*, Dan. 7. 13. Matth. 24. 30. and to give *Signs from Heaven*, Joel 2. 30. as he did at the day of *Pentecoſt*, Acts 2. 2. and as God did by a Voice from Heaven at our Saviour's Baptiſm, *Matth.* 3. 17. at his Transfiguration, *Matth.* 17. 5. at his Preaching, *John.* 12. 28, 29.

u Ver. 23. Ἰουδαίοις μὲν σκάνδαλον, *unto the Jews a ſtumbling-block.*] *Your Jeſus*, ſaith *Trypho, having by this fallen under the extremeſt Curſe of the Law of God, we cannot ſufficiently admire that you ſhould expect any good from God, who place your hopes in a Man that was crucified*, ἐπ' ἄνθρωπον σταυρωθέντα. *Dial. cum Juſt. p.* 227, 249, 317. And again, We doubt of your Chriſt, who was ſo ignominiouſly Crucified; *for our Law ſtiles every one, that is crucified, accurſed.* Hence by way of Ignominy they ſtill call our Saviour *Talui* (*i*) Suſpenſum, *one hanged upon the Tree.*

w Ibid. *To the Greeks fooliſhneſs.*] *They count us mad*, ſaith (*k*) *Juſtin Martyr, that after the immutable and eternal God, the Father of all things, we give the ſecond place* ἀνθρώπῳ σταυρωθέντι, *to a Man that was crucified. 'Tis wicked and abominable*, ſaith (*l*) *Celſus*; *the wiſe Men of the World inſult over us*, ſaith (*m*) St. *Auſtin, and ask, where is your Underſtanding, who worſhip him for a God, who was crucified?* So M. Felix, pag. 9. *Arnob.* l. 1. p. 20. *Lact. l.* 4. c. 16. *Euſeb.* l. 3. *de vita Conſt.* c. 1.

x Ver. 26. οὐ πολλοὶ σοφοὶ, *not many wiſe.*] This ſeems to be ſpoken in a direct oppoſition to that celebrated Maxim of the *Jews*, *That Prophecy reſides not, but upon a wiſe, a ſtrong, and a rich Man.*

y Ver. 28. Καὶ τὰ μὴ ὄντα, &c.] To confirm the Explication of theſe words given in the Paraphraſe, let it be noted,

*Firſt*, That the Apoſtle in this Chapter often ſpeaks conjunctly of the *Jew* and *Gentile*, interweaving them together in his Diſcourſe: So *v.* 20. he ſpeaks of the *Wiſe Men* of the *Greeks*, and then of the *Scribes* among the *Jews*, v. 22. of the *Jews* requiring Signs, and the *Greeks* Wiſdom; of Chriſt crucified, being to the *Jews a ſtumbling-block, and to the Gentiles fooliſhneſs.* So here, *v.* 27. he ſeems to ſpeak of the Goſpel preached by the Apoſtles in a plain familiar way, and by them deem'd Weakneſs, and ſtiled Fooliſhneſs, as confounding all the Wiſdom, and the Power of the *Greeks*; and *v.* 28. of the *Gentile* Church ſucceeding, and aboliſhing that of the *Jews.* Note therefore,

*Secondly*, That the *Jews* look'd upon themſelves as the only εὐγενεῖς Perſons of true Nobility, as being *of the Stock of Abraham*; *even the pooreſt Iſraelite*, ſaith *R. Akibah, is to be look'd upon as a Gentleman, as being the Son of Abraham, Iſaac, and Jacob.* But the *Gentiles* they horribly deſpiſed, as the baſe People of the Earth, not fit to be converſed with by them, they being in their Law ſtiled, οὐκ ἔθνος, *not a Nation*, λαὸς ὁ τεχθησόμενος, *a people that ſhall be born*, Pſal. 22. 31. ὁ κτιζόμενος, *That ſhall be created in the Generation to come*, Pſal. 102. 19. and ſo yet had no being, Deut. 31. 21. οὐ λαός, *not a people*, Hoſ. 1. 10. And it being ſaid by the *Prophet*, That *all the Heathens are as nothing, and were accounted as nothing*, Iſa. 40. 17. they ſtill accounted them as ſuch: Hence *Mordecai* is introduced as praying thus, *Lord, give not thy Scepter*, τοῖς μὴ οὖσι, *to them that are not*, Eſther 4. 11. And *Eſdras* ſpeaking to God thus, *As for the People which alſo came of Adam, thou haſt ſaid they are nothing, but like unto Spittle, and haſt likened the abundance of them to a drop that falleth from a Veſſel. And now, O Lord, theſe Heathens who have ever been reputed as nothing, have begun to be Lords over us*, 2 Eſdr. 6. 56, 57. Thus *Abraham* is ſaid to be the Father of the *Gentiles*, *before that God who calleth things which* (*n*) *are not, as if they were*, Rom. 4. 17. And (*o*) *Clemens Romanus* ſaith of the *Gentile*, *He called us who were not, and would that of no being we ſhould have a being.* So fitly are the *Gentiles* repreſented here by τὰ μὴ ὄντα, τὰ ἀγενῆ, τὰ ἐξουθενημένα, the things baſe, accounted as nothing, and the things which are not. See alſo 1 *Cor.* 6. 4. And this is the Ancient Expoſition of *Origen*, who ſpeaking of the Rejection of the *Jews*, and the Calling of the *Gentiles*, and God's provoking the *Jews to jealouſie by them that were not a Nation*, he confirms this from theſe words, (*p*) *God hath choſen the baſe things of the World, and the things which are not, that he might aboliſh the things which were before, that Iſrael according to the fleſh might not glory before God.*

---

(*i*) Buxt. Lex. Talm. in voce.

(*k*) Apol. 2. *p.* 60, 61.

(*l*) Κακὸν καὶ ἀνόσιον. Apud Orig. l. 7. p. 340.

(*m*) Quale cor habetis qui Deum colitis crucifixum? *Serm.* 8. *de Verb. Apoſt.*

(*n*) Τὰ μὴ ὄντα, ὡς ὄντα.

(*o*) Ἐκάλεσεν γὰρ ἡμᾶς οὐκ ὄντας, καὶ ἠθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς. Epiſt. 9, §. 1. Ut eſſemus qui nondum eramus, *Iren. l.* 5. *c.* 1.

(*p*) Ἵνα ἐκεῖνα τὰ πρότερον ὄντα καταργήσῃ, καὶ μὴ καυχήσηται ὁ κατὰ σάρκα Ἰσραὴλ καλούμενος ὑπὸ τοῦ Ἀποστόλου σάρξ ἐνώπιον Θεοῦ. Philocal. c. p. 3.

z Ver. 30. Σοφία, &c. *Wiſdom.* ] As being the Author of that Evangelical Wiſdom, which far excels the Wiſdom of the Philoſopher and Scribe, and even that Legal Conſtitution which is called the Wiſdom of the *Jews*, Deut. 4. 6. The Author of *Juſtification*, as procuring for us that Remiſſion of Sins which the Law could not give, *Gal.* 2. 21. and 3. 21. The Author of *Sanctification*, as procuring for, and working in us, not only an External and Relative Holineſs, as was that of the *Jews*, but ὁσιότητα τ̃ ἀληθείας, *true and internal Holineſs*, Eph. 4. 24. wrought in us by the Holy Spirit. The Author of Redemption, not from the *Egyptian* Bondage, or *Babyloniſh* Captivity, but from the Servitude of Satan, the Dominion of Sin and Death, and from the *Bondage of Corruption, into the glorious Liberty of the Sons of God, or the Redemption of the Body*, Rom. 8. 21, 23. They who ſay Chriſt is made our Righteouſneſs by his Righteouſneſs imputed to us, have the ſame reaſon to ſay alſo, that he is made our Wiſdom, by his Wiſdom; and our Sanctification, by his Holineſs imputed to us.

*See a* DISCOURSE *concerning the Imputation of* CHRIST'S *perfect Righteouſneſs, or Obedience to the Law, to us, for Righteouſneſs, or Juſtification, at the end of this* EPISTLE.

## CHAP. II.

Verſe 1. AND I, brethren, [*have acted*
*ſuitably to what I told you,*
*that Chriſt ſent me not to preach the Goſpel*
*with wiſdom of words*, 1 Cor. 1. 17. *for* ]
when I came to you, [ *I* ] came not with
excellency of ſpeech, or of [ *Human* ] wiſdom,
a declaring to you [a] the teſtimony of
God.
b 2. For I determined [b] not to know any
thing among you, [i. e. *to diſcover any other*
*knowledge to you*,] ſave [*that of*] Jeſus Chriſt,
and him crucified.
c 3. And I was with you [c] in weakneſs, and
d [d] in fear, and in much trembling; [*or, in*
*much fear and trembling*.]
4. And my ſpeech, and my preaching, was
not with enticing words of man's wiſdom,
e but [e] in demonſtration of the Spirit, and of
power; [*the power of God confirming what I*
*preached with ſigns and wonders*, Rom. 15. 19.
2 Cor. 12. 12.]
5. That your faith ſhould not [ *ſeem to* ]
ſtand in the wiſdom of man, but in the
power of God.
6. Howbeit, we ſpeak the [ *higheſt* ] wiſdom,
f [f] among them that are perfect [*men in*
*Chriſt Jeſus*; i. e. *fully inſtructed in the Principles*
*of Chriſtian Faith*;] yet not the wiſdom
of the [*Heathen*] world, nor of the princes
of the world, [ *the Jewiſh Magiſtrates and*
*Doctors*,] who come to nought, [*and are to*
*be aboliſhed*.]
g 7. But [g] we ſpeak the wiſdom of God in a
h myſtery, [h] even the hidden wiſdom which
i God ordained [i] before the world, [*to be revealed*
*in due time*,] to our glory; [i. e. *to be the*
*means of our happineſs and glory*.]
k 8. Which [k] none of the princes of this
world knew; for had they known it, they
would not have crucified the Lord of
glory.
9. But [ *God hath dealt with us* ] as it is
l written, [*Iſa.* 64. 4.] [l] eye hath not ſeen, nor
ear heard, neither have entered into the
heart of man, the things which God hath
prepared for them that love him.
10. But God hath revealed them to us by
his Spirit; for the Spirit ſearcheth all
things, yea, the deep [*and myſterious*] things
of God.
11. [*And as it is among men, ſo it is here in*
*reference to theſe things*; ] For what man knoweth
the [ *ſecret* ] things of a man, ſave the
ſpirit of man which is in him? Even ſo the
[ *ſecret* ] things of God knoweth no man,
[Gr. *none*,] but the [m] Spirit of God [*which is* m
*in him*.]
12. Now we have not received the ſpirit
of the world, [*which ſuggeſts worldly wiſdom*,]
but the Spirit which is of God; that we
might know the things that are freely given
to us of God.
13. Which things alſo we ſpeak, not in
the words which man's wiſdom teacheth, but
which the Holy Ghoſt teacheth, [n] comparing n
ſpiritual things with ſpiritual.
14. But [o] the natural man, [*who acteth* o
*only the Principles of Human Reaſon, and of*
*Worldly Wiſdom*, ] [p] receiveth not the things p
of the Spirit of God, for they are fooliſhneſs
to him, [*as being deſtitute of his Human*
*Wiſdom*, Chap. 1. 23. ] [q] neither can he q
know them, [ *by any ſtudy of his own*, ] because
they are ſpiritually diſcerned; [i. e.
*by Scripture Prophecies, and by the Revelation of*
*the Spirit; and therefore while he continues to*
*reject this way of knowledge, he cannot receive*
*them*.]
15. But he that is ſpiritual, [i. e. *who hath*
*the Revelation of the Spirit*, ] [r] judgeth, [ *or* r
*diſcerneth*, ] all things, [*relating to this Myſtery*,
v. 7.] yet he himſelf is judged of no
man; [*or diſcerned by none who hath no higher*
*Principle than that of Nature to diſcern things*
*by*.]

16. For who [*without a Revelation*] hath s known the mind of the Lord, [s] that he may inſtruct him, [*or, which will, and can inſtruct him in theſe things? Sure no man by Natural Principles;*] but we [*who are ſpiritual,*] have the mind of Chriſt, [*and ſo are able to diſcern and inſtruct others in it.*]

## Annotations on Chap. II.

a Verſe 1. TO' μαρτύριον τοῦ Θεοῦ, *the teſtimony of God.*] This is the reading of *Chryſoſtom, Oecumenius, Theophylact,* who intimate not in the leaſt, that they knew any Copies which read μυστήριον. The Teſtimony of the Apoſtles concerning the *Meſſiah,* or the Son of God, his Death, his Reſurrection and Exaltation to be a *Prince* and *Saviour,* is called the *Teſtimony of God,* 1 Joh. 5. 9. becauſe God teſtified to the truth of theſe Doctrines by *Signs and Wonders, and divers Miracles, and Diſtributions of the Holy Ghoſt,* Heb. 2. 4.

b Ver. 2. Οὐ εἰδέναι τι, *not to know any thing.*] To act as one who knew nothing, τῆς ἔξω σοφίας, of the Eloquence, and Wiſdom of the *Greeks,* but only to give you the knowledge of a crucified Saviour, which was to them fooliſhneſs, *Chap.* 1. 23. So *Chryſoſtom.*

c Ver. 3. Ἐν ἀσθενείᾳ, *in weakneſs.*] Of the Body, and of Speech, *his bodily Preſence being weak* [and mean,] *and his Speech contemptible,* 2 Cor. 10: 10. This infirmity of fleſh rendering him deſpicable in the eyes of others, *Gal.* 4. 13, 14.

d Ibid. Ἐν φόβῳ καὶ ἐν τρόμῳ, *in fear and trembling.*] By reaſon of the violent oppoſition which he found from the *Jews,* which made ſo deep impreſſion on him when he was at *Corinth,* that Chriſt ſaw fit to appear to him, and encourage him by ſaying, *Be not afraid, but ſpeak, and hold not thy peace, for I am with thee,* Acts 18. 6. 9.

e Ver. 4. Ἐν ἀποδείξει πνεύματος, *in demonſtration of the Spirit.*] This is, ſaith (*a*) *Origen,* by demonſtration of the truth of what I ſaid concerning Chriſt out of the Prophets, who ſpake by the Spirit, and comparing ſpiritual things revealed to us, with ſpiritual things revealed to them, *ver.* 13. Reaſoning with the *Jews* out of the Scripture, as St. *Paul*'s manner was, *Acts* 17. 2. *And ſaying no other things but thoſe which Moſes, and the Prophets ſaid ſhould come, that Chriſt ſhould ſuffer, and that he ſhould riſe from the dead, and ſhould ſhew light to the Gentiles,* Acts 26. 22, 23.

Others, as (*b*) *Chryſoſtom, Theodoret, Oecumenius,* and *Theophylact,* underſtand by this Phraſe the miraculous Gifts of the Holy Ghoſt; only it muſt be noted againſt Mr. *le Cl.* that neither the word πνεῦμα is to be reſtrained to the Gift of Tongues, but comprehends all the internal Gifts of the Holy Ghoſt; nor muſt the word δύναμις, *Power,* be reſtrained to healing Diſeaſes; but comprehend all the external Gifts ſhewed upon others, as *caſting out Devils, raiſing the dead.*

Ver. 6. Ἐν τοῖς τελείοις, *among them that are perfect;*] I. e. fully inſtructed in the Principles of the Chriſtian Faith: That this is the ſenſe of the word *perfect* here, appears from the oppoſition of thoſe that are perfect, *to Babes in Chriſt;* as in thoſe words, *You have need that one teach you which be the firſt Principles of the Oracles of God, and are become ſuch as have need of Milk, and not of ſtrong-drink; for every one that uſeth Milk is unskilful in the word of Righteouſneſs. Therefore leaving the Principles of the Doctrine of Chriſt, let us go on to perfection,* Heb. 5. 12, 13. and 6. 1. εἰς τὴν τελειότητα. Thus to that queſtion of the young Man, *What lack I yet,* Chriſt anſwereth, εἰ θέλεις τέλειος εἶναι, *if thou wilt be perfect,* i. e. fully inſtructed in the Conditions of Life required by the Goſpel, *Go ſell all and follow me,* Matth. 19. 21. So *Philip.* 3. 15. *Let us therefore, as many as be perfect,* i. e. fully inſtructed in our Chriſtian Liberty, mind this. See 1 *Cor.* 13. 10. *Col.* 1. 28. *Strong meat is for them that are perfect,* Heb. 5. 14. f

Ver. 7. *We ſpeak the Wiſdom,* ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων, *which God hath ordained before the World to our Glory,* Hence alſo it ſeems plain, that God hath appointed his Goſpel for the Salvation of all, to whom it is revealed; for though the *Apoſtle* chargeth many of the *Church* of *Corinth* with thoſe things that would exclude them, without Repentance from this Glory; yet he excludes none of them from being by God ordained, or appointed to receive Glory by it. g

Ibid. τὴν ἀποκεκρυμμένην, *the hidden wiſdom;*] *I. e.* Before, not after the Revelation of it; for this Myſtery, ſaith the Apoſtle, *God hath revealed to us by his Spirit,* v. 10. It is the Myſtery which hath been *hid from Ages and Generations, but now is made manifeſt* h

---

(*a*) Contra Celſum, *p.* 5.

(*b*) Διὰ γὰρ τοῦ ἁγίου πνεύματος, καὶ τῶν ἐξ αὐτοῦ σημείων, καὶ δυνάμεων, τὰς ἀποδείξεις τοῦ ἀληθῆ λέγειν παρεχόμεθα. Photius.

*to the Saints*, Rom. 16. 25, 26. Eph. 1. 9. and 3. 3, 4, 9, 10. and 6. 19. *Col.* 1. 26, 27. and 2. 2. and 4. 3, 4.

i Ibid. Πρὸ τῶν αἰώνων, *before the World.*] At the beginning of the Ages of the World, *Gen.* 3. 15. and before any of them were compleated, or run out. Hence it is ſtiled the Myſtery concealed in the times of the *preceding Ages*, Rom. 16. 25. as being not made *known in other ages to the ſons of men as now it is*, Eph. 3. 5. but being a Myſtery hid from thoſe Ages, *v.* 9. In this ſenſe ſeemeth it to be, that God hath promiſed us Eternal Life, πρὸ χρόνων αἰωνίων, *from ancient Generations*, ἐξ ἀρχῆς, *from the beginning*, ſaith *Photius*; and this grace in the promiſe of it is ſaid *to be given us in Chriſt*, 2 Tim. 1. 9. πρὸ χρόνων αἰωνίων, *a long time ago*, ſaith Dr. *Hammond*, ἄνωθεν, καὶ ἐξ ἀρχῆς, *from the beginning, or of old*, ſaith *Theodoret*.

k Ver. 8. Οὐδεὶς τῶν ἀρχόντων, *none of the Princes.*] *Pilate*, or the *Jewiſh Rulers*, for they only can be ſaid to have *crucified the Lord of Glory*, they only are the Rulers which were to be *aboliſhed*, v. 6. and they are ſtiled οἱ ἄρχοντες, *Princes and Rulers*, Luke 14. 1. and 18. 18. *the Princes who ſtood up, and the Rulers which took counſel againſt the Lord, and againſt his anointed*, Pſal. 2. 2. Acts 4. 26. They were the Princes who delivered him to be condemned to Death, and crucified him, and this they did out of Ignorance, *Acts* 3. 17. and 13. 27.

l Ver. 9. Ὀφθαλμὸς οὐκ εἶδε, *eye hath not ſeen.*] Theſe words do not immediately reſpect the Bleſſings of another World, but are ſpoken by the Prophet of the Goſpel-State, and the Bleſſings then to be enjoyed by them that love God, *Rom.* 8. 28. For *all the Prophets*, ſay the (c) *Jews, propheſied only of the days of the Meſſiah; but as for the world to come*, or the ſtate of things then, (*as it is written*) *eye hath not ſeen, O God, beſides thee*; where the Gloſs adds, *The eyes of the Prophets could not ſee theſe things.* Hence the Apoſtle adds in the following Verſe, *But God hath revealed them unto us by his Spirit*; whereas our future Happineſs is not yet revealed, ſaith St. *John*, 1 John 3. 2. Yea the words of *Iſaiah* 64. 4. in their primary Senſe may only intimate, that no Man, by his own Senſe, or Reaſon, or by Inſtruction from others, can diſcern any other God beſides the true God, or know what Kindneſs he will afford them that wait on him. And both the Context, and the Oppoſition of theſe Words to the Revelation of theſe things by the Spirit, ſhew the primary Intent of the *Apoſtle* to be this, that no human Wiſdom, by any thing that may be ſeen, heard of, or conceived by us, can acquaint us with the things taught by the Holy Spirit, without a Revelation.

m Ver. 11. Εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ, *but the Spirit of God.*] Theſe words accord with thoſe of the Book of *Wiſdom*, *Thy counſel who hath known, except thou give wiſdom, and ſend thy Spirit from above, which knoweth and underſtandeth all things*, Chap. 19. v. 11. Whence it ſeems plainly to follow,

1*ſt*, That the Holy Spirit is Omniſcient, as *knowing all things, even the deep things of God. Wiſdom is a loving Spirit, and will not acquit a Blaſphemer of his words; for God is witneſs of his Reins, and a beholder of his Heart, and a hearer of his Tongue: For the Spirit of the Lord filleth the World, and that which containeth all things hath the knowledge of the voice*, Wiſd. 1. 6, 7.

2*dly*, That the Holy Spirit is with God, and *in God*, even as intimately as the Soul is in the Body, according to thoſe words of the Book of *Wiſdom*; *She is* μετὰ σοῦ *with thee, an aſſeſſor of thy Throne, and was preſent with thee when thou madeſt the World*, Wiſd. 9. 4, 9.

n Ver. 13. Πνευματικὰ πνευματικοῖς συγκρίνοντες, *comparing ſpiritual things with ſpiritual*;] *That is*, ſaith Mr. *le Cl. ſpeaking ſpiritual things to ſpiritual men.* But where doth συγκρίνω ſignifie *to ſpeak*, or why doth he limit what is ſpoken *to the ſpiritual man*, ſince the Apoſtles ſpake as well to the unbelieving *Jew* and *Gentile*, as to the *ſpiritual Man*? And how doth it appear that ἄνθρωπος *Man* is here to be underſtood, becauſe it follows in the next Verſe, rather than πράγματα *things*, which is underſtood in the immediate foregoing words? The Interpretation of the Fathers is much more probable, *viz.* we ſpeak theſe things *in the words taught by the Holy Ghoſt*, (d) *comparing the things which were writ by the Spirit of the Old Teſtament, with what is now revealed to us by the ſame Spirit, and confirming our Doctrines from them.* Moreover, from this and the preceding Verſes, as alſo from the following, it is exceeding evident that the Apoſtles ſpake, and writ by Inſpiration of the Holy Ghoſt, as did the Prophets of old time, and delivered only thoſe things as from God, which God revealed to them by the Holy Spirit, according to thoſe words of St. *Peter*; *We preach the Goſpel to you by the Holy Ghoſt ſent down from Heaven*, 1 Pet. 1. 12.

o Ver. 14. Ψυχικὸς ἄνθρωπος, *the natural man.*] *By the natural man*, ſaith Mr. *le Cl. is not here meant the Man that makes uſe of nothing but Reaſon; but the Man that is wholly devoted,*

---

(c) Light. in locum.

(d) Ἔχομεν γὰρ τῆς παλαιᾶς διαθήκης μαρτυρίαν, καὶ δι' ἐκείνης τὴν καινὴν βεβαιοῦμεν. Theodoret.

*and enſlaved to earthly things, and entirely taken up with the Concernments of this Life, like a brute Creature. The oppoſition made here between ſpiritual and animal things,* ſaith he, *plainly proves what I have ſaid.* Whereas there is not a word ſpoken of ψυχικὰ, *animal things,* in the whole Chapter, but only an oppoſition betwixt ψυχικὸς, the *natural* or *animal,* and πνευματικὸς, *ſpiritual Perſon,* whom I ſhall prove to be a Perſon endued with a ſpiritual Afflatus, and by that confound his Notion. That the Natural Man here is the Man who rejects Revelation, and admits of no higher Principle to judge of things by, but Philoſophy, and Demonſtration from the Principles of Natural Reaſon, or in the words of (e) *Porphyry,* τὴν κατὰ τὸν λογισμὸν πειθοῦς εὑρισκομένης, *of Perſwaſion to be found out by a rational Deduction,* is the expreſs Aſſertion of (f) *Theodoret,* (g) St. *Chryſoſtom, Photius, Oecumenius,* and (h) *Theophylact* upon the place; they therefore thought the word would bear this ſenſe: And evident it is to any one who conſiders the Chain of the Apoſtle's Diſcourſe, from *Chap.* I. 17. to the end of this Chapter, that this muſt be the ſenſe; for *v.* 17. he begins to declare he preached the Goſpel, οὐκ ἐν σοφίᾳ λόγου, *not in wiſdom of words, or human wiſdom,* here *v.* 1. that he did not καθ' ὑπεροχὴν λόγου ἢ σοφίας, *with excellency of ſpeech or human wiſdom;* there the Perſons which reject the Goſpel are σοφοὶ, *the wiſe men of the world;* the 19, 20, 21. *v.* ſtiled σοφοὶ κατὰ σάρκα, *wiſe men according to the fleſh;* the *Greeks,* that *ſeek for wiſdom,* v. 22. they who eſteem'd it fooliſhneſs are the ſame *Greeks,* v. 23. here it is the ψυχικὸς, natural Man, who *receives it not,* and to whom it is *fooliſhneſs.* Who therefore ſees not that the Natural Man is the ſame with the Wiſe Man, the Diſputer, the Philoſopher, the *Greek* there? There the Goſpel rejected by them for want of this Wiſdom, and accounted fooliſhneſs, is indeed the *Power of God,* and the *Wiſdom of God,* v. 24. Here it is the *Wiſdom of God in a myſtery revealed to the Apoſtles by the Spirit,* v. 7. 10. *i. e.* the Spirit, not of the World, or of Human Wiſdom, but the Spirit *they had received from God, that they might know it,* v. 12. and therefore they delivered it *not in the words of human wiſdom,* in which the *Greeks* gloried, and which they ſought for in the Goſpel, but in *words taught them by the Holy Ghoſt,* v. 13. when then it follows, *But the Natural Man receives not* τὰ τοῦ πνεύματος *the things of the Spirit,* muſt he not be the Man who receives not the things taught by the Revelation of the Holy Ghoſt? The Oppoſition which he bears to the πνευματικὸς, *the Man who hath this Wiſdom revealed to him* by the Spirit of God, demonſtrates this to be the ſenſe.

p Ibid. οὐ δέχεται, &c. *he receiveth not the things of the Spirit of God.*] But counts them fooliſhneſs, *Chap.* I. 23. when propounded to him, becauſe he doth not ſee them proved from Principles of Natural Reaſon, by Philoſophical Deductions, which is the wiſdom he ſeeks after, *v.* 22. Hence again it is evident he is the *Greek,* and not the Senſual Perſon.

q Ibid. οὐ δύναται γνῶναι, *he cannot know them.*] viz. By that Wiſdom which alone he will be conducted by, becauſe they are ſpiritually diſcerned, or by the Revelation of the Spirit; for being Myſteries they are not knowable by Human Reaſon, till God is pleaſed to reveal them. So *v.* 9, 10, 11, 16.

Note alſo, That the Apoſtle doth not here diſcourſe of the Inability of an Heathen, to underſtand the ſenſe of any Revelations diſcovered to him, for how then are they to be diſcovered to him? But only of his Inability to find out, and originally come to the knowledge of them by the mere Light of Reaſon; and from the denial of this, he infers the neceſſity of a Supernatural Revelation, that the hidden Wiſdom of God may be made known to the World. Nor doth he ſay, that the Natural Man cannot underſtand theſe Revelations when diſcovered to him, becauſe he wants further means to do it, but only that he cannot know them before they are diſcovered by the Revelation of the Spirit; and that he will not then receive them, becauſe they are not taught him, as the Wiſdom of the World is, by deductions from Principles of Human Reaſon. The *Jew,* ſaith he, admits of Revelation, and ſo he only doth *require a Sign* to prove this Revelation; but the *Greek* ſeeks after Human Wiſdom, and becauſe he finds not that in our way of preaching, he will not receive the Revelation, though it be confirmed *by Demonſtration of the Spirit, and of Power.*

r Ver. 15. Ἀνακρίνει *judgeth all things.*] The Paſſive ἀνακρίνεται is render'd *diſcerned* in the foregoing Verſe, and ſo ſhould have been render'd here; and the Active, *ſearcheth* or *diſcerneth,* as *Acts* 17. 11. and here *Chap.*

---

(e) De Abſt. *l.* 1. §. 1.

(f) Ψυχικὸν καλεῖ τὸν μόνοις τοῖς οἰκείοις ἀρκόμενον λογισμοῖς, καὶ τὴν τοῦ πνεύματος διδασκαλίαν μὴ προσιέμενον. Theodoret.

(g) Ψυχικός ἐστιν ὁ τὸ πᾶν τοῖς λογισμοῖς τοῖς ψυχικοῖς διδοὺς, καὶ μὴ νομίζων ἄνωθεν τινὸς δεῖσθαι. Chryſoſt.

(h) Τὸν μηδὲν πίστει δεχόμενον, μήτε νομίζοντα τινὸς ἄνωθεν δεῖσθαι βοηθείας. Theoph.

10. 25, 27. and 14. 24. So *Iren.* l. 4. c. 66. *Hic examinat omnes, à nemine autem examinatur.*

5 Ver. 16. Ὃς συμβιβάσει αὐτὸν, *That he may inſtruct him.*] Tho' theſe words in the *Prophet Iſaiah* do certainly refer to God, they lying in the *Hebrew* thus; *Who hath directed the Spirit of the Lord? And* (who is) *the Man of his Council, that hath made him to know*, Chap. 40. 13, 14. yet as they are varied here thus, *who hath known the Mind of the Lord? Who will* (or can) *direct him?* They ſeem plainly to refer to the ſpiritual Man, and to affirm, that he could not be inſtructed in the Myſteries of the Goſpel by any human Wiſdom. (1*ſt.*) Becauſe our knowing of the Mind of Chriſt from him, may enable us to direct others; but not that Lord who affords us this Knowledge. (2*dly.*) Becauſe this is plainly introduced as a Proof, that the *ſpiritual Man* can be judged, or diſcerned by no other Perſon, who is not ſpiritual, and therefore muſt reſpect not God, but him.

Πνευματικὸς here, and in other places of this Epiſtle, is not the Man who is adorned with the Fruits of the good Spirit, much leſs, as Mr. *Cl.* ſuggeſts, the Man who *reliſhes*, or *is affected with the Spiritual Doctrines of the Goſpel*; but (*i*) ὁ τὰ τοῦ πνεύματος χάριτος ἠξιωμένος, *the man who is endued with a ſpiritual Afflatus*, and hath thoſe gifts of the Spirit which are ſtiled *the Word of Wiſdom, and of Knowledge*, Chap. 12. 8. for (1.) he is the Man who ſpeaks *in demonſtration of the Spirit*, v. 4. *the wiſdom of God in a Myſtery*, v. 7. *to whom God hath revealed it by the Holy Spirit*, v. 10. *that he might know the things that are freely given us of God*, v. 12. and who ſpeaks of them *in words taught by the Holy Ghoſt*, v. 13. and who by this Revelation of the Spirit *hath the mind of Chriſt* made known to him, *v.* 16. who ſpeaks πνεύματι Θεοῦ, *by the Spirit of God*, and by the Holy Ghoſt, Chap. 12. 3. Such were the Prophets in the firſt Age of the Church, who by this Afflatus performed all Sacred Offices in the Church, before they had ſtated Church-Officers among them. See Note on 1 *Cor.* 14. 32. Whence the Apoſtle ſaith, *If any man be a Prophet among you, or ſpiritual, let him know* (i. e. acknowledge and diſcern by his Spiritual Afflatus) *that the things which I write unto you are the Commandments of the Lord*, 1 Cor. 14. 37. And to thoſe Prophets he writes thus, *Brethren, if any man be overtaken with a fault, you that are ſpiritual reſtore ſuch a one in the Spirit of meekneſs*, Gal. 6. 1. See the Note there. This is the conſtant Notion of the Spiritual Man in (*k*) *Irenæus*, who ſpeaking of thoſe Men who had the Prophetical Gifts for the Edification of the Church, ſaith, *They are Men whom the Apoſtle ſtiles ſpiritual.* When afterwards Church-Governors were appointed, they ſeem to have been choſen out of theſe Spiritual Men, or to have had for a time, together with their Ordination, this Gift, which therefore he ſtiles *the Gift of Truth: And from whom*, ſaith he, *the Truth is to be learned by others.* If the Church of *Rome* would from this Chapter gather the Infallibility of their Doctors met in Council, let them ſhew it by their Spiritual Gifts, or exhibit *Chariſmata Veritatis*, as (*l*) *Irenæus* ſpeaks.

---

(*i*) Theod.

(*k*) Perfectos dicit eos qui acceperunt Spiritum Dei, & omnibus linguis loquuntur per Spiritum Dei; quemadmodum & multos audivimus fratres in Eccleſia Prophetica habentes Chariſmata, & per Spiritum univerſis linguis loquentes, & abſcondita hominum in manifeſtum producentes ad utilitatem, & myſteria Dei enarrantes, quos & Spirituales Apoſtolus vocat, ſecundùm participationem Spiritûs exiſtentes ſpirituales. *L.* 4. *c.* 75.

(*l*) Eis qui in Eccleſia ſunt Presbyteris obedire oportet, his qui ſucceſſionem habent ab Apoſtolis, qui, cum Epiſcopatûs ſucceſſione Chariſma veritatis certum ſecundùm beneplacitum Patris acceperunt. *L.* 4. *c.* 43. Poſuit Deus in Eccleſia, 1° Apoſtolos, 2° Prophetas, 3° Doctores, ubi igitur Chariſmata Domini poſita ſunt, ibi diſcere oportet veritatem. *Ibid. c.* 45.

## CHAP. III.

Verſe 1. AND I, brethren, [*though I ſpeak the higheſt Wiſdom among them that are perfect ; yet*] could [*I*] not ſpeak unto you as to ſpiritual [*Perſons,*] but as unto carnal, [*by reaſon of thoſe fruits of the fleſh which ſtill abide in you,* v. 3. *and your affection to thoſe who are only wiſe according to the fleſh,* Chap. 28. *and*] even as unto Babes in Chriſt.

2. I have fed you with milk, [*the Principles of the Doctrine of Chriſt,* Heb. 5. 12, 13. and 6. 1. See 1 *Cor.* 15. 2, 3.] and not with meat, [*the higher Doctrines of Chriſtianity,*] for
a hitherto, [*or then*] [a] ye were not able to bear it, neither yet now are ye able.

b 3. For ye are yet [b] carnal ; for whereas there is [*yet*] among you envying, and ſtrife, and diviſions, [*which are the works of the fleſh,* Gal. 5. 20, 21.] are ye not carnal, and walk as Men [*who have little of the Spirit in you?* See Note on *Chap.* 9. 8.]

4. For while one ſaith [*in oppoſition to each other,*] I am [*the Diſciple*] of Paul, and another, I am of Apollos, are ye not carnal?

5. Who then is Paul, and who is Apollos? [*not Authors of your Faith,*] but [*only*] Miniſters by whom ye believed, [*which Faith alſo they wrought in you,*] even as the Lord gave [*his Gifts*] to every Man, *and his Bleſſings on their Labours.*]

6. I have planted [*the Goſpel among you,*] Apollos watered [*the Seed ſown* ;] but God [*only*] gave the increaſe [*of it.*]

7. So then, neither is he that planteth, [*to be eſteemed as*] any thing, nor he that wa-
c tereth, [c] but [*the glory of all muſt be aſcribed to*] God that giveth the increaſe.

8. Now he that planteth, and he that
d watereth [d] are one, [*in their deſign and miniſtry,*] and every man [*of them*] ſhall receive his own reward, [*from that God whoſe workmen they are* ;] according to his own labour.

9. [*I ſay, according to his labour* ;] For we are labourers together with God, [*his Grace*
e *aſſiſting us :*] ye are [e] God's husbandry, ye are God's building.

10. According to the grace of God which
f is given unto me, as a wiſe [f] maſter-builder, [*aſſiſted by Divine Wiſdom,*] I have laid the foundation, [*Jeſus Chriſt, and him crucified,* 1 Cor. 2. 2.] and another [*coming after me*] buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For other [*true*] foundation can no man lay, than that [*which*] is laid [*already by me,*] which is [*Faith in*] Jeſus Chriſt.

12. Now if any man build upon this foundation, gold, ſilver, precious ſtones, [i. e. *ſound Doctrine, which will bear the trial of the fire* ;] wood, hay, ſtubble, [*Human Eloquence and Wiſdom, Legal Rites, and Judaical Traditions, which will be aboliſhed and vaniſh away* ;]

13. Every man's work ſhall be made ma-
niſeſt ; [g] for the day [*of Chriſt's Advent to de-* g
*ſtroy the Jewiſh Temple, Church, and Nation,*] ſhall declare it, becauſe it ſhall be [Gr. *it is*] revealed by fire ; [i. e. *to be attended with great tribulation,* Matth. 24. 21. πυρώσει πρὸς πειρασμόν, *with burning for trial,* 1 Pet. 4. 12.] and the fire ſhall try every man's work of what ſort it is, [*whether it be gold or ſilver, to abide the fire ; or hay and ſtubble to be conſumed by it.*]

14. If any man's work abide which he hath built thereupon ; [*as ſound Evangelical Doctrine will, ſuffering nothing by, but being confirmed by the Conflagration which ſhall burn up the Jewiſh Oeconomy* ;] he ſhall receive a reward ; [*be approved as a wiſe builder, and ſhall be eminently preſerved from the Evils of that Day of Trial,* Matth. 24. 13.]

15. If any man's work ſhall be burnt, [*as theirs muſt be, who build upon the foundation of Legal Obſervances and Judaical Rites, for they muſt periſh with that Church and Temple, which is the foundation of them,*] he ſhall ſuffer [*the*] loſs [*of all his labour,*] but he himſelf
ſhall be ſaved, [h] yet ſo as by fire ; [i. e. *not* h
*without great hazard and difficulty, as one ſnatch'd out of the fire.*]

16. [*Moreover, to paſs from their falſe Doctrines, to the evil effects of them in your Diviſions :*] Know ye not that ye [*Chriſtians*] are the Temple of God, and that the Spirit of God dwelleth in you, [*the Chriſtian Church, as the Schechinah did in the Temple?*]

17. If [*then*] any man [i] defile the Temple i
of God, [*by dividing that Church which is his Temple, and in which one and the ſame Spirit dwells, into parts and factions,*] him ſhall God deſtroy ; for the Temple of the Lord is holy ; [*and therefore not to be prophaned by thoſe diviſions which render you carnal,* 1 Cor. 3. 1, 3.] which Temple ye are.

18. [*And becauſe you break into theſe Diviſions on the account of, or are taught theſe practices by the Philoſophers of this Age ; Men in whom you glory for their Eloquence and Wiſdom* ;] Let no man deceive himſelf : If any man
among you ſeemeth to be [k] wiſe in [*the* k
*wiſdom and learning of*] this world, let him [*embrace that Goſpel and Doctrine of Chriſt, which the World calls fooliſhneſs, and ſo*] become a fool [~~*to them*~~] that he may be wiſe, [*according to the wiſdom of God,* 1 Cor. 1. 24, 25.]

19. For the wiſdom of this world is fooliſhneſs with God ; for it is written, [*Job* 5. 13.] He taketh the wiſe in their own craftineſs ; [*cauſing one Sect of Philoſophers to deſtroy what another eſtabliſhed, and ſo ſhewing the uncertainty and vanity of their pretended wiſdom.*]

20. And again, [*Pſal.* 94. 11.] the Lord knoweth the thoughts [*and machinations*] of the wiſe, that they are vain.

21. Therefore let no man [ *ſo* ] glory in men, [*as to be induced by their eſteem of them to rend or divide the Church, or to indulge to thoſe vile Practices which corrupt the Temple of God,* ] for [l] all things [ *or Perſons* ] are yours, [ *as being appointed for your ſervice.*]

22. Whether Paul, or Apollos, or Cephas, [*they have received their Apoſtleſhip for your ſakes* ; ] or the world, [*as being made for you,*] or life, or death, or things preſent, or things to come, all are yours, [*as being all deſigned for your good.*]

23. And you are [ *only* ] Chriſt's, [*who is your head,*] and [m] Chriſt is God's ; [*or of God, having as Mediator, his Commiſſion and his Power from him, and acting all things to his glory.*]

## Annotations on Chap. III.

a. Verſe 2. Ουπω γὰρ ἠδύνασθε, *for yet you could not,* add, *bear it.*] So in the *Old Teſtament, lo ochal* is often uſed, *i. e. I cannot,* or, *I would not,* where *endure,* or *bear it,* is underſtood ; ſo *Job* 31. 23. *by reaſon of his Highneſs I could not,* ſup. *endure,* Pſal. 101. v. 5. *him that is of an haughty Eye, and proud look, I cannot,* Iſa. 1. 13. *The calling of Aſſemblies, I cannot,* i. e. *bear.*

b Ver. 3. Σαρκικοὶ, *carnal.*] This word, being here plainly applied to the Works of the Fleſh, ſeems to imply that the Spiritual Man oppoſed to him, ſhould ſignifie the Man endued with the Fruits of the good Spirit, or who *walketh in the Spirit, not fulfilling the luſts of the fleſh,* Rom. 8. 1. 4. Gal. 5. 16. And thus the *Greek Interpreters* do underſtand theſe words ; hence noting, that it is poſſible for Men to have great Gifts, as the *Corinthians* had, and yet be carnal. Yet (*a*) *Irenæus* interprets the words thus, That *they were carnal, becauſe the Spirit of the Father did not reſt upon them, i. e.* becauſe he being the Spirit of Love and Union, would not abide with them when they indulged to Envy, and Diviſions, or be unto them a Spirit of Inſtruction ; and according to this Interpretation, he muſt deny them to be Spiritual, as the word ſignifies one who enjoys ſome Spiritual Gift ; and receives ſome Illumination from him. Or as one that is not purely governed by the Revelation made by the Spirit, but rather walks κατ' ἄνθρωπον, as a Man attending not the Dictates of the Spirit, but of human Reaſon, or of his natural Inclinations, for that this is the genuine Import of that Phraſe, *to walk as Men* ; See Note on *Rom.* 3. 5. 1 *Cor.* 9. 8. Whatever be the ſenſe, it muſt be noted that the *Apoſtle* doth not here ſtile them Carnal, in that worſt ſenſe in which the carnal Perſon is repreſented as one *who is not ſubject to the law of God, neither indeed can be,* Rom. 8. 7, 8. and therefore can do nothing pleaſing to God ; and as it wholly doth exclude us from any intereſt in Chriſt, *Gal.* 5. 24. for he allows them to *be Babes in Chriſt,* v. 1. But as it imports Men, through the too great prevalency of their Carnal Appetites luſting againſt the Spirit, ſtill ſubject to ſuch things as ſhewed ſome ſtrong remainders of a Carnal Mind in them.

But yet one great Difficulty remains ſcarce obſerved by any Interpreter excepting *Crellius, viz.* How the ſame *Corinthians* could be ſuch *Babes in Chriſt,* and have ſuch *need of milk, and not of meat,* and yet be *enriched in all utterance and knowledge,* 1 Cor. 1. 5. and *abound in faith, utterance, and knowledge,* 2 Cor. 8. 7.

I anſwer, That theſe *Encomiums* muſt be reſtrained to ſome few of them, who were their extraordinary Church-Officers, and enjoy'd this Faith and Knowledge for the Inſtruction of the Reſt ; and then, notwithſtanding this, it may be true that the Apoſtle could not write to the generality of them as ſuch, but rather as to *Babes in Chriſt.* Or, (2.) This *Faith, Utterance* and *Knowledge* muſt be reſtrained to the Gift of Miracles, of Tongues, and the Interpretation of them, which might be given for the Confirmation of the Goſpel, and the Good of others, to them who were not Spiritual in the beſt ſenſe, but of very ſmall proficiency in the ſaving Fruits of the good Spirit. Hence we find them *puffed up* on the account of theſe Gifts, envying others who had them in an higher meaſure, and abuſing them to vain Oſtentation and Confuſion in the Church, and not to Edification, which things ſufficiently evidence they were but *Babes in Chriſt.*

---

(*a*) Nondum autem Spiritus Patris requieſcit ſuper vos propter veſtram infirmitatem. *L.* 4. *c.* 75.

c Ver. 7. Ἀλλὰ Θεὸς, *but God, &c.*] Whence it is evident, that there can be no cauſe why you ſhould run into Factions about, or deſire to be named from them, who have no excellency but from God, and do nothing but by his aſſiſtance.

Ver. 8. Ἓν εἰσιν, *are one.*] Κατὰ τὴν διακονίαν, according to their Miniſtry, ſaith (*b*) *Clemens Alex.* as being God's Miniſters in this Diſpenſation; or, ἑνότητι τοῦ πνεύματος, as having both received their different Gifts from the ſame Spirit, it being *one and the ſame Spirit, who divideth to every man as he will*, 1 Cor. 12. 11.

Ver. 9. Θεοῦ γεώργιον, *God's Husbandry.*] This I think is better render'd God's *Field*, by (*) *Chryſoſtom*, *Oecumenius*, and *Theophylact*, who hence infer, that the Field is God's; the *Apoſtles* only, γεώργοι αὐτοῦ, his Labourers ſent forth to labour in it, and enabled by him for that Work; and that they ought as a Field to be fenced, ἐνὶ τῷ φραγμῷ τῆς ὁμονοίας, with the Hedge of Concord, and not be divided into Parties. Accordingly the Word anſwers to the *Hebrew Shadeh*: So *Prov.* 24. 30. *I went by* γεώργιον, *the Field of the Slothful*; and *Chap.* 31. 16. *The wiſe Woman conſidereth*, γεώργιον, *a Field*, and *buyeth it*.

f Ver. 10. Ἀρχιτέκτων, *a Maſter-builder.*] So the Jews call their wiſe men, בנאים, *Architecti.* See *Buxtorf. Lex. Talm.* p. 318. which Metaphor the Apoſtle here uſes.

Ver. 13. Ἡ γὰρ ἡμέρα δηλώσει, *for the day will declare it.*] Here obſerve,

1*ſt*, That a day abſolutely put, doth often ſignifie a day, or a time of Puniſhment; ſo *they that come after him ſhall be aſtoniſhed at his day*, Job 18. 21. *The Lord ſhall laugh at him, for he ſeeth that his day is coming*, Pſal. 37. 13. *Remember, O Lord, the Children of Edom, what they did in the day of Jeruſalem*, Pſal. 137. 7. *So the day of Midian*, Iſa. 9. 4. *Wo unto them, for their day is come, the time of their viſitation*, Jer. 50. 27.

2*dly*, That in like manner the day here mentioned, is the day of our Lord's coming, to deſtroy the unbelieving *Jews*, to burn their Temple, and to deſtroy the *Jewiſh Oeconomy*, will appear probable from the Deſcription of that Day, *as a Refiner's fire*, Mal. 3. 2, 3. and 4. 1, 2. Joel 2. 1, 13. 30, 31. And as the fire of an Oven, burning up the Chaff and Stubble; for, *behold the day of the Lord cometh that ſhall burn as an Oven, and all the proud, and all that do wickedly, ſhall be as ſtubble, and the day that cometh ſhall burn them up.*

But whether we underſtand theſe words of that day, or any other day of Judgment, this is certain, that the Apoſtle cannot be here ſuppoſed to ſpeak of the *Roman Purgatory-fire*; (1.) Becauſe the Fire the Apoſtle ſpeaks of, as (*c*) *Origen* hath noted, is not πῦρ ὑλικὸν καὶ αἰσθητὸν, ἀλλὰ τροπολογικὸν, *fire properly, but metaphorically ſo called*, as appears from theſe words, *he ſhall eſcape as by fire.* (2.) Becauſe this Fire is to try *every man's work*, *Paul and Apollos*'s, as well as their's who built on the foundation hay and ſtubble; and ſure they will not ſay *Paul* and *Apollos* went to Purgatory. (3.) This Fire ſhall try every Man's work *of what ſort it is*: Now Purgatory-fire doth not try every Man's works, but puniſh them for them.

Ver. 15. Ὡς διὰ πυρός, *as out of the fire.*] To be *ſaved out of the fire*, is a Proverbial Speech concerning them that eſcape with great danger out of a Calamity; ſo it is uſed in the Old Teſtament; *I have plucked them as a fire-brand out of the fire*; Amos 4. 11. *Is not this a brand pluck'd out of the fire?* Zach. 3. 2. And in the New, *Jude* 23. *Others ſave with fear, plucking them out of the fire.* So *L. Æmilius* in (*d*) *Livy*, ſaith, *He eſcaped the popular flame half-burnt*: The Interpretation of Sir *Norton Knatchbull*, *He ſhall be ſaved, but ſo as that he paſs through the fire of Perſecution with Conſtancy to the Faith*, accords well with *Chriſt's* words, *Matth.* 24. 13. but not with the uſe of this Proverbial Expreſſion. Now hence 'tis evident, that the Apoſtle ſpeaks not of the *Gnoſticks*, who denied the Reſurrection, 1 *Cor.* 15. 14, 17. and ſo believed in vain, and taught that Chriſt might be denied with the Mouth in the time of Perſecution, and ſo were then aſhamed of him, and alſo were abominably filthy both in Doctrine and Manners; for of ſuch the Apoſtle would not ſay, *They ſhould be ſaved, yet ſo as by fire*; but as *Jude* and *Peter* do, they are *of old ordained to condemnation, their judgment lingreth not, and their damnation doth not ſlumber*, Jude 4. 13. 2 Pet. 2. 3. h

Ver. 17. Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, *if any man corrupt the Temple of God.*] I have in the Paraphraſe follow'd the common Interpretation of theſe words, but the like words uſed *Chap.* 6. from *v.* 15.——19. by way of dehortation from Fornication, and 2 *Cor.* 6. 16. from Communion with Heathens in their Idolatrous Rites, and Evil Practices, and by way of Inducement to *cleanſe our ſelves from all filthineſs of fleſh and ſpirit*, Chap. 7. 1. more naturally incline us to refer theſe Verſes to the Corrupting of the Temple of God, by Filthineſs of the Fleſh, Uncleanneſs and Fornication, or by Filthineſs of the Spirit, *i.e. Idolatrous* Practices; both which the *Corinthians* did. See the Note on 1 *Cor.* 7. 1. and then the Connexion will run thus, i

---

(*b*) Strom. p. 272. D.

(*c*) In Celſum, *l.* 4. *p.* 168.

(*) In locum.

(*d*) L. 22. *c.* 40.

I have declared you to be *a building of God*, v. 9. as being *built up together for an habitation of God through the Spirit*, Eph. 2. 22. If therefore you do not keep this Temple of God holy, but corrupt it by *joyning the Temple of God with Idols*, 2 Cor. 6. 16. or prophane and defile it by Uncleanneſs and Fornication, you may expect that theſe Sins by which God's Temple is deſtroyed, ſhould end in your own Ruin and Deſtruction.

k Ver. 18. Σοφὸς εἶναι ἐν τῷ αἰῶνι τούτῳ, *to be wiſe in the wiſdom of this world.*] That the *Corinthians* were induced to eat things offered to Idols in the Idol-Temples, by Men pretending to great knowledge, See *Chap.* 8. 1, 2. That they alſo introduced among them the Doctrine of the lawfulneſs of Fornication. See Note on *Chap.* 5. 1. on *Chap.* 6. 16. on *Chap.* 7. 1. And to this ſenſe of the two laſt Verſes agree the Deſcants of the Ancients, who ſay the Apoſtle, *v.* 17. begins to ſpeak περὶ τοῦ πεπορνευκότος, *of him that had committed Fornication*, Chap. 5. 1. and againſt them, *qui turpiter viventes corpora ſua violando corruperunt*, who by filthy Practices had corrupted their Bodies, and violated the Temple of the Holy Ghoſt: Theſe Teachers ſeem to have been the *Nicolaitans*, who received their Doctrines from the *Philoſophers*.

l Ver. 21. πάντα ὑμῶν ἐστιν, *all are yours.*] The *Jews* believed that the World was made for them, and that God deſpiſed the *Gentiles*, and looked upon them as nothing when he made it, 2 *Eſdr.* 6. 55, 59. The Apoſtle on the contrary affirms, the World was made for the *Gentiles* converted to the Chriſtian Faith: And adds, that the Apoſtles had received their Gifts and Authority for their ſakes, that if Life were continued to them under continual Perils, it was for *their furtherance and joy in the Faith*, Philip. 1. 25. or if we, ſaith he, be always given up to death, ſo that *death worketh in us*, it is that *life may work in you*, 2 Cor. 4. 11, 12. for *we ſuffer all things for you*, v. 15. 2 Tim. 2. 10. that *things preſent*, the Preſſures they now ſuffered; and things *to come*, the Proſperity and Adverſity they might afterwards be ſubject to, were for their ſakes; *for whether we be afflicted, it is for your Conſolation and Salvation, or whether we be comforted, it is for your Conſolation and Salvation*, 2 Cor. 1. 6.

Ver. 23. Χριστὸς δὲ Θεοῦ, *and Chriſt is God's.*] m Here the *Socinians* cry out, *Vide hic diſcrimen inter Deum & Chriſtum*; See here the difference betwixt God and Chriſt. *Hence it appears*, ſaith *Crellius*, *that Chriſt is in no wiſe God moſt high, as having another above him, as his head, on whom he depends, and from whom he is here manifeſtly diſtinguiſhed.*

But the Fathers thought not ſo, who ſay Chriſt is of God, ὡς προαιώνιον γέννημα, καὶ ὡς αἰτίαν ἔχων τὸν Πατέρα, *as being begotten by him before all Ages, and having him for his Father*, ἐξ αὐτοῦ γεγεννημένος κατὰ τὴν θεότητα, *as receiving the Divine Nature from him.* Others grant this of Chriſt as Mediator betwixt us and God, in which ſenſe he performing that Office as Man, or by virtue of his Human Nature, in which alone he could be a *Prophet* ſent from God, or offer up himſelf to the Death for us, or intercede in our behalf, or be *exalted to the Right-hand of God, to be a Prince and a Saviour.* He therefore was exalted thus *to the glory of God the Father*, and ſo depended on him in the exerciſe of that Office. See Note on 1 *Cor.* 11. 3.

## CHAP. IV.

Verſe 1. [*WE are yours, I ſay, yet,*] Let a man [ *alſo* ] ſo account of us, as of the Miniſters of Chriſt, and Stewards of the Myſteries of God; [ i. e. *of thoſe Revelations of the Goſpel which are ſtiled Myſteries, as not being before revealed to the World. See Note on* Chap. 2. 2, 7.]

2. Moreover, it [ *chiefly* ] is required in ſtewards, that a man [*taking that Office upon him,*] be found faithful.

3. But [ *whether it be thus, or not,* ] with
a me it is a very ſmall thing [a] that I ſhould be judged of you, or of man's judgment; yea, I judge not my own ſelf; [ *ſo as to acquieſce in that judgment.*]

4. For I know nothing [ *of unfaithfulneſs* ]
b by my ſelf, [b] yet I am not thereby juſtified [*at God's Tribunal,*] but he that [ *further* ] judgeth me is the Lord.

c 5. Therefore [c] judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will [d] make manifeſt the counſels of the d heart, and then ſhall every man have praiſe of God.

6. And theſe things, brethren, [e] I have e in a figure transferred to my ſelf, [*one rude in ſpeech, but not in knowledge,* 2 Cor. 11. 6.] and to Apollos, [*a man of eloquence, and wiſdom,* Acts 18. 24.] for your ſakes, that you might learn in [*the example of*] us, not to think of [ *other* ] men above that which is written; [*viz. that we are only Miniſters of Chriſt by which ye believed,* Chap. 3. 5.] that no one of you be puffed up for one againſt another, [*becauſe of the different Gifts vouchſafed to them.*]

7. For [f] who maketh thee [ *what Doctor* f *ſoever thou art,*] to differ from another? And what [*gift*] haſt thou, which thou didſt not

receive [*from God?*] Now if thou didſt receive it, why doſt thou glory, as if thou hadſt not received it [*from him?*]

g 8. Now [g] ye [*Corinthians*] are full [*of ſecular wiſdom;*] now ye are rich, [*both in wealth and in ſpiritual gifts,* 1 Cor. 14. 26.] ye have reigned as Kings, [*flouriſhing in the enjoyment of theſe things in all tranquility and honour,*] without [*any want of*] us; and I would to God ye did reign [*indeed, and not in conceit only;*] that we alſo, [*poor, perſecuted, and deſpiſed Apoſtles,*] might reign with you.

9. For I think that God hath ſet forth us, the Apoſtles, laſt, [*i. e. as the laſt, or the*
h *Meridian Gladiators,*] as it were [*Men*] [h] appointed unto death; for we are made a ſpectacle to the world, and to angels, and to men.

10. [We are [*counted as*] fools for Chriſt's ſake, but ye [*who flouriſh in your eloquence, and wiſdom, are accounted*] wiſe in Chriſt; we are weak, [*as to bodily preſence,* 2 Cor. 10. 10. *and bodily infirmities,* 1 Cor. 2. 3. 2 Cor. 12. 9. *and made ſtill weaker by our continual wants and perſecutions;*] but ye are ſtrong, [*and luſty,*] ye are honourable, [*for your gifts and wiſdom, which have gotten you a great name, and reputation among others;*] but we are deſpiſed, [*or in diſgrace, every where.*]

11. Even to this preſent hour, we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling-place; [*or are in no certain condition.*]

12. And labour, working with our own hands; being reviled, we bleſs; being perſecuted, we ſuffer it; [*or, we bear, as weak perſons, who know not how to eſcape, or help our ſelves.*]

13. Being defamed, we intreat; we are
i made as the [i] filth of the world, and [*are as*] the off-ſcouring [*or refuſe*] of all things to this day.

14. [*But though I thus ſpeak of your glorying in theſe things, with the neglect of us,* v. 8.] I write not theſe things to ſhame you, but, as my beloved ſons, I warn you, [*to behave your ſelves hereafter more like dutiful Children towards me.*]

15. For though you have ten thouſand inſtructers in Chriſt, yet have you [k] not k
many Fathers; [*indeed not any beſides me:*] for in Chriſt Jeſus I have begotten you through the Goſpel.

16. Wherefore, I beſeech you, be ye followers of me; [*adhering to the Doctrine received from me, and walking as I do, and teach,* v. 17.]

17. For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithful in the Lord, who ſhall bring you into remembrance of my ways which are in Chriſt, as I teach every where in every Church.

18. Now ſome [*among you*] are puffed up, as though [*becauſe I have ſent Timothy to you,*] I would not [*my ſelf*] come to you;

19. But I will come to you ſhortly, if the Lord will, and will know, [*and examine,*] not the ſpeech [*and eloquence,*] of them which are puffed up, but the power [*and ſpiritual authority which attends their preaching, whether that be equal to the power God hath given us for edification.*]

20. For the Kingdom of God is [*confirmed, and propagated,*] [l] not in [*and by the wiſdom* l
*of*] word, but in [*and by the*] power [*of the Spirit; which if they want, they cannot be ſent from God, as we are.*]

21. What will you? Shall I come unto you [m] with a rod, [*inflicting puniſhments upon* m
*you,*] or [*will you ſo reform that I may come unto you*] in love, and in the ſpirit of meekneſs?

## Annotations on Chap. IV.

a Verſe 3. "INα ὑφ' ὑμῶν ἀνακριθῶ, *that I ſhould be judged of you.*] Not that he was unconcerned, whether the *Corinthians* had a good eſteem of him, or not; the contrary is evident from the whole drift of his Epiſtles, in which he labours to convince them of the truth of his Doctrine, and of his ſincerity in the diſcharge of his Office, and rejoiceth greatly in their Affection to him, 2 *Cor.* 6. 13. and 7. 14, 15. and 8. 24. His meaning only is, that their Judgment is little to him, in Compariſon of the final, and unerring Judgment of the Lord.

Ver. 4. Οὐκ τούτῳ δεδικαίωμαι, *yet am I not thereby juſtified.*] Here alſo the Apoſtle doth not intend to ſay that he, and others, could have no good Aſſurance of their preſent juſtification and favour with God, from the teſtimony of an upright Conſcience, which, ſaith St. *John*, gives *confidence with God,* 1 John 3. 21. for then farewel all Joy and Comfort in this World. He doth himſelf aſſure us, That *their rejoycing was this, even the teſtimony of their Conſcience, that in ſimplicity and godly ſincerity they had their Converſation in this world,* 2 Cor. 1. 12. He adviſeth all men to approve *their actions to themſelves, and then,* ſaith he, *they ſhall have rejoycing in themſelves, and not in another,* Gal. 6. 4. his meaning therefore is, That our final Juſtification, or Abſolution from Condemnation, depends not on the Judgment which we paſs upon our ſelves, but upon that which God, the righteous Judge, will paſs upon us at the laſt. Here alſo note in St. *Paul* another ſenſe of *Juſtification*, as it relates to our Abſolution from Condemnation, and our Approbation as Righteous at the laſt day, which will be, ſaith he, according to our Works, 2 *Cor.* 5. 10. and our Fidelity in Execution of the Truſts committed to us, *v.* 2.

c Ver. 5. Μὴ πρὸ καιροῦ τι κρίνετε, *judge nothing before the time.*] The Apoſtle doth not here condemn all judgment, Civil or Eccleſiaſtical, of any Perſon's deeds or words, or bid us ſuſpend our Judgment of things occurring to our Senſes, till the Day of Judgment; but only forbids our Cenſures of things uncertain, of which no righteous Judgment can be paſſed, becauſe we cannot be certain of the truth of that Judgment, and of things which it belongs not to us to judge of. And this appears both from the words, and the occaſion of them; from the words, for they reſpect *the hidden things of Darkneſs*, and *the Councils of the Heart*, of which no certain Judgment can be paſſed. From the occaſion of them, they paſſing their Cenſures on St. *Paul*, v. 3. and queſtioning his Fidelity in his Office, *v.* 2. of whom they had no Authority ſo to judge, nor any Occaſion ſo to judge.

d Ibid. Ὃς φανερώσει τὰς βουλὰς τῶν καρδιῶν, *who will make manifeſt the counſels of the heart.*] Hence note, That Jeſus Chriſt muſt have the Knowledge of the Secrets of the Hearts of all Men ſubject to his Judgment, and ſo muſt be that God who alone knows the Hearts of all Men, 1 *Kings* 8. 39. and is alone the *Searcher of all hearts*, 1 Chron. 28. 9. *to give every man according to his ways, and according to the fruit of his doing*. Jer. 17. 10. and therefore Chriſt expreſly aſcribes this Knowledge to himſelf, by ſaying, *All the Churches ſhall know that I am he which ſearcheth the reins and the hearts, and I will give to every one of you according to your works*, Rev. 2. 23.

e Ver. 6. Μετεσχημάτισα, *I have in a figure transferred.*] This ſeems not to refer, as moſt Interpreters conceive, to what the Apoſtle had ſaid, *Chap.* 1. 12. *viz.* their ſaying, *I am of Paul, I am of Apollos, I of Cephas*, for here is nothing ſaid of *Cephas*; but it refers to what he had ſaid, *Chap.* 3. 5, 6, 7, 8. that *Paul* and *Apollos* were only Miniſters by whom they believed, that therefore neither *Paul* nor *Apollos* were to be look'd upon as any thing, they doing nothing but by the Grace given them by that God, to whom therefore the whole Praiſe was due for the ſucceſs of all their Labours. And this Scheme of Speech I have uſed, ſaith he, touching myſelf and *Apollos*, inſtructing you not to think highly of other Doctors among you, who have done leſs for the promoting your Faith than we have done.

Ver. 7. Τίς σε διακρίνει; *who maketh thee to differ?*] The Apoſtle manifeſtly ſpeaking here of thoſe Gifts of the Spirit, which were immediately infuſed without Human Induſtry, and were diſpenſed by God, and by his Spirit, according to his good pleaſure, 1 *Cor.* 3. 5. and 12. 11. it cannot be hence argued, that no Man doth any thing to make himſelf differ from another, in any Vertue, or pious Diſpoſitions. For to what purpoſe are Men continually exhorted, and ſtirred up by powerful Motives to all Chriſtian Duties, and particularly to excel in Vertue; if theſe Exhortations and Motives are not propoſed to engage them to exerciſe theſe Chriſtian Vertues, to chooſe the good, and refuſe the evil? And if one man upon conſideration of theſe Motives, doth chooſe to live a Pious Life, whereas another is not by the ſame Motives prevailed on ſo to do, doth he not differ from another by virtue of that choice? And tho' the Grace of God by way of excitation worketh in us thus to will; yet ſince our Faculties do firſt deliberate upon, and then comply, and chooſe to do that thing to which this Grace excites us; If to conſider, be to differ from him that does not ſo, and to comply with, and embrace the Call of God, be to differ from him who complies not with the ſame Call, it muſt be certain, that as God's Grace preventing and exciting, ſo my Faculties co-operating, tend to make me differ from another, though having alſo theſe Faculties from God, the Action may be well aſcribed, and the whole Glory of it muſt be due to him. f

Seeing then no Act of Vertue, and no good Habit is produced in us without a frequent and manifold Co-operation of our own Faculties to the ſame Action and Habit, whereas theſe Gifts of Tongues, Interpretation and Prophecy, were Gifts conferred upon Chriſtians in the *Primitive* Times, without any ſuch Co-operation of their Faculties; It cannot with like Reaſon be enquired of the former, as it may be of theſe Gifts, *who made thee to differ from another* in them? And though all ground, and even pretence of glorying, by this immediate infuſion of theſe Gifts, is evidently excluded; yet the *Apoſtles* do themſelves glory in thoſe good Actions which they chooſe to do, 1 *Cor.* 9. 15, 16. 2 *Cor.* 1. 12. and 11. 20. and ſay to others thus, *Let every man try, and approve his own work, and then ſhall he have* καύχημα *rejoycing, or glorying in himſelf*, Gal. 6. 4.

Ver. 8. Κεκορεσμένοι ἐστὲ, ἐπλουτήσατε, *ye are filled, ye are rich.*] All the Ancient Commentators having noted in their Prefaces to g this Epiſtle, that (*a*) *Corinth* was a City *which abounded in wealth, and was full of Rhetoricians, and of Philoſophers,* and that hence aroſe their Diſorders, Pride and Vain-glory, as well as from their Gifts; I thought fit in the Paraphraſe to take notice of both.

Ver. 9. Ὡς ἐπιθανατίους, *as men appointed unto death.*] Here the Apoſtle ſeems to allude to the *Roman* Spectacles, τὸ τῶν θηριομάχων, καὶ μονομαχίας ἀνδροφόνους, that of the (*b*) *Beſtiarii*, and the *Gladiators*, where in the Morning Men were brought upon the *Theatre* to fight with wild Beaſts, and to them was allow'd Armour to defend themſelves, and ſmite the Beaſts that did aſſail them: But in the *Meridian Spectacle* were brought forth the *Gladiators* naked, and without any thing to defend them from the Sword of the *Aſſailant*, and he that then eſcaped, was only reſerved for ſlaughter to another day; ſo that theſe Men might be well called ἐπιθανάτιοι, *Men appointed for death,* and this being the laſt appearance on the *Theater* for that day, they are ſaid here to be ſet forth ἐσχάτοι, *the laſt.* Of theſe two Spectacles (*c*) *Seneca* ſpeaks thus, *In the Morning Men are expoſed to Lyons and to Bears; at mid-day to their Spectators, thoſe that kill are expoſed to one another; the Victor is detained for another ſlaughter; the concluſion of this fight is death. The former fighting compared to this, was Mercy; here is only Butchery; they have nothing to cover them, their whole Body is expos'd to every ſtroke,* &c. Hence (*d*) *Tertullian* cites the words thus, *Puto nos Deus Apoſtolos noviſſimos elegit velut Beſtiarios; I think God hath choſen us Apoſtles laſt, as Men to be expoſed to wild Beaſts.*

i Ver. 13. Περικάθαρμα, περίψημα.] Theſe words which we render *filth* and *off-ſcouring*, do probably relate to the Sacrifices which the Heathens uſed for the luſtration of a City. *The Athenians,* ſaith (*e*) *Phavorinus, nouriſhed ſome very baſe and refuſe People, and when any Calamity or Plague befel them, they ſacrificed them for the Purgation of the City, and theſe they called* καθάρματα. And (*f*) *Suidas* ſaith, they ſaid of ſuch a Man, *Be thou our* περίψημα, *Redemption, our Propitiation, and then flung him into the Sea as a Sacrifice to* Neptune. Hence (g) *Origen* ſaith, That our Lord giving up himſelf for the Propitiation of our Sins, was made much more than his Apoſtles, περικάθαρμα τοῦ κόσμου, καὶ πάντων περίψημα, *the Luſtration of the World, and peculiar Sacrifice of all Men.*

Ver. 15. Οὐ πολλοὺς πατέρας, *not many Fathers.*] The (*h*) Maſters of Traditions among the *Jews*, called them Children whom they inſtructed in their Traditions; and the *Targum* upon *Numb.* 3. 1. obſerves, that *Nadab* and *Abihu* are called *the Sons of Moſes*, becauſe he had inſtructed them, for he who teacheth another, is, as it were, his Father. Thus the Diſciples of the Prophets are called *the Sons of the Prophets.* So *Jonathan, Theſe are the names of the Sons of Aaron, the Diſciples of Moſes, and the Sons of Iſrael, who were called by his name.* And ſo both (*i*) *Irenæus* and (*k*) *Clemens Alexandrinus* do obſerve, *That they were called Fathers, who taught and catechiſed others; and they Sons, who were taught by them.* k

Ver. 20. Οὐκ ἐν λόγῳ, ἀλλ' ἐν δυνάμει, *not in word, but in power.*] It is propagated, ſaith *Theophylact*, διὰ σημείων τῇ δυνάμει τοῦ Πνεύματος γινομένων, *by Miracles done by the power of the Spirit;* for to convince Men of the truth of it, ſaith *Chryſoſtom*, 'tis not enough to uſe fine words, but the Dead muſt be raiſed, the Devils caſt out, and other mighty Wonders muſt be wrought, for by theſe things the Goſpel is eſtabliſhed. l

Ver. 21. Ἐν ῥάβδῳ, *with a Rod.*] That the Apoſtles had power of inflicting Corporal Puniſhments on ſome who did oppoſe the progreſs of, or who notoriouſly offended againſt the Rules of the Goſpel, is the Opinion of all the Ancient Commentators, who inſtance in the Death inflicted by St. *Peter* on *Ananias* and *Saphira*, Acts 5. 10, the blindneſs inflicted by St. *Paul* on *Elimas*, 13. 11. the delivery of *Hymenæus* and *Alexander*, m

---

(*a*) Κόρινθος μετὰ πλεονεκτήμασι βιωτικοῖς ἐκόμα, περὶ τῶν ἄλλων πάντων τῇ τῶν χρημάτων περιουσίᾳ —— ὥστε καὶ Ῥητόρων πολλῶν ἔμπλεως ἡ πόλις φιλοσόφων. (*b*) Iren. *l.* 1. *p.* 26.

(*c*) Mane Leonibus & Urſis homines, meridie Spectatoribus ſuis objiciuntur. Interfectores inter ſe jubentur objici, & victor in aliam detinetur cædem; exitus pugnantium mors eſt —— quicquid ante pugnatum eſt miſericordia fuit, nunc, omiſſis nugis, mera homicidia ſunt, nihil habent quo tegantur, ad ictum totis corporibus expoſiti, nunquam fruſtrà manum mittunt. *Epiſt.* 7.

(*d*) De Pudicitia, *c.* 14. *p.* 566.

(*e*) Ἔτρεφον τινὰς Ἀθηναῖοι λίαν ἀγενεῖς καὶ ἀχρήστους, καὶ ἐν καιρῷ συμφορᾶς τινὸς ἐπελθούσης τῇ πόλει, λοιμοῦ λέγω, ἢ τοιούτου τινὸς, ἔθυον τούτους ἕνεκα τοῦ καθαρθῆναι τοῦ μιάσματος· οὓς καὶ ἐπωνόμαζον καθάρματα, Phav. Ὑπὲρ τοῦ καθαρισμοῦ πόλεως ἀνῄρουν ἐστολισμένον τινὰ ὃν ἐκάλουν κάθαρμα, &c. Ariſt. Plut. p. 24. & in Equit. p. 240.

(*f*) Περίψημα ἡμῶν γένου, ἤτοι σωτηρία, καὶ ἀπολύτρωσις, Suid. Vide Outram de Sacrif. *l.* 1. *c.* 22.

(*g*) Com. in Joh. *Tom.* 13. *p.* 363. *D. E.*

(*h*) Galat. *l.* 1. *c.* 2. *p.* 5.

(*i*) Qui enim eſt ab aliquo edoctus verbo, filius docentis dicitur, & ille ejus *Pater.* *Iren. l.* 4. *c.* 29.

(*k*) Πατέρας τοὺς κατηχήσαντας φαμέν. Clem. Strom. 1. p. 1.

*ander*, and the inceſtuous Perſon unto *Satan*, 1 Tim. 1. 20. 1 Cor. 5. 5. ὥστε παιδεῦσαι τὸ σῶμα, *ſo as to chaſtiſe the body of them*, ſaith *Theodoret*, ἵνα νόσῳ αὐτὸν τήξῃ, *that he might macerate him with ſome Diſeaſe*, ſay *Chryſoſtom*, *Oecumenius* and *Theophylact*; and ſo they interpret theſe words, *Shall I come unto you with a Rod?* That is, ἐν κολάσει, ἐν τιμωρίᾳ, *with Puniſhments and Chaſtiſements.* And this ſenſe will appear highly probable, if we conſider theſe words of the Apoſtle, *I write unto you, being abſent, leſt being preſent I ſhould uſe ſharpneſs, according to the power God hath given me for edification, and not for deſtruction*, 2 Cor. 13. 10. For that theſe words cannot be underſtood only of the Power of Excommunication, common to him with others, we may learn from the ſame words, 2 *Cor.* 10. 8. where the mighty weapons of his warfare able *to remove every height exalting it ſelf againſt, and to captivate every mind to the obedience of Chriſt, and to avenge all diſobedience*, being premiſed, it follows, *For ſhould I boaſt exceedingly of the power God hath given me for Edification, and not for Deſtruction, I ſhould not be aſhamed.*

---

## CHAP. V.

Verſe 1. IT is reported commonly, that there is fornication among you,
a and ſuch fornication as is not [a] ſo much as
b named among the Gentiles, [*viz.*] [b] that one ſhould have his father's wife; [i. e. *his ſtep-mother.*]

c 2. And [c] ye are puffed up, and [d] have not
d rather mourned, [*for the Scandal of this great Offence, nor taken care,*] that he that hath done this deed, [*ſo reproachful to the Society of Chriſtians,*] may be taken away [*and caſt out*] from among you, [*as he ought to be.*]

3. For I verily, as [*being*] abſent in body,
e but [e] preſent [*with you*, Col. 2. 5.] in [*and by the*] Spirit, [*exciting me ſo to do,*] have judged already, as though I were preſent, concerning him that hath ſo done this deed; [*that he ought to be removed from your Body, and delivered up to Satan.*]

4. [*And therefore do command you*] in the name of our Lord Jeſus Chriſt, when ye are gathered together [*in your Chriſtian Aſſemblies,*]
f and my ſpirit, [*ſupplying my abſence,*] [f] with the power of our Lord Jeſus Chriſt, [*is preſent with you.*]

5. To deliver ſuch a one to [*the buffetings of*] Satan, for the deſtruction of the fleſh, [*ſo laſcivient in him,*] that the ſpirit may be ſaved in the day of the Lord Jeſus.

g 6. [g] Your glorying [*in ſuch a Doctor, or ſuch Wiſdom,*] is not good: Know ye not that
h [*as*] a little leaven [h] leaveneth, [*and ſowereth*] the whole lump; [*ſo ſuch a Member continued among you, will defile the whole Body or Society?*]

i 7. [i] Purge out therefore the old leaven, that ye may be a new lump; [*foraſmuch*] as ye are [*by your Chriſtianity obliged to be*] unleavened: For even Chriſt our Paſſover is ſacrificed for us [*Chriſtians, and at that Feaſt, all leaven was to be put out of their houſes* Exod. 12. 15.]

8. Therefore let us keep the feaſt, not with [*the*] old leaven [*of our former uncleanneſs,*] nor with the [*Phariſaical*] [k] leaven k
of malice, and [*deceitful*] wickedneſs, but with the unleavened bread of ſincerity and truth.

9. [l] I wrote to you in an Epiſtle, [*or, I* l
*had writ to you in this Epiſtle, before I was fully acquainted with the ſtate of your affairs, by the coming of Stephanus, Fortunatus, and Achaicus*, 1 Cor. 16. 17.] not to company with fornicators.

10. Yet not [*intending*] altogether [*to forbid you any Converſation*] with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world.

11. [m] But now, *ſince I heard of this great* m
*miſcarriage, and have been more exactly informed of the ſtate of your Church,*] I have [*changed my ſtile, and*] written to you not to keep company, if any man that is [n] called a Brother, n
be a fornicator, or covetous, or an idolater, or a railer, [*a contumelious Perſon,*] or a drunkard, or an extortioner, [*and that ſo ſtrictly as to charge you,*] with ſuch a one, [o] no not to o
eat.

12. [p] For what have I to do to judge p
[*or cenſure,*] them alſo that are without [*the Church? as heathen Fornicators, and the Stepmother of this Inceſtuous Fornicator are;*] do not ye [*and all other Churches, and Societies,*] judge them that are within [*their Body?*]

13. But them that are without, God judgeth, therefore, [*leaving them to the Judgment of God, cenſure them that thus offend within your Body, and you will, by ſo doing*] put away from among your ſelves that wicked perſon.

Annota-

## Annotations on Chap. V.

Verſe 1. Οὐδὲ ὀνομάζεται, *not named.*] i. e. Not countenanced among civilized *Heathens,* but forbidden by their Laws; by the Laws of the *Greeks,* ſay (*a*) *Ocellus, Lucanus,* and (*b*) *Jamblicus*; and by the *Romans,* it being, ſaith *Cicero, Scelus inauditum, an unheard of wickedneſs,* of which the *Perſians* only are accuſed by (*c*) *Philo,* (*d*) *Tertullian,* (*e*) *Minutius Felix*; and therefore this was one of the three great Infamies, with which the (*f*) *Heathens* loaded the *Primitive Chriſtians,* that they had *inceſta convivia* among them, and practiſed the very Crime here cenſured by St. *Paul,* and the words ὅλως ἀκούεται, *it is every where heard of,* do make it not improbable that this very thing might give the riſe to that vile Objection againſt *Chriſtianity,* eſpecially if the *Corinthians* had the Foundation of this Practice from the *Jews,* from whom the *Chriſtians* for ſome time were not diſtinguiſhed.

Ibid. Ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν, *that one ſhould have his father's wife.*] Either as his Wife, or ſo as to commit Fornication with her. Now this, ſaith Dr. *Lightfoot,* was done by them agreeably to the *Jewiſh* Doctrine concerning Proſelytes, *viz.* that they were *as Perſons new-born, and had loſt all their Kindred they had before*: So that by the Law, as (*g*) the *Rabbins* expounded it, they might marry their Mother and Siſter. And to this (*h*) *Tacitus* ſeems to refer in his Account of the *Jews,* when he ſaith, *All things are by them deemed prophane, which to us are ſacred*; rurſum conceſſa apud illos quæ nobis inceſta, *and what we account inceſtuous is with them lawful*; and that they are firſt of all taught to contemn the Gods, *Parentes, liberos, fratres vilia habere,* and to have no regard to Parents, Children and Brethren. But conſidering that *Corinth* abounded with *Philoſophers,* and that (*i*) *Chryſippus* the *Stoick* reckons the enjoyment of a *Mother, Siſter,* or *Daughter,* as things blamed without reaſon; and that hence the (*k*) *Nicolaitans* and *Carpocratians* had their Doctrine of the Community of Women, not excepting *Mothers* and *Daughters,* and *Siſters*; I think it probable that this Corruption might have had it's riſe from them, and that upon one or other of theſe accounts, they ſo tamely endured him who had done this infamous thing; yea, they were puffed up, ſay the *Greek Interpreters,* on account of the Eloquence and Wiſdom of this very Man.

Ver. 2. Πεφυσιωμένοι ἐστὲ, *ye are puffed up.*] c Either in your Conceit, that you have got ſuch a profound and Eloquent Teacher; or on the account of ſome high Wiſdom, which makes you look on theſe things as indifferent.

It is conjectured, that this Woman cohabiting with her Son-in-law, had divorced her ſelf from her Huſband; and true it is, as I have obſerved, Note on *Chap.* 7. 11. that the *Attick* Laws allowed the Woman to do this, but then ſhe was firſt to bring, τὰ ἀπολείψεως γράμματα, the Cauſes why ſhe deſired to leave her Huſband before the *Archon,* or Judge of ſuch Matters, and to have his allowance ſo to do; if this Step-mother did not this, ſhe was ſtill her Huſband's Wife, if ſhe did, and the cauſes ſhe alledg'd were allowed of by the Judge; this freed her from that Relation to her former Huſband, and then he ſuffered no wrong by this Action, as the *Apoſtle* intimates that he did, by ſtiling him, ἀδικηθέντα, *the Perſon that had ſuffer'd wrong,* 2 Cor. 7. 12.

Ibid. Καὶ οὐχὶ μᾶλλον ἐπενθήσατε, *and have* d *not rather mourned.*] It was the Cuſtom, both of the *Jews* and *Chriſtians,* when any one was to be cut off from the Church, as a dead Member, to do it with Faſting and Humiliation, to ſhew their Sympathy with him, and to demonſtrate their Sorrow for the Scandal brought upon the Society.

*The School of* Pythagoras, ſaith (*l*) Origen,

---

(*a*) Qui inter προϋπάρχοντα νόμιμα ἐν ταῖς ἑλληνικαῖς πόλεσι, enumerant, τὸ μήτε μητράσι συγγίνεσθαι. De Vita Pyth. *c.* 31. *p.* 180. Ocell. Orat. pro Cluentio, N. 10.

(*b*) Περὶ τῆς τοῦ παντὸς φύσεως. Cap. 4. Plato de Repub. *l.* 5. *p.* 657. E. F.

(*c*) De Leg. Special. *p.* 600. (*d*) Tertull. Apol. *c.* 9. (*e*) Minut. *p.* 35.

(*f*) Οἰδιποδείους μίξεις. Juſt. Apol. 2, *p.* 70. Athenag. *p.* 4, 43. Theophyl. *l.* 3. *p.* 119.

(*g*) Per legem licitum eſt Ethnico ducere in Uxorem, Matrem ſuam, aut Sororem ex Matre, quæ Proſelytæ ſunt. Maimon. in Iſſurei biah. *c.* 14. Lightf. in *Job.* 3. 3. Seld. Uxor. Hebr. *l.* 2. *c.* 18. De. Jur. Nat. & Gent. *l.* 2. *c.* 4.

(*h*) Hiſt. *l.* 5. *ab initio.*

(*i*) Τὸ μητράσιν ἢ θυγατράσιν ἢ ἀδελφαῖς συγγίνεσθαι ἀλόγως διαβέβληται. De Stoic. repugn. *p.* 1044. F. Sext. Empyr. *l.* *c.* 24, 25.

(*k*) Μίγνυσθαι ὅπως ἐθέλοιεν αἷς βούλοιντο. De Carpocr. Cl. Alex. Strom. 3. p. 430. D. Τοῦ προκαταλαβόντος ἑκάστην ἑκάστου εἶναι. *p.* 431. Immo Perſarum more, μητράσι καὶ θυγατράσι, καὶ ἀδελφαῖς μίγνυσθαι. Ibid. Et de Nicolaitanis, πάνδημον ἀφροδίτην κοινωνίαν μυστικὴν ἀναγορεύουσιν. *p.* 436. D.

(*l*) Οὗτοι δὲ ἀπολωλότας καὶ τεθνηκότας τῷ Θεῷ τοὺς ἐπ' ἀσελγείας ἢ τινὸς ἀτόπου νενικημένους ὡς νεκροὺς πενθοῦσι. Contra Celſ. *l.* 3. *p.* 142, 143.

*put Coffins in the room of them who deſerted the Society, looking upon them as dead Men ; and the Chriſtians lament them who have been guilty of laſciviouſneſs, or any other abſurd Action, as perſons loſt and dead to God.* And among the (*m*) *Apoſtolical Conſtitutions* this is one, *with ſorrow and mourning cut off from the Church the incurable Perſon ; For,* ſaith the Apoſtle, *you ſhall put away from among you the evil Perſon* ; and to this cuſtom the Apoſtle ſeemeth to allude, 2 *Cor.* 2. 1, 3. and 12. 21.

c Ver. 3. Παρὼν δὲ τῷ πνεύματι, *preſent in ſpirit.*] That is, ſay the Fathers, not only with Mind and Conſent, but (*n*) διὰ τοῦ πνεύματος χάριτος, *by the Gift of the Spirit,* by which I am enabled to diſcern what is fit to be done in this Caſe ; even by the Spirit by which I am enabled, καὶ τὰ πόῤῥωθεν εἰδέναι, *to diſcern things done at a diſtance,* as *Eliſha* did the Actions of *Gehazi* by his *Prophetick Spirit,* 2 Kings 5. 26. So *Chryſoſtom* and *Theophylact.* And ſo the Phraſe ſeems to be uſed in theſe words ; *For though I am abſent in the fleſh, yet I am with you in the ſpirit, rejoycing, and beholding your order, and the ſtedfaſtneſs of your faith,* Col. 2. 5. ſince in his abſence he could not behold their Order, and the ſtedfaſtneſs of their Faith by his own Spirit, but only by the Aſſiſtance of the Holy Spirit. So alſo do they interpret, τοῦ ἐμοῦ πνεύματος, *my ſpirit,* v. 4. by *my ſpiritual Gift* ; ſo that the ſenſe of theſe words, v. 3, 4. ſeems to run thus ; *I by the ſpirit of Diſcerning, and the Authority God hath given me, have already judged, that this Perſon ought to be delivered up to Satan ; and therefore when you are gathered together in the name of Chriſt, and have my Spirit, who alſo preſides in your Aſſemblies, and there aſſiſts you in the performance of your Chriſtian Offices, and have the Power of Chriſt ready to confirm, and execute your Sentence, do you in his Name deliver ſuch a one to Satan.*

f Ver. 4. Σὺν τῇ δυνάμει, *with the power of the Lord Jeſus Chriſt.*] The word δύναμις, *power,* hath ſtill reference to ſome miraculous and extraordinary Power, and is not uſed, that I know of, concerning any ſimple Act of Diſcipline, as when Chriſt anſwers St. *Paul* thus, ἡ δύναμίς μου, *my Power is perfected in weakneſs* ; and the Apoſtle ſaith on that account ; *moſt gladly will I rejoice in my weakneſs* ; ἵνα ἡ δύναμις τοῦ Χριστοῦ, *that the power of Chriſt may reſt upon me,* 2 Cor. 12. 9, 10. *i. e.* ſay the Ancients, that in the midſt of my manifold Infirmities, the Power of Chriſt enabling me to do all kind of Miracles, may more conſpicuouſly reſide in me. This miraculous Aſſiſtance is by the Apoſtle ſometimes called ſimply, *the Power,* 1 Cor. 2. 4. and 4. 19, 20. and 12. 28, 29. Sometimes *the power of God,* 1 Cor. 18. 24. and 2. 5. 6. 14. 2 Cor. 4. 7. and 13. 4. and ſometimes *the power of Chriſt,* as in the place now cited. Now among the Powers of Chriſt, which attended the Preaching of the Goſpel, this was one, of delivering Men for their Offences up to *Satan,* to inflict Corporal Puniſhments on them for the Deſtruction of the Fleſh. This Power ſeems to have been peculiar to the *Apoſtles,* and therefore here St. *Paul* preſcribes the doing of it, the Authority or Power of his Spirit being preſent with them. That this is indeed the Import of delivering up to *Satan for the deſtruction of the fleſh,* is evident not only from the concurring Expoſition of the Ancients, who all interpret it of ſome Diſeaſe to be inflicted on him by (*o*) Satan, but alſo from the end of that delivery to him, which is, ſaith the Apoſtle here, *for the deſtruction of the fleſh* ; and in the Caſe of *Hymenæus* and *Philetus, that they might learn not to Blaſpheme.* Now bodily Afflictions plainly tend to mortifie the Fleſh, and to awaken Men as oft as they came thus from a miraculous Power, to conſider of their ways, and quit thoſe Courſes which thus ſubject them to the hand of God ; whereas Excommunication hath no apparent tendency to thoſe ends, when no ſuch dreadful Iſſue follows from it ; and therefore ſeems not to be all that is intended by this delivery up to *Satan :* Though I confeſs, the *Jews* expected ſome like effect of their Excommunication, called *Cherem,* which ſaith (*p*) *Buxtorf,* ran in this form of words, *Sint ſuper ipſum plagæ magnæ, & fideles, morbi magni, & horribiles* ; let his ſtrokes be great, and his diſeaſes horrible. Moreover, the Apoſtle ſpeaks not of this as of a common Act of Diſcipline, which every Presbyter might exerciſe, but as of that which required his extraordinary Preſence in the Spirit, and the Power of Chriſt aſſiſting them ; and therefore ſeems to ſpeak of it as an Act which was to be attended with ſome miraculous Effect.

g Ver. 6. Οὐ καλὸν τὸ καύχημα ὑμῶν.] Some *Latin* Copies omit the Negative, οὐ, whence, ſaith Dr. *Mills,* this is undoubtedly the true reading ; whereas it is retained by all the *Greek* Commentators, and all the *Verſions,* by *Hilary* the Deacon, and *Cod. Alex.* and

---

(*m*) Μετὰ λύπης καὶ πένθους ἀνιάτως ἔχοντα τῆς ἐκκλησίας ἀπόκοπτε, ἐξαρεῖτε γὰρ, *l.* 2. c. 41. *p.* 190.
(*n*) Theodoret.
(*o*) Hic traditur Satanæ in interitum carnis, ut ſerpens terram ejus lingeret, animæ non noceret. *Ambroſ. de Pœn. l.* 1. *c.* 12. See Note on *Chap.* 4. 21.
(*p*) Lex Talm. in Voce Cherem.

ſo undoubtedly ought to be read: That alſo φύραμα ζυμοῖ, and not δολοῖ, is the true reading here; and *Gal.* 5. 9. ſee proved Examen *Millii* here.

Ibid. Ζυμοῖ, *leavens*; ] I. e. ſowereth and corrupteth; So *Jerom*, *totam maſſam corrumpit*, it corrupts the whole Lump. Thus (*q*) *Plutarch* ſaith, The Prieſt of *Jupiter* might not touch Leaven, becauſe ἡ ζύμη τε γέγονεν ἐκ φθορᾶς, αὐτὴ καὶ φθείρει τὸ φύραμα μιγνυμένη, *Leaven both ariſes from Corruption, and corrupts the Maß it is mixed with.*

Ver. 7. Ἐκκαθάρατε τὴν παλαιὰν ζύμην, *purge out the old leaven.*] Here the Apoſtle ſpeaks of cutting off the inceſtuous Perſon, according to the Metaphor of the *Jews*, whoſe ſaying is, that *as a little leaven leavens the whole lump, ſo Concupiſcence corrupts the whole man*; and that by the Command to abſtain from leaven, *Adultery is forbidden*: This Impurity he calls *the old leaven* to be purged out, becauſe the *Corinthians* were infamous for it to a *Proverb*, as (*r*) *Phavorinus*, *Heſychius*, *and Eraſmus* ſhew. He alludes alſo to the Command *to put away leaven out of their houſe*, in commanding to put away the Evil Perſon; and to the Paſchal Feaſt, in giving this reaſon why the old Leaven ſhould be put away, *becauſe Chriſt our Paſſover is ſacrificed for us*; which being done once for all, we *Chriſtians* muſt ever keep the Feaſt, by being always a new Lump, pure from Hypocriſie, which is *the Leaven of the Phariſees*, Luke 12. 1. from the Leaven of falſe Doctrine, and corrupting of the Word of God, which is the Leaven of the *Phariſees* and *Sadducees*, Matth. 16. 6, 12. and from the *Leaven of Wickedneſs*, and wicked Men, according to thoſe words of the Pſalmiſt, *Deliver me out of the hands of the wicked, and from the hands of the cruel*, וחומץ, *and the leavened*, Pſal. 71. 4. *i. e.* the ſowre, and the angry man, who corrupts and depraves others.

Ver. 8. Μὴ ἐν ζύμῃ κακίας, *not with the leaven of that malice*; ] Which is uſually carried on with Diſſimulation of Affection, and Concern for Piety, and ſo is *Phariſaical*; nor with that wickedneſs which prompts us to deceive another to his hurt. Thus *Theophylact* here ſaith, *he is* κακὸς, *an evil man, who doth evil things; but he is* πονηρὸς, *who doth them with profound ſubtilty, and deceitful*, or hurtful, *counſel.* Thus πονηροὶ καὶ γόητες, *evil men and deceitful* are joined together as *deceiving and being deceived*, 2 Tim. 3. 13. *But with the unleavened Bread of ſincerity*, which Expreſſion ſeems to allude to the import of the *Hebrew*, מצות, or *azyma*, which ſaith (*s*) *Bochart*, ſignifies *panes puros & ſinceros*, pure and ſincere Loaves, free from all mixture of Leaven. And ſo this is an Exhortation to reject ſuch falſe *Apoſtles* and *deceitful Workers*, as this Doctor was, and others in the Church of *Corinth*, who *transformed themſelves into the Apoſtles of Chriſt*, 2 Cor. 11. 13. and yet were not ἐξ εἰλικρινείας, *men of ſincerity*, 2 Cor. 2. 17. but corrupters of the Truth, who *walked in craftineſs, handling the word of God deceitfully*, 2 Cor. 4. 2. and by their *ſubtilty ſeduced them from the ſimplicity which was in Chriſt*, 2 Cor. 11. 3. More intolerable is it in the *Doctor* to reject theſe words, ἀλλ᾽ ἐν ἀζύμοις εἰλικρινείας, καὶ ἀληθείας, upon the ſole Authority of the *Æthiopic* Verſion, they being owned by all the other *Verſions*, by all the *Greek Scholiaſts*, by *Origen. Ed. Huet.* in *Jer.* p. 143. in *Matth.* p. 170. in *Joh.* p. 163. 172. by *Hilary* D. by *Jerom*, *l.* 1. *contra Pelag.* F. 97. and the very Word *Mattſoth*, *Azymos*, might have taught him the Pertinency and Elegancy of theſe words; that ſignifying, ſaith *Bochart*, panes puros, & ſinceros, *Chap.* 6. 5. He rejects, οὐδὲ εἰς, upon the ſole Authority of the ſame Verſion, though it be owned by all the other Verſions, and all the *Greek*, and *Latin* Commentators: See the Miſchief of this Licentiouſneſs, Examen *Millii* in locum.

Ver. 9. Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, *I had written to you in this Epiſtle.* ] All the *Greek* Commentators upon this place conclude he wrote this, οὐκ ἐν ἄλλῃ ἀλλ᾽ ἐν ταύτῃ, *not in another, but in this Epiſtle*; So *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Photius*, and *Theophylact* on this Place. And whoever heard among the Ancients of more than fourteen Epiſtles of St. *Paul*? Or of one word cited from an Epiſtle of his to the *Corinthians*, ſuppoſed to be loſt? It cannot therefore be concluded hence, that any Epiſtle of St. *Paul* writ and ſent to the Church of *Corinth*, is loſt; but only that ſome things in this Epiſtle were changed by him, before he ſent it to them. But ſaith Mr. *Cl. there is a Contrariety in this Interpretation to all the Rules of Grammar*, which it ſeems none of the *Greek Scholiaſts* underſtood ſo well as he. Moreover, it is the common Obſervation of Grammarians, that the *Aoriſt* is ſo called, becauſe it is of an indefinite ſignification, and is ſometimes uſed for the *Perfect*, ſometimes for the *Pluſquam perfect Tenſe.* So *Herod* laying hold of *John*, ἔδησεν αὐτὸν, *had bound him*, Matth. 14. 3. *He commanded his Servants to be called*, οἷς ἔδωκε τὸ ἀργύριον, *to whom he had*

---

(*q*) Quæſt. Rom. *p.* 289. E.
(*r*) Verbo Κόρινθος κορινθιάζειν, Heſych. Phavor. Corinthiari adag. p. 720. ut Corinthia videris, *p.* 633.
(*s*) Hieroz. *l.* 2. *c.* 50. *p.* 601.

*given the ſilver*, Luke 19. 15. *Jeſus* ἐμαρτύρησεν, *had teſtified*, John 4. 44. ἐξένευσεν, *he had withdrawn himſelf*, John 5. 13. *Annas* ἀπέστειλεν, *had ſent him bound to Caiphas*, John 18. 24. (2.) That τῇ, as *Phavorinus* ſaith, is put ἀντὶ τοῦ ταύτῃ, inſtead *of this*, he both confeſſes, and proves from *Coloſſ.* 4. 16. 1 *Theſſ.* 5. 27. and where then is the Contrariety of this *Interpretation* to the Rules of *Grammar?*

m Ver. 11. Νυνὶ δὲ ἔγραψα ὑμῖν, *but now I have written to you.*]

Object. 1. *This ſhews,* ſaith Mr. *Cl. that the Apoſtle here ſpeaks of this Epiſtle, and in* v. 9. *of another.*

Anſw. This only ſhews that he ſpeaks of this Epiſtle ſent, and *v.* 9. of what he had writ in it, before he ſaw this cauſe to change his ſtile, and to add to what he had ſaid before, a Railer and a Drunkard.

Object. 2. *But,* ſaith he, *he had no where, in the former part of this, admoniſhed his Corinthians not to aſſociate with Fornicators.*

*Anſw.* Nor is it to be wondered that he ſhould no where ſay that which he had changed into theſe words, *v.* 11. And ſecondly, according to my Expoſition, what he before had written, is contained in the immediate preceding words, *v.* 10.

n Ibid. Ὀνομαζόμενος ἀδελφὸς, *called a brother.*] Some think the word ὀνομαζόμενος refers to the words following, and imports, that if any Man be defamed, and noted for the Vices following, he is by the Apoſtle's Direction to be avoided: But the word plainly refers to the Brother, and imports, that if any one who hath profeſſed himſelf a Chriſtian, be found guilty of theſe Crimes, he is to be avoided. Now of all theſe Sins, ſome among the *Corinthians* were ſtill guilty; of *Fornication,* 2 Cor. 12. 21. of *Covetouſneſs* and *Extortion,* 1 Cor. 6. 8. 2. Cor. 11. 20. they were *Idolaters,* 1 Cor. 10. 7, 14, 20. *Railers* or contumelious Perſons, 2 Cor. 10. 2. and 11. 19. *Drunkards,* 1 Cor. 11. 21.

o Ibid. Μηδὲ συνεσθίειν, *no not to eat.*] According to the *Jewiſh Canons,* it was not lawful to eat or drink with one that was under their *Cherem. Tertullian* and *Theodoret* carry this farther, and ſay, *Cum talibus non vult nos cibum ſumere, nedum Euchariſtiam,* with ſuch we muſt not eat at our own, much leſs at the Lord's Table. But this being a Matter of Diſcipline, can concern only thoſe who are entruſted with the Government of the Church, not private Communicants; though doubtleſs, he who was by Excommunication ſeparated from the place where this and other Sacred Functions were performed, was alſo ſeparated from the Table of the Lord.

p Ver. 12. Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν, *for what have I to do to judge them that are without?* ] Here our Critick Mr. *le Cl.* is too bold; 1. when he quarrels with St. *Paul*'s Greek; asking what Conſtruction this is, τί μοι κρίνειν? I anſwer none at all; but τί μοι προσήκει καὶ τοὺς ἔξω κρίνειν, *what concerns it me to judge them that are without?* Is both good Senſe and good Greek. As in Latin, *Quid mea refert?* In Engliſh, *What is it to me?* So τί μοι ὄφελος, *what profit* (is it) *to me?* 1 Cor. 15. 32. τί γὰρ, *what is it,* to the Truth of God? *Rom.* 3. 3. τί γὰρ, *quid enim refert?* Philip. 1. 18. (2.) 'Tis horribly bold to add, without any, yea, againſt all Copies, μὲν οὖν γε inſtead of κρίνειν οὐχὶ, which have no affinity either in Letters or in Senſe: The words need none of theſe Criticiſms; they are taken from *Deut.* 13. 5. and 22. 21. and there they run thus, καὶ ἐξαρεῖς τὸ πονερὸν ἐξ ὑμῶν αὐτῶν, *ſo ſhall you put away the evil from among you*; and the *Greek* Commentators read them thus, καὶ ἐξαρεῖτε τὸ πονηρὸν, *and you will put away the evil.* So the whole Senſe runs thus, κέκρικα, *I have judged already of the Inceſtuous Perſon,* v. 3. *and I judge concerning all other Perſons, in profeſſion Chriſtians, but in practice Fornicators,* &c. *that you ought not to Communicate with them; but I ſay nothing of the Step-mother of this Perſon, who hath not owned the Chriſtian Faith; for what belongs it to me to judge of them who are without the Church? Do not you in your Church, and Civil Aſſemblies, judge them only which are of your Body? But them who are without the Church, God, who is the Governour of all Men, judgeth; and by thus judging thoſe that are within your Body, you will put away the evil, or this evil Perſon from you.*

## CHAP. VI.

Verſe 1. DAre any of you, having a matter [*of Complaint, Suit, or Action,*] againſt another, [a] go to Law before the unjuſt, [*the Heathen Tribunals* ;] and not [*rather, ſubmit it to be heard,*] before the Saints?

2. Do ye not know [*from Daniel,*] that [b] the Saints [*of the moſt High ſhall receive the Kingdom,* Dan. 7. 27. *and ſo*] ſhall judge the world? And if the world ſhall be judged by you, *Chriſtians, and by Chriſtian Magiſtrates,*] are ye unworthy [*of the ſmalleſt Judicatures, or*] to judge [c] the ſmalleſt matters?

3. Know ye not [*from Chriſt,*] that we [*endowed with the Holy Spirit*] [d] ſhall judge, [*condemn, and caſt out the Prince of this World, and his evil*] Angels? [e] how much more [*worthy are we, by the aſſiſtance of the ſame Spirit to judge of the*] things that pertain to this life?

4. If then ye have judgments, [*Controverſies, or Judicial Cauſes,*] of things pertaining to this life; [*do ye*] ſet them to judge who [f] are leaſt eſteemed in [*and by*] the Church? [i. e. *the Heathen Magiſtrates.*]

5. I ſpeak [*this*] to your ſhame; is it ſo, that, [*by this action you ſhould even confeſs before the Heathen, that*] there is not a wiſe man among you? no, not one that ſhall be able to judge between his brethren?

6. But brother goeth to Law with [*his Chriſtian*] brother, and that before the unbelievers; *as if there were not among them one Believer ſufficient, to decide their Controverſies?*]

7. Now therefore [g] there is utterly a fault, [*or a defect,*] among you, becauſe ye go to law, [*about theſe matters,*] one with another: why do you not rather take wrong? why do you not rather ſuffer your ſelves to be defrauded?

8. Nay, [*ſo far are you from this Chriſtian temper of bearing Injuries with Patience, that*] you do wrong, and defraud, and that your brethren.

9. [*And what will be the Iſſue of theſe evil Practices?*] Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind,

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners ſhall inherit the Kingdom of God.

11. And ſuch were ſome of you, but ye are waſhed [*by Baptiſm,*] but ye are ſanctified, but [h] ye are juſtified, in the name of our Lord Jeſus, and by the Spirit of our God.

12. [*And whereas your falſe Teachers encourage you to eat things offered to Idols, in the Idol Temples,* Chap. 10. 23. *and to indulge unto exceſs, becauſe all Meats are lawful; I grant that,*] All [*theſe*] things are lawful to me, but all things [*lawful*] are not expedient [*to be done, eſpecially when tending to my Brother's ruin, or my own;*] all things [*of this nature*] are lawful for me, but I will not be brought under the power of any, [*ſo as that I cannot refrain from them in ſuch caſes.*]

13. Meats [*indeed are*] for the belly, and the belly for meats; [*nor have either of them any other uſe;*] but [*this is only for this preſent life; the time will come, when*] [i] God ſhall i
deſtroy both it and them. And [*but now whereas ſome extend theſe words, All things are lawful for me, to fornication alſo; know ye that*]
[k] the body is not [*at all*] for fornication, but k
for [*the ſervice of*] the Lord, [*the head of the Body;*] and the Lord for [*the reſurrection, and glorification, of*] the body.

14. And [*accordingly*] God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.

15. Know ye not that your bodies are the members of Chriſt [*your head?* 1 Cor. 12. 12, 27.] ſhall I then [l] take the members of l
Chriſt, and make them the members of an harlot? [*as I by fornication ſhall moſt ſurely do,*] God forbid.

16. What? know ye not, that he who is joyned to an harlot, is one body [*with her?*] For two, ſaith he ſhall [*by that action*] be one fleſh; *as doing that, by which, according to God's inſtitution, two are made one fleſh.*]

17. But he that is joined to the Lord, is one ſpirit *with him, as being partaker of his Spirit; for by one Spirit we Chriſtians are all united to this Head,* Rom. 8. 11. 1 Cor. 12. 13.]

18. Flee [*therefore*] fornication; [*for*] every [*other*] ſin that a man doth, is without [*the pollution of*] the body; but he that committeth fornication, [m] ſinneth againſt [*and* m
*polluteth*] his own body.

19. What, know ye not that [n] your body n
is the temple of the Holy Ghoſt, which is in you, [*and*] which you have of God, and you are not your own? [*he having by his Spirit taken poſſeſſion of you, and ſealed you up as his own proper goods.*]

20. [*You, I ſay, are not your own:*] for you are bought with a price, [*even the precious blood of Chriſt,*] [o] therefore glorifie God in o
your body, and in your ſpirit, which are God's, [*by right of purchaſe, and the poſſeſſion of his ſpirit.*]

## Annotations on Chap. VI.

a Verſe 1. Κρίνεσθαι ἐπὶ τῶν ἀδίκων, *go to Law before the unjuſt.*] The ſaying of the *Jews* is this, That (a) *he who goes to Law before the Tribunal of the* Gentiles, *prophanes the Name of God, and gives honour to an Idol; that he is to be accounted a wicked man, and as one that hath reproached and blaſphemed, and lifted up his hand againſt the Law of Moſes.* Accordingly, the Apoſtle here repreſents this Action in the Chriſtian, as a reproach to the Society, and to the Spirit of Wiſdom which was poured out upon the Church, *v.* 5, 6. and as that which gave occaſion to the Heathens to obſerve in the Chriſtians a Contentious Spirit.

b Ver. 2. Οἱ ἅγιοι τὸν κόσμον κρινοῦσι, *the Saints ſhall judge the world.*] We often read that even the beſt of Saints ſhall *ſtand before the judgment-ſeat of Chriſt;* that they ſhall be *Aſſeſſors* with Chriſt then, we read not; the words of Chriſt, *Matth.* 19. 28. in what ſenſe ſoever taken, prove it not; they being ſpoken not of all Saints, of whom the Apoſtle here ſpeaks, but of the *Twelve Apoſtles* only: Theſe words muſt therefore admit of one of theſe two Senſes, *viz.* That there ſhall be Chriſtian Magiſtrates, who ſhall be Governors, and ſo Judges of the World, according to the Prophecy of *Iſaiah, That Kings ſhall be their nurſing fathers, and Queens their nurſing mothers,* Iſa. 49. 23. and that of *Daniel,* Chap. 7. 18. *The Saints of the moſt High ſhall take the Kingdom;* or, That they ſhall judge and condemn the World by the Faith preached for a Teſtimony to them, as *Noah* did, *Heb.* 11. 7. (whence is the Goſpel ſo often called *the Teſtimony of Chriſt,*) and by the Spirit given *to convince the World of Sin, of Righteouſneſs, and Judgment,* John 16. 8. in which ſenſe our Lord ſaith, *Now is the judgment of this world,* John 12. 31.

Matt. 25. 33. 2 Cor. 5. 10. Rev. 20. 12.

Matt. 10. 18. & 24. 14. Luke 21. 13. 1 Cor. 1. 6. & 2. 1. 2 Theſſ. 1. 10. 1 Tim. 2. 6. 2 Tim. 1. 8.

c Ibid. Κριτηρίων ἐλαχίστων, *the ſmalleſt matters.*] This word κριτήρια here, and *v.* 4. ſaith *Grotius,* doth not ſignifie *Tribunals,* but *Controverſies* and *Judicial Cauſes.* Accordingly the βιωτικὰ κριτήρια, Judgments concerning things of this life, *v.* 4. are by *Photius* render'd τὰ βιωτικὰ φιλονεικήματα, καὶ τὰς πρὸς ἀλλήλους δίκας καὶ ἔριδας, *their Controverſies, Contentions, and Judicial Cauſes againſt each other,* about theſe matters.

Ver. 3. Ἀγγέλους κρινοῦμεν, *we ſhall judge Angels.*] I. e. Evil Angels, ſay all the *Greek Scholiaſts;* and this the Chriſtians gloriouſly did by expelling them from their Seats, and their Dominions, and forcing them to confeſs before their Votaries they were only Devils. See the general *Preface,* §. 18. in which ſenſe, ſaith our Savour, *Now is the Prince of this world caſt out; the Prince of this world is judged,* John 12. 31. and 16. 11. d

Ibid. μήτι γε βιωτικά.] How much more, μήτι γε πόσῳ γε μᾶλλον, *Heſychius, Phavorinus,* and *Photius apud Oecumenium.* e

Ver. 4. Τοὺς ἐξουθενημένους, *them who are leaſt eſteemed.*] That the ἐξουθενημένοι are the *Heathens,* hath been ſhewed, Note on 1 *Cor.* 1. 27, 28. Moreover, it is manifeſt that theſe words are to be read by way of queſtion, as in the Paraphraſe; or by way of Charge againſt them, thus, *if you ſtill retain your Secular Judicatures, or Tribunals, you ſet them to be Judges over you, who are deſpiſed in the Church.* For the Apoſtle doth not here command them to do this, but ſharply doth rebuke them for it, ſaying, *I ſpeak this to your ſhame:* And this he doth, by ſhewing that this in effect ſignified, that there was *not a a wiſe man among them.* f

Ver. 7. Ὅλως ἥττημα, *there is utterly a defect.*] Among you, that you go to Law at all, it being either on the one ſide, want of Patience and Chriſtian Contentment, that you do not rather bear ſome Injuries, than thus ſeek to redreſs them; or, on the other, Covetouſneſs and Injuſtice, which moves you to do wrong to, and defraud your Brethren. g

Ver. 11. Ἀλλ' ἐδικαιώθητε ἐν ὀνόματι Κυρίου, &c. *but ye are juſtified in the name of our Lord.*] Here is the figure called *Hyperbaton,* for we are juſtified in the Name of our Lord Jeſus Chriſt, and ſanctified by the Spirit of our God. So *Philem.* 5. *Hearing of thy love and faith which thou haſt towards the Lord Jeſus Chriſt, and towards all Saints;* i. e. which Faith thou haſt towards Chriſt, and Love to his Saints. Moreover, whereas Mr. *Cl.* here ſaith, *That to be juſtified is the ſame thing with being waſhed, or ſanctified, and that to be ſo by the Name of the Lord, is to be ſo by taking upon them the Profeſſion of the Chriſtian Religion in Baptiſm,* he is utterly out in both, for ſure I am he cannot produce one paſſage in all St. *Paul*'s Epiſtles, where δικαιωθῆναι, *to be juſtified,* bears any ſuch ſenſe; but it ſtill ſignifies to be abſolved from the guilt of Sin, and approved as Righteous, h either at preſent, or before God's Tribunal. And ſo the Name of Chriſt, when we are ſaid to be *juſtified* by it, muſt ſignifie, not the Profeſſion of Chriſtianity, but Faith in Chriſt dying for us, and be the ſame with ἐν αὐτῷ *in him, for in him ſhall all that believe be juſtified,* &c. *Acts* 13. 39. Moreover, Juſtification here is aſcribed to the Name of Chriſt, *i. e.* to Faith in him; Sanctification, to *the Spirit of God*; which ſhews they cannot ſignifie the ſame thing; for where the Cauſe is different, the Effect muſt be ſo alſo.

---

(a) Buxt. Lex. Talm. *p.* 1666.

Ver. 13. Ὁ Θεὸς καταργήσει, *God ſhall deſtroy both it and them.*] From theſe words that Opinion, not of *Origen* only, but of (*b*) *Athanaſius*, (*c*) St. *Baſil*, (*d*) *Hilary*, (*e*) *Theodoret*, and others, ſeems to be confirmed, that at the Reſurrection, when we ſhall neither eat nor drink, *marry, nor be given in marriage,* Matth. 22. 30. there will be, as no Meats, the World being then burnt up; ſo no Belly, *nec quæ ſunt ſub ventre,* nor any difference of Sexes.

Ibid. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, *the body is not for fornication.*] The Hereſie of the *Nicolaitans* held, that it was lawful to eat things offered to Idols, and to commit fornication, *Rev.* 2. 14, 15. as *Irenæus, Clemens Alexandr. Theodoret,* and St. *Auſtin* teſtifie. See the Notes on 2 *Pet.* 2. and the Epiſtle of St. *Jude.* And therefore *Theodoret* introduces the words thus, τοῦτο λέγεις, *this thou ſayeſt in defence of thy eating thus, and of thy fornication, All things are lawful for me.*

Ver. 15. Ἄρας οὖν.] Taking them then from Chriſt, ſhall I make them the Members of an Harlot? For, ſaith *Hilary* here, *Membra adhærentia meretrici deſinunt eſſe Membra Chriſti,* the Members which cleave to an Harlot, ceaſe to belong to Chriſt.

Ver. 18. Εἰς τὸ ἴδιον σῶμα, *againſt his own body.*] Other Sins pollute the Heart, and the Soul but thoſe of Fornication and Uncleanneſs do properly pollute the Body. Hence are thoſe Actions ſtiled always in the Scripture, *Pollutions*; for *though all ſins,* ſaith *Hilary, render a man Carnal, yet is this more eſpecially,* Deſiderium carnis, quod ſordibus maculatam animam cum corpore tradit Gehennæ, *Carnal Concupiſcence which expoſes to Hell the Soul, together with the Body, defiled by its filthineſs.* This Argument againſt *Fornication,* from the Defilement of the Body by it, plainly ſhews, that it is a Sin againſt the Law of Nature, and is a Fault in Man, as Man.

Ver. 19. Τὸ σῶμα ὑμῶν ναός, &c.] *your body is the Temple of the Holy Ghoſt.*] Two things concur to make up the Notion of a Temple.

1*ſt*, That the Divinity ſhould either dwell in, or give ſome ſignal tokens of his eſpecial Preſence there. Hence was the Temple of *Jeruſalem* called *the Houſe of God's Habitation,* and the *Tabernacle,* the Houſe where the Divinity or *Schechinah* dwelt in the midſt of them. Accordingly, *I am with you,* Hag. 2. 4. is there interpreted, *v.* 5. *My Spirit is in the midſt of you,* or among you. Hence is the *Tabernacle* ſtiled, *the place of the Habitation of God's Glory,* Pſal. 26. 8. and from thence he is ſaid *to ſhine forth,* when he gave them a teſtimony of his gracious Preſence. Now the Holy Spirit being that in the New Teſtament, which anſwers to the *Schechinah* in the Old, he dwelling in the Bodies, and being preſent in the Aſſemblies of the Saints, doth make them a *Spiritual Temple,* or *Habitation of the Lord,* Eph. 2. 22.

2*dly*, That it be a place dedicated, and appropriated to his uſe: Hence were the Tabernacle and Temple ſo often ſtiled *the Houſe* and *Temple of the Lord,* and by him *my Houſe,* according to thoſe words of *Chriſt, Wiſt you not that I muſt be* ἐν τοῖς τοῦ πατρός; *in my father's houſe?* for as to be (*f*) ἐν τοῖς τοῦ Διός, is to be *in the Temple of Jupiter,* ſo to be ἐν τοῖς τοῦ πατρός, muſt ſignifie to be *in my Father's Temple*; and therefore ſaith the Apoſtle, *you are not your own,* as being dedicated, and appropriated to God's uſe and ſervice.

He alſo ſaith, *If any Man corrupt,* or deſecrate, *the Temple of God, him will God deſtroy, for the Temple of God is Holy,* 1 Cor. 3. 17. *i. e.* appropriated and conſecrated to his uſe. And he exhorts all *Chriſtians* to abſtain from all Idolatrous and Prophane Actions by this Enquiry, *What Communion hath the Temple of God with Idols?* Proving all Chriſtians to be the Temple of God, and ſo appropriated to him by theſe words, *You are the Temple of God*; as God hath ſaid, *I will dwell and walk in them; I will be their God, and they ſhall be to me a People,* 2 Cor. 6. 16.

Excellent therefore is the Inference of (*g*) *Tertullian,* That *ſince all Chriſtians are become the Temple of God, by virtue of his Holy Spirit ſent into their hearts, and conſecrating their bodies to his ſervice, we ſhould make Chaſtity*

---

(*b*) Orat. 3. cont. Arian. (*c*) In Pſal. 114. (*d*) Con. 23. in Matth.

(*e*) In locum, Vide Huet. Orig. *l.* 2. *qu.* 9. §. 8.

(*f*) Apud Joſeph. *l.* 1. contr. Apion. *p.* 1043. A.

(*g*) Cum omnes Templum ſimus Dei, illato in nos & conſecrato Spiritu Sancto, ejus Templi æditua & antiſtita pudicitia eſt, quæ nihil immundum nec profanum inferri ſinat, ne Deus ille qui inhabitat, inquinatam Sedem offenſus derelinquat. *De cultu fæmin. l.* 2. *c.* 1.

*the Keeper of this Sacred Houſe, and ſuffer nothing unclean or prophane to enter into it, leſt that God who dwelleth in it, being offended, ſhould deſert his Houſe thus defiled.*

Ver. 20. Δοξάσατε δὴ τὸν Θεόν:] See this o Reading juſtified, Examen *Millii* in locum.

---

## CHAP. VII.

Verſe 1. NOW [*to ſpeak*] concerning the things whereof you wrote
a unto me; (*viz.*) [a] It is good for a man not to touch a woman, [i. e. *to live unmarried, or without the uſe of a woman, or it is not good to marry*, Matth. 19. 10. *This I grant, as Chriſt did to him, who having the gift of Continency, can receive the ſaying.*]

2. Nevertheleſs, to avoid [*that*] fornication, [*which is ſo common at Corinth, and ſo freely practiſed by the Nicolaitans, under the pretence that matrimony is a thing indifferent,*] let every man have [ἐχέτω, *retain*] his own wife, and let every woman have her own husband.

3. Let [*alſo*] the husband render to the wife due benevolence, [i. e. *the Conjugal duty*;] and likewiſe alſo the wife to the husband.

b 4. [*For*] the wife [b] hath not power over her own body, but the husband; and likewiſe alſo the husband hath not power of his own body, but the wife.

5. Defraud ye not [*therefore*] one another [*of this benevolence,*] except it be with [*mutual*] conſent for a time, that ye may give your
c ſelves [c] to faſting and prayer, and [*then*]
d [d] come together again, that Satan tempt you not for your incontinency.

6. But I ſpeak this [*which I am now about*
e *to ſay of Continence*, v. 2.] [e] by permiſſion, and not by commandment [*of the Lord, enjoyn Continence*, v. 25.]

7. For I would that all men were [*unmarried,*] even as I my ſelf [*am*;] but every man hath his proper gift of God, one after this manner, and another after that.

f 8. I ſay therefore [f] to the unmarried [*men,*] and [*to the*] widows, it is good for them if they abide even as I [*do.*]

g 9. But if they [g] cannot contain, let them marry, for it is better to marry than to burn, [*or be inquieted with filthy luſtings*;]

10. And to be married I command, yet not I [*only,*] but the Lord [*alſo*, Matth. 19.
h 9.] [h] let not the wife depart, [*or ſeparate her ſelf*] from her husband.

11. But if ſhe depart, [Gr. ἐὰν δὲ χωρισθῇ, *but if ſhe be ſeparated,*] let her remain unmarried, or be reconciled to her husband; and let not the husband put away [*or divorce,*] his wife.

12. But to the reſt [*you mention to me, who are coupled with unbelievers,*] ſpeak I, [i] not the Lord, [*by any deciſion he hath made,* i
*or any precept he hath given in this caſe*, v. 25. *as in the former inſtance*;] If any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, [k] let him not put her away.

13. And the woman which hath an husband that believeth not, and [*yet*] he be pleaſed to dwell with her, [k] let her not k leave him.

14. For the unbelieving husband is, [Gr. *hath been,*] ſanctified [l] by the [*believing*] wife, l and the unbelieving wife is, [*hath been,*] ſanctified by the [*believing*] husband; [m] elſe m were your children [*ſeminally*] unclean, [*and ſo not to be admitted to the Chriſtian Covenant,*] but now are they holy.

15. But if the unbelieving [*perſon will*] depart, [*and ſo break off the matrimonial duty,*] let him depart; a brother or a ſiſter [n] is not under bondage, [Gr. *is not enſlaved,*] n in ſuch caſes: but God hath called us to peace; [*and therefore we muſt give no occaſion of quarrel with, or ſeparation from ſo near a Relative, or of diſturbance of the Family.*]

16. For what knoweſt thou, O wife, whether [*by dwelling with him*] thou ſhalt [*not be a means to*] ſave thy husband? or how knoweſt thou, O man, whether thou ſhalt [*not, by dwelling thus with her, be a means to*] ſave thy wife?

17. [o] But [*whether this be ſo, or not,*] as o God hath diſtributed [*the gift of Continence*] to every man, [*or not,*] as the Lord hath called every one, [*to the Faith, married to an unbeliever, or Servant to them, or not,*] ſo let him walk; [*doing nothing on his part contrary to thoſe Relations:*] and ſo ordain I in all Churches [*which I have converted.*]

18. Is any man called, being circumcis'd? [p] let him not [*endeavour to*] become [*as one*] p uncircumciſed: is any [*man*] called in uncircumciſion? let him not be circumciſed.

19. Circumciſion is nothing, and uncircumciſion is nothing, [*that renders us more or leſs acceptable in the ſight of God,*] but the keeping of the Commandments of God [*is all in all.*]

20. Let every man [*ſtill*] abide in the ſame calling, in which he was called [*to the Faith, not thinking himſelf obliged by it to quit his calling.*]

21. Art thou called, being a Servant? care not for it; but if thou canſt [*lawfully*] be made free, uſe it rather: [*care not I ſay*;]

22. For he that is called in the Lord, being a Servant, is the Lord's freeman; [*being delivered by him from his bondage to ſin*, Joh. 8. 36.] likewiſe he that is called, being free, [*nevertheleſs*] is Chriſt's ſervant.

23. [q] Ye are bought with a price, [Gr. *have you been bought with a price from your ſlavery?*] be not ye [*again*] the ſervants of men, [*who are unbelievers*, 1 Tim. 6. 2.]

24. [*Otherwiſe*] Brethren, let every man wherein he is called, therein [r] abide with God.

25. Now [s] concerning Virgins, I have no [*particular*] Commandment of the Lord; [t] yet I give my judgment, as one that hath obtained mercy of the Lord to be [*found*] faithful, [*in my Apoſtolical Function, by adviſing ſtill what is beſt and moſt expedient in thoſe caſes to be done*:]

26. I ſuppoſe therefore, that this is good [u] for the preſent diſtreſs [*of Chriſtians, daily ſubject to Perſecution*,] I ſay, that it is good for a man ſo to be, [i. e. *a Virgin ſtill.*]

27. Art thou [*then*] bound to a wife? ſeek not to be looſed; art thou looſed from a wife? ſeek not a wife.

28. But if thou marry, thou haſt not ſinned; and if a Virgin marry, ſhe hath not ſinned; nevertheleſs, ſuch [*in theſe times of Perſecution*,] ſhall have [*more*] trouble in the fleſh: but I ſpare you, [*not thinking it therefore fit to lay the yoke of Celibacy upon you.*]

29. But this I ſay, brethren, [*that*] the time [*of this life*] is ſhort; it remains [*then*] that both they that have wives, be as tho' they had none;

30. And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not:

31. And they that uſe this world, [w] as not abuſing it; [*or as thoſe that uſe it not*:] for the faſhion of this world paſſeth away.

32. But [*this advice I give, becauſe*] I would have you without carefulneſs [*for the things of the world; now ſo it is that*] he that is unmarried careth [*only*] for the things that belong to the Lord, how he may pleaſe the Lord:

33. But he that is married, careth [*alſo*] for the things that are of the world, [*and is ſollicitous*] how he may pleaſe his wife.

x 34. [x] There is [*the ſame*] difference alſo between a wife and a virgin: [*for*] the unmarried woman careth [*only*] for the things of the Lord, that ſhe may be holy both in body and ſpirit; but ſhe that is married, careth [*alſo*] for the things of the world, how ſhe may pleaſe her huſband.

35. And [*of*] this [*difference*] I ſpeak, for your own profit, not that I may caſt a ſnare upon you, [*by reſtraining you wholly from marriage*,] but for that which is comely, and that you may attend upon the Lord without diſtraction.

36. But if any man think that he behaveth himſelf uncomely towards his virgin, y [y] if ſhe paſs the flower of her age; [Gr. *if it be over-aged*,] and need ſo require, [*or he thinks this ought to be done*,] let him do what he will, he ſinneth not; let them, [*who ſo think*,] marry.

z 37. [z] Nevertheleſs, he that ſtands ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed, [*or determined*] in his heart that he will keep his Virgin, [i. e. *virginity*,] doth well.

38. So then, he that giveth [*her*] in marriage doth well, but he that giveth [*her*] not in marriage doth better. [*Or thus, So that he that marrieth doth well, but he that marrieth not, doth better.*]

39. The wife is bound by the law, ſo long as her huſband liveth, but if her huſband be dead, ſhe is at liberty to be married to whom ſhe will, only [*ſhe ought to do it*] [aa] in aa the Lord.

bb 40. [bb] But ſhe is happier if ſhe [*can, and therefore doth*] ſo abide, after my judgment, and I think alſo I have the Spirit of God, [*to direct me even in this judgment*, δοκῶ δὲ κἀγὼ, *I think that I alſo have the Spirit of God.*]

Annota-

## Annotations on Chap. VII.

a Verſe 1. Καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι, *it is good for a man not to touch a woman.*] It was an old Philoſophical Queſtion, *An uxor ducenda eſſet*, whether a Man ſhould marry? In which many of them held the Negative, as (*a*) *Bion* and *Antiſthenes*, who ſaid, *An handſome wife would be common, one deformed a puniſhment*, οὐ ληπτέον ἄρα, *therefore we ſhould have none.* Hence that of (*b*) *Menander* οὐ γαμεῖς ἐάν γε νοῦς ἔχεις, *if thou art wiſe, thou wilt not marry.* This was held out of different Sentiments, as *v. g.* by ſome out of good liking to that celebrated Doctrine of *Plato*, Κοινὰς μὲν γυναικὰς, κοινοὺς δὲ εἶναι παῖδας, *that Women and Children ſhould be common*; and this Doctrine was improved by the *Nicolaitans* into all manner of impurity, who therefore did ἀναίδην ἐκπορνεύειν, *commit whoredom without ſhame.* But others of the School of *Pythagoras* refuſed to touch a Woman, as being an impediment to Philoſophy, and that which defiled that Purity they aimed at. Hence (*c*) *Apollonius* the Magician is repreſented as a Man of ſo great Chaſtity, Γυναικείας ὅτι καθαρὸν ἑαυτὸν μίξεως διὰ τέλους ἤγαγε, *that he lived ever free from converſe with Women.* And (*d*) *Porphyry* ſaith, *That a Philoſopher muſt not marry*; that to live the intellectual life, we muſt abſtain from Women, *all uſe of them being a defilement.* The word γυνὴ, which in this Chapter, ſtill ſignifies a Wife, ſeems to refer this Queſtion to the firſt Opinion, but the Phraſe γυναικὸς μὴ ἅπτεσθαι, inclines us to refer it to the latter; the firſt Queſtion being too groſs to be propounded by the *Corinthians* to the Apoſtle; the ſecond being a Queſtion then in vogue, on the account of which *Apollonius*, and the *Pythagoreans* obtained great repute.

b Ver. 4. Οὐκ ἐξουσιάζει, *hath not power.*] Here is a plain Argument againſt *Polygamy*; for if the Man hath not power over his own Body, he cannot give the power of it to another, and ſo he cannot marry another; nor could his Wife, excluſively to him, have the power of his Body, if he could give his Body to another.

c Ver. 5. Τῇ νηστείᾳ καὶ τῇ προσευχῇ, *to Faſting and Prayer.*] The Apoſtle ſpeaks not here of ordinary Prayer, which is the daily work of Chriſtians, but of extraordinary Devotions on ſome ſpecial Occaſions; for daily Prayers, publick or private, needed no ſuch conſent of Parties, nor by them could either of them be defrauded of their due Benevolence. Vain therefore are the queſtions of St. *Jerom*, *Quale illud bonum eſt quod orare prohibet, quare non ingrediuntur Eccleſias?* As if the Bed undefiled could hinder Men's Prayers, or their going to Church. Vain is his inference, *Si Sacerdoti ſemper orandum eſt, ergo ſemper carendum Matrimonio*, if the Prieſt muſt always pray, he muſt never marry; for to pray always, and without ceaſing, is alſo the Duty of the Laity, *Luke* 18. 1. *Eph.* 6. 18. 1 *Theſſ.* 5. 17.

Ibid. Καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχησθε, *and come together again.*] This Chapter affords many Arguments againſt the *Vow of Continence*, and thoſe perpetual Divorces from the Bed, which are ſo commonly practiſed by the Papiſts, on pretence of Religion: For (1.) the Apoſtle here admits of no Separation of the Wife and Husband, but only with condition that they *come together again* to perform Conjugal Duties, as the word συνελθεῖν doth import, not allowing a perpetual Separation, no *not that they may give themſelves to prayer and faſting*; and that for a perpetual Reaſon, at leaſt whilſt an Age capable of Temptation, and which may be ſubject to Incontinence, remains. (2.) He declares the Gift of Continence not to be common to all, but proper to ſome only, as being the proper Gift of God, and therefore not to be gotten by our Induſtry: *I would*, ſaith he, *that all men were unmarried, even as I my ſelf am; but every man hath his proper gift of God, one after this manner, and another after that; He then that can receive it*, Matth. 19. 12. ſaith our Saviour, *let him receive it.* Whence it is natural to conclude, that all Men cannot. (3.) Notwithſtanding the preſent neceſſity which rendered it ſo deſirable, *that they might ſerve the Lord without diſtraction*, and which made their Condition better and more happy, who had the Gift of Continence, he abſtains from laying any Obligation to *Celibacy* upon them, leſt he ſhould lay *a Snare* on their Conſciences, *v.* 35. and bring them under *a neceſſity of burning*, v. 9. Much leſs would he have urged young Men and Women to that Vow, which lays a greater Snare, and an abſolute neceſſity upon them, rather to

---

(*a*) Laert. in Bion. *p.* 108. in Antiſt. *l.* 6. *p.* 138.

(*b*) Athen. *l.* 3. *p.* 559. (*c*) Euſeb. contr. Hier. *p.* 520.

(*d*) Πρὸς τὴν κατὰ νοῦν ζωὴν ἀφεκτέον ἀφροδισίων. de Abſt. *l.* 1. §. 41. *p.* 34. Οὐ γὰρ εἰς γάμον καθίησιν ὁ φιλόσοφος, *l.* 2. §. 52. *p.* 92. Τὰ ἀφροδίσια μιαίνει, *l.* 4. §. 20. *p.* 173. καὶ καθάπαξ ἀφροδίσια μιαίνει. *p.* 174.

burn

rn than marry, And laſtly, he ſuppoſes at ſome cannot contain, *v.* 9. ſome have neceſſity to marry, *and need ſo requires them do,* v. 36, 37. This reſpects not what the *poſtle* had ſaid, but what he was about to ay of Continence, it being very uſual with he *Apoſtle,* to make this Preface to what e was about to ſay: So *v.* 29. of this *Chap.* τοῦτο δὲ φήμι, *But this I ſay Brethren, the time is ort,* 1 Cor. 1. 12. τοῦτο δὲ λέγω, *But this I ſay,* iz. *that every one of you ſaith I am of* Paul, *Cor.* 11. 17. τοῦτο δὲ παραγγέλλων, *but as to his I am about to declare unto you, I praiſe you ot,* 1 *Theſſ.* 4. 15. See *Gal.* 3. 17. blot out herefore the Note here, and ſubſtitute this n the room of it.

Ver. 8. Ἀγάμοις, *the unmarried men.*] The poſtle begins his Diſcourſe concerning he Virgin Man and Woman, *v.* 25. here herefore he muſt ſpeak of the unmarried Man, or the Man looſed from a Wife, and f the Widow, as *v.* 11. Ἄγαμος, is the Woman who muſt not embrace a ſecond Marriage. And perhaps this only was St. *Paul's* Caſe, as may, ſaith *Grotius,* be proably collected from this place, and may e argued from the Teſtimony of (*e*) *Clemens of Alexandria,* and the interpolated *Ignatius,* who both reckon St. *Paul* among the Apoſtles that were married; and from the trictneſs of the *Jewiſh Canons,* which obliged ll *Jews* to marry at twenty.

Ver. 9. Εἰ δὲ μὴ ἐγκρατεύονται γαμησάτωσαν, *if they contain not, let them marry.*] Had the Apoſtle then known of any Vow of Continence, or any Eccleſiaſtical Law rendering it a damnable Sin, and a renouncing their firſt Faith to marry, though they burned, he could not ſo generally have propounded, and preſcribed Marriage as the Remedy of that Diſeaſe; but would have reſtrained his words, as *Eſthius* here doth, *Iis quibus onjugii contrahendi poteſtas eſſet, id eſt, qui à lege & voto continentiæ ſunt liberi,* to thoſe who were free from the Law, and Vow of Celibacy. But I believe he knew of none, whom God's Law had placed under a Neceſſity of burning; that is, ſay the *Greek* Commentators, of being ſubject to the inſults of Luſt.

Ver. 10. Γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, *let not the wife depart from her husband.*] Note that the Apoſtle ſpeaks here of the married Perſons, who had mutually embraced the Chriſtian Faith, forbidding them to divorce themſelves, except for cauſe of Fornication, as it was cuſtomary for Women, as well as Men to do, both amongſt the *Jews* and *Romans.* Dr. *Lightfoot* on this place cites this Canon from *R. Juchanan, the Wife hath power to put away her Husband;* and he gives inſtances of it in *Herodias* divorcing herſelf from *Philip,* and *Druſilla* from *Azizas;* and our Lord ſuppoſes this was practiſed, in theſe words, *If a woman put away her husband, and marry another, ſhe commits adultery,* Mark 10. 12. That this was common among the Heathens, is apparent from that ſaying of (*f*) *Seneca,* That *none bluſhes at it, becauſe there was ſcarce a Marriage without it.* Hence had they divers names for the divorce of both kinds; for the Wife being after Marriage carried to the Houſe of her Husband, her Divorce was called (*g*) ἀποπομπὴ, *a ſending her away from his Houſe;* and becauſe the Woman, being not Miſtreſs of the Houſe, could not do this to the Man, but only leave his Houſe, her Divorce was called ἀπόλειψις, *a leaving of the Houſe,* tho' it was conceived in the uſual form, *Res tuas tibi habeto.* See Note on 1 *Tim.* 3. 2, 12. And therefore tho' the Word ἀφιέτω be uſed both, *v.* 12, and 13. 'Twas not amiſs in our *Tranſlators,* when it related to the Man to, render it, *let him not,* ἀποπέμπειν, *put, or ſend her away;* and when it related to the Woman, to render it, let her not, ἀπολείπειν, leave him. That here the Apoſtle condemns theſe Divorces, with our Saviour, is evident, becauſe he ſaith, he ſpeaks this *by commandment of the Lord.*

Ver. 12. Οὐκ ὁ Κύριος, *not the Lord.*] St. *Paul* doth not ſay this, to intimate that this direction was given by him, only as a Man uſing his Natural Reaſon to direct them to what he thought beſt, but not as delivering the mind of Chriſt; for he had before declared the contrary, ſaying, *We have the mind of Chriſt,* Chap. 2. 16. And after doth it in theſe words, *If any man think himſelf a Prophet, or Spiritual, let him acknowledge that the things I write unto you are the Commandments of the Lord,* Chap. 14. 37. But he ſpeaks thus, to declare, our Lord in his Diſcourſe, touching Divorce, had not decided the Caſe, *de imparibus conjugiis,* of the Marriage of a Believer with an Infidel; but left

---

(*e*) Strom. 7. p. 736, 741. & Strom. 3. p. 448. Ignat. Interp. Ep. ad Philad. §. 4.

(*f*) Nunquam jam ulla repudio erubeſcit, poſtquam illuſtres quædam & nobiles fœminæ, non Conſulum numero, ed maritorum annos ſuos computant, & exeunt matrimonii causâ, nubunt repudii. Tamdiu iſtud timebatur, quamdiu rarum erat. Quia vero nulla ſine divortio acta ſunt, quod ſæpe audiebant, facilè didicerunt. *De Benef. l.* 3. *c.* 16.

(*g*) Τῆς ἀπολείψεως γράμματα παρὰ τῷ Ἄρχοντι ἔθηκε κατὰ τὸν νόμον. Plato in Alcib. *p.* 195. *C.* Vide. Jul. Polluc. . 3. *c.* 5. Alex. ab Alex. Gen. Dier. *l.* 4. *c.* 8. S. Petit. Comment. in leges Attic. *l.* 6. *p.* 459. Seld. de Jure Natural. &c. *l.* 5. *c.* 7. *p.* 591.

this to the Deciſion of the Apoſtles, by the Aſſiſtance of the Holy Ghoſt, promiſed to lead them into all truth. *Theophylact* here notes, that this and the former Verſe ſpeak of thoſe who were both Infidels when they firſt married; for ſaith he, οὐδ᾽ ὅλως ἐξῆν πρὸς ἄπιστον ζευγνεύσθαι, *it was not lawful for a Chriſtian to be joyned to an Infidel.*

k Ver. 13. Μὴ ἀφιέτω αὐτὸν, *let her not leave him.*] This Caution was needful, becauſe the Primitive Chriſtians were ſometimes in doubt of this, as finding that the *Jews* did null all Marriages of the holy Seed with Infidels; and hence conjecturing that they alſo might be obliged to do ſo, and thinking it ἀσεβὲς, *an impious thing* to co-habit with an Heathen, eſpecially if he were addicted alſo to unnatural Luſts, and that by being ὁμόκοιτοι, *bed-fellows* to ſuch a one, they communicated with him in his Iniquity and Idolatry; and concluding, that as he who was joined to an *harlot, was one body with her,* ſo ſhe that was joined to an *Idolater* was one body with him. Hence *Juſtin Martyr* ſaith of one of theſe Chriſtian Women, not without ſeeming approbation of the Fact, that (*b*) τὸ λεγόμενον παρ᾽ ὑμῖν ῥεπούδιον δοῦσα ἐχωρίσθη, *giving him a Bill of Divorce, ſhe was ſeparated from him.*

l Ver. 14. Ἐν τῇ γυναικὶ, *by the Wife.*] *Uxoris gratiâ*, becauſe of the Wife, *i. e.* he is to be reputed as ſanctified, becauſe he is one fleſh with her who is holy. So ἐδούλωσεν Ἰσραὴλ ἐν γυναικὶ, καὶ ἐν γυναικὶ ἐφυλάξατο, *Iſrael ſerved for a Wife, and for a Wife he kept ſheep,* Hoſ. 12. 12. I deſire that *you faint not,* ἐν ταῖς θλίψεσί μου, *by reaſon of my tribulations,* Eph. 3. 13. and that *no Man be ſhaken* ἐν ταῖς θλίψεσι ταύταις, *by reaſon of theſe Tribulations,* 1 Theſſ. 3. 3. See *Naldius* in the 23^d^ Signification of the Particle *Beth.* Or we may take theſe words in the ſenſe of the Greek Interpreters, *viz.* the unbelieving Husband hath been ſanctified to the believing Wife, by his conſent to cohabit with her, and to have Seed by her.

m Ibid. Ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἅγιά ἐστιν, *elſe were your Children unclean, but now they are holy.*] He doth not ſay, elſe were your Children *Baſtards*, but now they are *legitimate*; but elſe were they unclean, *i. e.* Heathen Children, not to be owned as an Holy Seed, and therefore not to be admitted into Covenant with God, as belonging to his Holy People. That this is the true import of the words ἀκάθαρτα and ἅγια, will be apparent from the Scriptures, in which the Heathens are ſtiled *the unclean*, in oppoſition to the *Jews* in Covenant with God, and therefore ſtiled *an Holy People.* So *Iſa.* 35. 8. ὁδὸς καθαρὰ ἔσται ἐκεῖ, καὶ ὁδὸς ἁγία κληθήσεται, *an high way ſhall be there, and it ſhall be called the way of holineſs,* ἀκάθαρτος, *the unclean ſhall not paſs over it; but the redeemed of the Lord ſhall walk therein,* v. 9. And *Chap.* 52. 1. God ſaith of *Jeruſalem* the Holy City, *There ſhall no more come into thee,* ἀπερίτμητος καὶ ἀκάθαρτος, *the uncircumciſed and unclean.* So *Acts* 10. 28. *You know that it is unlawful for a Jew to keep company with a man of another Nation; but God hath ſhewed me that I ſhould call no man common, or* ἀκάθαρτον, *unclean.* Whence it is evident, that the *Jews* look'd upon themſelves as δοῦλοι Θεοῦ καθαροὶ, *the clean Servants of God,* Neh. 2. 20. and upon all Heathens, and their Off-ſpring, as unclean, by reaſon of their want of Circumciſion, the Sign of the Covenant. Hence, whereas it is ſaid that *Joſhua Circumciſed the People,* Chap. 5. 4. the *Septuagint* ſay, περιεκάθαρεν, *he cleanſed them.* Moreover, of Heathen Children, and ſuch as are not circumciſed, they ſay, *they are not born in Holineſs*; but they on the contrary are ſtiled *Zeray Kedoſh*, σπέρμα ἅγιον, *an Holy Seed,* Iſa. 6. 13. Ezra 9. 2. and the Off-ſpring from them, and from thoſe *Proſelytes* which had embraced their Religion, are ſaid to be born בקדושה in holineſs, and ſo thought fit to be admitted to Circumciſion, or Baptiſm, or whatſoever might initiate them into the Jewiſh Church; and therefore to this ſenſe of the words *holy* and *unclean*, the Apoſtle may be here moſt rationally ſuppoſed to allude, declaring that the Seed of holy Perſons, the Off-ſpring born ἐκ τῶν ἁγιασμένων, *of Saints*, as (*i*) *Chriſtians* are ſtill called in the New Teſtament, are alſo holy. And tho' one of the Parents be ſtill a Heathen, yet is the denomination to be taken from the Better, and ſo their Off-ſpring are to be eſteemed not as Heathens, *i. e.* unclean, but holy, as all Chriſtians by denomination are. So (*k*) *Clemens Alexandrinus* infers, ſaying, *I ſuppoſe the Seed of thoſe that are holy is holy, according to that ſaying of the Apoſtle* Paul, *the unbelieving Wife is ſanctified by the Husband,* &c. Hence then the Argument for *Infant Baptiſm* runs thus, If the holy Seed among the *Jews*, was therefore to be circumciſed, and be made federally holy by receiving the Sign of the Covenant, and being admitted into the number of God's holy People, becauſe they were born in Sanctity, or were *ſeminally* holy; for *the Root being holy,*

---

(*b*) Apol. 1. *p.* 42. A. B.

(*i*) See Note on Chap. 1, 2.

(*k*) Τῶν δὲ ἁγιασθέντων ἅγιον οἶμαι καὶ τὰ σπέρματα εἶ, εἰς τίνα λόγῳ ὁ Ἀπόστολος Παῦλος ἡγιάσθαι λέγει τὴν γυναῖκα ὑπὸ τοῦ ἀνδρὸς, ἢ τὸν ἄνδρα ὑπὸ γυναικός. Strom. l. 3. p. 445. D.

ſ

*ſo are the Branches alſo*: Then by like reaſon the holy Seed of Chriſtians ought to be admitted to Baptiſm, and receive the Sign of the Chriſtian Covenant, *the Laver of Regeneration*, and ſo be entered into the Society of the Chriſtian Church. The Subſtance of this Argument is in *Tertullian de Anima, cap.* 39. and in the Author of the Queſtions, *ad Antiochum, qu.* 114.

Ver. 14. *Elſe were their Children*, ἀκάθαρτα, *unclean*, &c.] I think that the other Tranſlation, *elſe were their Children Baſtards*, is not ſufficiently confuted by ſaying, that then the Argument will not prove what the *Apoſtle* had aſſerted; for what more ſtrongly enforceth the Believer of each Sex to own, that they may lawfully co-habit ſtill as Man and Wife, than this Inference, that otherwiſe they muſt own that the Guilt of Whoredom lay upon them both; and that their Children were born, ἐκ πόρνης, *i. e.* Baſtards, *Deut.* 23. 2. but then the Word uſed for a Baſtard by this *Apoſtle*, being νόθος, *Heb.* 12. 8. and the Word γνήσιος, being the proper Word for a legitimate Off-ſpring, had the Apoſtle intended ſuch a Senſe, he would have uſed the words, which in the *Greek* Writers are generally uſed in that ſenſe, and not ſuch words as in the *Septuagint*, and in the *Jewiſh* Language always have a Relation to fœderal Holineſs, or the want of it; but none at all to the Legitimacy, or Spuriouſneſs of the Birth.

Ver. 15. οὐ δεδούλωται, *is not under bondage.*] That is, ſaith (*l*) *Hilary*, *The Chriſtian in this caſe is free to marry to another Chriſtian. He is free*, ſaith (*m*) *Photius*, *to depart, becauſe the other hath diſſolved the Marriage. If he depart*, ſay (*n*) *Chryſoſtom, Oecumenius*, and *Theophylact*, *becauſe thou wilt not communicate with him in his Infidelity, be thou divorced; or quit the yoke; for it is better that thy Marriage ſhould be diſſolved, than thy Piety.* Theſe Fathers therefore plainly ſuppoſed, that the Laws which ſay, *He that marries her which is put away committeth adultery*, Matt. 5. 32. and that *the Wife is bound to the Husband as long as he liveth*, v. 39. Rom. 7. 1, 2, 3. concerned only equal Marriages; partly becauſe the *Apoſtle* ſaith, *He had no commandment of the Lord* to produce for the deciſion of this caſe; and partly becauſe he doth not here ſay, as in the caſe of equal Marriages, *v.* 11. ἐὰν χωρισθῇ, *if ſhe be ſeparated, let her remain unmarried.* It is the Opinion of (*o*) Mr. *Thorndike*, that the *Apoſtle* look'd upon Marriage, made by Perſons before they were Chriſtians, to lay no ſtricter Obligations on them, than the Laws which they were under, when the Marriage was contracted, deſign'd to lay upon them. But this ſeems not conſiſtent with our Lord's deciſion touching Divorce and *Polygamy*; for tho' they were allow'd both by *Jews* and *Gentiles*, our Saviour pronounces them diſagreeable to the firſt Inſtitution of Matrimony by God; and theſe Laws binding all that were Chriſtians, no Chriſtian Convert could after his or her Converſion, do any thing on their parts oppoſite to them; and whatſoever liberty of Divorce the Laws of *Jew* or *Gentile* might allow of, the *Apoſtle* will not permit the believing Wife or Husband to make uſe of them by beginning the Separation, *v.* 12, 13, 15. If then theſe words, *a Brother or Siſter is not in bondage in theſe caſes*, do import they are not obliged to live unmarried, ſuch a total and perpetual Deſertion, muſt diſſolve the Matrimony, and render the deſerting Perſon as dead unto the other. But though all the *Romaniſts*, and many of the *Reformed* allow of this Interpretation of the Fathers, it muſt be dangerous to admit of it without this Reſtriction. A Brother or Siſter is not enſlaved, after all means of Peace and Reconciliation have been in vain attempted, and the Unbeliever hath entered into another Marriage, or rather hath diſſolved the former by *Adultery*, as may well be ſuppoſed of thoſe Heathens, who thus ſeparated from their Chriſtian Mates. And this Interpretation ſeems to be confirmed, from the former words relating to the caſe of the believing Wives and Husbands; *if they depart, let them remain unmarried*; it being not to be ſuppoſed that Believers would diſſolve the Bond of Matrimony by *Adultery.* Therefore the *Apoſtle* ſeems to grant this in the caſe of Unbelievers, departing from Chriſtians on the account of their Faith.

Ver. 17. Εἰ μὴ, *but*:] Or rather, *if not.* So אם אין and אם לא Gen. 18. 21. εἰ δὲ μὴ, and *if it be not ſo*, ſee ch. 24. 8. and 42. 16, 37. Job. 9. 24. εἰ δὲ μὴ, *and if it be not ſo, who will make me a liar?* And *Chap.* 24. 25. Joh. 14. 2. εἰ δὲ μὴ, *if it were not ſo, I would have told you.* See *Naldius de partic.* Hebr. p. 92. To others, εἰ μὴ, ſeems to be miſplaced, as being added to the beginning of this Verſe, when indeed it belongs to the cloſe of the former, thus; *how knoweſt thou, O man*, εἰ τὴν γυναῖκα σώσεις, *whether thou ſhalt ſave thy Wife, or not.* And ſo the ſeventeenth Verſe will begin ἑκάστῳ, as the twentieth and the four and twentieth Verſes, which anſwer to it, do.

---

(*l*) Liberum habet arbitrium nubere Legis ſuæ Viro. *Pſeud. Ambr.*
(*m*) Ἐλεύθερός ἐστι καὶ ὡς τοῦ λύοντος τὸν γάμον, καὶ αὐτὸς διαστῆναι. Photius.
(*n*) Διαζεύγνυσθι βέλτιον γὰρ τὸν γάμον, ἢ τὴν Εὐσέβειαν λυθῆναι. Chryſoſt. Theophylact.
(*o*) Laws of the Church, *p.* 117.

p Ver. 18. Μὴ ἐπισπάσθω, *let him not be uncircumciſed.*] Ὅτι καὶ ἀπὸ περιτομῆς ἀκρόβυστοι γίνονται. *Epiph. de Ponder. & Menſur.* p. 172. He alſo ſays, that *Eſau* did this, and therefore God ſaid, *Eſau have I hated. Photius* apud Oecum. p. 423.

q Ver. 23. Τιμῆς ἠγοράσθητε; *have ye been bought with a price?*] That the Charity of *Chriſtians* was employ'd to buy their Brethren out of ſlavery, we learn from the *Apologies* of (p) *Juſtin Martyr*, and (q) *Tertullian*, who tell us, That *the Offerings of Chriſtians at the Sacrament, were amongſt others, employed for that uſe*: And that theſe words ought to be rendered by way of Interrogation, is evident from the preceding Diſcourſe, which is ſtill by way of Queſtion; *Is any man called, being uncircumciſed?* v. 18. *Art thou called being a ſervant?* v. 21. And that they are to be thus interpreted the deſign of the Apoſtle ſhews, which is to inform them, that their Chriſtianity did not exempt them from their Secular Relations to Heathens, the Believer ſtill continuing in his Conjugal Relation, and in the ſame Relation of a Servant to his *Heathen Maſter*. Now to tell them they were bought with a price by Chriſt, and therefore ought *not to be the Servants of Men*, is plainly to contradict this deſign; but it is well conſiſtent with the foregoing advice, *If thou canſt be made free, uſe it rather*, to add, *Are ye then bought out of Servitude by the Charity of Chriſtians?* Return not again to the Service of Unbelievers.

r Ver. 24. *Let him abide with God.*] Neither deſerting his Maſter upon pretence of being God's Servant, nor doing any thing againſt the Laws of God, in Obedience to his Maſter.

s Ver. 25. Περὶ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω, *concerning Virgins I have no commandment of the Lord.*] To produce, touching their continuance in, or change of that State. Here *Eſthius* takes care to add, that the *Apoſtle* muſt be underſtood only *de Virginibus quæ nondum Deo voverint continentiam*, of ſuch Virgins which were not under the Vow of Continence. And when the Apoſtle ſaith without exception, *if a Virgin marry, ſhe hath not ſinned*, v. 28. he adds, *Niſi ſit Virgo Chriſto dicata*, i. e. *unleſs ſhe be a Virgin conſecrated to Chriſt by ſuch a Vow*; both which Exceptions ſeeing St. *Paul*, aſſiſted by the Holy Spirit, thought not fit to add, we may preſume that he knew nothing of that matter.

Ibid. Γνώμην δὲ δίδωμι, &c. *but I give my judgment, as one that hath obtained mercy of the Lord, to be found faithful.*] This, ſaith the *Apoſtle*, is all that is required of a Miniſter of God, and a Steward of his Myſteries, that *he be found faithful* in adminiſtering the Grace of his *Apoſtleſhip*, 1 Cor. 4. 1, 2. And this Fidelity, was ſtill attended with the Power of Chriſt aſſiſting them, as appears from theſe words, *I thank Chriſt Jeſus our Lord who hath enabled me, for that he counted me faithful, putting me into the Miniſtry*, 1 Tim. 1. 12. So that this Phraſe doth not imply, as ſome imagine, That the *Apoſtle* had only an ordinary aſſiſtance in this Advice, ſuch as any pious skilful Paſtor may ſtill expect; much leſs, That this is a *Counſel* which might be diſregarded without ſin.

Ver. 26. Διὰ τὴν ἐνεστῶσαν ἀνάγκην, *for the preſent diſtreß.*] This Phraſe plainly ſhews, This cannot relate *ad pacata Eccleſiæ Tempora*, to the peaceable Times of the Church, for they are not times of Tribulation, as the word ἀνάγκη often ſignifies. So *Luke* 21. 23. *there ſhall be* ἀνάγκη μεγάλη *great tribulation*, ἐν ἀνάγκαις, ἐν στενοχωρίαις, *in afflictions, neceſſities, diſtreſſes*, 2 Cor. 6. 4. ἐν ἀνάγκαις, ἐν διωγμοῖς, *in neceſſities, in perſecutions*, 2 Cor. 12. 10. Nor can it ſignifie the Troubles common to this Life, for they are not always inſtant, or preſent. See *v.* 28. where the Phraſe is θλίψις ἐν σαρκὶ, *trouble in the fleſh*.

Ver. 31. Ὡς μὴ καταχρώμενοι, *as not abuſing it.*] So this Expreſſion is uſed in (r) *Philo*; *Thus is another's, do not covet it; this is thy own, uſe it ſo as not abuſing it; haſt thou abundance, give to others; for the excellency of wealth conſiſts not in thy purſes, but in helping thoſe that want.*

Note alſo, That they who interpret theſe words, *the time is ſhort*, with relation to the troubles ſhortly to come at the deſtruction of *Jeruſalem*, and the faſhion of the world paſſing away, *of a new Scene of things beginning to appear*; ſeem not to give the true import of the *Apoſtle's* words: For (1.) it is not eaſie to conceive what concernment, the *Corinthians* then had in the Deſtruction of *Jeruſalem*; what peculiar Troubles happen'd; what loſs of Wives or of Poſſeſſions they did then ſuſtain; or indeed, what Perſecution they then lay under, from which the Deſtruction of *Jeruſalem* might free them.

---

(p) Τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἐπιτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς, καὶ χήραις, καὶ τοῖς ἐν δεσμοῖς οὖσι. Apol. 2. p. 99.

(q) Hæc quaſi depoſita pietatis ſunt; nam inde non Epulis, nec potaculis diſpenſatur, ſed egenis alendis, humandiſque & pueris, & puellis, re, ac parentibus deſtitutis——Et ſi qui in Metallis, & ſi qui in Inſulis, vel in Cuſtodiis, &c. *Apol. c.* 39.

(r) Ἴδιον τοῦτο χρῶ μὴ καταχρώμενος. De Joſeph. p. 428.

2ly, *The faſhion of the world's paſſing away*, ſeems plainly to refer to the Diſſolution of it, or at leaſt to our paſſing out of it in a ſhort time, according to thoſe words of St. *John*, *Love not the World, nor the things of the world, for the faſhion of the world paſſeth away, and the luſts thereof*, 1 John 2. 15, 17. Again, To have, and uſe theſe things, as if we had them not, or did not uſe them, is to be moderate in the Enjoyment of them; not to be much affected with them when we have, or much afflicted when we want, or looſe them.

Ver. 34. Μεμέρισαι ἡ γυνὴ καὶ ἡ παρθένος, *there is difference between a wife, and a virgin*] The Reading of the *King's* Manuſcript is this, καὶ *μεμέρισαι, and is diſtracted.* And then begins the 34th Verſe thus, καὶ ἡ γυνὴ ἄγαμος, καὶ ἡ παρθένος ἡ ἄγαμος, *and the unmarried woman*, i. e the Widow, *and the Virgin careth for the things of the Lord:* But though this Reading makes a good ſenſe, it is not found in any of the *Greek* or *Latin Interpreters.* (2.) It makes too great a Variation from the ordinary Reading, by adding καὶ before *μεμέρισαι*, and by joining ἡ γυνὴ ἡ ἄγαμος, which in all printed Copies, and ancient *Interpreters*, are ſeparated. And (3.) it makes ἡ γυνὴ here to ſignifie the *Sex* only, and to be indeed a *Virgin*, or *unmarried woman*: Whereas in this Chapter it above twenty times ſignifies a *Wife*, and always ſtands oppoſed to the *Virgin*, or unmarried Perſon. So *v.* 1, 2. *v.* 3. twice; *v.* 4, 10, 11, 12, 13, 14. twice; 16. twice; 27. thrice; 29, 39. which obſervation is ſufficient to deſtroy this Reading; eſpecially ſeeing the Common Reading gives a good ſenſe, and may be rendered thus, *The Virgin, and the Wife are divided, or drawn ſeveral ways; the firſt looking only after Purity, the ſecond after the Pleaſure of her Husband alſo.*

Ver. 36. Ἐὰν ᾖ ὑπέρακμος, *if it be over-aged.*] The (s) *Jews* from the Precept *to encreaſe and multiply*, thought themſelves obliged to marry at twenty, and that they offended againſt the Law if they did not ſo; declaring, that whoſoever neglected this Precept was guilty of *Homicide.* The *Philoſophers* ſay with (t) *Heſiod*, That γάμος ὥριος, *marriage was ſeaſonable to the Woman about Thirty, to the Male from Thirty to Thirty five.* By the Law of (u) *Lycurgus*, They who continued unmarried were prohibited to ſee the Games: By the Laws of the *Spartans* they were puniſhed: And by *Plato* they are declared unworthy of any honour: To either of theſe Opinions the Diſcourſe of the *Apoſtle* may relate.

Ver. 37. *Note*, It is generally ſuppoſed, z That theſe three Verſes relate to Virgins under the power of *Parents* and *Guardians*; and hence the uſual Inference is this, *Children are to be diſpoſed of in marriage by their Parents.* Now this may be true, but it hath no foundation in this Text: For τηρεῖν ἑαυτοῦ παρθένον, is not to keep his Daughters, but his own Virginity; or rather his purpoſe of Virginity: For as (w) *Phavorinus* informs us, *He is called a Virgin, who freely gives up himſelf to the Lord, renouncing Matrimony, and preferring a Life ſpent in Continency.*

And that this muſt be the true import of theſe words, appears from this Conſideration, That this depends upon the purpoſe of his own heart, and the power he hath over *his own will*, and the *no neceſſity* ariſing from himſelf to Change this purpoſe: Whereas, The keeping a Daughter unmarried, depends not on theſe Conditions on her *Father*'s part, but on her own: For let her have a Neceſſity, ſurely the *Apoſtle* would not adviſe the *Father* to keep her a Virgin, becauſe he hath determined ſo to do; nor could there be any doubt, whether the *Father* had power over his own will or not, when no neceſſity lay upon him to betroth his Virgin. The *Greek* runs to this ſenſe, *If he had ſtood already firm in his heart, finding no neceſſity*, to wit, to change his purpoſe; and hath *power over his own will* not to marry, finding himſelf able to perſiſt in the Reſolution he hath made to keep his Virginity; he doth well to continue a Virgin: And then the Phraſe, *If any man thinks he behaves himſelf unſeemly towards his Virgin, if it be over-aged*, and thinks he ought rather to join in Marriage; refers to the aforeſaid Opinions of *Jew* and *Gentile*, That all ought to marry at ſuch an Age; if any think thus, ſaith the *Apoſtle*, let them do what they will, let them marry, for in ſo doing, they do not ſin: And then he concludes with thoſe words applied to both Caſes, *So then both he that marries, doth well, and he that marries not, doth better.*

Ver. 39. Ἐν Κυρίῳ, *in the Lord.*] That is, aa ὁμοπίστῳ *to one of the ſame Faith*, ſay *Theodoret*, *Tertullian*, St. *Cyprian*, and St. *Jerom*, declaring that all Marriage with *Heathens* is forbid to *Chriſtians.* Hence alſo it is evident, that Second Marriages are allowable: See *Rom.* 7. 3. 1 *Tim.* 5. 14.

---

(s) Seld. de Jure Natural. &c. l. 5. c. 3.

(t) Γάμου δὲ ὥραν εἶναι κόρῃ μὲν ἀπὸ ἑκκαίδεκα ἐτῶν εἰς εἴκοσι, κόρῳ δὲ ἀπὸ τριάκοντα μέχρι τῶν πέντε καὶ τριάκοντα. Plato de Leg. l. 6. p. 877. Vide quæ Stob. in hanc rem citat ex Dial. 4. de Rep. Serm. 42. p. 296.

(u) Σπαρτιατῶν νόμος ἔταττε ζημίαν τὴν πρώτην ἀγαμίου, τὴν δευτέραν ὀψιγαμίου, Stobæus, Serm. 65. p. 412.

(w) Παρθένος ὀνομάζεται ὁ ἑκουσίως ἑαυτὸν προσαγαγὼν τῷ Κυρίῳ, καὶ ἀποταξάμενος τῷ γάμῳ, καὶ τὸν ἐν ἁγιασμῷ βίον προτιμήσας.

bb Ver. 40. ‘This, ſay ſome, is not ſpoken ‘with the Authority of an *Apoſtle*, or a ‘*Teacher* ſent from God, but in ſuch a ſtile ‘as implies an ordinary Aſſiſtance, ſuch as ‘any skilful Paſtor may ſtill expect.

But theſe Men did not well conſider, That the *Apoſtle* was writing to them, who were apt to queſtion his *Apoſtleſhip*, and required *a Proof of Chriſt ſpeaking in him*, 2 Cor. 13. 3. to whom it was proper to ſay, *Whatſoever you may conceive of me, I ſuppoſe I have the Spirit of God.* Nor (2.) that δοκέω is frequently an Expletive, and ſo δοκῶ ἔχειν may be here rendered, *I have the Spirit of God.* So ὃ δοκεῖ ἔχειν that *which he ſeems to have*, Luke 8. 18. is, ὃ ἔχει *that which he hath*; Matth. 13. 12. οἱ δοκοῦντες ἄρχειν, *they which are accounted to Rule*, Mark 10. 42. is ἄρχοντες *they which Rule*, Matth. 20. 25. So in this Epiſtle, ὁ δοκῶν ἑστάναι, is *he that ſtands*, Chap. 10. 12. ὁ δοκῶν εἶναι φιλόνεικος, *he that is Contentious*, Chap. 11. 16. and εἴ τις δοκεῖ προφήτης, *if any Man be a Prophet or Spiritual, let him him know, that the things I write unto you are the commandments of the Lord*, Chap. 14. 37.

# CHAPTER VIII.

a Verſe 1.[a] NOW as [*for the Plea, mentioned in your Letter,*] touching [*the lawfulneſs of eating*] things offered to Idols, we, [*who abſtain from eating theſe things, to the Scandal of others;*] know [*as well as others,*] that [*an Idol is nothing, for*] we all have [*this*] knowledge; [*yet*] knowledge [*when it is not joyned with Charity,*] puffeth up [*againſt,*] but charity edifieth [*our brother.*]

2. And [*therefore*] if any man think he knoweth any thing, [*and by reaſon of that knowledge deſpiſeth others, not regarding their*

b *welfare;*] he knoweth nothing yet [b] as he ought to know.

3. But if any man love God, [*and, for his ſake, his brother,* John 4. 17. *uſing his knowledge to the glory of God, and the benefit of his Brother;*] the ſame is known [*and accepted*] of him.

4. As concerning therefore the eating of thoſe things that are offered in Sacrifice to

c Idols, we [*alſo generally*] know that [c] an Idol is nothing in the world, [*of that it is eſteemed by them that worſhip it,* i. e. *no Deity;*] and that there is no other God but one.

5. For though there be that are called

d Gods, whether in Heaven or in Earth, [d] as [*to the Heathens;*] there are Gods many, and Lords many, [*they having their Cœleſtial and Terreſtrial Gods, and Lords;*]

6. But, [*or yet*] to us [*Chriſtians,*] there

e is but [e] one God the Father, of whom are all things, and we in, [*or for*] him, and one Lord Jeſus Chriſt, by whom are all things, and we by him.

f 7. [f] Howbeit there is not in every man this knowledge; for ſome with conſcience of the Idol's [*being ſomething,*] unto this hour eat [*what is offered to*] it, as a thing offered to an Idol; [i. e. *not as common meat, but as a ſacred Banquet in honour of the Idol;*] and their Conſcience being weak, [i. e. *erroneous, ſubject to ſtumble and fall,*] is defiled.

8. But [*it is to be conſidered by us; that*] meat commendeth us not to God; for neither if we eat, are we the better [*for ſo doing, in the ſight of God;*] neither if we eat not, are we the worſe: [*you therefore ought not ſo to eat, as to give occaſion to the fall of your weak Brother;*]

9. But [*rather to*] take heed, leſt by any means this liberty of yours become a ſtumbling-block to them that are weak; [*ſo as to provoke them to fall from Chriſtianity, or to defile themſelves with Idolatry.*]

10. For if any man, [*who with this erroneous Conſcience goes to theſe Feaſts,*] ſee thee who haſt knowledge [g] ſit at meat in the Idol-Temple, ſhall not the Conſcience of him that is weak be [*the more*] emboldened [*by thy Example,*] to eat thoſe things which are offered to Idols, [*in honour of the Idol; or as thinking it no hurt to worſhip Idols?*]

11. And [*ſo*] through thy knowledge, ſhall the weak brother periſh, [h] for whom Chriſt died.

12. But [*ſurely it deſerves well to be conſidered, that*] when ye ſin ſo againſt the Brethren, and wound their weak Conſciences, ye ſin againſt Chriſt, [*wounding, and murthering the Members of his Body; defeating the great end of his Death, and deſtroying them whom he deſigned to ſave.*]

13. Wherefore, if meat make my brother to offend, [*and ſo to periſh;*] [i] I will eat no fleſh whilſt the World ſtands, leſt I make my Brother to offend, [*and periſh.*]

Annota-

## Annotations on Chap. VIII.

Verſe 1. Περὶ τῶν εἰδωλοθύτων, *now as touching things offered to Idols.*] This is that other Doctrine of the *Nicolaitans*, Nullam differentiam eſſe docentes, Idolothyton edere, *that things offered to Idols might be eaten without diſcrimination*; which the *Apoſtle* here ſets himſelf to confute, ſpeaking of theſe things both in the general, *Chap.* 10. 23. to the end; and in particular, as they were eaten, with relation to the Idols in the Idol *Temple*.

Ver. 2. Καθὼς δεῖ γνῶναι, *as he ought to know.*] To know thus, ſaith (*a*) St. *Bernard*, is to know in what order, with what ſtudy and endeavour, and to what end we ought to know all things. *In what order*, As deſiring to know that firſt which is moſt neceſſary to Salvation. *With what ſtudy*, As deſiring moſt ardently to know that which is moſt vehemently to be loved, and moſt tends to provoke love in us. *To what end*, *viz.* Not out of Curioſity, Vain glory, or filthy-Lucre; but for the Edification of thy ſelf, or of thy Brother.

Ver. 4. Οὐδὲν εἴδωλον, *an Idol is nothing.*] This Aphoriſm, That an Idol was nothing, was uſual among the *Jews*; who were taught by the *Old Teſtament*, that the *Heathen* Deities were הבלים and אלילים, Vanities and Nothings. Thus in (*b*) *Echa Rabboth*, or the old Comment on the *Lamentations*; *Rachel* ſpeaks thus to God, *Why envieſt thou an Idol which is nothing?* And in the (*c*) *Elle Shemeth Rabba*, we have this Aphoriſm, *There is nothing ſolid in an Idol.* And hence their *Rabbins* concluded, ſaith Dr. *Lightfoot*, That it could have no power to pollute, and that whatſoever Worſhip was paid to it, if it were not worſhipped under the Notion of a God, it was nothing; but whatever they meant of an Idol's being nothing, 'tis certain the Apoſtle only means, that it is nothing of a God: For he proves that it is nothing, becauſe *there is no God but one*; and ſo all the *Criticiſms* about the word εἴδωλον, *Idol*, are impertinent.

Ver. 5. Ὥσπερ εἰσὶ θεοὶ πολλοὶ, *as there are Gods many, and Lords many.*] Here (*d*) Mr. *Cl.* tranſlates the words thus, *as really there are Gods many*, &c. and Magiſterially ſaith, *The Apoſtle hath no reference to the Gods or Idols of the Heathens: But by Gods in Heaven, are meant God and the Angels; in the Earth, Magiſtrates, who are alſo called the Lords of the World.* But he proves not a word of all this: Yea, the contrary is not only ſaid, by all the (*e*) *Ancient Fathers* and *Commentators* upon the place, who both aſſert and prove the contrary; but alſo is evident from the words themſelves: For firſt, when the *Apoſtle* had ſaid expreſly, *We Chriſtians know there is no God but one*; would he immediately add, *There are really Gods many?* What would this have been, but, as *Chryſostom* and *Theophylact ſay*, τοῖς φανεροῖς μάχεσθαι, *to ſpeak things repugnant?* Which to avoid, the Apoſtle adds, though there be οἱ λεγόμενοι θεοὶ, *thoſe that are called Gods*, by theſe words ſeparating them from him that truly is ſo: And *ſhewing they are only ſo in name, but not in reality; not in truth, but in word only.* And this is evident from the words following: *Though* (to them) *there be Gods many, and Lords many*, παρ' Ἕλλησι θεοὶ ϗ κύριοι λεγόμενοι: *yet to us* (Chriſtians) *there is but one God, and one Lord.* Laſtly, Whereas he ſaith, *By Gods in Heaven are meant God and the Angels*, let him ſhew any inſtance in the *New Teſtament*, where θεοὶ is put for *God and the Angels*; or where both are thus mentioned under that one Name. Here to be ſure it cannot be ſo, for the Apoſtle had not only ſaid before, *We* Chriſtians *know there is no other God but one*: But ſaith after, This is he, *of whom are all things*, i. e. whoſe Creatures the *Angels* are; could he then ſay, in the intermediate words, *there really are many Gods in Heaven, God and the Angels?*

Ver. 6. Εἷς Θεὸς ὁ Πατὴρ, *one God the Father.*] Hence the *Arians* and *Socinians* argue thus againſt the Deity of Chriſt, *viz. As he who ſaith there is one Emperor, to wit,* Cæſar, *ſaith in effect there is no other Emperor but* Cæſar; *ſo he that ſaith there is one God the Father, ſaith in effect, there is no other God beſides the Father.* Again, *He who having ſeparately ſpoken of one God,*

---

(a) In Cant. Cantic. *c.* 36. *p.* 151. (*b*) F. 56. Col. 1. (*c*) Sect. 30.

(*d*) Vid. Art. Crit. part. 2. c. 5. §. 8. p. 77.

(*e*) Θεοὶ λεγόμενοι, A Paganis, Ambroſius. Κατὰ τὴν Ἑλλήνων μυθολογίαν, Theodoret. Παρ' Ἕλλησιν, Chryſoſt. Photius, Oecumenius, Theoph.

Dixit enim & ſeparavit eos, qui dicuntur quidem, non ſunt autem Dii, ab uno Deo Patre. Iren. l. 3. c. 6.

Πολλοὺς μὲν Ἕλληνες λέγουσιν εἶναι Θεοὺς, τοὺς δὲ αὐτοὺς ὀνομάζουσι ϗ Κυρίους· Οὗτοι δὲ οὐδαμῶς εἰσιν, ἀλλ' ἐν ὀνόμασι γνωρίζονται μόνοις. Theodoret.

Οὐκ ἁπλῶς εἰσιν, ἀλλὰ λεγόμενοι, οὐκ ἐν ἀληθείᾳ ὄντες, ἀλλ' ἐν λόγῳ. Chryſ. Theoph.

Καλῶς τὸ λεγόμενοι, οὐκ εἰσὶ γάρ. Phot.

*proceeds diſtinctly to ſpeak of one Lord, to wit, Jeſus Chriſt, doth by that diſtinct Title ſufficiently ſhew Jeſus Chriſt is not that God.*

*Anſw.* To the ſecond Argument the Reply is obvious, by retorting the Argument as do the *Ancient Commentators*, againſt this *Arian* Objection, thus: That as the Apoſtle, by ſaying, *there is one Lord*, to wit, *Jeſus Chriſt*, cannot be reaſonably ſuppoſed to exclude the *Father* from being alſo the *Lord* of Chriſtians, as he is often ſtiled in the *New Teſtament*; ſo neither by ſaying *there is one God the Father*, ought he to be ſuppoſed to exclude *Jeſus Chriſt* from being alſo the God of Chriſtians. So (f) *Origen* and (g) *Novatian*. Eſpecially if we conſider, (1.) that he is here ſtiled that one Lord *by whom are all things*, i. e. *by whom all things are created*, Eph. 3. 9. *All things which are in Heaven, or in Earth*, Coloſſ. 1. 16. *for he that made all things is God*, Heb. 3. 4. and by the work of the Creation is the Godhead known, *Rom.* 1. 20. And this is elſewhere made the very deſcription of God the *Father*, that it is he *by whom are all things*, Rom. 11. 35. Heb. 2. 10. (2.) That all things were created, not only by this Lord, but εἰς αὐτὸν *for him* alſo, *Col.* 1. 16. Now this is the very thing which the *Apoſtle* here aſcribes to God the *Father*.

2*ly*, To the other Argument I anſwer, That we and all the *Ancients* aſſert, as truly as they can do, the Unity of the Godhead; and that *Chriſt Jeſus* is not another God, but only another Perſon from the *Father*; and that the Application of the word *God*, here to the *Father*, doth not neceſſarily exclude the Son from being God alſo; but only from being the Fountain of the Deity, as the *Father* is. Thus when theſe words, *I am Alpha and Omega, the firſt and laſt*, Rev. 1. 17. and 2. 8. and 22. 13. are by St. *John* applied to Chriſt; it cannot be concluded hence, That the *Father* is not alſo *Alpha and Omega, the firſt and the laſt*, as he is often called in the *Old Teſtament*: And though *our Saviour* be the proper Title of our *Lord Jeſus*, as his very Name informs us; yet is the *Father* in Scripture ſtiled *our Saviour*, 1 Tim. 1. 1. and 2. 3. *and the Saviour of all Men*, Chap. 4. 10. The Primitive *Fathers* therefore conſidering God the *Father* as the Fountain of the *Deity*, and *Jeſus Chriſt* as *God of God*; do frequently aſſert two things which may ſerve to illuſtrate this Paſſage, *viz.*

1*ſt*, That (h) *Chriſtians* acknowledg'd one God only, even the *Father*, and yet that *Jeſus Chriſt* was truly God, of the Subſtance of the Father.

---

(f) Miror quomodo quidam legentes unus Deus Pater ex quo omnia, & unus Dominus Jeſus Chriſtus per quem omnia, negent filium Dei Deum deberi profiteri, ne duos Deos dicere videantur: Sed non advertunt qui hæc ita ſentiunt, quod ſicut Dominum Jeſum Chriſtum non ita unum eſſe Dominum dixit, ut ex hoc Deus Pater non Dominus dicatur, ita & Deum Patrem non dixit ita eſſe unum Deum, ut Deus filius non credatur. Origen. in Rom. c. 9. v. 5.

(g) Si non putant aliqua ratione offici poſſe ei, quod unus Dominus eſt, per illud quod eſt Dominus & Chriſtus, aut illi quod unus eſt bonus, per illud quod bonus ſit nuncupatus & Chriſtus, eâdem ratione intelligant offici non poſſe ab illo quod unus eſt Deus, ei quod Deus pronuntiatus eſt Chriſtus. Novatian. cap. 30.

(h) Hæretici αἰχμαλωτίζουσιν ὑπὸ τῆς ἀληθείας τοὺς μὴ ἑδραίαν τὴν πίστιν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν υἱὸν Θεοῦ διαφυλάσσοντας, Iren. l. 1. p. 18. Et tamen fidem ab Eccleſia receptam hanc eſſe tradit, ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν καὶ Θεῷ πᾶν γόνυ κάμψῃ, cap. 2. pag. 50. Prophetis quidem & Apoſtolis patrem & filium confitentibus, & ipſo Domino Patrem tantum Deum, & Dominum eum, qui ſolus eſt Deus & Dominator omnium, tradente Diſcipulis, ſequi nos oportet, L. 3. c. 9. Et tamen c. 10. ſecundum id quod Verbum Dei homo erat——requieſcebat Spiritus Dei ſuper eum,——ſecundum autem quod Deus erat, non ſecundum Gloriam judicabat. Vide c. 11. Apoſtoli autem ſecundum eos tranſgreſſores præcepti oſtenduntur Demiurgum Deum & Dominum & Patrem confitentes —— Si non hic Solus eſt Deus & Pater, L. 4. c. 2. Et tamen c. 11. ipſe igitur Chriſtus cum Patre vivorum eſt Deus. Itaque Deos omnino non dicam, nec Dominos, ſed Apoſtolum ſequar, ut ſi pariter nominandi fuerint Pater & Filius, Deum Patrem appellem, & Jeſum Chriſtum Dominum nominem, ſolum autem Chriſtum potero Deum dicere, ſicut idem Apoſtolus, ex quibus eſt Chriſtus qui eſt Deus ſuper omnia benedictus in omne ævum. Tertull. adv. Prax. c. 31. Eſt ergo Deus Pater omnium Inſtitutor & Creator, Solus Originem neſciens ——unus Deus, Novatian. c. 31. Et tamen ex Patre proceſſit ſubſtantia illa Divina cujus nomen eſt Verbum, per quod facta ſunt omnia —— Deus utique procedens ex Deo, ſecundam perſonam efficiens, ſed non eripiens illud Patri quod unus eſt Deus. Ibid.

2*ly*,

2*dly*, That God the *Father* was the Creator of all things, and yet that all things were created by the Word.

f Ver. 7. 'Αλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις, *there is not in all this knowledge.*] This contradicts not what is ſaid, *v.* 1. *We all have knowledge*; that being ſpoken of them, who abſtained from things offered to Idols, out of ſcandal to others only; this of them who through weakneſs did eat of them: The firſt, being well-informed Chriſtians, knew there was but one God the *Father*, and one Lord *Jeſus Chriſt*, to be worſhipped: The weak thought there might be ſome *Deaſtri*, or *Inferiour Lords*, to whom ſome Reverence was due.

g Ver. 10. 'Εν εἰδωλείῳ κατακείμενον, *ſitting at meat in the Idol's Temple.*] The *Gentiles*, ſaith (i) *Joſephus*, offer Hecatombs to their Gods, καὶ χρῶνται ἱερείοις πρὸς εὐωχίαν, *and uſe their Temples for their Banqueting-houſe*; ſo we read, *Judg.* 9. 27. *Amos* 2. 7. and in prophane *Authors* very frequently: When therefore, ſaith the *Apoſtle*, the weak *Jew* who abhorred Idols, or the *Gentiles* newly converted from the Worſhip of them; ſhall ſee the doing the ſame thing, which *Heathens* do in honour of their Idols, and that in places appropriated to their Worſhip; will they not be tempted, by the Example of ſuch a ſtrong and knowing Chriſtian, to conclude, That either *Idolatry* is by *Chriſtians* accounted no ſin, or that the Idol deſerves ſome honour; and ſo comply with them from theſe erroneous Principles in eating things offered to Idols?

h Ver. 11. Δι' ὃν Χριστὸς ἀπέθανεν, *for whom Chriſt died.*] From this, and the like place, *Rom.* 14. 15. it is ſtrongly argued, that Chriſt intentionally died for thoſe that may for ever periſh; for here the *Apoſtle* diſſwades the *Corinthians* from ſcandalizing their weak Brethren, by an Argument, taken from the irreparable Miſchiefs they do to them, the eternal Ruin they may bring upon them by this Scandal: Whereas, if it be as ſome aſſert, That *all things, even the ſins of the Elect ſhall work together for their good, and that they can never periſh*; if the *Apoſtle* knew and taught this Doctrine to them; why doth he go about to fright them from this Scandal, by telling them, it might have that effect, which he before had told them was impoſſible? If you interpret his words thus, *So ſhall he periſh for whom in Charity you ought to judge Chriſt died*; 'tis certain from this Doctrine, That they muſt be aſſured this Judgment of Charity muſt be falſe, or that their Brother could not periſh. In the firſt Caſe, they could not be obliged to act by it; and in the ſecond, they could not rationally be moved by it, to abſtain from giving Scandal on that impoſſible Suppoſition. If you interpret him thus, *So ſhalt thou do that which in its nature tends to make thy Brother periſh, and might have that Effect, had not God determined to preſerve all for whom Chriſt died from periſhing*; Since this Determination renders it ſure to me, who know it, that they cannot actually periſh, it muſt aſſure me there can be no cauſe of abſtaining from this Scandal, leſt they ſhould periſh by it. Moreover, by thus offending, ſaith the *Apoſtle*, *you ſin againſt Chriſt*, *viz.* by ſinning againſt them whom he hath purchaſed with his Blood, and deſtroying them for whoſe Salvation he hath ſuffered: Deny now this intent of *Chriſt's* Death, and ſhew, if you can, in what *Chriſt* hath demonſtrated his great Love to them that periſh; how they can ever ſin againſt Redeeming Love; or how by thus offending them, who neither do, nor can belong to him as Members of his Body Myſtical, we are injurious to Chriſt.

Ver. 13. Οὐ μὴ φάγω κρέα, *I will eat no fleſh.*] i It being cuſtomary for the *Heathens*, to conſecrate all the Fleſh they uſed to eat, to ſome (i) *Dæmon* or *Idol*, and the weak *Jews* being ſo nice in matters of that nature, this Neceſſity might ſometimes lie upon the *Chriſtians* to abſtain from all Fleſh, to avoid the offence of the weak Brother; and the *Apoſtle* here engageth rather to ſubmit to it, than to be an occaſion of his Ruin. See *Theodor. H. Eccl. l.* 3. *c.* 15. and the Note on *Rom.* 14. 2.

Note alſo, That there is nothing in this Chapter, which intimates that the *Apoſtle* diſcourſeth of a Conſcience *doubting about things indifferent*; but rather that he all along diſcourſeth of an Erroneous Conſcience, which from a falſe Perſwaſion falleth into Sin: For, ſaith he, *ſome with Conſcience of the Idol to this hour, eat it as a thing offered to the Idol*, v. 7. Now ſo to do, is to act plainly, not from a doubting Conſcience about a thing indifferent, but from an erroneous Conſcience about a thing unlawful: And yet this is the Man *whoſe Conſcience being weak, is defiled.* And in this ſenſe are the words ἀσθενὴς, ἀσθένεια, ἀσθενεῖν, to be *weak*, and *weakneſs* commonly uſed in the *Septuagint* anſwering to the Hebrew, כשל, which ſignifies *to fall and ſtumble.* See Note on *Rom.* 5. 6.

2*dly*, Πρόσκομμα γίνεσθαι τοῖς ἀσθενοῦσιν, *to be a ſtumbling-block to the weak*,] V. 9. Is not barely to offend them, or to induce them to do any thing with a doubting Conſcience; but to make them ſtumble at the *Chriſtian* Faith, or fall off from it, or periſh by *Ido-*

---

(i) Cont. Apion. l. 2. p. 1069. A. See Dr. Spenc. de rit. Hebr. p. 500, 501.

*latry.* For thus it follows, *and ſo ſhall thy weak Brother periſh :* So *Rom.* 9. 32, 33. *Iſrael ſtumbled at the ſtone of ſtumbling, as it is written, Behold I lay in Zion* λίθον προσκόμματος, *a ſtone of ſtumbling*, 1 Pet. 2. 8. *to them that be diſobedient ; the ſtone which the builders diſallowed, is made* λίθον προσκόμματος, *a ſtone of ſtumbling.*

3*dly, To ſcandalize, or offend this weak brother,* V. 13.] Is not only to do a thing ungrateful to him, or to cauſe him to ſin by acting with a doubting Conſcience ; but to divert him from the Faith, or cauſe him to diſlike it, becauſe he ſees that *Chriſtians* ſo freely do communicate with Idols ; or to encourage him to join *Idolatry* with the Profeſſion of it. That this is the conſtant ſenſe of the word σκανδαλίζεσθαι, See Note on *Rom.* 14. 13, 21.

Hence evident it is, that what Diſſenters ſay from hence againſt our *Ceremonies*, that they offend, or grieve them, that they cannot comply with them by reaſon of thoſe Doubts which they lie under, touching the Lawfulneſs of the Uſe of them, is impertinent to the *Apoſtle*'s Argument ; if they would have the *Apoſtle* here to patronize them, they muſt confeſs that they are acted herein by a falſe Judgment, and erroneous Conſcience, as the weak Perſon mentioned by him was.

Nevertheleſs this ſeemeth to preſs hard on them, who believe the Schiſm of ſuch weak Perſons, will finally tend to their Ruin, and render them Exiles from the Flock of Chriſt, and yet for things indifferent, will in this dreadful ſenſe *cauſe their weak Brother to offend, or to be ſcandalized* ; ſince this they do for that which *commends them not to God* ; which doing *they are not the better*, or omitting, *they are not the worſe*, V. 8. For if *Schiſm* and *Idolatry*, be equally damning ſins, and equally cauſe *my brother to offend*, and him *to periſh, for whom Chriſt died*, we are equally to take heed in both caſes, leſt ἐξουσία ἡμῶν, *our power* to do the thing indifferent, become a ſtumbling block to the weak ; or the erroneous in their Judgment of theſe things. For let Men imagine what other Difference they pleaſe in the Caſe, whilſt the ſad Iſſue or event is in general the ſame ; to wit, the *periſhing of my Brother*, and my power to have abſtained from that, which through his erroneous Conſcience gave occaſion to it, is the ſame, I fear the Guilt will be the ſame.

To this purpoſe tend thoſe words of (a) *Origen* ; *If we did more diligently attend to theſe things, we ſhould avoid ſinning againſt our Brethren, and wounding their weak Conſcience.* Ἵνα μὴ εἰς Χριστὸν ἁμαρτάνωμεν, *that we may not ſin againſt Chriſt.* Πολλάκις ἀπολλυμένων οὐ μόνον τῇ ἡμετέρᾳ γνώσει, ἀλλὰ καὶ ἄλλοις τισὶ τῶν περὶ ἡμᾶς ἀδελφῶν, δι' οὓς ὁ Χριστὸς ἀπέθανεν, ἐφ' οἷς εἰς Χριστὸν ἁμαρτάνοντες τίσομεν δίκας ἐνδικουμένης τῆς τῶν ἡμᾶς ἀπολλυμένων ψυχῆς ἐξ ἡμῶν. *Our Brethren that are among us, for whom Chriſt died often periſhing, not only by our Knowledge, but by many other ways, and things ; in which things we ſinning againſt Chriſt, ſhall ſuffer Puniſhment, the Soul of them that periſh by us, being required of and avenged upon us.*

## CHAP. IX.

a Verſe 1. [a] AM I not [ *who thus abſtain from what is offenſive to the weak*] an Apoſtle, [*as well as others ?* ] am
b I not free, [*to do what they may ?* ] [b] have I
not ſeen Jeſus Chriſt our Lord, [*as well as they ?* ] and are not you my work in the Lord ? [ *and ſo if others have a power to live upon your Temporal things, have not I rather ?* V. 11, 12.]

2. If I be not [*ſo viſibly and demonſtratively*] an Apoſtle to others, yet doubtleſs I
c am [*ſo* ] to you ; for the [c] ſeal [*and teſtimony*] of my Apoſtleſhip are you in the Lord ; [*as being converted by me, exerciſing the ſigns of an Apoſtle among you in all Patience ; in ſigns and wonders, and in mighty deeds*, 2 Cor. 12. 12.]

3. My anſwer [ *or Apology*, ] to them that do examine me,] [*why I, and my Companions, uſe not the ſame freedom as other Apoſtles and Evangeliſts*,] is this.

4. Have we not power to eat, and to drink, [*without uſing ſo much abſtinence ; or at the charge of the Church as well as they ?* ]

5. Have we not power [d] to lead [*or carry*] about a ſiſter, a wife, as well as other Apoſtles, and as the Brethren of the Lord, and Cephas ?

6. Or I only, and Barnabas, have we not power to forbear working ? [*and to receive Maintenance of the Church as others do ?* ]

7. [e] Who goeth a warfare at any time at his own charge ? who planteth a vineyard, and eateth not of the fruit thereof ? Or who feedeth a flock, and eateth not of the milk of the flock ? [ *And ſhall we Souldiers of Jeſus Chriſt*, 2 Tim. 2. 2. *the Planters of his ſpiritual Vineyard, the Paſtors of his Flock,*

---

(a) Ed. Huet. To. pag. 228. A. B.

Acts 20. 28. *be debarred of this Privilege?*]

f 8. Say I theſe things [f] as a Man [*only, from Principles of Natural Reaſon and Equity?*] or ſaith not the Law the ſame alſo?

9. For it is written in the Law of Moſes, thou ſhalt not muzzle the mouth of the Ox that treadeth out the Corn; doth God [*ſay this only to ſhew, he*] take- [*th*] care for Oxen?

10. Or ſaith he it altogether for our ſakes? g [g] For our ſakes, no doubt, this is written, that [*in this ſpiritual Husbandry,* 1 Cor. 3. 9.] he that ploughs ſhould plough in hope [*of reaping ſome advantage by it;*] and [*that*] he that threſheth in [*that*] hope, ſhould be partaker of his hope.

11. If [*then*] we have ſown unto you ſpiritual things, is it a great thing if we ſhall reap [*ſome of*] your carnal things? [*Rom.* 15. 27.]

h 12. If others be partakers of this [h] power over you, are not we rather [*ſo, who laid the foundation of a Chriſtian Church among you,* 1 Cor. 3. 10. *and have begotten you through the Goſpel?* 1 Cor. 4. 15.] nevertheleſs, we have not uſed this power [*among you,* 2 Cor. 11, 7, 8, 9.] but [*chooſe rather to*] ſuffer [*the want of*] all things, leſt we ſhould hinder the [*advancement of the*] Goſpel of Chriſt.

13. [*And not to inſiſt only on myſtical Interpretations of the Law:*] Do you not know that they who miniſter about holy things, [*excoriating, waſhing and preparing a Sacrifice for the Altar, as do the Levites;*] live of the [*holy*] things of the Temple, and [*that*] they which wait at the Altar are [*according to the inſtitution of the Law,*] partakers with the Altar? [*for that conſumes not always the whole Sacrifice; but leaves ſome Portion to be eaten by the Prieſts.*]

14. Even ſo hath the Lord [*Jeſus in the Goſpel,* Matth. 10. 10. Luke 10. 7.] ordained, that they who preach the Goſpel, ſhould live of the Goſpel.

15. But [*yet*] I have uſed none of theſe things, neither have I written theſe things, that it ſhould be ſo done unto me; for it were better for me to die [*for want of food,*] than that any man ſhould make my glorying [*in thus advancing the Goſpel*] void.

16. [*I ſay my glorying;*] For though I preach the Goſpel, I have nothing to glory of [*upon that account;*] for neceſſity is laid upon me [*by the command and ſpecial call of our Lord Jeſus Chriſt, ſo to do;*] yea, wo is to me, If I preach not the Goſpel; [*becauſe then I ſhall be guilty of Diſobedience to the heavenly Viſion,* Acts 26. 9.]

i 17. [i] For if I do this thing willingly, [*if I chooſe to take nothing for preaching the Goſpel, when I am under no obligation ſo to do;*] I have a [*ſpecial*] reward, [*and may glory in it;*] but if againſt my will [*I preach the Goſpel; yet am I under a neceſſity of doing this, and therefore cannot glory in it, or expect any ſpecial reward above others for it; ſince*] a diſpenſation of the Goſpel is committed to me, [*and ſo in that I only can diſcharge my truſt.*]

18. [k] What is my reward then? [*or what is matter of ſpecial reward and glory to me?*] k Verily [*this,*] that when I preach the Goſpel, I may make the Goſpel of Chriſt without charge, that I abuſe not [*or uſe not, See* 1 Cor. 7. 31.] my power [*which is given me,*] in the Goſpel: [*and this matter of rejoycing I have.*]

19. For though I be free from all men, [*as being a ſervant to none;*] yet have I made my ſelf [*as a*] ſervant to all, that I might gain the more.

20. And to the [*unconverted*] Jews, I became as a Jew; [*circumciſing Timothy for their ſakes,* Acts 16. 3.] that I might gain the Jew; to them that [*in their opinion*] are [*yet*] under the [*obligation of the*] Law, as under the Law; [*purifying my ſelf in the Temple, becauſe they were zealous of the Law;* Acts 20. 21.——26.] that I might gain them that are under the Law.

21. To them that are without Law, [*the unbelieving Gentiles, I became*] as without Law; [*diſcourſing to them from thoſe natural Principles which they owned,* Acts 17. *rather than from the Law and the Prophets;*] being not without Law to God, but under the Law to Chriſt; [*or obedient to the Law of Chriſt, and taking care notwithſtanding, that I did nothing contrary to the Moral Law of God, and to the Rules of Chriſtianity;*] that I might gain them that are without Law.

22. To the weak [*Converts among the Gentiles;*] I became as weak, [*by condeſcending to abſtain from what might hurt their Conſciences,*] that I might gain the weak; I am made all things to all men [*by my compliance with them in all lawful matters,*] that I might by all means ſave ſome.

23. And this I do for the Goſpel's ſake, that I might be partaker of [*the Promiſe, and Rewards of*] it, with you.

24. [*Which neither you, nor I, ſhall obtain by the bare profeſſion or knowledge of it, without Charity, and a life ſuitable to the Precepts of it: For*] know ye not, [*among whom the Iſtmian Games are acted;*] that they who run in a race, run all, but one [*of them only*] receiveth the prize? ſo [*therefore*] run [*your Chriſtian race,*] that ye may obtain [*the Reward of it;*]

25. And [*then you will be moved to abſtain, as I do, from what may cauſe your weak brother to fall and periſh; for*] every man that ſtriveth for the maſtery, [*or is a wreſtler in theſe Games,*] is temperate in all things; [i. e. *obſerveth a ſtrict abſtinence.*] Now they [*who thus abſtain, that they may prevail in wreſtling;*] do it [*only*] to obtain a corruptible Crown, [*of Bays, or Olive;*]

but we [*Chriſtians, by uſing this Temperance, ſhall obtain*] an incorruptible [*Crown.*]

26. I therefore ſo run [*this race,*] not as uncertainly; [*or not regarding whether I am within the Lines, or come firſt to the Goal or not;*] ſo fight I, not as one that beateth the Air, [i. e. *not vainly, as you ſeem to do; for what advantage have you by going to the Idol-Temples, or eating things offered to Idols, to the Deſtruction of your Brother?*]

27. But I keep under my body, and bring it into ſubjection, [*by denying my ſelf theſe liberties in things indifferent;*] [l] leſt that by any means, when I have preached to others, I my ſelf ſhould be a Caſtaway; [*as being not partaker of the Bleſſings of the Goſpel, v.* 23.] l

## Annotations on Chap. IX.

a Verſe 1. Οὐκ εἰμὶ Ἀπόστολος; *am not I an Apoſtle?*] The *Apoſtle* here, from his own Example, in abſtaining from the Power which the Lord hath given him, to receive the Neceſſaries and Conveniencies of Life from them to whom he preached the Goſpel; ſhews how much it concerned them, in a matter unneceſſary, to abſtain from the exerciſe τῆς ἐξουσίας, of their rightful Power granted by *Chriſt*; to avoid the Scandal of the Weak, and to promote Men's ſpiritual welfare. So *Eſthius*. This Condeſcenſion indeed was not *in the exerciſe of his Apoſtolical Authority*; but it was in that which he might have challenged *as an Apoſtle of Chriſt*, 1 Theſſ. 2. 6. Hence he ſpeaks thus, *Am not I an Apoſtle?* And therefore have I not ἐξουσίαν *power to eat and drink?* Yea, it was in that he might have challenged by the nature of his Office, *v.* 7. by the Preſcriptions of the Law, *v.* 8. and by the *Ordinance of Chriſt*, v. 14. And this Abſtinence he uſed not only in *Achaia*, but in *Theſſalonica*, 1 Theſſ. 2. 9. 2. Theſſ. 3. 8. that he might be an Example for their Imitation, *v.* 9. It was not therefore any *private or perſonal Right* which he here waved, but a *Right of Office* belonging to all who did officiate in things Sacred; See Note on 2 *Cor.* 9. 2.

b Ibid. οὐχὶ Χριστὸν ἑώρακα; *have I not ſeen Chriſt?*] The *Apoſtles* being choſen to be Witneſſes of the Reſurrection, It was requiſite that St. *Paul*, being called to that Office, ſhould alſo ſee him riſen. Hence *Ananias* ſpeaks thus to him, *The God of our Fathers hath choſen thee, That thou ſhouldſt ſee the juſt one, and ſhouldſt hear the words of his mouth; for thou ſhalt be his witneſs to all men of what thou haſt ſeen and heard*, Acts 22. 14, 15, and 26. 26. Accordingly we find that *Chriſt* was *ſeen of him*, 1 *Cor.* 15. 8. yea, oft appeared to him after his Reſurrection, *Acts* 18. 9. and 22. 18. and that he was taught the Goſpel by *the immediate Revelation of Jeſus Chriſt*, Gal. 1. 12. The *Syriack*, *Arabick*, and ſome *MSS.* read thus, *Am I not free? Am I not an Apoſtle? Have I not ſeen Jeſus Chriſt our Lord?*

Ver. 2. *The Seal of my Apoſtleſhip are ye in the Lord.*] This Text ſeems very much abuſed by our *Sectaries*, when from theſe words they argue, that ſeeing they have been inſtrumental to work ſome Reformation in others by their Preaching, or Diſcourſes; therefore they have a legal, yea divine Call to exerciſe their Miniſtry, and to adminiſter the Holy Sacraments; which Argument will plead as much for *Maſters*, or *Miſtreſſes* of large Families, who have ſucceſsfully employed themſelves in a religious Education of their *Children*, and *Servants*; and for *School-maſters*, who have inſtilled good Principles of Virtue and Religion into their *Scholars*; and for every good Man, and Woman, who ſpend themſelves in Examples of Exhortations, and Encouragements to others, to lead a virtuous and religious Life, and therefore prevail more than others; becauſe they know they do it not from proſpect of Advantage, or in perſuance of their Calling, but out of pure Affection to their Souls. Moreover I enquire, what it is they would prove from theſe words; is it that they are of the Number of *Chriſt's Apoſtles*? If not, why do they uſe this Text? Is it that they have converted Men from *Heatheniſm* to *Chriſtianity, by Signs and Miracles; and Powers of the Holy Ghoſt*? Or that *the Signs of an Apoſtle have been wrought among their Auditors, by Signs, Wonders, and powerful Operations*, as this *Apoſtle* doth, 2 *Cor.* 12. 12? Or that they have given their Hearers ſuch a Proof of *Chriſt ſpeaking in them*, as St. *Paul* did, *Chap.* 13. 3? Or by their means their Hearers were endowed with the *gifts of Tongues and Prophecy*, as the *Corinthians* were? If not, this Text cannot concern them at all, who had no ſuch Seal, or Sign of their *Apoſtleſhip*, as St. *Paul* ſaith he had.

Ver. 5. Ἀδελφὴν γυναῖκα περιάγειν, *to lead about a ſiſter, a wife.*] c It is the Obſervation of *Hilary*, *Oecumenius* and *Theophylact*, That as ſome Women attended on the Lord when he was on Earth, to miniſter Neceſſaries to him and his Diſciples; So ſome rich Women converted by them, followed the *Apoſtles*

ſtles to provide Diet, and other Neceſſaries for them; and they who ſo interpret theſe words, tranſlate them *a Siſter-woman*. This Expoſition *Theodoret* mentions, but ſeems not to approve: And indeed it ſeems to have had it's riſe, from (*a*) *Tertullian* when he was a *Montaniſt*.

For (b) *Clemens of Alexandria* not only ſaith, That he that marrieth, εἰκόνας ἔχει τοὺς Ἀποστόλους, *hath the Apoſtles for Examples; and that St.* Peter *carried his Wife with him till her Martyrdom*: But confutes the Enemies of Matrimony from theſe very words, *Have we not power to lead about a Siſter, a Wife, as well as other Apoſtles?* Adding that οὐχ ὡς γαμετὰς, ἀλλ' ὡς ἀδελφὰς, περιῆγον τὰς γυναῖκας, (c) *they carried their Wives about, not as Wives, but as Siſters, to miniſter to thoſe that were Miſtreſſes of Families; that ſo the Doctrine of the Lord might, without any Reprehenſion, or evil Suſpicion, enter into the Apartments of the Women.* This Expoſition ſeemeth (1.) moſt agreeable to the words, which are not γυναῖκα ἀδελφὴν, but ἀδελφὴν γυναῖκα, which cannot well be render'd *a Siſter-woman*, there being no Siſter which is not a Woman. (2.) It is moſt agreeable to the Context, which plainly ſeems to ſpeak not of ſuch wealthy Women, which could nouriſh the *Apoſtles* out of their abundance, but of ſuch which were to be nouriſhed with them by others. And (3.) to the Language of the *Jews*, who called their Wives, *Siſters*. Thus *Tobit* ſaith to his Wife μὴ λόγον ἔχε, ἀδελφή, *Take no care, my Siſter*, Tob. 5. 20. And *Clemens* in the words now cited, ſaith, *They were carried with them not as Wives, but as Siſters.* And laſtly, This ſeems beſt to conſult the credit and eſteem of the *Apoſtles*, who could not without evil Suſpicion carry about with them ſingle Women, or the Wives of other Men. As for the Women who are ſaid to have followed *Chriſt*, they were none of his Retinue, they attended not upon his Perſon, but upon his Doctrine, and ſo they miniſtered no ſuch ground of Suſpicion. But hence, I think it doth not follow, as Mr. *Cl.* ſaith, that St. *Paul* then had a Wife, but only that he, or *Barnabas* had one, or at leaſt might have had one, no law then forbidding it: *Tertullian* ſaying, if not in his own ſenſe, yet in the Perſon of the Orthdox, *Licebat Apoſtolis nubere, & uxores circumducere.* De Exhort. Caſtit. cap. 8.

Ver. 7. Τίς στρατεύεται, *who goeth a warfare?*] The Pertinency of this Inſtance will be more viſible, if we conſider that both in the *Old* and *New Teſtament*, the Miniſterial Function is repreſented *as a warfare*. See Note on 1 *Tim.* 1. 18. And the *Levite* who was conſecrated to the Service of the Tabernacle, is ſaid to *enter into the Hoſt*, Num. 4. 3. λειτουργεῖν *to officiate*, ſaith the *Septuagint*; *to ſerve the ſervice*, ſaith the *Chaldee*. The Church of God is alſo repreſented as his *Vineyard*, Iſa. 5. 1.——5. Matth. 20. 1. and 21. 18, 33.——40, 41. Luke 13. 6, 7. and as *his Flock*, Iſa. 40. 11. and 63. 11. Matth. 26. 31. Luke 12. 32. Acts 20. 28, 29. 1 Pet. 5. 1, 2. But then (d) St. *Chryſoſtom* and *Theophylact* obſerve, that he ſaith not, *Who goeth to warfare, and is not rich? Who plants a Vineyard, and heaps not up Gold of the Fruits of it? who feeds a Flock, and makes not a Merchandize of the Sheep? teaching us that the Spiritual Paſtor ſhould be content with little, and ſeek only what is neceſſary, not what is ſuperfluous.*

Ver. 8. Κατ' ἄνθρωπον, *as a man.*] This Phraſe in the *New Teſtament* doth always ſignifie to ſpeak, act, and live after the manner of a mere Natural Man, not yet acquainted with the Mind of God, not acting by the guidance of Divine Wiſdom, or not aſſiſted by the Holy Spirit. So *Rom.* 3. 5. *I ſpeak* κατ' ἄνθρωπον, *as a man* by mere ſtrength of Reaſon would be apt to argue, 1 *Cor.* 3. 3. *Are ye not Carnal, and walk as men*, i. e. as Natural, and not Spiritual Men, *v.* 1. 1 *Cor.* 15. 32. *If* κατ' ἄνθρωπον *after the manner of men*, i. e. the *heathen* manner, *I have fought with beaſts at Epheſus*, Gal. 1. 11. *The Goſpel which was preached by me, was not* κατὰ ἄνθρωπον *after man*, i. e. it was not the Product of Human Wiſdom, but received from the Revelation of Jeſus Chriſt, *Gal.* 3. 15. *Brethren, I ſpeak after the manner of men*, i. e. what is acknowledged in all Civilized Nations; See Note on 1 *Pet.* 4. 6.

Ver. 10. Δι' ἡμᾶς γὰρ ἐγράφη, *for our ſakes this was written.*] A like Expreſſion occurs in (e) *Maimonides*, who having cited theſe words, *Thou ſhalt not take the Dam with the young*, ſaith, *if God took ſuch care for Beaſts and Birds, how much more for Men?* and *R. Menachem* on the ſame words ſaith, The Intention of the Command was not to ſhew mercy to Birds, *ſed propter homines hoc dicit*, but he ſaith this to teach Men mildneſs and commiſeration; and (f) *Philo* in the beginning of his Diſcourſe περὶ θυόντων, *of thoſe who offer Sacrifice*, ſays, *the Law took not care of Brutes, but of Reaſonable Creatures*, οὐ τῶν θυομένων ἀλλὰ τῶν θυόντων, by its

---

(a) Non Uxores demonſtrat ab Apoſtolo circumductas, ſed ſimpliciter Mulieres. De Monag. cap. 8.

(b) Strom. 7. p. 736, 741. (c) Strom. 3. p. 448.

(d) Δεικνὺς ὅτι μικρᾷ παραμυθίᾳ τὸν διδάσκαλον ἀρκεῖσθαι δεῖ, τροφῇ καὶ τῇ ἀναγκαίᾳ μόνῃ, τὰ χρειῶδες ζηλῶν μόνον, οὐχὶ τὸ περιττόν.

(e) *More Nevoch.* part. 3. c. 48. p. 497. (*f*) P. 656.

Preſcriptions that the Sacrifice ſhould be perfect and without blemiſh, having regard not to the things offered, but to him that offered them, that he ſhould be free from vile Paſſions, or evil Diſpoſitions. So that theſe words do not import, that God takes no care for Beaſts, for *he ſaveth Man and Beaſt*, Pſal. 36. 6. *And giveth to the Beaſts their food*, Pſal. 147. 9. but only that the Commands he gives us, to ſhew mercy and kindneſs to our Beaſts, are eſpecially deſigned to teach us greater kindneſs to our Brother Man. Thus the *High Prieſt* (g) *Eleazar* ſaith to *Ariſtæas*, That *all the Precepts of this Nature delivered by* Moſes, *had* λόγον βαθὺν, *a profound ſenſe; and that God did not make them, as being concerned about Mice, or Weaſels, or ſuch like Beaſts, but that all theſe Laws were made for Righteouſneſs ſake, and the Information of our Manners.*

h Ver. 12. Ἐξουσίας ὑμῶν, *power over you.*] So ἐξουσίας πνευμάτων is *power over unclean Spirits*, Matth. 10. 1. ἐξουσίας πάσης σαρκὸς, *power over all fleſh*, John 17. 2.

i Ver. 17. Εἰ γὰρ ἑκὼν τοῦτο πράσσω, *If I do this willingly.*] This is the Interpretation of *Oecumenius*, and it ſeems beſt to ſuit with the ſcope of the *Apoſtle*: The other ſenſe mentioned by the *Ancients*, and followed by moſt *Interpreters*, is this, *If I preached the Goſpel as a Voluntier, having no command from Chriſt to do it, I might expect a peculiar Reward; but having this Command from Chriſt, I execute it only in obedience to the Truſt committed to me, and ſo I cannot glory in, or expect a Reward for that above others.*

k Ver. 18. Note *firſt* from *v.* 12, 15, 18. That our power in things indifferent and uncommanded, is not to be uſed to the hindrance of the Goſpel of Chriſt, and the Scandal of the Weak.

2*dly*, That there is καύχημα, or *Matter of glorying* in things done by the aſſiſtance of the Grace of God, and it is for the Glory of a Man to do them, *v.* 15, 16. 2 *Cor.* 11. 10. ἡ καύχησις ἡμῶν, *our rejoycing*, or *our glorying, is this, even the Teſtimony of our Conſcience*, 2 Cor. 1. 12. And again, *Let every man approve himſelf* to his own Conſcience, *and then ſhall he have* τὸ καύχημα, *rejoycing in himſelf, and not in another*, Gal. 6. 4. The glorying therefore, or the καύχημα, which the *Apoſtle* elſewhere doth reject, and exclude, is only that of the Merit of our Works, or their ſufficiency to procure the Juſtification of a Sinner, *Rom.* 3. 27. and 4. 2. or that which doth exclude the help, or the aſſiſtance of the Grace of God in Chriſt, 1 *Cor.* 1. 29, 31. Note,

3*dly*, That there may be ſome Actions eminently good, which fall under no particular Command, I ſay, *particular Command*; for I believe this very Action of St. *Paul*, in which he glories, was done according to that Charity which *ſeeketh not her own, but the things of Jeſus Chriſt*, Phil. 2. 5. and that it was in the general his Duty to take care *not to hinder the Goſpel of Chriſt*, ver. 12. and to *cut off occaſion from others to glory*, to the impairing of the Truth, 2 *Cor.* 11. 12. to perform that which render'd him inſtrumental to *gain the more*, v. 19. and therefore he ſaith, *v.* 27. *All this I do for the Goſpel's ſake, that I may be partaker of it with you.* I think every Good Work, which reſpects our Duty towards God, falls under the General Command of *loving God with all our Heart, our Mind and Soul*; and all the kindneſs we ſhew to our Brother under the Command of *loving him as our own ſelves*; and think no Action eminently good can be done by any *Chriſtian*, which is not comprehended under the general Precept of doing *whatſoever things are true, honeſt, juſt, pure, lovely, and of good report, if there be any vertue, any praiſe*, Philip. 4. 8. But yet this Action, as to the Subſtance of it, being under no Precept, but being a Refuſal to uſe the Power God had granted to him as much as others, and this Refuſal being done out of reſpect unto God's glory, and the good of Souls, was that of which he juſtly gloried, and for which, though he did not merit any thing; yet he might reaſonably expect from God, whoſe glory he promoted by it, an eſpecial Recompence, according to the Rule of his own Nation, (h) *To him a Reward is given, who doth any thing uncommanded.*

Ver. 22, 23. See the Reading of the Text vindicated againſt the Surmiſes of Dr. *Mills*, as alſo *Chap.* 10. 19. 24. 28. 31. Examen *Millii* in hæc loca.

Ver. 27. Ἀδόκιμος, *leſt I my ſelf ſhould be a caſt-away.*] I. e. One diſapproved of by God at the laſt: Excellent here is the Note of the Ancient Commentators, Εἰ δὲ Παῦλος τοῦτο δέδοικεν, ὁ τοσοῦτος διδάξας, τί ἂν εἴποιμεν ἡμεῖς; *If* Paul, *ſo great a Man, one who had preached and laboured ſo much, dreaded this, what cauſe have we to fear leſt this ſhould befall us?*

Note alſo, That the *Agoniſtical* Phraſes mentioned in theſe four laſt Verſes, are fully and excellently explained by the Reverend Dr. *Hammond*, who informs us,

1*ſt*, That the (i) *Iſtmian* Games were celebrated among the *Corinthians*, and therefore the *Apoſtle* ſpeaks thus to them, *Know ye not?*

---

(g) Ἀλλὰ πρὸς ἁγνὴν ἐπίσκεψιν, καὶ τρόπων ἐξαρτισμὸν, δικαιοσύνης ἕνεκεν σεμνῶς πάντα ἀνατέτακται. Ariſt. p. 17.

(h) Maimon. More Nevoch. *l.* 3. *c.* 17. *p.* 381.

(i) In Iſtmo ludi quinquennales Iſtmiachi. *Solin. c.* 13. In eo eſt oppidum Cenchreæ ludis quos Iſtmicos vocant celebre. *Mela l.* 2. *c.* 3. *lin.* 75.

*2dly*, That of the five Games there uſed, the *Apoſtle* alludes only to two or three, *Running*, v. 24, 26. *Wreſtling*, v. 25. *Cuffing*, v. 26. 27.

*3dly*, That he who won the Race by Running, was to obſerve the Laws of *Racing*, keeping within the *white Line*, which marked out the Path or Compaſs in which they were to run, and was alſo to out-run the reſt, and come firſt to the Goal, otherwiſe he ran *uncertainly*, v. 24, 26. and was ἀδόκιμος, one to whom the Prize would not be adjudged by the βραβευταὶ, or Judges of the Games.

*4thly*, That the *Athletæ*, Combatants, or Wreſtlers, obſerved (k) a *ſet Diet*, both for the Quantity and Quality of their Meat, and carefully abſtained from all things that might render them leſs able for the Combat, whence they are here ſaid *to be temperate in all things*, v. 25.

*5thly*, That he who *cuffed* uſed to prepare himſelf for the Exerciſe by a (l) σκιομαχία, or *thruſting out his Arms into the Air*. And this is ſtiled, *ſo fighting as to beat the air*, v. 26. But when he came to the Combat, then his fiſt ſtrove to hit the Face and Eyes of his Adverſaries: And this is *v.* 27. ὑπωπιάζειν *to ſtrike under the Eye*, or give his Adverſary *a blew Eye*, and applied to the Body, is ſo to keep it under, by beating it black and blew, as theſe *Combatants* did one another.

*6ly*, That the Rewards of all theſe Exerciſes, was only a Crown made of the Leaves of ſome Plant, or Boughs of ſome Tree, the (m) Olive, Bays, or Lawrel, which therefore the *Apoſtle* here calls *a Corruptible Crown*, v. 25.

---

(k) Μέλει σοὶ ὀλύμπια νικῆσαι —— δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν· ἁπλῶς, ὡς ἰατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ· εἶτα ὡς τὸν ἀγῶνα παρέρχεσθαι. Epict. c. 35.

(l) Ἀέρα ἔδαιρεν, ἢ καὶ σκιομάχων, Euſtath. Τινὲς μὲν ἀπὸ τῶν πυγμάτων τὴν τοιαύτην παροιμίαν εἰρῆσθαι δοκοῦσιν. *Idem in hæc verba* ἀέρα τύψε. Il. γ. p. 1215. Ed. Rom.

(m) Τοῖς ἀθλήταις ἐξ αὐτῆς δίδοται νικήσασι στέφανος. Porphyr. de antro Nymph. p. 270.

---

## CHAP. X.

Verſe 1. MOreover, Brethren, [*to make you the more diligent in running this Chriſtian Race, and to avoid theſe ſins which will cauſe you to fail of the Prize you run for, I ſhall lay before you the Caſe of the Iſraelites, your Fore-runners, ſhewing what Privileges, and what Advantages they had, and by what Means moſt of them ſo unhappily miſcarried: For to begin with their Privileges;*] I would not that ye ſhould be ignorant, how that all our Fathers, [*the Church of Iſrael,*] [a] were under [*the protection of*] the Cloud, and all paſſed through the Sea:

2. And [*ſo*] were all baptized into [*the Covenant made with God, and the Doctrine taught by*] Moſes in the Cloud, and in the Sea.

3. And did all eat [b] the ſame ſpiritual meat; [*that Manna which was a Type of Chriſt, the true Bread which came down from Heaven,* John 6.]

4. And did all drink the ſame ſpiritual drink; for they drank of that ſpiritual rock that followed them, and that rock was Chriſt; [*as typifying him, and the ſpiritual waters to be received from him,* John 3. 37, 39.]

5. But [*notwithſtanding theſe Privileges and Favours, common to them with us,*] with many of them God was not well pleaſed, for they were overthrown [*by him*] in the wilderneſs, [*Heb.* 3. 17.]

6. Now theſe things were [c] [*written for*] our Examples, [*who ſucceed them in like Privileges and Favours,*] to the intent we ſhould not luſt after evil things, as they alſo luſted [*after fleſh, when they had Manna, food ſufficient for them,* Numb. 11. 4.] c

7. Neither be ye Idolaters, [*by eating things offered to Idols, and partaking of the Table of Devils,*] as were ſome of them; as it is written, [d] The people ſat down to eat and drink [*of the Sacrifices offered to the Golden Calf,*] and [e] roſe up to play. d e

8. Neither let us commit [f] fornication, as ſome of them committed [*fornication at the Sacrifices of Baal Peor,* Numb. 25. 16, 17, 18.] and [*upon that account there*] fell in one day [g] three and twenty thouſand [*of them.*] f g

9. Neither let us tempt [h] Chriſt [*our Lord,*] as ſome of them alſo tempted [*him,*] and were deſtroyed of Serpents, [*Numb.* 21. 5, 6.] h

10. Neither murmur ye, as ſome of them alſo murmured, [*Numb.* 14. 2.] and were deſtroyed [i] of the deſtroyer, [*v.* 37.] i

11. Now all theſe things happen'd to them for examples [*to Poſterity,*] and they are written for our admonition, [k] upon whom the ends of the world, [*the laſt of Ages,*] are come, [i. e. *the Chriſtian Age.*] k

12. Wherefore let him that thinketh he ſtandeth, [*and is in high favour with God, as they*

*they once were, and ſtill think they are,*] take heed leſt he fall.

13. [ *And whereas the great inducement to
ſymbolize with Jew or Gentile in their Rites
is this, that you may avoid Perſecutions, you
have no cauſe to doubt of Chriſt's Protection under
them, for he hath ſo preſerved you hitherto,
that*] there hath no temptation taken you,
but ſuch as is common to man, [ἀνθρώπινος,
*ſupportable by the ſtrength and reſolution of a*
l *man* ;] but [*moreover*] God is faithful, [l] who
will not ſuffer you to be tempted [ *at any
time,* ] above that you are able, but will
with the temptation alſo make a way [ *ſo
fair*] to eſcape [*it,*] that you may be able
to bear it.

14. Wherefore, my dearly beloved, flee from [*the*] Idolatry, [ *committed by the Participation of things offered to Idols in the Idol-Temple.*]

15. I ſpeak as to wiſe men, [*in what I am now offering, to ſhew the idolatry of this practice* ;] judge ye [ *the reaſonableneſs of* ] what I ſay.

m 16. [m] The Cup of Bleſſing which we
bleſs, [ *or receive with thankſgiving to God*
n *for it,*] is it not the [n] communion of the
-blood of Chriſt? [*or that Rite by which we
Chriſtians do profeſs to hold Communion with,
and own him as our Lord and Saviour, who
ſhed his Blood for us?*] The bread which we
break, is it not [*alſo*] the communion of the
body of Chriſt? [i. e. *do we not by eating at
his Table declare our fellowſhip with, and own him
as our Lord, whoſe Body was thus broken for
us?* ]

o 17. [o] For we being many are one Bread, and one Body ; [*or becauſe the bread is one, one Loaf being broken for us all, we who partake of it being many, are one Body, owning our ſelves thereby all Members of that Body of which Chriſt Jeſus is the Head* ;] for we are all partakers of that one bread ; [ *and thus you ſee that, by partaking of this Chriſtian Sacrifice, we own our ſelves to have Communion with the Lord Jeſus, and with the whole Society of Chriſtians.*]

18. Behold Iſrael after the fleſh, [*and ſee
if it be not ſo there alſo, for* ] are not they
who eat of the Sacrifices, [*the Peace-offerings,*
p *for of theſe only did the People eat,*] [p] partakers
of the Altar, [*and ſo hold communion with him
whoſe Altar it is?* Chap. 9. 13.

19. What ſay I then? [i. e. *what need I then to ſay?* ] that the Idol is any thing, or that which is offered in ſacrifice to Idols is any thing, [*which can of its own nature pollute?* ]

20. But [*this*] I ſay, that the things which
q the Gentiles ſacrifice, they ſacrifice [q] to Devils,
and not to God: And I would not that
ye ſhould have fellowſhip with Devils, [*or
do ſervice to them, by partaking of things offered
to them in the Idol Temples ; for*]

21. You cannot drink the Cup of the
Lord, [*and thereby declare your fellowſhip with
him, and that you own him as your Lord, in oppoſition
to all others,*] and [*yet drink*] the Cup
of Devils, [*and ſo make the like acknowledgement
concerning them* ;] ye cannot be partakers
of the Lord's Table, [r] and the Table r
of Devils.

22. Do we provoke the Lord to jealouſie? [*by bringing Devils into competition with him* ;] are we ſtronger than he? [*ſo that we need not fear the Puniſhments he may inflict, on them who give his honour to another.*]

23. [ *And whereas you plead thus for your ſelves* ;] All things are lawful for me, [i. e. *all Meats may lawfully be eaten* ; *be it ſo* ;] but [*yet*] all [ *lawful* ] things are not expedient [*to be done*] all things are lawful for me, but all things edifie not, [*as Charity doth,* Chap. 8. 1.

24. [*For the Rule of Charity is this* : ] Let no man ſeek his own [*only,*] but every man another's wealth, [*preferring the publick to his private good, and the good of Souls to that of his own Body.*]

25. [ *Concerning then the eating of things offered to Idols in the general, and without relation to the Idol Temple, in which to eat them is Idolatry, I thus determine* : ] Whatſoever is ſold in the Shambles, that eat [*ye,*] asking no queſtion for conſcience-ſake, [*as if you thought it matter of Conſcience, whether you might eat it, if offered to Idols, or not.*]

26. For the Earth is the Lord's, and the fulneſs thereof, [*and therefore you may eat of any Creature the Earth provideth for your food, without ſcruple of Conſcience, when others are not ſcandalized at it.*]

27. [ *And again I ſay,* ] If any of them that believe not, bid [ *or invite* ] you to a feaſt, and you be diſpoſed to go, [s] whatſoever is ſet before you, eat, asking no queſtion for conſcience-ſake.

28. But if any man ſay unto you, This is offered in Sacrifice to Idols, [ *thinking that by thus partaking in ſuch Meat, you muſt own the Idol, or concur in the Worſhip of it,* ] eat not for his ſake that ſhewed it, and for conſcience-ſake; for the Earth is the Lord's, and the fulneſs thereof ; [ *who therefore can repleniſh thee out of other Meats provided for thy food.*]

29. Conſcience I ſay, [ *meaning* ] not thy own, but [*that*] of the others, [ *who ſhewed thee this was offered to Idols* ; ] for why is my liberty [ *ſo uſed by me as that I be*] judged of, [ *and condemned by* ] another man's conſcience? ]

30. For if I by grace be a partaker [ *of God's good Creatures,* ] [t] why [*do I uſe them ſo as that*] I am evil ſpoken of [ *by others,* ] for that for which I give thanks [*becauſe of benefits received by it?* ]

31. Whether therefore ye eat, or drink, r whatever ye do, [u] do all to the glory of od.

32. Give [x] no offence, neither to the *weak* ] Jews, nor to the [ *unbelieving* ] Gentiles, nor to the [ *weak Members of the* ] Church of God.

33. [*But walk*] even as I [*do, who*] pleaſe all men in all [*lawful*] things, not ſeeking my own profit, but the profit of many, that they may be ſaved.

## Annotations on Chap. X.

Verſe 1. Ὑπὸ τὴν νεφέλην ἦσαν, *were under the Cloud.* ] To underſtand he Alluſion here, note, That to be under he Cloud, is to be under the *Protection,* or *Covert* of the Cloud. For *the Cloud of Glory,* ſaith the (a) Tradition of the *Jews, ſignified the Care and Providence of God, and his Preſence with them day and night;* and hat accordingly it compaſſed their Camp, *s a wall doth a City.* And therefore of the *Feaſt of Tabernacles,* which in the Hebrew is *Chagigah Succoth the Feaſt of Coverings,* the (b) *Jews* ſay, it was eſpecially appointed to dmoniſh them, of the Divine Protection exhibited to them by the Cloud. And the *Chaldee Paraphraſe* ſaith, this Feaſt was inſtituted, that *their Poſterity might know that I made the Children of Iſrael to dwell under the ſhadow of the Cloud.* And therefore (c) *Philo* ſtiles it σκεπαστήριον *a Covering.* And ſo the *Pſalmiſt* repreſents it, when he ſays, *He ſpread out the Cloud for a covering to them, and a Fire to enlighten them by Night,* Pſal. 105. 39. And the *Prophet,* when he ſays, *The Lord will create upon every dwelling-place of Mount Zion, and upon her Aſſemblies a Cloud, and Smoke by day, and the ſhining of flaming Fire by night, for upon all their Glory ſhall be a Covering;* Iſa. 4. 5, 6. Πάντα τὰ περικύκλῳ αὐτῆς σκιάσει ἡ νεφέλη, *the Cloud ſhall overſhadow all her Circuits,* ſaith the *Septuagint. He was to them as a covering by day, and a light of Stars in the night-ſeaſon,* ſaith the *Book of Wiſdom,* Chap. 10. 17. By theſe things Mr. *Cl.* may ſee we have good warrant for ſaying, *The Cloud was a covering to them, and that they were under the Cloud, becauſe it was over them;* not only becauſe it went before them, which indeed is a greater impropriety, than that which he charges upon others, that being indeed none at all; for what hinders the ſame Cloud from being at one time contracted into the figure of a Pillar, and at another expanded as a *Covering?* for do we not read that *the Cloud covered the Mount,* Exod. 24. 15. that it *covered the Seat of the Congregation,* Exod. 40. 34. that *it covered the Tabernacle,* Numb. 9. 15, 16. The Learned *Biſhop of Ely* notes, that there were three ſeveral Uſes of the Cloud, (1.) *To guide them in their Journeys, and this it did, as a Pillar going before them.* (2.) *To preſerve them from the heat of the Sun in the Wilderneſs;* and then it was ſpread out as a Covering, *Pſal.* 105. 39. and was *a Cloud ſhadowing the Camp,* Wiſd. 19. 7. (3.) *To defend them from their Enemies, that they might not aſſault them;* and ſo it ſtood betwixt the *whole Hoſt of Iſrael and the Egyptians,* and was *a Cloud of Darkneſs to the latter, ſo that they came not near the Iſraelites,* Exod. 14. 20. it therefore muſt be large enough to darken their whole Camp.

2*ly,* That they *all paſſed through the Sea* ſo as to come to *the oppoſite ſhore,* ſaith (d) *Joſephus;* they *went through it,* ſaith (e) St. *Paul* elſewhere; *through the middle of it,* ſay the (f) *Septuagint.* I confeſs ſome *Rabbins* and many *Commentators* ſay, they only fetch'd a Compaſs like to an Half-Circle in the Sea, and came out again on the ſame ſide; becauſe before they entred into the Sea, they were in the Edge of the Wilderneſs of *Æthan,* Num. 33. 6. And after they had paſſed the Sea, they *go three days journey in the Wilderneſs of Æthan,* Exod. 15. 22. But to this it is anſwered, that the Wilderneſs on each part of that Arm of the Sea, was called the Wilderneſs of *Æthan,* and beyond the Red Sea was the ſame with *Shur,* Exod. 15. 22. for the Hebrew word קְצֵה which we render *edge,* is by the *Septuagint* forty times rendered μέρος, *a part.* And here, ſay they, they came to *Buthan,* ὅ ἐστι μέρος τῆς ἐρήμου, *which is ſome part of the Wilderneſs,* Numb. 33. 6. intimating that beyond the Sea there was another part of the ſame Wilderneſs.

3ly, *They were baptized into Moſes in the Cloud.* ] i. e. into the Doctrine taught by *Moſes;* for the Cloud was not only for Direction, but for a Covering over them; according to the words of the *Pſalmiſt, He ſpread out the Cloud for a covering,* Pſal. 135. 39.

---

(a) Buxt. de Arca fœd. *c.* 14. *p.* 126, 127.

(b) Buxt. Synag. Jud. *c.* 21. *p.* 447.

(c) Quis Rer. div. Hær. *p.* 397.

(d) Ἔφθασαν εἰς τὴν ἀντιπέραν γῆν. Antiq. l. 2. c. 7.

(e) Διέβησαν τὴν ἐρυθρὰν θάλασσαν. Hebr. 11. 29.

(f) Διέβησαν μέσον τῆς θαλάσσης εἰς τὴν ἔρημον. Joſ. 4. 23. Παρήλθησαν. Neh. 9. 11.

*And in the Sea.*] For they were *covered with the Sea on both ſides*, Exod. 14. 22. So that both the Cloud and the Sea had ſome reſemblance to our being covered with Water in *Baptiſm*; their going into the Sea reſembled the Ancient Rite of going into the Water, and their coming out of it, their Riſing up out of the Water. And this the (g) *Jews* do ſo far own, that they ſay they *were baptized in the Deſert, and admitted into Covenant with God before the Law was given.*

Note, *Fourthly*, that the Cloud had a bright ſhining ſide, as well as a dark ſide; ſo that their Baptiſm in the Sea, anſwered to that of Water; and their Baptiſm in the Cloud, to Baptiſm by Fire, or by the *Holy Ghoſt*; which, ſay the (h) *Jews*, was repreſented by the *Schechinah*, or the Cloud of Glory.

b Ver. 3. Τὸ αὐτὸ βρῶμα, τὸ αὐτὸ πόμα, *the ſame meat, and the ſame drink.*] For though ſome Manuſcripts omit τὸ αὐτὸ, *the ſame*, in both theſe Verſes, yet is that word to be retained in both places; for ſo read (i) *Irenæus* and all the *Greek Expoſitors*. *See Examen Millii in locum.* And whereas *Eſthius* interprets the words thus, *They eat the ſame among themſelves, not the ſame with us*; this Expoſition is contrary, not only to what (k) St. *Auſtin* and all the *Greek Fathers* teach; but alſo to the Scope of the *Apoſtle*, which is to ſhew, That they had the like Spiritual Advantages and Privileges with us, which yet he doth not do, unleſs their Spiritual Meat and Drink ſignified, or typified to them *Chriſt*, as ours doth to us. That all of them were not Believers in Chriſt by Faith, but ſome of them were Unbelievers, is no Objection againſt this ſenſe; for ſo it is with *Chriſtians* now; the Wicked not partaking of the Benefit of Chriſt by Faith, as the *Fathers* ſpeak, tho' they receive the Sacrament of his Body and Blood with their Mouths.

Note alſo, That St. *Paul* repreſents *Manna* as Spiritual Food; and the Rock as being Spiritual, and affording them Spiritual Drink, agreeably to the Deſcants of the *Jews*: For *Manna*, ſaith (l) *Philo*, *is the Food of the Soul*; *it ſignifies the Law of God, and the Divine Logos, whence all permanent Inſtruction and Knowledge flows. And this is the Heavenly Food, of which* Moſes *in the Perſon of God ſpeaketh, ſaying, Behold, I rain down for you Bread from Heaven. The Food of the Soul*, ſaith the ſame *Philo*, *is heavenly, not earthly, as the Holy Scripture teſtifieth, ſaying, I rain down for you Bread from Heaven.* He calls the (m) *Manna* put into the Ark, τῆς οὐρανίου καὶ θείας τροφῆς τὸ μνημεῖον, *the Memorial of the Divine and Heavenly Food*, and ſaith, that (n) *Manna is the Divine Logos, the Cæleſtial and Incorruptible Nouriſhment of a Soul deſirous of Knowledge.* The *Jews* alſo declare, that (o) *Manna* was a Type *of the Eternal Happineſs of Man*; that it had its *riſe from Heaven*, and thence deſcended on the Earth, by opening *the Gates of Heaven*; that it is *the Divine Light incorporated, the Splendor of the Glory of the Majeſty of God; the Bread on which Angels Feed, and by which the Sons of the world to come, are to ſubſiſt.* And with theſe Repreſentations of it agree the words of the *Apoſtle*, ſaying, the *Jews* by eating of it did eat τὸ αὐτὸ βρῶμα πνευματικὸν *the ſame ſpiritual Food with us.* But here Mr. *Cl.* ſaith, '*The word* πνευματικὸς, *Spiritual, is here oppoſed to* φυσικὸς, *Natural, not to* σωματικὸς, *Corporeal; for Manna was a Corporeal Food, which could not be Spiritual in any other reſpect, than as it was prepared, not by ſenſible Cauſes, but by Spirits,* viz. *Angels, whoſe Bread therefore it is ſaid to be*, Pſal. 78. 2. I anſwer, here is nothing true, or at leaſt nothing certain: For (1.) the *Chaldee Paraphraſt* ſaith, it is called the Bread of *Angels* in the *Pſalmiſt*, *becauſe it came from Heaven, the Habitation of the Angels*; as the *Pſalmiſt* himſelf interprets it, ſaying, *He opened the Gates of Heaven, he rained upon them Manna for to eat, and gave them Bread from Heaven; Bread of the Mighty did Man eat.* (2.) Why doth he ſay, *It could not be called ſpiritual Food in any other ſenſe, than as it was prepared by Spirits?* It is becauſe it was *Corporeal* Food? And might it not be alſo the Food of the Soul? Are not Bread and Wine *Corporeal Food*? And yet may they not be alſo *Spiritual Food*? Yea, doth not the *Apoſtle*'s Argument plainly require that the *Manna* ſhould be Spiritual? For how elſe did they *eat the ſame Spiritual Food with us*?

---

(g) Maim. ex Sifra in Seder Kodaſh. *Ed. Pecock. p.* 27.

(h) Vide Maſium in *Joſh.* 1.

(i) L. 4. c. 45.

(k) Aliud illi, aliud nos, ſed ſpecie viſibili, quod tamen hoc idem ſignificaret virtute ſpirituali——Sacramenta illa fuerunt, in ſignis diverſa ſunt, ſed in re quæ ſignificatur paria ſunt. *Aug. Tr.* 26. *in Joh. To.* 9. *p.* 228. *B. C.*

(l) Ζητήσαντες καὶ τί τὸ τρέφον ἐστὶ τὴν ψυχὴν——εὗρον μαθόντες ῥῆμα Θεοῦ καὶ λόγον θεῖον, ἀφ' οὗ πᾶσαι παιδεῖαι καὶ σοφίαι ῥέουσιν ἀέναοι, ἡ δ' ἐστὶν ἡ οὐράνιος τροφή· μηνύεται δὲ ἐν ταῖς ἱεραῖς συγγραφαῖς, ἐκ προσώπου τοῦ αἰτίου λέγοντος, ἰδοὺ, ἐγὼ ὕω ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ. L. de Profugis, p. 367. B. Ὅτι δὲ οὐ γήϊνοι ἀλλ' οὐράνιοι αἱ ψυχῆς τροφαὶ μαρτυρήσει διὰ πλειόνων ὁ ἱερὸς λόγος, ἰδοὺ ἐγὼ ὕω. &c. Alleg. l. 1. p. 69. B.

(m) De Congr. quær. erud. gratia. *p.* 344. *A.*

(n) Τὸ μάννα τὸν θεῖον λόγον, τὴν οὐράνιον φιλοθεάμονος ψυχῆς ἄφθαρτον τροφήν. Quis rer. Divin. Hær. p. 384. D.

(o) Buxt. Hiſt. Manna. *p.* 336, 339, 352.

And (3) how abſurd is it to ſay, it is called *Spiritual Food*, becauſe *prepared by Spirits*? Can he give one Inſtance of any *Corporeal* thing, called Spiritual upon that account? Was it not *ſpiritual Meat*, as the water iſſuing from the *Rock* was *Spiritual Drink*, and was that ſo becauſe prepared by Spirits?

*And this Rock was Chriſt.*] i. e. It typified *Chriſt*; for as the Rock, being ſmitten, gave forth Waters, ſo our Lord being ſmitten, Water came forth out of his ſide; and the Holy Ghoſt, ſignified by this Effuſion of Waters from the Rock, was poured forth as a River. *By the ſolid Rock*, ſaith (p) *Philo*, *Moſes underſtands the Wiſdom of God, which is the Nurſe, and the Inſtructor of all that deſire the Incorruptible Life. He by a ſynonymous word calls the Rock Manna, that is, the moſt Ancient of Beings, the Divine Logos.* And again, *The Rock cleft in the Top, is the Wiſdom of which he makes the Souls that love him to drink; and being thus made to drink, they are alſo filled with the Univerſal Manna, for Manna is called* τὶ *which is the Progeny of all Things. Now the moſt General Cauſe of all things is God, and the ſecond the Word of God.* By theſe things Mr. *Cl.* may be convinced, that the *Jews* might underſtand theſe Types by Tradition; and ſeeing them thus accompliſhed, might be induced to believe. And as for *Chriſtians*, the Apoſtle here ſhews the Influence they ought to have on them, *viz. to preſerve them from the like Offences, leſt they became ſubject to the like Judgments to which the Jews were obnoxious*, v. 5. 6. But Mr. *Cl.* denies that the words bear this ſenſe, *The Rock ſignified Chriſt*, or repreſented him; and ſaith, the import of theſe words, *that Rock was Chriſt*, is only this, *That which may be ſaid of that Rock in a carnal ſenſe, may in a ſpiritual be affirmed of Chriſt*: Which is to expound the Apoſtle as ſpeaking thus, *They all drank the ſame ſpiritual drink, for they drank of the Rock that followed them*: Now what may be ſaid of that Rock in a carnal ſenſe, may be ſaid of Chriſt in a ſpiritual, i. e. *they all drank the ſame ſpiritual drink*, becauſe they drank *what was carnal*. Moreover, we find many Phraſes of the like nature, both in the *Old* and the *New Teſtament*; as when it is ſaid, *The three branches are three days; the ſeven kine, and ſeven ears of corn, are ſeven years; the four great beaſts, are four kingdoms; thou art the Golden Head; the Seed is the Word, the Field is the World, the Reapers are the Angels, the Harveſt is the End of the World; the Hair is Jeruſalem; this Bread is my Body, this Cup is my Blood.* Now in all theſe Inſtances, doth not *is*, import *typifies, ſignifies, repreſents*? Why therefore ſhould it not do ſo in the like Propoſition, *this Rock is Chriſt*? Or what one Inſtance can Mr. *Cl.* produce, that any thing was ever ſaid to be another thing, becauſe *what might be ſaid of it in a carnal ſenſe, might in a ſpiritual ſenſe be ſaid of the other*? And is it not ſufficient Prejudice againſt this παρερμηνεία, or *uncouth Interpretation*, that it hath no parallel Example? Whereas our Expoſition is confirmed from numerous Examples of like nature.

Gen. 40. 12. & 43. 26. Ezra 5. 5. Dan. 7. 17.& 2. 38. Matth. 13. 38, 39 & 26. 26, 27. Luk. 8. 11.

c Ver. 6. τύποι ἡμῶν, *our Examples*] *The Examples he here puts*, ſaith *Theodoret*, *exactly anſwer to the Sins of the Corinthians*; for as the *Jews* luſted to eat fleſh, ſo the *Corinthians* luſted to eat things offered to Idols, when they had other Meat provided plentifully by God for them; *for the earth is the Lord's, and the fulneſs thereof*, v. 28.

d Ver. 7. Ἐκάθισεν ὁ λαὸς φαγεῖν, &c. *the people ſat down to eat and drink, and roſe up to play.*] When the *Heathens* had offered upon the Altar, and conſumed that part which belonged to the God they worſhipped, they banquetted in the Idol Temple upon the Remains, and ſo did *Epulis accumbere Divûm*, as (q) *Virgil* ſpeaks, at long Tables prepared for that purpoſe, whence this is, by the Apoſtle called *partaking of the Table of Devils*; and uſed very appoſitely, ſay the *Fathers*, to convince the *Corinthians*, that by eating Things offered to the Idols in the *Idol Temple*, they muſt be guilty of *Heatheniſh Idolatry*.

e Ibid. *Roſe up to play.*] Here almoſt all the *Criticks* obſerve, That παίζειν, *to play* bears an impure ſenſe, importing their *Fornication* with one another; as when we ſay, ſuch a one hath *played the whore*; but this *Criticiſm* ſeems here to be without foundation: For (1.) the *Scripture* often mentions their Idolatry, but never charges them with Whoredom, then committed when they made the Golden Calf; all that God himſelf charges upon them is, that *they had made them a molten Calf, and had worſhipped* and *ſacrificed* to it, and ſaid, *Theſe be thy Gods*,

---

(p) Πέτραν τὴν στερρὰν καὶ ἀδιάκοπτον ἐμφαίνων σοφίαν Θεοῦ, τὴν τροφὸν καὶ τιθηνοκόμον καὶ κουροτρόφον τῶν ἀφθάρτου διαίτης ἐφιεμένων——τὴν πέτραν ταύτην ἑτέρωθι συνωνυμίᾳ χρώμενος καλεῖ μάννα, τὸν πρεσβύτατον τῶν ὄντων, λόγον θεῖον. Quod deter. pot. p. 137. A. C. Ἡ γὰρ ἀκρότομος πέτρα ἡ σοφία Θεοῦ ἐστιν, ἣν ἄκραν καὶ πρωτίστην ἔτεμεν ἀπὸ τῶν ἑαυτοῦ δυνάμεων, ἐξ ἧς ποτίζει τὰς φιλοθέους ψυχάς· ποτισθεῖσαι δὲ καὶ τοῦ μάννα ἐμπίπλανται τοῦ γενικωτάτου· καλεῖται γὰρ τὸ μάννα τί, ὃ πάντων ἐστὶ γένος· τὸ δὲ γενικώτατόν ἐστιν ὁ Θεός, καὶ δεύτερος ὁ Θεοῦ λόγος. Legis Alleg. l. 3. p. 853. A. B.

(q) *Æn.* 1. v. 83. *Vide Turneb.* l. 30. c. 5.

Exod. 32. 8, 35. Neh. 9. 18. Pſal. 106. 19, 20. Acts 7. 41. (2.) The Apoſtle ſpeaks of Whoredom in the Verſe following, as a diſtinct Sin, and therefore cannot reaſonably be ſuppoſed to charge them with it here. (3.) The Expoſition of the *Ancients*, that they roſe up to dance before the Calf, is confirmed by theſe words, And when *Moſes ſaw the Calf and the dancing, he was wroth*, Exod. 22. 19. And becauſe this was done after the manner of the (r) *Heathens*, and was one of the Rites by which they honoured their Gods, the *Apoſtle* uſeth it as a Confirmation of their Idolatry. And this is all the *Fathers* ſeem to mean by ſaying, That *to play*, is uſed ἀντὶ τοῦ εἰδωλολατρεύειν *for committing Idolatry*; and the *Jeruſalem Targum*, when it ſaith they did *ludere cultu Peregrino*, play after the *Heathen* manner.

f Ver. 8. Μηδὲ πορνεύωμεν, *neither let us commit fornication as ſome of them committed.*] How prone the *Chriſtians* of the Church of *Corinth* were to this ſin, which made the *Heathen Corinth* infamous to a *Proverb*, we learn from theſe words of the *Apoſtle*, *I fear when I come, I ſhall bewail many who have ſinned already, and have not repented of the uncleanneſs and fornication, and laſciviouſneſs*, which they have committed, 2 Cor. 12. 21. See 1 Cor. 3. 16, 17. and 5. 11. and 6. 9, 13, 15, 16.

g Ibid. Εἰκοσιτρεῖς χιλιάδες, *three and twenty thouſand.*] The number of the ſlain was Four and twenty Thouſand, *Numb.* 25. 9. and ſo *Oecumenius* ſaith, ſome *Ancient* Copies read here; but of this Number One thouſand was ſlain by the *Judges*, and that probably the day before the Plague; Three and twenty thouſand by the immediate hand of God. Now the deſign of the *Apoſtle* here, is only to mention them who fell in one day by the hand of God. See *Bochart. Hieroz.* l. 2. c. 34.

h Ver. 9. Τὸν Χριστὸν, *Chriſt.*] This Reading ought not to be queſtioned, for we find it not only in *Hilary the Deacon*, St. *Chryſoſtom*, *Oecumenius*, *Theophylact*, but in (s) *Irenæus*. Hence *Primaſius* of old proved the Divinity of Chriſt, as being that God whom they tempted, *Pſal.* 106. 14. and others his Præexiſtence before the Birth of the Bleſſed Virgin againſt the *Socinians*. That the *Apoſtle* here cannot ſpeak, as *Crellius* contends, of *Moſes* is plain.

1*ſt*, Becauſe tho' the Name of *Jeſus* be once given to *Joſhua*, Heb. 4. 8. in the *New Teſtament*, as being the true Import of his Name, and the Tranſlation of it by the *Septuagint*; yet is the Name *Chriſt* never given to *Moſes*, nor doth it bear any Affinity with his Name. Nor,

2dly, Is *Moſes* ever called *Chriſt* in the *Old Teſtament*? For tho' *Crellius* contends that Name is given him in theſe words of *Habakkuk*, Chap. 3. 13. *Thou wenteſt forth for the Salvation of thy People with thy Chriſt*; yet it is evident, that this is ſpoken of God's going forth with *Joſhuah*, by *the Captain of the Lord's Hoſt*, (who is deſcribed, *Joſh.* 5. 14, 15. and ſo honoured by *Joſhuah*, as to leave no place of doubting, that he was a divine Perſon) for, *v.* 11. the Prophet ſaith, *the Sun and Moon ſtood ſtill*, as they did only in the time of *Joſhuah*, *Chap.* 10. 12. and *v.* 12. *Thou didſt march thro' the Land in Indignation, thou didſt threſh the Heathen in anger*, as he did by *Joſhuah*, and then follow the words cited. 2*dly*, This appears farther from the words *tempt*, and *tempted*, which both in the *Old* and *New Teſtament*, ſignifie diſtruſting the Power, or the Will of God to do what he had given thoſe who tempted him ſufficient evidence, he was both able and willing to perform. See this proved, note on *Matth.* 4. 7. Now thus they did not tempt *Moſes*, *Numb.* 11. 6. but God, by diſtruſting his Power to give them Bread and Water in the Wilderneſs, *v.* 5.

Their ſecond Anſwer therefore is, that there being no accuſative Caſe expreſſed after the words καθώς καί τινες αὐτῶν ἐπείρασαν, *as ſome of them tempted*, they may as well add *God*, as we add him. But,

1*ſt*, This Expoſition muſt aſcribe that Divine Power to Chriſt, which belonged unto him they tempted in the Wilderneſs, by virtue of the preceding Argument, and alſo render it as wicked, and as dreadful to tempt Chriſt now, as it was to tempt God then; and ſo by conſequence it muſt aſcribe to him that Divine Nature, from which a Divine Power is inſeparable.

2*dly*, They have not yet produc'd one Inſtance, where the Perſon ſpoken of in reference to the ſame Action, in the ſame Inſtance is thus changed. *Crellius* indeed, who never wants a Shift, ſuch as it is, brings his Inſtance from *v.* 6. viz. *Theſe things were ſpoken, that we might not be Luſters after evil things, as they alſo luſted*; but as here is the Fallacy of a Tranſition, εἰς ἄλλο γένος, from things to Perſons; ſo is here nothing ſaid, *v.* 6. to ſignifie, that the evil things forbid to the *Corinthians*, to be the

---

(r) Inter veſcendum diis laudes canebant, pedibuſque circum aras complodentes ad numeros pſallebant. *Roſin. Antiq.* l. 3. c. 33. *Virgil. Eclog.* 5. v. 73. *Ubi Servius*, ſane ut in Religionibus ſaltaretur hæc eſt Ratio, quod nullam majores noſtri partem corporis eſſe voluerunt quæ non ſentiret Religionem.

(s) *L.* 4. *c.* 45.

Subject of their Luſts, were to be *Quails*, or *Fleſh*, as in the *Jews* they were, but only that they were for the kind, Evil, as theirs alſo were.

Ver. 10. Ὑπὸ τοῦ ὀλοθρευτοῦ, *of the Deſtroyer.*] i. e. By a Plague ſent by the hand of *Samuel*, the Angel of Death, called ὀλοθρεύων, *the Deſtroyer*, Heb. 11. 28. Wiſd. 18. 25. and *him that had the Power of Death*, Heb. 2. 14. Now the *Corinthians* murmured, ſaith *Theodoret*, becauſe ſome of them had received only inferiour Gifts; ſay others, by reaſon of the Perſecutions they ſuffered for the *Christian* Faith.

Ver. 11. Τὰ τέλη τῶν αἰώνων, *the end of the Ages.*] This Phraſe either ſignifies the End of the *Jewiſh* Age, as if the Apoſtle did intend to ſay, Theſe things which happen'd in the beginning of the *Jewiſh* Age, were recorded for Caution and Example to us, who are come to the concluſion of it; or the laſt of the Ages of the World, *i. e.* the *Chriſtian* Age; for the *Jews* according to the Tradition of *Elias*, divide the Duration of the World into three Ages; The Age before the Law, the Age of the Law, and the Age after the Law, or that of the *Meſſiah*. *Talmud. in Sanhedr. cap. Chelek.*

Ver. 13. Ὃς οὐκ ἐάσει ὑμᾶς, *who will not ſuffer you,*] *i. e.* Any of you, who do what in you lies to arm yourſelves againſt them, to be tempted above what you are able; this therefore ought not to be reſtrained to the *Elect*: For the preceding words, *no temptation hath happen'd to you*, are ſpoken to all the Members of the Church of *Corinth*; and God hath doubtleſs engaged to all that enter into Covenant with him, to enable them to perform the Condition of that Covenant; ſince a Covenant upon an impoſſible Condition, he knows, cannot be performed; and all are bound to pray in Faith, that God would not *ſuffer them to be tempted above what they are able*, by his ſtrength, *to bear.*

Ver. 16. Τὸ ποτήριον τῆς εὐλογίας, *the Cup of Bleſſing.*] The Paſchal Cup being ſtiled by the *Jews* the *Cup of Bleſſing*, becauſe they ſanctified it, *i. e.* they gave thanks for it in theſe words, *Bleſſed be thou, O Lord our God, the King of the World, who haſt created the Fruit of the Vine*; and being alſo ſtiled *the Cup of Bleſſing of the Table*, it cannot reaſonably be doubted, that the Euchariſtical Cup was ſo called for the ſame reaſon, and that it was Sanctified, or Conſecrated by Thankſgiving, to God for it.

Ibid. Κοινωνία, *the Communion.*] This word *Communion* hath two ſignifications; (1.) When the Subject ſpoken of may be diſtributed into parts, ſo that each Man may have a ſhare of it, it denotes a Diſtribution and Communication of thoſe Parts to the Community, or Body mentioned. Thus in the Caſe of Alms, ſeeing there is a diſtribution of our Subſtance to thoſe that want, this is in *Scripture* ſtiled κοινωνία, and is ſometimes rendered *Contribution*, Rom. 15. 26. ſometimes *Diſtribution*, 1. 9. 13. Heb. 13. 16. and ſince there were διαιρέσεις *Diviſions* and *Diverſities* of Gifts, Miniſtrations and Operations, vouchſafed to the Church; all which the Holy Spirit wrought, *dividing to every* Member of it ſeverally *as he would*, 2 Cor. 12. 11. The giving theſe Gifts and ſeveral Operations to them, is called *the Communion of the Spirit*, 2 Cor. 13. 13. Phil. 2. 1. Thus becauſe one conſecrated Loaf was anciently diſtributed among all the Communicants, and they all drank their ſhare of the ſame Cup of Bleſſing, therefore the Bread thus broken, and ſhared out, may be ſaid to be the Communion, or Communication of the Body of Chriſt, as being the Communication of that Bread which repreſented his broken Body; and the Cup they ſeverally drank of, may be ſtiled the Communication of the Blood of Chriſt, as being the Communication of that Wine which repreſented his Blood ſhed: And to this import lead the following words, *becauſe the Bread* or Loaf *is one*, of which we all partake, *we being many are one Body*, *for we are all partakers of one Loaf*, according to the old Proverbial Expreſſion, σύσσιτοι καὶ [illegible]ωμοι.

But where the Subject mentioned is not capable of ſuch Diviſion, or Diſtribution, but every one is to have the whole, or the ſame with another, it imports *a Fellowſhip* and *Communion* in the ſame thing; in which ſenſe we are ſaid to be called by God εἰς κοινωνίαν *to the Fellowſhip of his Son*, 1 Cor. 1. 9. to have κοινωνίαν *a Fellowſhip in his Sufferings*, to have κοινωνίαν *Communion with God the Father, and the Son*, 1 John 1. 5. and in the *Apoſtle's* Symbol, to believe the *Communion of Saints*: And in this import of the word the ſenſe runs thus, Do we not by partaking of this Bread and Wine, conſecrated in Memorial of Chriſt giving his Body broken, and his Blood ſhed for us, hold Communion, or declare our Fellowſhip with Chriſt? Both theſe ſenſes ſeem agreeable to the Scope of the *Apoſtle*, and the firſt infers the ſecond.

Ver. 17. Ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμὲν, *becauſe the Bread is one, we being many are one Body.*] Theſe words, *the Bread which we break*, the Loaf or *Bread is one*, and we *all partake of one Loaf*, and therefore are *one Body*, ſhew how groſly the Church of *Rome* hath varied from *Chriſt's* Inſtitution, in diſtributing to the Communicants ſeverally an unbroken Wafer, ſo that they neither are Partakers of one Bread, or Loaf, or of Bread *broken*, as the Cuſtom both of *Jews* and *Chriſtians* was to do. It alſo deſerves to be noted from the teſtimonies of (t) *Jamblicus* and (u) *Laertius*, that anciently this was a Token of Friendſhip; and that *Pythagoras* forbad his Scholars ἄρτον καταγνύειν *to break their Bread*, becauſe that was not to be broken which made Friendſhip.

p Ver. 18. Κοινωνοὶ τοῦ θυσιαστηρίου, *partakers of the Altar.*] i. e. Do they not by Partaking of the Gift conſecrated by the Altar, and of which one part is conſumed upon it, partake with the Altar, and own that they Communicate with, and Worſhip that God, at whoſe Altar or Table the Meat was offered in honour of him? *Mal.* 1. 7. For as *ſwearing by the Altar*, is ſwearing alſo *by him* whoſe Altar it is, *Matth.* 23. 20. ſo having communion with the Altar, is having communion with him whoſe Altar it is. To illuſtrate this let it be noted. (1.) That in theſe שלמים or *Peace-offerings*, there was a threefold Participation; 1. God had his part offer'd him upon his Altar, *viz.* the Blood, and the Entrails; part was given to the *Prieſt*, *viz.* the Breaſt and the Shoulder; and part to the Offerer, *viz.* the Skin and the reſt of the Fleſh; and this in token, ſay the *Jews*, of Friendſhip and Communion of the Party offering them, with *God*, and the *Prieſt*. And he by eating the Remainder, and feaſting on it in the *Temple*, or the *Holy City*, became partaker with the Altar, or with God, who had received his ſhare upon the Altar. Note (2.) that theſe Peace-offerings were offered either by way of Thankſgiving for Mercies obtained, or by way of Vow, or of free Devotion; for this Diviſion of Peace-offerings we find, *Lev.* 7. Moreover, theſe being offered to the God of *Iſrael*, ſignified the owning him as that God from whom they received and expected all their Mercies.

q Ver. 20. Δαιμονίοις, *to Devils.*] Here Mr. *Cl.* ſaith, the word δαιμόνιοι *doth not neceſſarily ſignifie Devils or Evil Spirits; for the Heathens did not always ſacrifice to evil Spirits, if we conſider what were their true thoughts.* But the Wiſdom of God did not think fit to conſider the Speculations of ſome of their *Philoſophers*; but what was indeed their Practice and what the Objects and Directors of their Worſhip were, and who was gratified by it: They pretended to own a Supreme *Deity*; but the Spirits which ſpake in the Oracles they conſulted, which moved their Idols, and reſided in them, and ſet up, and promoted their whole Idolatrous Worſhip, were doubtleſs evil Spirits; and ſo the Primitive *Chriſtians* engaged to force them to (w) confeſs themſelves to be, even before them who paid homage to them. The pulling down of this Idolatrous Worſhip is in our Saviour's Language, *the caſting out of the Prince of this World*, John 12. 31. and 16. 11. The converting the *Gentiles* from this Idolatry to the Worſhip of the True God, is the *turning them from the power of Satan unto God*, Acts 26. 18. *the delivering them from the power of darkneſs*, Coloſſians 1. 13. who before walked according to the *Prince of the Power of darkneſs*, Eph. 2. 2. and were *led captive by Satan at his Will*, 2 Tim. 2. 26. The *Pſalmiſt*, according to the *Septuagint* ſaith, ὅτι πάντες οἱ θεοὶ ἐθνῶν δαιμόνια, *that all the Gods of the Heathens are Devils*, Pſalm 96. 5. And of the *Jews* who ſacrificed to them, it is ſaid *they ſacrificed to Devils, and not to God*, *Leſhaddem*, to evil, waſting, and deſtroying Spirits. The *Jews* ſaid the ſame of the *Gentiles*, that they were θύσαντες δαιμονίοις ſacrificing to *Devils*, and not to *God*, Baruc. 4. 7. And ſo they are alſo ſtiled 2 *Chron.* 11. 15. *Rev.* 9. 20. And ſo all *Chriſtians* ever did expound this place, and with good reaſon, it being abſurd to think, St. *Paul* is here diſſwading *Chriſtians* from having fellowſhip with good Angels.

Ver. 21. Καὶ τραπέζης δαιμονίων, *and of the Table of Devils.*] This being the deſign of the Apoſtle, to ſhew that the *Corinthians* could not partake of the Idol Sacrifices in the Idol Temples, without being κοινωνοὶ τῶν δαιμονίων, *Men who held communion with Devils*; and the proof of this being taken from the Practice of *Chriſtians* in partaking of the *Euchariſt*, and of the *Jews* in partaking of Sacrifices offered at the Altar; It is evident that the ſixteenth Verſe muſt be interpreted ſuitably to this deſign, and ſo as to be a fit Medium to prove this Concluſion. 'Tis therefore evident,

1*ſt*, That κοινωνία, *Communion*, cannot here ſignifie the Real and Subſtantial Communication of the Body and the Blood of Chriſt, ſince that ſenſe renders the *Apoſtle*'s Argument infirm; for how doth it hence follow, that becauſe *Chriſtians* eat ſubſtantially the Body, and drink the Blood of Chriſt, therefore they who eat of the Idol Sacrifices are guilty of *Idolatry*, and hold communion with *Devils*. Moreover, the eating of things offered to Idols, could not in this ſenſe make them that did it, *Communicators of the Devils*, for ſure they did not eat of the Subſtance of the Devils. This therefore cannot be the import of the words. Nor

---

(t) Τὸ γὰρ ἀρχαῖον βαρβαρικῶς πάντες ἐπὶ ἕνα ἄρτον συνίεσαν οἱ φίλοι. De Vita Pythag. p. 89.

(u) Ὅτι ἐπὶ ἕνα οἱ πάλαι τῶν φίλων ἐφοίτων καθάπερ ἔτι, καὶ νῦν οἱ βάρβαροι μηδὲ διαιρεῖν ὃ συνάγει αὐτοὺς. Laert. in Vita Pythag. p. 222.

(w) *Quicquid Dæmonum colitis, victi dolore, quid ſunt eloquuntur, ipſis teſtibus eſſe eos Dæmones de ſe verum confitentibus Credite.* Minutius, p. 31. Tertull. Apol. c. 23. Cyp. ad Don. p. 4. de Van. Idol. p. 14.

*2ly*, Can the Senſe of them be to this effect: The Cup and Bread communicate to us the Spiritual Effects of Chriſt's broken Body, or his Blood ſhed for us; though this be in itſelf a certain Truth. for

2. Theſe Spiritual Effects cannot be ſhared among Believers, ſo that every one ſhall have a part of them only; but the ſame Benefits are wholly communicated to every due Receiver. See note on *v.* 16.

2. The *Apoſtle* here attempts to prove, not that the *Corinthians*, by eating things offered to Idols in the Idol Temple, received any Spiritual Influence from *Devils*, but only that, by that Action, they did partake of what was offered to them, and was a ſolemn part of their Religious Worſhip, as the eating theſe Sacrifices was ſtill reputed; ſo that by it they muſt own themſelves to be Worſhippers of *Idols*, and then, by parity of Reaſon, he muſt by the Example of the *Euchariſt*, intend to prove, not that the *Chriſtian* did partake of the Spiritual Effects of our Lord's Paſſion; but that he did partake of what was conſecrated in honour of him, and received as a Solemn Act of Religious Worſhip and Communion with him. And this appears yet farther from the words which the *Apoſtle* uſeth, as the cloſe of this Argument, and as the thing which anſwers to the two preceding Inſtances: For they do not run thus, *By the things which the Gentiles offer they receive ſpiritual Influences from evil Spirits*; but thus, *This I ſay*, to compleat this Argument, and to render the Sacrifice offered to Idols parallel to thoſe of *Chriſtians*, and of *Jews*, that as theſe are offered to the Honour of *Chriſt*, and of the God of *Iſrael*; ſo *the things which the Gentiles ſacrifice, they ſacrifice to Devils, and I would not that ye ſhould be partakers with Devils, viz.* by feaſting of the Sacrifices thus offered to them, and of which the *Devils* had a part; and that it was by the Act of Eating and Drinking of theſe Idol Sacrifices, that they became partakers of the Cup and Table of Devils, and thereby guilty of Idolatry; as the (x) *Fathers* declare, ſo is it evident from theſe words, *ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lord's Table, and the Table of Devils*; it was therefore by theſe Actions that they held Communion with them, and committed *Idolatry.* The eating of the Feaſt made of things offered to *Idols* in the *Idol* Temple, being as much a fœderal Rite, as was the eating the Peace-offerings of the *Jews*, eaten in the *Temple*, or the Holy City, or the ſacramental Bread eaten in the *Church* by *Chriſtians*, whence the Oblations made there, were ſtiled σπονδαὶ ἐν τιμῇ Δαιμόνων, *Oblations in Honour of the Dæmons.*

Ver. 27. Πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, *whatſoever is ſet before you eat.*] The *Apoſtle* had before diſcourſed of eating things offered to Idols in the Idol Temple, and ſhew'd (1.) The Scandal it might give to the weak *Gentile Chriſtian*: And (2.) that it was indeed an *Idolatrous* Action: Here he begins his Diſcourſe of eating at all things offered to Idols, with reſpect chiefly to the weak *Jewiſh* Convert. And (1.) whereas by their Canons (y) *an Idol, and all things appertaining to it, and whatever was offered to it, was wholly forbidden*, the *Rabbins* pronouncing the eating, or poſſeſſing any thing of it forbidden, in theſe words, *Thou ſhalt not bring an abomination into thine Houſe*, Deut. 7. 26. the *Apoſtle* relieves the Conſcience of the *Chriſtian* in this caſe, letting him know that he might eat theſe things, when ſold in the Shambles, without ſcruple of Conſcience, *v.* 25. (2.) Whereas their *Canons* teach, That (z) *if an Heathen make a Banquet for his Son or Daughter, a Jew is forbidden to eat of his Meat, becauſe he is forbidden, if called, to eat of his Sacrifice*, Exod. 34. 15. the *Apoſtle* exempts the Conſcience of the *Chriſtian* from this Obligation alſo, *v.* 27.

Ver. 30. Τί βλασφημοῦμαι; *why am I evil ſpoken of?*] This is the Expoſition of all the *Greek Scholiaſts*, and it is confirmed by the parallel place, *Let not your good be evil ſpoken of*, Rom. 14. 16. *i. e.* let not your Faith, or the Liberty you take by reaſon of it, be uſed ſo as to miniſter occaſion to others to ſpeak evil of that Faith, as the *Jews* did of *Chriſtianity* upon occaſion of this Liberty; for they held the eating of things offered to Idols to be (a) *Idolatry*, and pronounced all *Idolaters* to be *Apoſtates* from the *Law*, and the *Prophets*: And this was one of their great Objections againſt *Chriſtians*, (b) that *they did eat things offered to Idols, and thought not themſelves defiled by doing ſo*; though in truth this was done chiefly by the

---

(x) Quæ autem animam ſimul & corpus polluunt: Participare dæmonum menſæ, hoc eſt immolata deguſtare, & ſi quid aliud eſt quod dæmonibus oblatum eſt. *Clem. Recog. l.* 4. §. 36. Ἀπὸ δὲ εἰδωλοθύτων φεύγετε, ἐπὶ τιμῇ γὰρ Δαιμόνων θύουσι ταῦτα. ὅπως μὴ γίνεσθε κοινωνοὶ δαιμόνων. *Conſt. Apoſt. l.* 7. *c.* 21. Τὸ μὲν γὰρ εἰδωλόθυτον θύεσθαι δαιμονίοις, καὶ οὐ χρὴ τὸν τοῦ Θεοῦ ἀνθρώπων κοινωνὸν τραπέζης δαιμονίων γίνεσθαι, *Orig. contra Celſum, l.* 8. *p.* 396, 397.

(y) Maim. Idol. *c.* 7. §. 2, and 11.

(z) Maim. ibid. *c.* 2. §. 3, and 8.

(a) Καὶ μὴν πολλοὺς τῶν τὸν Ἰησοῦν λεγόντων ὁμολογεῖν, καὶ λεγομένων Χριστιανῶν, πυνθάνομαι ἐσθίειν τὰ εἰδωλόθυτα, καὶ μηδὲν ἐκ τούτων βλάπτεσθαι, λέγειν. *Tryph. apud Juſtin. p.* 253.

*Hereticks* of thoſe times, the (c) *Nicolaitans*, the (d) *Gnoſticks*, the Followers of *Baſilides*; but *the true Chriſtians*, ſaith (e) *Juſtin Martyr, will rather ſuffer death, than be guilty of Idolatry, or eating things offered to Idols.*

u Ver. 31. Πάντα εἰς δόξαν Θεοῦ ποιεῖτε, *do all to the glory of God.*] In things capable of honouring God poſitively, or proper to give glory to him, have always a general Intention of glorifying God in the doing of them, that in the virtue of that Intention you may proceed to particular Actions.

In things not capable of honouring God poſitively, be careful that you act ſo, that *the Name of God be not blaſphemed*, or his Doctrine evil thought, or evil ſpoken of, by reaſon of your Actions. Yea do, and abſtain from all things ſo, as to ſatisfie your own Conſcience, and diſcover to others, that the honour of God, and the advancement of the Intereſts of his Kingdom, are much dearer to you than any Gratifications of your Carnal Appetites, or any Temporal Concern.

Ver. 32. *No offence.*] As by thus eating things offered to *Idols* in the *Idol-Temple*, or elſewhere, being thus admoniſhed of it, *v.* 28. you are like to do; for the *Jew* will be apt hence to conclude, that *Chriſtianity* renders you Enemies to the *Law* and the *Prophets*; the *Gentiles*, that your profeſſed abhorrence of *Idols* is not real, and that the Practice in which you comply with them, is not ſinful; and the weak *Chriſtian* will be tempted, by your Example, to eat theſe things *with Conſcience of the Idol*, Chap. 8. 7. or to fly off from the *Chriſtian* Faith.

## CHAPTER XI.

Verſe 1. BE ye [*therefore*] followers of me, [*in this Condeſcenſion for the good of others,*] as I alſo am of Chriſt [*in it*, Rom. 15. 2, 3. Gal. 6. 2. Philip. 2. 5, 6. 2 Cor. 8. 9.]

2. Now I praiſe you, Brethren, that you
remember me in all things [*I have taught you,*]
a [a] and keep the Ordinances, [Gr. *Traditions*,]
as I delivered them to you.

3. But [*I muſt farther advertiſe you of ſome things which I had no occaſion, when preſent, to take notice of, and therefore*] I would have you know, that the head of every man is Chriſt, and the head of the woman is the
b Man, and [b] the head of Chriſt is God; [*and ſo as Chriſt, as Mediator, acts in ſubordination to the Father, ſo muſt the Woman act in ſubordination to the Man.*]

4. Every man [*therefore*] praying, or pro-
c pheſying [c] [*in the Church,*] having his head
d covered, diſhonoureth [d] his head [*Chriſt, as acting unſuitably to that Relation which he bears to God and Chriſt, for man ought not to cover his head, becauſe he is the Image and Glory of God*, v. 7.]

5. But every woman that prayeth or pro-
e pheſieth [e] with her head uncovered, diſhonoureth [*the man*] her head, [*whoſe glory ſhe is, as being put in ſubjection to him,*] for that is even all one as if ſhe were ſhaved, [*and ſo had removed the Token of Subjection to the Man, which Nature gave her.*]

6. For if the woman be not covered, let her alſo be ſhorn; but if it be a ſhame for a woman to be ſhorn, or ſhaven, let her be covered. [*See note on* v. 5.]

7. For a man indeed ought not to cover his head, [*as a ſign of ſubjection,*] foraſmuch as he is [f] the image and glory of God, [*as having the government of the world committed by God to him;*] but the woman [*ought to cover her head, foraſmuch as ſhe*] is the glory of the Man, [*as being taken from, made for him, and put into ſubjection to him.*]

8. For the man is not of the woman, but the woman of the man.

9. Neither was the man created for the woman, but the woman for the man.

10. [*Moreover,*] For this cauſe ought the woman to have [g] power, [*a Veil*] upon her head, becauſe of the [*evil*] Angels; [*ſhe being tempted by the Prince of them, to do that which is perpetual cauſe of ſhame to her, and which increaſed her ſubjection to the man,* Gen. 3. 16. *ought therefore to uſe this token of ſhamefacedneſs and ſubjection.*]

11. Nevertheleſs, neither is the man without the woman, nor the woman without the man in the [*wiſdom of*] the Lord, [*ordaining that one ſhould come out of the other.*]

12. For as the woman is [*taken out*] of the man, even ſo is the man alſo [*propagated*]

---

(c) Nicolaitæ indiſcretè vivunt, nullam differentiam eſſe dicentes in Mœchando & Idolothyton edere. *Iren. l.* 1. *c.* 27.

(d) De Gnoſticis idem, Καὶ τὰ εἰδωλόθυτα ἀδιαφόρως ἐσθίουσι, μηδὲ μολύνεσθαι ὑπ' αὐτῶν ἡγούμενοι. L. 1. p. 26. *De Baſilid. ibid. c.* 23. *Euſeb. Hiſt. Eccleſ. l.* 4. *c.* 7.

(e) Μέχρις ἐσχάτου θανάτου ὑπομένουσι περὶ τοῦ μήτε εἰδωλολατρῆσαι, μήτε εἰδωλόθυτα φαγεῖν. *Juſtin. Mart. Dial.* p. 253.

ted by the woman; but all [*theſe*] things [*are*] of God, [*who made woman out of the man, and by his Benediction increaſeth men by the woman.*]

13. Judge in your ſelves, is it comely that a woman pray [*publickly*] to God uncovered, [*when God himſelf hath given her a covering by nature, to intimate to her, that ſhe ſhould be veiled?*]

14. [h] Doth not even Nature it ſelf, [*which hath made man the image and glory of God, created him before the woman, and given him dominion over her,*] teach you, that if a man have long hair, [*the covering, and token of ſubjection of the other Sex,*] it is a ſhame to him? [*See Note on* v. 5.]

15. But if a woman have long hair, it is a glory to her, [*ſhe being fitted by it to repreſent the condition of her Sex.*] for her hair is given her for a covering, [i. e. *in token of ſubjection to her husband.*]

16. But if [*after what hath been thus ſaid,*] any man ſeem [*ſtill*] to be contentious, [*I ſhall add only this, that*] we have no ſuch cuſtom, [i] neither the Churches of God; [*it being only cuſtomary in the Aſſemblies of Heathens for women to pay their Devotions to the Gods thus. See Note on* v. 5.]

17. Now in this [*other thing*] that I [*am about to*] declare unto you, I praiſe you not, [*viz.*] that you come together, [*ſo as is*] not for the better, but for the worſe.

18. For firſt of all, when you come together in the Church, I hear that there be [k] diviſions [Gr. *Schiſms,*] among you, and I partly believe it, [*or I believe it true,* κατὰ μέρος τι, *of ſome part of you.*]

19. [l] For [*according to our Lord's ſaying,* Matth. 18. 7.] there muſt be alſo Hereſies [*or Sects*] among you, [*the Fleſh, the World, and the Devil tempting to it, and the Wiſdom of God permitting it;*] that they who are approved [*of him*] may be made manifeſt among you.

20. When you come together therefore [*thus*] to one place, this is not [*acting as if you came*] to eat the Lord's Supper, [*the Feaſt of Chriſtian Charity and Communion.*]

21. For in [*your way of*] eating, [m] every one taketh before [*the*] other his own Supper, [*not tarrying for, or regarding others,* v. 33. and [*ſo it falls out, that*] one [*who had nothing to bring*] is [*ſtill*] hungry, [n] and another [*with his plenty*] is drunken.

22. What, have ye not houſes to eat and to drink in, [*if need be before you come?* v. 34.] or deſpiſe ye [*thoſe poor Chriſtians who are Members of*] the Church of God [*as well as you?*] and [*put to*] ſhame them that have not [*what to eat, or drink?*] what ſhall I ſay to you? ſhall I praiſe you in doing this? I praiſe you not.

23. [*To come together thus, I ſay, is not to come as they ought to do, who aſſemble to eat the Lord's Supper;*] For I have received of the Lord that which alſo I [*as I received,*] delivered to you, that the Lord Jeſus the ſame night in which he was betrayed [o] took bread;

24. And when he had given thanks, he brake it, and ſaid [*to them all,*] [p] Take, eat, this is my Body which is broken for you, this do in remembrance of me, [*giving my body to be broken for you all.*]

25. After the ſame manner alſo he took [q] the Cup when he had ſupped, ſaying, This Cup [i. e. *the Wine contained in it,*] is the [*memorial of the*] New-Teſtament, [*or Covenant ratified,*] in my blood; This do ye as often as you drink it, in remembrance of me, [*confirming this Covenant with my blood.*]

26. For as often as you eat this Bread, and drink this Cup, ye do [r] ſhew, [*by this memorial of it,*] the Lord's death till he come [*to judgment.*]

27. Wherefore, whoſoever ſhall eat this Bread, and [*or*] [s] drink this Cup of the Lord unworthily, [*as they muſt do who by this practice thwart the great deſign of this Inſtitution, which was to ſhew his equal love to all, to whom he equally gave theſe Elements, and to oblige us to live in a continual remembrance of it,*] ſhall be guilty of [*violating the Sacrament of*] the Body and Blood of the Lord.

28. But [t] let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.

29. For he that eateth and drinketh [u] unworthily, [*as they who make theſe Diviſions and Diſtinctions, and commit theſe Diſorders, when they come together to eat the Lord's Supper, do,*] eateth and drinketh [x] damnation [Gr. *judgment*] to himſelf, not diſcerning the Lord's Body, [*to be given as an Indication of his equal kindneſs to all his Members, without any difference or diſtinction; and as a Symbol of their mutual Communion with one another,* Chap. 10. 16, 17.

30. For this cauſe, [*the not diſcerning the Lord's Body, it is that*] many are weak, and ſickly among you, and many ſleep.

31. For if we would [*thus*] judge [*and diſcern*] our ſelves, we ſhould not be judged, [*or thus puniſhed by God.*]

32. But when [*neglecting this*] we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the World, [*but awakened by thoſe Chaſtiſements to reform thoſe evil Practices, which render us obnoxious to Condemnation.*]

33. Wherefore, my Brethren, [*that this Miſcarriage may be rectified,*] when ye come together to eat [*the Lord's Supper,*] tarry one for another, [*that ye may all eat of that, and your Love-feaſts together.*]

34. And if any man [*pretend to do this out of*] hunger, let him eat at home, [*before he come,*] that you come not together to condemnation; and the reſt will I ſet in order when I come; [*or, as for the other things relating to this Ordinance, or your Letter, I will ſet them in order when I come.*]

## Annotations on Chap. XI.

Verſe 2. Ὅτι καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε, *that you keep the Traditions as I delivered them to you.*] This Commendation muſt be reſtrained to the Generality, or ſounder Part of the *Church* of *Corinth*, or muſt be underſtood, as ſuch general Expreſſions uſe to be, ὡς ἐπὶ τὸ πολὺ as for the moſt part, or excepting thoſe few things in which afterwards I find reaſon to complain of your neglect, *Chap.* 15. 3. and here *v.* 23.

Vain is the Note of *Eſthius* on this Text, That *it makes plainly for unwritten Traditions.* For (1.) the word *Tradition* is common to things written and unwritten, to things delivered by Word, and by Epiſtle, 2 *Theſſ.* 2. 15. The whole Chriſtian Faith is a Tradition, *Jude* 3. the Doctrine of Chriſt's Death, Burial, and Reſurrection is a Tradition, παρέδωκα γὰρ, *for I delivered to you theſe* Doctrines, ſaith St. *Paul*, 1 *Cor.* 15. 3. and will the *Romaniſts* ſay, that theſe things are not written in the *New Teſtament*? (2.) To prove Traditions *extra-ſcriptural*, 'tis not ſufficient to cite a paſſage out of Scripture ſpeaking of Traditions not then writ by one *Apoſtle*; but it muſt be proved that theſe Traditions were neither then, when mentioned, in writing, nor afterwards committed to writing by himſelf, or any other inſpired Perſon. (3.) The Traditions mentioned here, and 2 *Theſſ.* 2. 15. were Traditions immediately delivered to thoſe Churches from the Mouth of an *Apoſtle*; and when the *Romaniſts* can make good this from like Authentick Teſtimony of any of their *Fardle* of Traditions, we ſhall be ready to receive them.

Ver. 3. Κεφαλὴ δὲ Χριστοῦ ὁ Θεός, *and the Head of Chriſt is God.*] *We are hence taught,* ſaith *Selichtingius, that the Head of Chriſt is God; whereas the moſt High God can have no Head above him, ſo that Chriſt who hath this Head above him, cannot be moſt High.*

*Anſw.* To this ſome of the *Fathers* anſwer, That God is here ſaid to be the *Head* of Chriſt, as being the (a) *Father* of the Son, and ſo the Cauſe of him; but yet as the Woman is of the ſame Nature with the Man who is her Head, ſo is Chriſt of the ſame Nature with God the *Father*: They alſo add that the word *Head* is here uſed as a Note of (b) Principality or Cauſality in the *Father*, but not of Subjection in the *Son*, which wholly enervates the Argument of *Crellius* from this place. And tho' the *Schools* ſeem not to allow of this Language, yet it is uſed by *Irenæus* in theſe words, (c) *The Father is above all things, and he is the Head of Chriſt; the Word is through all things, and he is the Head of the Church.*

Others anſwer, That the *Father* is here ſtiled the Head of Chriſt, conſidered as *Mediator*, in which relation he received his Kingdom and Dominion from him, *John* 17. 2. 1 Cor. 15. 27. Heb. 2. 8. and exerciſes it wholly to his glory, *Philip.* 2. 9, 10, 11. in which ſenſe the *Father* may be ſtiled his Head, becauſe he doth all things according to his *Father*'s Will, to his Glory, and by Authority derived from him: And this Interpretation is confirmed from theſe words, *the Head of every Man is Chriſt*; he being Man's Head by virtue of the Power and Dominion given him over all Fleſh, *Chap.* 15. 27. *John* 17. 2. *Eph.* 1. 19. —— 22. and that Power being given to the Man Chriſt Jeſus.

Ver. 4. *In the Church.*] For that the *Apoſtle* ſpeaks not of Propheſying at home, as Mr. *Cl.* imagines, but in the Church, is evident from the *Apoſtle*'s Argument, *v.* 16. againſt this Practice, in theſe words, *we have no ſuch Cuſtom, neither the Churches of God*: His Argument to the contrary is anſwered in the Note on *v.* 6.

Ibid. τὴν κεφαλὴν αὐτοῦ, *his Head.*] That is (d) *Chriſt*; for (1.) *he is the Head of the Man*, v. 3. (2.) This ſeemeth moſt agreeable to the Reaſon aſſigned, why he ſhould be uncovered when he doth Service in the Church, *viz.* becauſe he is the *Image, and the Glory of God.* And (3.) did he diſhonour his own Head by covering it, he ought never to be covered; whereas if this only reſpects his Head *Chriſt*, whom he Repreſents in Praying and Propheſying in the Church, it is ſufficient that he is uncovered, when he thus acteth as his Miniſter. Laſtly, The Head the Woman diſhonoureth, is the Man, ſtiled her Head, and ſo the Head the Man diſhonoureth, is *Chriſt*, ſtiled his Head, *v.* 3.

---

(a) Διὰ τὸ εἶναι αἴτιος αὐτοῦ ὡς πατὴρ υἱοῦ. Theod. Theoph. Κεφαλὴ δὲ τοῦ Χριστοῦ ὁ Πατὴρ ὡς γεννήτωρ, προβολεύς, καὶ ὁμοούσιος αὐτοῦ· κεφαλὴ δὲ γυναικὸς ὁ ἀνήρ, ὅτι καὶ αὐτὸς γεννήτωρ, καὶ προβολεύς, καὶ ὁμοούσιος ὑπάρχει αὐτῇ. Oecumen.

(b) Ἀρχῆς μὲν ἀλλ᾽ οὐχ ὑποταγῆς δηλωτικόν. Theodoret.

(c) *Super omnia quidem Pater, & ipſe eſt Caput Chriſti; per omnia autem Verbum, & ipſe eſt Caput Eccleſiæ.* Lib. 5. cap. 18.

(d) Καταισχύνει τὸν Χριστὸν τὴν κεφαλὴν αὐτοῦ, Theoph.

e Ver. 5. Κατὰ κεφαλῆς ἔχων, *with his head covered*, ἀκατακαλύπτῳ τῇ κεφαλῇ, *with her head uncovered* ] For Explication of theſe words, let it be noted from (e) *Theodoret*, That *the Men of Corinth, according to the Cuſtom of the Greeks, both wore long hair, and prayed to God with their heads covered in the Publick Aſſemblies.* So alſo, ſaith, (f) *Plutarch*, did the *Romans*; ſo ſaith (g) *Lightfoot* did the *Jews*; ſo did, ſaith (h) *Servius, all that ſacrificed to any God, excepting Saturn.* But the *Heathen* Woman paid her Devotion to the Gods, *reſoluta comas, ſeu capillos*, with her hair looſe and hanging down; or in the language of the *Poets, Crine jacente, aut demiſſo.* Note

2*dly*, That the *Jews* judged it τὸ αἰσχρὸν, a ſhameful and indecent thing for a Woman to be ſhaved, and permitted this only in the Caſe of (i) Whoredom, as a Token of their Shame. And among the *Heathens* it was *indicium ultimi luctûs*, a Token of the higheſt Grief. *It is cuſtomary*, ſaith (k) *Plutarch for Men to be ſhorn, and for Women to wear long hair, and therefore in times of mourning, the Men let their hair grow, and the Women are ſhaved; this being contrary to cuſtom among the Greeks and Romans.* It was alſo cuſtomary for the (l) *Jewiſh Women* to go veiled. Note

3*dly*, That the *Apoſtle* doth not here approve of the Woman's Praying or Propheſying in the *Church*, as is evident from 1 *Cor.* 14. 34. 1 *Tim.* 2. 11, 12. though here he ſays nothing to the contrary, as intending to rectifie that diſorder, when he ſpoke of other Diſorders in the Caſe of Propheſying, *Chap.* 14. 34.

f Ver. 7. Εἰκὼν ϗ δόξα Θεοῦ, *the image and glory of God.*] True here is the Note of *Theodoret*, that Man is here ſtiled the Image and Glory of God, neither as to his Body, nor as to his Soul; for in reſpect of the Soul the Woman is equally the Glory of God, as to Spirituality and Immortality, and ſo is equally ſaid to be *made after his Image*, Gen. 1. 27. but κατὰ μόνον τὸ ἀρχικὸν, *only as to Rule and Government*, which is the proper glory of a Man, according to the *Pſalmiſt*'s words, *Thou haſt crown'd him* δόξῃ ϗ τιμῇ *with glory and honour, and haſt ſet him over the work of thy hands, and haſt put all things in ſubjection under his feet*, Pſal. 8. 5, 6.

g Ver. 10. Ἐξουσίαν ἔχει ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, *a veil upon her head becauſe of the Angels.*] Here let it be noted, (1*ſt*,) That all the *Ancient Interpreters* agree in this, that ἐξουσία, which we render *power*, doth ſignifie *a veil* or *covering*, which being put over her head, compels her to hang down her Eyelids; and 'tis here, ſay they, called *power*, as being τῆς τοῦ ἀνδρὸς ἐξουσίας ϗ κυριότητος ἐνδεικτικόν, *the token of the Power, and Dominion of the Man over her.* Note

2*dly*, That the reading διὰ τῆς ἀγγελίας, *by reaſon of her Revelations*, as Mr. *Cl.* doth, inſtead of διὰ τοὺς ἀγγέλους, without conſent of any Copy, or Verſion, is not to be endured. Moreover διὰ τῆς ἀγγελίας ſignifies barely *by meſſage*, not by reaſon of her Revelations, that being properly in Greek διὰ τῆς ἀγγελίας τῆς παρ' αὐτῆς.

3*dly*, That *evil Angels* are abſolutely ſtiled *Angels* in theſe words of this *Epiſtle, Know ye not that ye ſhall judge Angels*, 1 Cor. 6. 3. and elſewhere, *the Angels that ſinned*, 2 Pet. 2. 4. or that *kept not their firſt ſtation*, Jude 6. Note

4*thly*, That among the nine Maledictions of the Women which the *Jews* reckon up, this is one, That (m) *ſhe is to have* caput velatum inſtar lugentis, *her head covered like one that mourneth*, and this, they ſay, ſhe is to wear, not ſo much as a token of ſubjection, as of *ſhame*; whence (n) *Philo* calls the τὸ ἐπίκρανον, *cover of the Woman's Head*, τὸ τῆς αἰδοῦς σύμβολον, *the ſymbol of her ſhame*; and this ſhame, ſay they, is due to her (o) *becauſe ſhe brought the firſt ſin into the world.* It

---

(e) Κατὰ γὰρ τὸ ἑλληνικὸν ἔθος, ϗ κόμας εἶχον, ϗ τὰς κεφαλὰς κεκαλυμμένας ἔχοντες προσεύχοντο τῷ Θεῷ. Theodoret.

(f) Τοὺς δὲ θεοὺς προσκυνοῦντες ἐπικαλύπτονται τὴν κεφαλὴν, ταπεινοῦντες ἑαυτοὺς τῇ ἐπικρύψει τῆς κεφαλῆς. Plutarch. ἐν Αἰτίοις ἤτοι Ῥωμαϊκοῖς. p. 266. (g) *In locum.*

(h) *Sane ſciendum eſt ſacrificantes Diis omnibus capita velare conſuetos, ob hoc, ne ſe inter Religionem vagis offerat aliquid obtutibus, excepto tantum Saturno.* Serv. in Virg. Æn. 3. V. 405.

(i) *Neque radat illud niſi propter ſcortationem.* Pirk. Eliezer. c. 14. p. 31.

(k) Πένθους μὲν οἰκεῖον τὸ μὴ συνηθὲς, συνηθέστερον δὲ ταῖς μὲν γυναιξὶν, ἐγκεκαλυμμέναις, τοῖς δὲ ἄνδρασιν, ἀκαλύπτοις, εἰς τὸ δημόσιον προσιέναι· ϗ γὰρ παρ' Ἕλλησιν, ὅταν δυσυχία τις γένηται, κείρονται μὲν αἱ γυναῖκες, κομῶσι δὲ οἱ ἄνδρες· ὅτι τοῖς μὲν τὸ κείρεσθαι, ταῖς δὲ τὸ κομᾷν συνηθές ἐστιν. Plut. Quæſt. Rom. p. 267. A. B.

(l) *Apud Judæos tam ſolenne eſt fœminis eorum Velamen Capitis, ut inde noſcantur.* Tertull. de Coron. c. 4.

(m) P. Eliezer. *c.* 14.

(n) De Spec. Leg. *p.* 606. *D.*

(o) Beriſch. Rab. §. 17. *f.* 12. *col.* 1.

*is with her*, ſay they, *as when one tranſgreſſeth and is aſhamed, and therefore ſhe comes forth with her head covered. She ought*, ſaith (p) *Tertullian, by her habit to reſemble* Eve, *a Mourner and a Penitent*, ob ignominiam primi delicti, *for the ſhame of the firſt ſin:* Hence he often interprets this Text of (q) *Evil Angels.*

Moreover, in the Judgment both of *Jews* and *Chriſtians*, the Serpent which deceived *Eve*, acted by the ſuggeſtion of the (r) *Devil*, or of *Sammael*, whom the *Jews* ſtile the *Prince of Devils*. That therefore theſe words may be interpreted as in the *Paraphraſe*, is evident not only from theſe obſervations, but eſpecially from a place parallel to this, *Let the woman learn in ſilence with all ſubjection. For I ſuffer not a Woman to uſurp Authority; for* Adam *was firſt formed, then* Eve, (as here *v.* 8, 9.) *and* Adam *was not deceived, but the Woman being deceived was in the Tranſgreſſion*, 1 Tim. 2. 11, 12, 13. where the ſame reaſon is aſſigned for her ſubjection, which I offer for explication of theſe words.

Others interpret the words thus; The Woman ought to act decently in the Church, and therefore to be covered, becauſe of the *Angels* who are preſent in the Aſſemblies of *the Saints*, it being the Opinion, both of (s) *Jews* and *Chriſtians*, that the miniſtering *Angels* are there preſent.

h Ver. 14. Ἡ οὐδὲ αὐτὴ ἡ φύσις, *doth not even Nature it ſelf?* ] The Expoſition given in the *Paraphraſe* is ſo natural, and ſo well founded on the Words and Argument of the *Apoſtle*, and ſo agreeable to the Sentiments of all the *Ancient Commentators* on the place, that we ſeem not here to need the Induſtry and Learning the *Criticks* have ſo liberally ſpent upon this place; the *Apoſtle* here by Nature underſtanding not any inward Principle implanted in the heart and Reaſon of a Man, but the firſt riſe and conſtitution which Man and Woman have received from the God of Nature. It is againſt Nature, ſay the *Fathers*, for a Man to wear long hair, for by it he aſſumes the Habit of a Woman, καὶ ἄρχειν ταχθεὶς τὸ τῆς ὑποταγῆς σύμβολον παραδέχεται, *and being made by God to rule, he takes upon him the Symbol of Subjection.* Of the *Criticiſms* upon the word κομᾷν they ſay not a word.

i Ver. 16. οὐδὲ Ἐκκλησίαι Θεοῦ, *nor the Churches of God.*] Hence it is manifeſt, (1*ſt.*) That the *Apoſtle* here cannot be thought to have reſpect only to the cuſtom of the *Greeks*, as Mr. *Cl.* imagines, for then why doth he plead the cuſtom of all the Churches of God againſt this Practice?

(2*dly.*) Hence note, That in things only reſpecting Decency, and in conforming to which there is no violation of the Command of God, the Cuſtom of the Church ſhould be our Rule, it being an Argument of Pride and a contentious Spirit, in matters of ſo little moment to be ſingular, and to create diſturbance to the Church of God.

Ver. 18. Σχίσματα, *Schiſms.*] Here the word *Schiſms* is uſed not of Men ſeparating from the Church, but of them coming together in the Church, but yet eating the Lord's Supper ſeparately, and ſo as not to joyn with the whole Aſſembly in that Ordinance; ſo the word alſo is uſed, *chap.* 1. 10. not *of a Separation from the Unity of the Catholick Church*, ſaith *Eſthius, but of Sects and Diviſions in the Church.*

Ver. 19. Δεῖ γὰρ αἱρέσεις εἶναι, *for there muſt be Hereſies*, &c.] This Neceſſity of *Hereſies* is not abſolute, or of God's making, but only on Suppoſition of the Pride, and Vainglory, Strife, Envyings, and Contentions which are already in the Church of *Corinth*, 1 Cor. 3. 3. and God's permiſſion that Men, ſo affected, ſhould act according to the corrupt Affections and Diſpoſitions of their Hearts, as the neceſſity of Diſeaſes in the Body ariſes from Men's Intemperance: Nor is the Reaſon here aſſigned of them properly cauſal, as if the Wiſdom of God deſigned there ſhould be *Hereſies* for this end, that *they who were approved* of him *might be made manifeſt*, but rather (t) Eventual; as if the *Apoſtle* had ſaid, whence it will come to paſs, that they who are approved will be made manifeſt.

Ver. 21. Ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει, *every one takes before his own Supper.*] It is the opinion of Dr. *Lightfoot*, that the *Apoſtle* ſpeaks not here of the *Agapæ*, or Love-Feaſts which accompanied the *Euchariſt*, as the Tradition of the *Ancient Church* ſuppoſed; but of the *Paſchal Supper*, which theſe *Judaizers* did eat before the *Euchariſt*, as thinking that the *Euchariſt*, which our Lord inſtituted after that Supper, was only an Appendix of it; and that it was not inſtituted in Commemoration of the Death of *Chriſt*, but as a new form of their Commemoration of their Deliverance out of *Egypt*; and that on this account the *Apoſtle* here repeats the Inſtitution of that Sacrament by our Lord, and ſo oft tells them, that *Chriſt* appointed this Supper for the Commemoration of his Death, and that we might *ſhew it forth till he comes*, and charges them with not diſcerning it to be the *Lord's* Body, *v.* 29. But he ſeems to be miſtaken in both theſe Conjectures, For,

---

(p) De cultu fœm. *l.* 1. *c.* 1.

(q) Propter Angelos quos legimus à Cœlis excidiſſe. *De Veland. Virg. cap.* 7. Propter Angelos Apoſtatas. *Contr. Marcion. l.* 1. *c.* 8.

(r) P. Eliez. *c.* 13. Buxt. in voce *Sammael.*

(s) See Dr. *Hammond*, and Synopſis in locum.

(t) Τὸ γὰρ ἵνα οὐ πανταχοῦ αἰτιολογίας ἐστὶν, ἀλλὰ πολλαχοῦ, καὶ τῆς τῶν πραγμάτων ἐκβάσεως. Chryſoſt. in locum.

*1ſt*, It is very unlikely they ſhould miſtake the *Lord's* Supper celebrated then every Week at leaſt, for that *Paſchal* Supper, which was only to be celebrated once a year, and was then rather to be celebrated at home, in every Man's Family, than in the Church; and which, according to the *Jewiſh* Canons, could not be obſerved at all in *Corinth*, or out of *Judea*, whilſt the *Temple* ſtood.

*2dly*, Thoſe words of the *Apoſtle* in the preceding *Chapter*, viz. *The Cup of bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread we break, is it not the Communion of the Body of Chriſt?* And thoſe that follow, *Ye cannot drink the Cup of the Lord and the Cup of Devils; ye cannot be partakers of the Lord's Table, and of the Table of Devils*, do plainly ſhew that the *Apoſtle* there ſuppoſes, they well knew that in that Supper they were partakers of the Cup and Table of the *Lord*, and had Communion with his Body and Blood.

Dr. *Lightfoot* adds, That thoſe words, *one is hungry*, and *another is drunken*, refer not to the Poor and the Rich, but to the *Gentile* who came faſting to the Lord's Supper; whereas the *Judaizing* Chriſtian, according to his cuſtom, drank freely at his *Paſchal* Supper; and he concludes that the *Apoſtle* doth not here reprehend their manner of coming to theſe Suppers, but that he reprehends them for the very Uſe of them. But here again he ſeems much miſtaken. For,

*1ſt*, 'Tis evident the *Apoſtle* reprehends them not for the Supper it ſelf, *i.e.* the eating and the drinking, but becauſe they did προλαμβάνειν take their Meat and their Drink *before others*, not ſtaying till they came, *v.* 21. 33. Hence for a Remedy of this Diſorder, he ſaith not, Abſtain from theſe Suppers, but only, *when ye come together, tarry one for another.*

*2dly*, That the hungry here were the *Gentile* Converts, who choſe to eat the *Euchariſt* faſting, is very improbable, not only becauſe it was then generally received at night; but becauſe the *Apoſtle* both here, and *v.* 34. allows all to eat and drink before they come, not taking notice of any that ſcrupled the doing this. Moreover the οἱ μὴ ἔχοντες, *the hungry* here, are not Men who have no Houſes, but who have nothing to eat, or drink; for they were put to ſhame by this, that they had nothing to *eat*, or *drink*, as others had, nor were thought worthy to partake with them that had, in the Aſſembly of which they were a part; it being not the place where they aſſembled, which is called the Church of God, but the Perſons who aſſembled; for by the ſame Action was the Church deſpiſed, and they that had nothing put to ſhame: Now 'tis not eaſie to conceive how by this ſeparate meeting in a Church, they ſhould deſpiſe a Church, whereas by denying their poor Brethren any ſhare in their Banquet, they viſibly deſpiſed them.

And with that agrees the Note of St. *Chryſoſtom*, on the place, that an Aſſembly is called, οὐχ ἵνα διῃρημένοι ὦμεν οἱ συνελθόντες, ἀλλ' ἵνα οἱ διῃρημένοι συνημμένοι, *not that they who came together might be divided, but that they who are at home divided, may joyn together.*

*3dly*, Theſe *Agapæ* or Feaſts of Charity, being mentioned by St. *Jude*, *v.* 12. by *Ignatius*, *Ep. ad Smyrn.* §. 8. by *Clemens Alex. Pædag. l.* 2. *c.* 1. *p.* 41. *by Tertullian*, *Apol. c.* 39. by the *Apoſtolical Conſtitution*, *l.* 2. *c.* 28. and by (u) *Julian* the *Apoſtate*, it is very unreaſonable to call this Cuſtom in queſtion, or to imagine that St. *Paul* here rather referred to a *Paſchal* Supper; than to this *Appendix* of the Supper of our *Lord*. When I call it an *Appendix*, I do not mean that it was eaten by them after the *Lord's* Supper, for the word προλαμβάνειν, *to take before his own Supper*, ſhews the contrary, *viz.* that this Banquet was celebrated before the Lord's Supper; but only that it was joyn'd to the Lord's Supper in imitation of our Lord, who celebrated the Sacrament after the *Paſchal* Supper.

Ibid. Ὃς δὲ μεθύει, *and another is drunken.*] This may either refer to the *Gentile* Converts among the *Corinthians*, retaining ſtill their *Heathen* Cuſtom of drinking liberally after their Sacrifices, whence μεθύειν, *to be drunk*, is by the *Grammarians* thought to have it's original from μετὰ τὸ θύειν, becauſe of the free drinking they indulged to after their Sacrifices; Or to the *Judaizing* Converts, who thought themſelves obliged to drink plentifully at their *Feſtivals*, *four* large Cups of Wine, ſaith (w) Dr. *Lightfoot*, at the *Paſchal* Supper, and to be quite drunk, ſaith (x) *Buxtorf*, in the Feaſt of *Purim*. n

Ver. 23. Ἔλαβεν ἄρτον, *took bread*, &c.] The o

---

(u) *In fine Fragm.*

(x) Lex. Talm. 324.

(w) Temple-Service. *p.* 146.

Argument lies thus; *Chriſt* gave an equal Diſtribution of the *Sacramental* Bread to every one at the Table, in token that he died equally for all; and he appointed them all to eat together of it at one Common Table, in remembrance of his Love to them all: Can you then eat every one ſeparately his own Supper, excluding thoſe, to whom he equally diſtributed the Sacred Bread, from any ſhare of yours, leaving them hungry, and in want of Bread, and yet conceive you worthily eat the Lord's Supper, and duly participate of, and thankfully commemorate this great Feaſt of Love? But farther obſerve,

*1ſt*, That this Bread is called in the Preſent Tenſe τὸ σῶμα κλώμενον, τὸ σῶμα διδόμενον, Chriſt's *body broken, his body given*, Luke 22. 19. even whilſt he was alive, and ſo his Body was not actually broken, or given for us; it therefore could not be litterally and naturally his broken Body, but only by way of Repreſentation, as being then inſtituted to repreſent that Body which was ſhortly to be given, and broken on the Croſs for
us: So alſo it is ſaid of his
Matth. 26. 28. Blood, yet in his Veins,
Mark 14. 24. that it is τὸ αἷμα τὸ ἐκχυνό-
Luke 22. 20. μενον, his *blood ſhed*, and this
according to the uſual Sacramental Phraſe. Thus, before the *Paſchal* Sacrament was celebrated, it was ſaid, *this* πάσχα ἐστὶ τῷ Κυρίῳ, *is the Paſſover to the Lord*, Exod. 12. 11. 13. *i. e.* this is that which is inſtituted to repreſent it; *for this night I will ſmite all the firſt-born of Egypt, and will paſs over you*: And of Circumciſion it is ſaid, *This is my Covenant*, Gen. 17. 10. before that *Abraham* was actually Circumciſed, *v.* 23, 24.

*2dly*, Obſerve, that St. *Paul* calleth that five times *Bread* which they did eat of, which was to them *the Communion of the Body of Chriſt*, and by eating of which unworthily, they became *guilty of the Body of Chriſt, not diſcerning the Lord's Body*, 1 Cor. 10. 16. 17. and 11. 26, 27, 28. He therefore five times calls that Bread which was conſecrated, and by our *Saviour* called his Body; Now is it not a wonder that one ſingle Paſſage, mentioned by our *Saviour* whilſt he was alive, ſhould be deemed ſufficient to make us all believe that his whole Body, and ſo his Hand was in his Hand, and that this *living Chriſt* was at the ſame time *dead*, and ſacrificed; and that the ſame Body which was whole before the Eyes of his Diſciples, was alſo broken for them at the ſame time, with many thouſand Contradictions more; and yet that what the *Holy Ghoſt*, who knew the meaning of our Saviour's words better than any *Romaniſt*, hath ſaid ſo often to inform us that this Element is, after Conſecration, *Bread*, ſhould not be thought ſufficient to make us think it Bread, though it appears to all our Senſes ſo to be?

Ver. 24. Λάβετε, φάγετε: See the Defence of theſe words againſt Dr. *Mills*; Examen *Millii* in locum.

Ver. 25. Ποτήριον, *the Cup.*] Note here two Reaſons for the participating of the Cup by the whole Body of the Church of *Corinth.* 1. Becauſe it is *the Blood of the New Covenant*, which belongs as much to the *Laity* as to the *Prieſts*; the *Blood ſhed for the Remiſſion of the Sins*, not only of the *Prieſts*, but of the *Laity*. 2. Becauſe by the drinking of this Cup they *Remember'd Chriſt's Blood ſhed for them, and ſhewed forth his Death.* Now ſince theſe Reaſons do equally concern all *Chriſtians*, the drinking of the Cup, by which this Commemoration, by our Lord's Inſtitution, is to be made, muſt equally concern them; for ſure the means which Chriſt appointed for ſuch an end, ought to be uſed by all who are obliged to purſue that end: And if the *Apoſtle* here reprehends the *Corinthians* for varying from the Tradition received from the Lord in Celebration of the Sacrament, he would have reprehended them much more, had they ſo varied from it as to neglect the Diſtribution of that Cup, which he had inſtituted for thoſe ſacred ends.

Ver. 26. Τόν θάνατον κυρίου καταγγέλλετε, *ye ſhew the Lord's Death.*] If then this be the end and uſe of this Sacrament, to be a Solemn Commemoration of the Death of Chriſt during his abſence from us; if it was deſigned to be a ſtanding Memorial of his Sufferings till he came again to Judgment; the Obligation that lies upon all *Chriſtians* to obſerve it, is perpetual, and ought not to ceaſe till the World ends. Indeed, ſaith (y) *Theodoret, after his Preſence there will be no more need of the Symbols of his Body, becauſe the Body it ſelf will then appear.* Which words are a full Confutation of the Doctrine of *Tranſubſtantiation.*

Ver. 27. Ἢ πίνῃ, *or drink.*] Here *Walker's* Note is this; The *Greek* ἢ *or*, that he might lead you to think there was ſomething in the *Popiſh* Argument taken hence to prove that whole Chriſt was contained in either Species; becauſe either by eating or drinking unworthily, Men become guilty of Profaning both the Body and Blood of Chriſt: But for Juſtification of our Verſion *And*, it may be noted that the *Syriack, Arabick,* and *Æthiopick* Verſions, read *And*, and ſo does *Clemens Alex. Strom.* 1. p. 271. *Cyril. Al. de Ador. Sp.* p. 421. *Athanaſ. de paſſ. Domini*, p. 1027. *Aut quæſt. ad Antioch.* p. 375.

---

(y) Μετὰ γὰρ δὴ τὴν παρουσίαν αὐτοῦ οὐκ ἔτι χρεία τῶν συμβόλων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ Σώματος.

2*dly*, That according to *Phavorinus*, ἢ κεῖται ἀντὶ τȣ̃ ϗ, that is ἢ *is often put for And*; So what is in the Hebrew, אֹו, *or*, is in the *Seventy* render'd ϗ, *and*, Lev. 4. 23, 28. Numb. 15. 8. Mal. 2. 17. So what is ἢ *Luke* 20. 2. is ϗ, *Matth.* 21. 23. *Mark* 11. 28. So the Promiſe made to *Abraham*, ϗ τῷ σπέρματι αὐτȣ̃, *Gen.* 17. 8. is the Promiſe made to him ἢ τῷ σπέρματι, *or to his Seed*, Gal. 3. 16. and ſo the *Hebrew* Vowel when it divides, or diſtributes, is render'd ſometimes ἢ, *or*, as *Exod.* 21. 17. *Deut.* 3. 34. 2 *Sam.* 24. 13. *Pſal.* 8. 4. *Prov.* 20. 20. and ſometimes ϗ *and*, as *Joſh.* 8. 22. 1 *Sam.* 17. 34. *Jer.* 13. 23. *Amos* 5. 19. *Judg.* 4. 6. 13. 7. and eating and drinking going here before *v.* 26. and following after, *v.* 28, 29. this intermediate Verſe muſt bear the ſame ſenſe.

t Ver. 28. Δοκιμαζέτω ἑαυτὸν, *let him examine himſelf.*] Δοκιμάζειν is to *diſcern* or *approve*; ſo, δοκιμάζεις, *thou approveſt the things which are moſt excellent*, Rom. 2. 18. *Happy is the man that condemneth not himſelf*, ἐν ᾧ δοκιμάζει, *in that which he approves*, Rom. 14. 22. Δοκιμάζειν ἑαυτὸν is to *approve himſelf to himſelf*, or diſcern how it is with himſelf. So 2 Cor. 13. 5. ἑαυτȣ̀ς δοκιμάζετε, *prove your own ſelves: Know ye not Jeſus Chriſt is among you, except ye be reprobates?* Gal. 6. 4. Δοκιμαζέτω, *Let every man approve his own work.* And ſo here the ſenſe is, *Let a man approve himſelf to his own heart, as a good Chriſtian, and one that comes to celebrate this Ordinance with a grateful Commemoration of the Love of Chriſt dying for him, and with true Charity, and unfeigned Kindneſs, to all thoſe for whom he did equally ſhed his blood, and gave his body to be broken*; And ſo he may repair to it with a true *Chriſtian* Spirit, and in an acceptable manner.

u Ver. 29. Ἀναξίως, *unworthily.*] I. e. *Not diſcerning the Lord's body*; which words plainly teach us what it is to eat and drink unworthily, *viz.* to do it ſo as in that action *not to diſcern the Lord's Body.* Now this, as hath already been obſerved, cannot ſignifie not to apprehend the Sacrament to repreſent Chriſt's Body broken, and his Blood ſhed for us; for of this Ignorance had the *Corinthians* been guilty, the *Apoſtle* would have argued *ex non conceſſis*, from things not granted by them, *Chap.* 10. 16, 21. It therefore ſignifies their behaving themſelves as if they had not conſidered that this Sacrament was inſtituted in thankful and practical Remembrance of Chriſt dying for them, and ratifying by his Blood the Covenant in which he promiſed *to be merciful to their Iniquities, and remember their Sins no more*; and as a Feaſt of Love deſigned equally for the Benefit of all his Members, and to knit them in the cloſeſt Bonds of Unity and Friendſhip to each other: When this was wanting they did not diſcern aright the Lord's Body, or the Sacrament of it, and ſo did eat and drink unworthily. In the *Talmud*, ſaith (z) Dr. *Pocock*, there is a diſtinction betwixt a Man who eat the Paſſover, לשם מצוה, in obedience to the Command, (which was that they ſhould do it as a Memorial of God's paſſing over them when he deſtroyed the *Egyptians*, by reaſon of the Blood of the *Paſchal* Lamb, Exod. 12. 13. 14. and he that thus eat it, was *the juſt man that walked in the ways of the Lord*, mentioned, *Hoſ.* 14. 9.) and betwixt another who did eat it only as common Food, *i. e.* without reſpect to the Commandment, or the ends of its Inſtitution; and he is compared to *the Tranſgreſſor*, there mention'd, *that ſhall fall therein.* So here, he that eateth this Holy Sacrament with a thankful Memorial of the Benefits conferred upon us, the Death from which we are delivered by the Blood of *Chriſt*, the true *Paſchal* Lamb ſacrificed for us, eats it worthily; but he that partakes of it only as common Bread and Wine, not conſidering the ends for which it was deſigned, and the Benefits of Chriſt's Death it repreſented and conſigned, *diſcerns not the Lord's Body*, i. e. he putteth no ſufficient difference betwixt that and common Food, as the word διακρίνω, doth import. See Note on *Rom.* 14. 23.

x Ibid. Κρίμα, *damnation.*] The word imports Temporal Judgments; as when St. *Peter* ſaith, *the time is come* ἄρξασθαι τὸ κρίμα, *that Judgment muſt begin at the Houſe of God*, 1 Pet. 4. 17. not Damnation ſurely: And this is certainly the import of the word here, (1.) Becauſe the *Corinthians* did thus eat unworthily, and yet the Judgments inflicted on them for ſo doing were only Temporal, *viz. Weakneſs, Sickneſs*, and *Death*, v. 30. (2.) Becauſe the Reaſon aſſigned of thoſe Judgments, is, *That they might not be condemned in the other World*, or that they might not be obnoxious to Damnation.

---

(z) *In Hoſ.* 14. 9. pag. 814.

CHAP.

## CHAP. XII.

Verſe 1. NOW concerning ſpiritual gifts, [ *or Perſons,* v. 3.] Brethren, [*which is another thing in, and about the Exerciſe of which you offend; making them matter of contention, emulation and vain glory,*] I would not have you ignorant, [*of what it concerns you to know of them, and your ſelves that exerciſe them.*]

2. Ye know that [*before your converſion to that Faith, by which ye received theſe gifts,*] ye were Gentiles, carried away to [ *the*
a *ſervice of* ] [a] thoſe dumb Idols, [*which could not ſpeak themſelves, much leſs enable you to ſpeak,*] even as you were led, [*by ſeducing Guides.*]

3. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God
b calleth Jeſus [b] accurſed, [*or Anathema;*] and that no man can ſay that Jeſus is the Lord, [*and confirm that Doctrine with ſupernatural Gifts and Miracles,*] but by the Holy Ghoſt.

c 4. Now there are [c] diverſities of [*theſe Spiritual-*] Gifts, but [*it is*] the ſame Spirit [*which enables us to exerciſe any of them.*]

5. And there are differences of Adminiſtrations, [*or Offices in the Church, to which this diverſity of Gifts belongs,*] but [*it is*] the ſame Lord, [*who hath appointed all theſe Offices,* Eph. 4. 12.]

6. And there are diverſities of Operations, [*performed by theſe Officers in the Church by virtue of theſe Gifts,*] but it is the ſame God, who [ *by giving them this Spirit* ] worketh [*them*] all in all.

d 7. [d] But the manifeſtation of the Spirit, [*in the exerciſe of theſe Gifts,*] is given to every man [*not for his own private uſe, but*] to profit [*others*] withal.

8. For to one is given by the Spirit, the Word of Wiſdom, [ *to reveal that Faith to others, which is the wiſdom of God;* ] to another the Word of Knowledge, [*to reveal Myſteries,* 1 Cor. 13. 2. *and underſtand the mind of God in the Old Teſtament for confirmation of that Faith,*] by the ſame Spirit.

9. To another, Faith, [*to enable him to believe firmly, that he ſhould be empowered to do things moſt difficult,*] by the ſame Spirit; to another the Gift of healing [*all manner of Diſeaſes,*] by the ſame Spirit.

10. To another the working of Miracles, [*or powers, ſuch as the raiſing the dead to life;*] to another Prophecy, [ *enabling him to foretel things future, and ſpeak by a Divine Afflatus;*] to another diſcerning of [ *the* ] Spirits [*of others;* ] to another divers kinds of Tongues; to another the Interpretation of Tongues.

11. But all theſe [ *Gifts* ] worketh that one, and the ſame Spirit, dividing them to
every man ſeverally [e] as he will. e

12. For as the [*natural*] Body is one, and [*yet*] hath many Members, and [ Gr. *but* ] all the Members of that one Body, being many, are one Body, [*the Body is one ſtill, the whole being animated by the ſame Soul, which*
*is a Spirit;* ] ſo alſo [f] is [ *it in the Body of* ] f
Chriſt, [*all whoſe Members, though they be many, and adorned with different Gifts, make but one Body myſtical, united by the Spirit to their Head Chriſt Jeſus.*]

13. For by one Spirit [g] we are all [Gr. g
*have been all*] baptized into [*this*] one Body, whether we be Jews or Gentiles, whether we be bond or free, and [*by receiving of that*
*living water we,* ] have been all made [h] to h
drink into [ *or, of* ] one Spirit.

14. [*All I ſay,*] for [*as*] the [*natural, ſo the myſtical*] Body is not one Member, but many.

15. If the Foot ſhall ſay, becauſe I am not the Hand, I am not of the Body, is it therefore not of the Body?

16. And if the Ear ſhall ſay, becauſe I am not the Eye, I am not of the Body, is it therefore not of the Body?

17. * If the whole Body were an Eye, where were the Hearing? if the whole were Hearing, where were the Smelling?

18. But now hath God ſet the Members every one of them in the Body, as it hath pleaſed him;

19. And if they were all one Member, where were the Body?

20. But now are they many Members, yet but one Body.

21. And the Eye [*the man endowed with the word of wiſdom, or knowledge,*] cannot ſay to the Hand, [ *the Perſon employed in leſſer Miniſtries,*] I have no need of thee; nor again, the Head, [ *the Perſon placed in the higheſt Dignities in the Church,*] to the Feet, [*the Deacon, or Man imployed in the loweſt Offices of the Church,*] I have no heed of you.

22. Nay, much more thoſe Members of the Body which ſeem to be more feeble are neceſſary; [ Gr. *but the Members of the Body which ſeem more weak are more neceſſary;* viz. *the Brain, the Stomach, and the Guts.*]

23. And thoſe Members of the Body, which we think to be leſs honourable, [ Gr. *more diſhonourable,*] upon theſe we beſtow,
[ Gr. *put,* ] [i] more abundant honour, and i

---

(*) Sed neque oculos toto corpore eſſe velim, ne cætera membra ſuum officium perdant. *Quintil. Inſtit. l.* 8. *c.* 5. *ad finem.*

ur uncomely parts have more abundant omelineſs.

24. For our comely parts have no need, ut God [k] hath tempered the Body together, *agreeably to the condition of each Member,*] giving more abundant honour, [*or cover-* ng,] to that part that lacked; [*placing them* o, *that even Nature may be a covering to* hem.]

25. *And ſo hath he dealt alſo with the Body Myſtical, making the meaner Offices of* hem *who attend upon the Poor more neceſſa-* ry, *and to them more honoured who need their help*:] That there ſhould be no [l] Schiſm in the Body, but that the Members ſhould have the ſame care for [*and regard to*] one another.]

26. And whether one Member [*of the Natural Body*] ſuffer, all the Members ſuffer with it [*by Sympathy,*] or one Member be honoured, [*or adorned,*] all the Members rejoyce with it; [i. e. *if being indiſpoſed, it becomes ſound, being weak, it recovers ſtrength, all the Members are eaſed, and ſo may be ſaid to rejoyce with it.*]

27. Now ye are the Body of Chriſt, and Members in particular; [*or ſeverally are Members of that Body, and ſo ought to act in the Myſtical Body, as do the Members in the Natural, rejoycing with them that do rejoyce, and mourning with them that weep,* Rom. 12. 15.]

28. [m] And God hath ſet ſome in the [*body of the*] Church, firſt Apoſtles, [*to exerciſe the gift of Wiſdom,*] ſecondarily Prophets, [*to exert thoſe of Knowledge and Prophecy;*] thirdly, Teachers, [*to labour in the Word and Doctrine,*] after that, [*workers of*] Miracles, then [*they that have the*] Gifts of Healing, Helps [*to take care of the Poor,*] Governments, [*Rulers of the Church,*] diverſities of Tongues. m

29. Are all Apoſtles? are all Prophets? are all Teachers? are all Workers of Miracles?

30. Have all the Gifts of Healing? do all ſpeak with Tongues? do all Interpret?

31. But covet earneſtly the beſt [*and the moſt uſeful*] Gifts, and yet ſhew I to you a more excellent way [*of miniſtering to the welfare of the Church, and of your own Souls; even that of Charity.*]

## Annotations on Chap. XII.

Verſe 2. Πρὸς τὰ εἴδωλα ἄφωνα, *to dumb Idols.*] For though the Prieſts told them, they were only the Receptacles of thoſe Deities they worſhipped; That they reſided in the Image, and gave anſwers by it, as the (a) *Chriſtian Writers* own: Yet both the *Prophets*, and Writers of the *New Teſtament*, and all the *Fathers* in their Apologies, ſtill repreſent them as they were in themſelves, ſaying, *They have mouths but ſpeak not*, Pſal. 115. 5. and 135. 16. *are dumb Stones,* Hab. 2. 19. *& muta ſimulacra*, and ſuch only as gave Anſwers, when they gave any, by the means of Evil Spirits.

Ver. 3. Ἀνάθεμα, *accurſed.*] This the *Jews* did, as we learn, not only from the words of (b) *Juſtin Martyr*, but alſo from their nineteenth Prayer againſt (c) *Hereticks.* made by *Samuel* the younger, in the days of *Gamaliel*: Their *Exorciſts* and *Diviners* therefore, though they pretend to it, ſaith the Apoſtle, cannot be acted by the Spirit of God. Nor can they who confirm the Doctrine of Chriſt by *Miracles*, be acted by any other but the Holy Ghoſt; for no Evil Spirit would aſſiſt them to confirm a Doctrine ſo oppoſite to, and deſtructive of their Kingdom and Deſigns.

Ver. 4. Διαιρέσεις δὲ χαρισμάτων, *there are diverſities of Gifts.*] c Theſe Gifts being in the nature of Spiritual Faculties, or Habits, are very properly aſcribed to that Spirit, who animates the Chriſtian, and by whom he lives the new Life; and theſe Miniſtries, as properly to the Lord Chriſt, whoſe Miniſters and Servants, the *Apoſtles, Prophets, Teachers,* &c. are, in the Propagation of the *Goſpel.* Theſe Operations being miraculous, and far exceeding the Power of any Creature, as fitly are aſcribed to the Creator of all things. But whereas *Crellius* hence infers, that this third Perſon being diſtinguiſhed from the other two by the Title of *the ſame God*, he only muſt be truly and properly ſo called; he might as well have argued, that becauſe the ſecond Perſon mentioned here is ſtiled *the ſame Lord*, he muſt be only ſo excluſively to the ſame God; and becauſe the firſt is called *the ſame Spirit*, he muſt be ſo excluſively of the ſame God and Lord, who yet are equally Spirits.

Ver. 7, 8, 9, 10. It is exceeding difficult to d fix the true import of all theſe Gifts, I therefore ſhall only propoſe what follows by way of Conjecture, till I receive better information from more able Hands.

---

(a) Arnob. *l.* 6. *p.* 203. Lact. *l.* 2. *c.* 2.

(b) Ἀδιαλείπτως καταρᾶσθε καὶ αὐτῷ ἐκείνῳ, καὶ τοῖς ἀπ᾽ αὐτοῦ. *Dial. cum Tryph. p.* 363.

(c) In qua æternum Exitium illis imprecantur qui à lege Judaica deficiunt ad Chriſtianos. *Buxt. Lex. Talm. voce* Min. *p.* 1201.

*1ſt*, Then by *the Word of Wiſdom* I underſtand, the Wiſdom given to the Apoſtles to reveal the Goſpel to the World; for that, in this Epiſtle, is ſtiled *the wiſdom of God in a Myſtery, the hidden wiſdom*, 1 Cor. 2. 6, 7. and elſewhere *the manifold wiſdom of God*, Eph. 3. 10. *Chriſt* the great Teacher of it is alſo ſtiled *the wiſdom of God*, 1 Cor. 1. 24. and in him are ſaid to be contained *all the Treaſures of wiſdom*, Col. 2. 3. The *Apoſtles*, to whom this Goſpel was committed, are called σοφοὶ, *wiſe men*; *Behold, I ſend unto you Prophets and Apoſtles*, Luke 11. 49. and *wiſe men*, Matth. 23. 34. and they are ſaid to teach this Goſpel according to the *wiſdom given to them*, 2 Pet. 3. 15.

*2ly*, The *Word of Knowledge* being diſtinguiſhed from that of Revelation, and of *Prophecy*, 1 Cor. 14. 6. and 13. 8. and being ſet by way of Appoſition, or Explication with *the Knowledge of all Myſteries*, 1 Cor. 13. 2. ſeems to ſignifie the Gift of Underſtanding Myſteries, or things concealed; ſuch was the Myſtery of Calling the *Gentiles* before it was revealed, *Rom.* 26. 25. *Eph.* 1. 9. and 3. 9. the *Myſtery* of Re-calling the *Jews*, Rom. 11. 25. *the Myſtery of iniquity*, 2 Theſſ. 2. 7. *the Myſtery of the Beaſt*, Rev. 10. 7. but more eſpecially the Gift of Underſtanding the Myſtical Senſe of the Scriptures of the *Old Teſtament*. And in this ſenſe St. *Barnaby* ſeems to ſpeak of it, when he ſaith, *Sect.* 6. *Bleſſed be God*, ὁ σοφίαν καὶ νοῦν θέμενος ἐν ἡμῖν τῶν κρυφίων αὐτοῦ, *who hath given us the wiſdom and knowledge of his ſecrets*; and ſo it agrees with that Gift which the *Fathers* call πρόγνωσις, as when (d) *Irenæus* ſaith, *Some have the Knowledge of things to come, and viſions, and prophetical ſayings*; and the Man thus gifted ſeems to be, in St. *Clemens Romanus*, *the powerful man to utter knowledge*.

*3ly*, That by *Faith* we are to underſtand a miraculous Faith, enabling them to do things moſt difficult, ſeems highly probable from theſe words, *Though I have all Faith, ſo as to remove Mountains*, 1 Cor. 13. 2. But chiefly I would underſtand by it a peculiar impulſe, that came upon them when any difficult matter was to be performed, which inwardly aſſured them God's power would aſſiſt them in the performance of it. See Note on *James* 5. 15. whence it is often mentioned as a preparatory diſpoſition to the working ſuch *Miracles*, and is ſometimes ſtiled *the Faith* of God, *Mark* 11. 22. ſometimes *Faith without doubting*, Matth. 21. 21. and ſo it was a Præ-requiſite to the caſting out ſtubborn *Devils*, Matth. 17. 20. and to the enſuing Gifts of healing and working *Miracles*; and hence perhaps it is that in the following Enumeration of them, *v.* 28, 29, 30. we find no mention of it.

*4ly*, Ἐνεργήματα δυνάμεων, *the working of Miracles* is by the *Fathers*, referred to the power reſiding in the *Apoſtles* to inflict Diſeaſes, and even Death itſelf upon Offenders, as in the Caſe of *Ananias* and *Sapphira*, Acts 5. 5, 10. and of *Elymas* the Sorcerer, *Acts* 13. 11. and of the inceſtuous Perſon, 1 *Cor.* 5. 4. where the *Apoſtle* makes mention τῆς δυνάμεως Χριστοῦ *of the Power of Chriſt*. And where he ſpeaks of his *Rod*, he calls it *the Power that God hath given him*, 1 Cor. 4. 19. 20. 2 Cor. 10. 8. and 13. 10. But yet I doubt not but theſe words are truly rendered, *the working of Miracles*; for to them the word δύναμις, *power*, generally relates in the *New Teſtament*: As when mention is made of the Miracles done by *Chriſt* himſelf, *Matth.* 11. 20, 23. *and* 13. 54, 58. *and* 14. 2. *Mark* 5. 30. *Luke* 4. 36. *and* 5. 17. *and* 6. 19. *and* 19. 37. *Acts* 2. 22. *and* 10. 38. and of the Miracles done by others in the name of Chriſt, *Mat.* 7. 22. *Mark* 9. 39. *Luke* 9. 1. *Acts* 1. 8. *and* 4. 33. *and* 6. 8. *and* 8. 13. *and* 19. 11. 1 *Cor.* 2. 4. 2 *Cor.* 12. 12. *Gal.* 3. 5. 1 *Theſ.* 1. 5. Hence it is frequently mentioned in conjunction with *Signs* and *Wonders*, Acts 2. 22. and 8. 13. Rom. 15. 19. Heb. 2. 4. It is alſo here plainly diſtinguiſhed from the Gift of Healing; and it is as plainly diſtinguiſhed from the Power of caſting out *Devils*, in theſe words, *In thy name have we propheſied, and caſt out Devils, and done* δυνάμεις πολλὰς *many mighty works*, Mark 7. 22. It therefore rightly ſeemeth in the *Paraphraſe* to be reſtrained to the doing things beyond the Courſe of Nature, and wrought by an immediate Divine Hand; ſuch as the ſupplying a defective Member, or the raiſing of the Dead. Thus to the firſt order of the Succeſſors of the *Apoſtles*, (e) *Euſebius* aſcribes *many ſtrange Powers of the H. Ghoſt*; and (f) *Juſt. Mart.* ſpeaks of the *powers done in his time by the name of Chriſt*.

*5ly*, The Gift of *Prophecy* is not to be reſtrained, as ſome do to Teaching, and the Interpretation of the *Scripture*, which it importeth only as that was done by a particular Inſpiration of the *Holy Ghoſt*; for otherwiſe, as here the *Prophets*, and the *Teachers*, are two diſtinct Offices in the *Church*, ſo alſo are they reckoned as ſuch in the Church of *Antioch*, *Acts* 13. 1. and they are reckoned as diſtinct χαρίσματα in theſe words, *Having Gifts different, whether Prophecy, let us propheſy according to the proportion of Faith; or Miniſtry, let us wait on our Miniſtry; or he that Teacheth, on Teaching*, Rom. 12. 6, 7. And ſo they are reckoned by (g) *Juſtin Martyr*, when he ſaith, one Man receives at Baptiſm the Spirit of Underſtanding, ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας, *another of Fore-knowledge, or Prophecy; and another of Teaching*; and this diſcovers to us another ſenſe of *Prophecy*, viz. that it imports, as *Irenæus* ſaith, πρόγνωσιν τῶν μελλόντων, *the Fore-knowledge, or Prediction of Things future*, and that in order to the Exhortation to ſome Duty. Thus *Agabus* foretold by the Spirit *the dearth that was to come on all Judæa*, Acts 11. 28, 29, 30. that other *Chriſtians* might be moved, as they were, to ſend their Charity thither. Thus *Judas* and *Silas*, *being Prophets*, διὰ λόγου πολλοῦ, *with many words they comforted the Brethren, and eſtabliſhed them*, Acts 16. 32. This Gift was exerciſed alſo by foretelling who would be fit Perſons to do good Service in the Church. Thus St. *Paul* commits a Charge to *Timothy*, *according to the foregoing Prophecies concerning him*, 1 Tim. 1. 18. and ſaith, *Neglect not the Gift that is in thee, that was given thee by Prophecy*, Chap. 4. 14. And that in this ſenſe the *Fathers* underſtood it, is evident not only from the word πρόγνωσις, *fore-knowledge*, by which they do expreſs it, but from the Arguments they uſe againſt the *Jews*, to convince them that God had left their Church, and had own'd and embrac'd the Societies of *Chriſtians*, becauſe he had left them no *Prophets*, but had transferred that Gift to the *Chriſtians*: And theſe Predictions being made by Revelation of the Spirit, ἀποκάλυψις, or *Revelation*, is accounted a part of this Gift; for to the *Prophet* is aſcribed *his Revelation*, 1 Cor. 14. 26, 30. and the *Revelation* of St. *John* is the Book of his *Prophecy*; and to the *Prophet* is aſcribed the Manifeſtation of the Secrets of Men's Hearts, as in thoſe words, *If all propheſie, and there come in an unbeliever, or one unlearned, he is convinced of all, he is judged of all, and thus are the ſecrets of his heart laid open*, 1 Cor. 14. 24. Thus of thoſe *Prophets*, *Irenæus*, *l.* 5. *c.* 6. ſaith, that they did not only explain the Myſteries of God, but alſo τὰ κρύφια ἀνθρώπων εἰς φανερὸν ἄγειν ἐπὶ τῷ συμφέροντι, *manifeſt the ſecret things of men, when it was needful, or profitable for them, or the Church.* See Origen againſt *Celſus*, l. 1. p. 34.

---

(d) Οἱ δὲ πρόγνωσιν ἔχουσι τῶν μελλόντων, καὶ ὀπτασίας, καὶ ῥήσεις προφητικάς, l. 2. c. 57. Ὁ δυνατὸς γνῶσιν ἐξειπεῖν. Epiſt. ad Cor. §. 48.

(e) Τοῦ θείου πνεύματος πλείστας παραδόξους δυνάμεις. Euſeb. Hiſt. Eccleſ. l. 3. c. 17.

(f) Τῶν ἀπὸ τοῦ ὀνόματος αὐτοῦ, καὶ νῦν γινομένων δυνάμεων. Dial. p. 254.

6*ly*, The διάκρισις πνευμάτων, *diſcerning of Spirits*, not only imports the Faculty of diſcerning betwixt the Impulſe of Falſe and True *Prophets*, which he that hath, ſeems to be ſtiled by St. *Clemens*, ὁ σοφὸς ἐν διακρίσει τῶν λόγων, *a wiſe man in diſcerning words*, and betwixt the lying Wonders and magical Operations of Evil Spirits, and the Powers of the Holy Ghoſt, as 1 *Cor.* 14. 29. 1 *Theſ.* 5. 20, 21. 1 *John* 4. 1. but alſo a Judgment of diſcerning the Spirits of other Men, whether they were qualified for ſuch an Office in the Church, and accordingly chuſing them out for that work. So the *Spirit* in the *Prophets*, ſaid, *Separate me Barnabas and Paul for the work whereunto I have called them*, Acts 13. 2, 3. And thus the *Holy Ghoſt* is ſaid to have conſtituted the *Biſhops* and *Presbyters* in *Aſia*, Acts 10. 28. becauſe as (h) *Clemens R.* ſaith, *they conſtituted Biſhops and Deacons*, δοκιμάσαντες τῷ πνεύματι, *making trial of them by the Holy Ghoſt*. And (i) *Clemens of Alexandria*, that St. *John* ordained *to be of the Clergy*, τοὺς ἀπὸ τοῦ πνεύματος σημαινομένους, *ſuch as were ſignified to him by the Spirit*. (k) *Ignatius* ſaith of the *Biſhops* of his time, that they were conſtituted, *not by Men, but* Ἰησοῦ Χριστοῦ γνώμη, *by the Counſel of Chriſt Jeſus.* (l) St. *Cyprian*, that they were conſtituted, *not only by the conſent of the People, and the ſuffrage of their fellow Biſhops*; but alſo *Judicio Divino, & Dei Teſtimonio, by the Judgment and Teſtimony of God.* And laſtly, This Gift ſeems alſo to imply a diſcovering of what was done inwardly, or in the Spirit of a Man; So *Peter* diſcerned the heart of *Ananias* and *Sapphira*, Acts 5. 3, 9. and of *Simon Magus*, Acts 8. 21, 23. St. *Paul* of *Elymas*, Acts 13. 10. and of the *lame Man*, *ſeeing he had Faith to be healed*, Acts 14. 9. And (m) *Ignatius* ſpeaks of the Spirit in him that did foretel, *and* τὰ κρυπτὰ ἐλέγχειν, *reprove things ſecret.*

Ver. 11. Καθὼς βούλεται, *as he will.*] Here ſeems to be a plain Argument for the Perſonality of the Holy Ghoſt, becauſe *a will* is here aſcribed to him. (2.) Hence it is evident that he is no Creature, becauſe no Creature can enable others to do theſe Works. (3.) That he is *God*; for as all this diverſity of Operations is aſcribed to the ſame God, v. 6. ſo it is here ſaid, (n) *All theſe worketh one and the ſame Spirit.*

Ver. 12. *So is Chriſt*;] That is, ſaith *Chryſoſtom*, τὸ τοῦ Χριστοῦ σῶμα, *the Body of Chriſt*, that is his *Church*, as appears from *v.* 21. *The Head cannot ſay to the Feet, I have no*

---

(g) Dial. *p.* 250. *A.* (h) Ep. ad Cor. 8. 42. (i) Apud Euſeb. Hiſt. Eccl. *l.* 3. *c.* 23. (k) Procem. Ep. ad Philad. & §. 1. Ep. ad Eph. §. 1, 3, 6. (l) Ed. Ox. Ep. 55, & 69. (m) Ad Philad. §. 7.

(n) Ἐνταῦθα γὰρ εἰρηκὼς τὸν Θεὸν ἐνεργεῖν, μετὰ βραχέα φησὶ, πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα. Chryſ. Theod. Oecumen. Theophylact.

*need of you*; this being not true of *Chriſt*, the Head of that *Church*, which is his Body, but only of the miniſterial Heads under him.

g Ver. 23. Εἰς ἓν σῶμα ἐβαπτίσθημεν, *we were baptized into one Body.* ] Vain here is the Note of Mr. *Cl.* viz. *That we are baptized that we might be called by one Name, be of one Society, the Church of Chriſt*: For 'tis not by partaking of one Spirit that we are called *Chriſtians*, but by profeſſing Faith in Chriſt. The Apoſtle is plainly proving, that as the Natural Body is one, ſo is the Myſtical: Now the Natural Body is one, as being informed by one Soul and Spirit united to it, and animating all the Parts of it; ſo is it, ſaith he, in the Myſtical Body united together by one and the ſame Spirit receiv'd in Baptiſm, and from our Spiritual Head Chriſt Jeſus, communicated to all the Living Members of his Body, to give them Spiritual Life and Motion. See *Eph.* 4. 16.

h Ibid. Εἰς ἓν πνεῦμα ἐποτίσθημεν, *were made to drink of one Spirit.*] So our Lord repreſents the Participation of the *Holy Spirit*, ſaying, *If any man thirſt, let him come to me and drink. He that believeth, out of his belly ſhall flow rivers of living waters. This ſpake he of the Spirit, which they that believed in him ſhould receive*, John 7. 37, 38, 39. And the Apoſtle calls the Water, which was a Symbol of the Spirit, *Spiritual Drink*, 1 Cor. 10. 4. And as Believers are ἓν πνεῦμα one Spirit with Chriſt, 1 *Cor.* 6. 17. So doth Chriſt invite them to come to him to drink of this Spirit.

i Ver. 23. Τιμὴν περισσοτέραν, *more abundant honour.*] The Cloaths God made to cover the nakedneſs of *Adam* and *Eve*, are ſtiled by *Onkelos*, *Cloaths of Honour*: And the word τιμὴ here render'd *Honour*, is in the *Septuagint* put to ſignifie a *Cover*; ſo *behold, he is to thee a covering of thy Eye*, Gen. 20. 16. is in the *Septuagint*, εἰς τιμὴν τοῦ προσώπου σου, *for an honour on thy Face.*

k Ver. 24. Συνεκέρασε τὸ σῶμα, *hath ſo tempered the body.*] Agreeable to this is that of (o) Cicero, *Principio Corporis noſtri magnam natura ipſa videtur habuiſſe rationem, quæ formam noſtram, reliquamque figuram in qua eſſet ſpecies honeſta, eam poſuit in promptu; quæ autem partes corporis ad neceſſitatem datæ, aſpectum eſſent deformem habituræ, atque turpem, eas contexit atque abdidit; hanc tam diligentem naturæ fabricam imitata eſt hominum verecundia, quæ enim natura occultavit, eadem omnes, qui ſanâ mente ſunt, removent ab oculis.*

l Ver. 25. Ἵνα μὴ ᾖ σχίσμα, *that there may be no ſchiſm in the body.*] Of this Schiſm of the Members againſt the Body, ſee *Menenius apud Livium*, l. 2. c. 32. *Max. Tyr. Diſſ.* 5. p. 50.

Ver. 27. For illuſtration of this long Compariſon, betwixt the Body Natural and Myſtical, obſerve (1.) That this Compariſon is taken from the *Jews*, who teach, that ſuch order ought to be obſerv'd betwixt the *Prieſthood* and the People, as in the Human Body, in which there are Members Superiour, and others ſerving to the Reſt; for all of them ſerve the Heart from whence Life proceeds: And ſo it is meet that the *Levites* ſhould ſerve the *Prieſts*, and the People the *Levites*; *Paulus Fagius, in Levit.* 3. 7. The Argument which the *Apoſtle* uſeth from the Compariſon of the Natural with the Myſtical Body, ſeems to conſiſt in theſe Particulars:

1*ſt*, That as the moſt inferiour Members of the Natural Body, are as much the Members of that Body, as the moſt noble; ſo are the moſt inferiour *Chriſtians* as much the Members of Chriſt's Body.

2*ly*, That there would be no perfect Natural Body without this Diverſity of Members, and in like manner no Myſtical Body without ſuch diverſity of Gifts and Offices as God hath ordered in his Church, *v.* 17, 19.

3*ly*, That the Members are placed in the Body according to the Wiſdom, and the good Pleaſure of God, *v.* 18, 24. and ſo it is in the Members of the Myſtical Body, which therefore ought to acquieſce in the good Pleaſure of his Will, in whatſoever Station and Condition his Wiſdom doth ſee fit to place them.

4*ly*, That the Members which ſeem the weakeſt, and the meaneſt, are as neceſſary and ſerviceable to the Body as the other. Human Life could not continue, nor Human Kind Subſiſt without them, *v.* 22. ſo in the Myſtical Body, they that are employ'd in Works of Charity and Mercy to the Poor, and the Sick, thoſe that *ſerve Tables*, are in their kind as neceſſary and ſerviceable as other Members of the Church, and had their χαρίσματα, or Spiritual Gifts, as well as others, *Rom.* 12. 6, 7, 8. 1 *Pet.* 4. 10, 11.

5*ly*, That as Nature had provided a Covering for the leſs honourable Parts, and taught us to employ our Care in Covering and Adorning them; ſo was it alſo with reſpect to the leſs honourable Members of the *Ecclesiastical Body*, there were *Helps* and Miniſters particularly appointed to take care of them, to cover their Nakedneſs, and ſupply their Wants, and Promiſes were made to thoſe who employ'd themſelves in ſuch Acts of Charity, *v.* 23, 24.

6*ly*, That as there was no Diviſion in the Members of the Natural Body, but all the Members took care of, and were employ'd for the good of the whole; ſo God hath ordered matters thus in the Body Myſtical, that there ſhould be no Diviſions, no Separate Intereſts in it, but they ſhould mutually regard the Intereſts of one another, ſympathiſing, and rejoycing together, *v.* 25, 26.

---

(o) *De Officiis*, l. 1. n. 177.

Ver. 28. Note, for Explication of theſe Offices,

1*ſt*, That to *Prophets* I aſcribe *the Gifts of Knowledge and of Prophecy*, from theſe words, *If I have Prophecy, and know all Myſteries and all Knowledge,* 1 Cor. 13. 2. And as the firſt Gift, *the Word of Wiſdom,* belongs eſpecially to the *Apoſtles,* ſo it ſeems probable that the ſecond, *the Word of Knowledge,* ſhould belong to the ſecond Office, that of *Prophets.* But whereas Mr. *Cl.* ſaith, That *the Prophets did not teach by Inſpiration, but only had been fitted to teach by Inſpiration; that they ſpake as they ſaw fit themſelves; and thoſe things which they received from Chriſt, and his Apoſtles, they interpreted after their own manner.* This ſeems to be confuted by theſe words of the *Apoſtle, If any thing be revealed to him that ſitteth by, let the firſt Prophet be ſilent, for the Spirits of the Prophets are ſubject to the Prophets.*

2*ly*, The *Teachers* ſeem to be Men, who having received the Doctrine of Faith from the *Apoſtles,* preached it to others for their Converſion to the Faith, and ſo they are the Men who *laboured in the Word and Doctrine,* 1 Tim. 5. 17. They were, ſaith (p) *Euſebius*, Ἀποςόλων μαθηταὶ, *the Diſciples of the Apoſtles, who built up the Churches in the Faith which the Apoſtles had planted, promoting the preaching of the Goſpel more and more, and ſpreading among them the Salutary Seed of the Heavenly Kingdom.* And they of them who preached the Goſpel to them who had not heard it, were called *Evangeliſts,* and ſometimes *Apoſtles,* So *Andronicus* and *Junia* are called ἐπίσημοι ἐν τοῖς Ἀποςόλοις, *Men of eſteem among the Apoſtles,* Rom. 16. 7. and of theſe St. *John* ſaith, *For his Name's ſake they went forth, taking nothing of the Gentiles; we therefore ought to receive ſuch, that we may be fellow-helpers to the Truth,* Eph. 3. 7, 8. But whereas *Theophylact*, and Mr. *Cl.* ſay, that the *Prophets* indeed ſpake by the Holy Ghoſt, but theſe *Teachers* from themſelves; this I cannot aſſent to, for διδασκαλία, *teaching* is numbered among the Spiritual Gifts, *Rom.* 12. 6. and διδάσκαλοι, *Teachers,* among them to whom Chriſt had given theſe Gifts. See the Note on *Eph.* 4. 11.

3*ly*, The *Helps* ſeem to be the *Deacons* and other Officers, who miniſtered not only to the Sick and Poor, but in Holy Things alſo, in Baptizing and Diſtributing the Euchariſt; for ἀντιλαμβάνεσθαι, whence comes the word *Helps*, ſignifies to take care of others; and theſe alſo, as before I noted, had their Spiritual Gifts. As then the *Talmudiſts,* ſaith Dr. *Lightfoot,* call the *Levites, the Helps of the Prieſts*; ſo may the *Apoſtle* call the *Deacons,* which anſwered to them, *the Helps of the Apoſtles and Biſhops of the Church.*

4*ly*, *Governments* are almoſt generally ſuppoſed to denote the *Rulers* of the Churches, planted by the Apoſtles, and who are ſometimes ſtiled *Biſhops*, Acts 20. 28. ſometimes ἡγούμενοι, *Guides* or *Rulers,* Heb. 13. 7. 17. and ſometimes προεστῶτες, *Preſidents* or *Prelates,* Rom. 12. 8. 1 *Theſſ.* 5. 12. But Dr. *Lightfoot* conjectures they were the Men who had *Gift of diſcerning Spirits,* becauſe κυβερνήσεις, which we here render *Governments,* ſignifies in the *Old Teſtament*, *wiſe Counſels*, and skill in giving Judgment of Things. Thus ὁ νοήμων κυβερνήσεις κτήσεται, *a Man of underſtanding ſhall attain to wiſe counſels,* Prov. 1. 5. οἷς μὴ ὑπάρχει κυβέρνησις, *where no counſel is, the people fall; but in much counſel there is ſafety,* Prov. 11. 14. and μετὰ κυβερνήσεως, *by wiſe counſel thou ſhalt make war,* Prov. 14. 6. It is not reaſonable, ſaith he, to ſuppoſe no Office ſhould be appointed for this ſo neceſſary Gift, and yet no other is here mentioned to which we can apply it. Let the *Reader* chooſe which of theſe Interpretations he likes beſt.

---

(p) Eccleſ. Hiſt. *lib.* 3. *cap.* 37.

CHAP.

## CHAPTER XIII.

a Verſe 1. [FOR] though I ſpeak with the Tongues of Men, and of Angels, [*the Languages of all Nations, or knew how to converſe with Angels,*] and have not Charity, I am become as ſounding Braſs, or a tinkling Cymbal; [*benefiting no man by my empty, and confuſed, and pleaſing no man with my ſhrill, and noiſy ſound.*]

2. And though I have the Gift of Prophecy, and underſtand all Myſteries, and all Knowledge; and though I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing [*worth in the ſight of God.*]

3. And though I beſtow all my Goods to feed the Poor; and though I give my Body to be burn'd [*for the Faith,*] and have not Charity, [*to Man, but do this rather out of vain glory, or to be admired and praiſed of Men,*] it profiteth me nothing [*as to my eternal ſtate.*]

4. Charity ſuffereth long, and is kind: Charity envieth not; Charity vaunteth not itſelf, is not puffed up.

5. Doth not behave itſelf unſeemly; ſeeketh not her own; is not eaſily provoked; thinketh no evil;

b 6. Rejoyceth not [b] in iniquity, [*or falſhood,*] but rejoyceth in the Truth.

c 7. [c] Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth [*as to the proper and elicit Acts of it,*] but [*as for other Gifts,*] whether there be Propheſies, they ſhall fail; whether there be Tongues, they ſhall ceaſe; whether there be [*the Gift of*] Knowledge, it ſhall vaniſh away.

9. For [*with all our Gifts*] we know [*ſtill but*] in part, and we propheſy [*but*] in part, [*knowing but few things in compariſon to our future Knowledge.*]

10. But when that [*ſtate of knowledge*] which is perfect, is come, then that [*knowledge*] which is in part, ſhall be done away.

11. When I was a Child, I ſpake as a Child, I underſtood as a Child, I thought as a Child; but when I became a Man, I put away childiſh things; [*and the like difference will there be betwixt us now and then.*]

12. For now we ſee [*only as*] through a Glaſs darkly, but then we [*ſhall ſee*] face to face, [*with the greateſt nearneſs and perſpicuity, which now we cannot; for no Man, ſaith God, ſhall ſee my face and live*, Exod. 33. 20, 23. John *Ep.* 2. *v.* 12. *Ep.* 3. *v.* 14.] Now I know [*but*] in part, but then ſhall I know [d] even as alſo I am known, [*more fully and completely, ſeeing God as he is,* 1 John 3. 2.]

13. And now abideth Faith, Hope, Charity, theſe three, [*all great and excellent Vertues, and ſuperiour to the Gifts now mentioned;*] but the greateſt of theſe is Charity, [*both for duration, as continuing when Faith ſhall end in Viſion,* 2 Cor. 5. 7. *and Hope in Enjoyment,* Rom. 8. 23. 24. *and for Perfection, as rendering us more like to God, and beneficial to Men.*]

## Annotations on Chap. XIII.

a Verſe 1, 2, 3. NOte. Here is it to be noted, That the Apoſtle in theſe Verſes reckons up the things which were of higheſt value with the *Jews*, and which rendered their *wiſe men* the moſt celebrated. Thus of (*a*) *R. Jochanan Ben Zacchai*, they ſay that he underſtood *the Language of the Angels*; and of (*b*) *R. Azai*, that there was not in his days *a Rooter-up of Mountains* like to him, or one that could do ſo great things as he did. The Man on whom the Spirit of *Prophecy* did reſt, or who was fit to receive him, muſt, ſay they, be (*c*) *a wiſe man a Religious man, a temperate Man, and one that is endued with all probity of manners.* Of *Alms*, they ſay, that (*d*) *Whoſoever diminiſheth any thing of his Subſtance to beſtow in Alms, ſhall be delivered from Hell.* And as for Martyrdom for the Law, they thought it ſufficient to expiate, not only for their own Sins, but even for the Sins of the whole Nation. Hence (*e*) *Joſephus* brings in *Eleazar*, praying thus for the *Jews*, *Let my Blood be an Expiation for them, and receive my Life for their Lives.* And he ſaith of the *Martyrs*

---

(*a*) Bava Bathra, F. 134. 1.

(*b*) Buxt. Lex. in voce עקר.

(*c*) Maim. præf. in Seder. Zeraim, *Poc. p.* 118.

(*d*) Buxt. Floril. *p.* 89, 90.

(*e*) Καθάρσιον αὐτῶν ποίησαι τὸ ἐμὸν αἷμα καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχήν. Joſeph. in *Maccab. c.* 6. *p.* 1090.

that ſuffered under *Antiochus Epiphanes*, That (f) *the Divine Providence ſaved all* Iſrael *from the Evils they ſuffered, by the Blood, and the Propitiatory Death of thoſe Pious Men.*

But here is raiſed a Diſpute, Whether the Gifts here mentioned were at any time, or could be exerciſed by them who wanted *Charity?* or ſuch profuſe Alms, and conſtancy in ſuffering to the Death, were ever, or could be ſeparated from that Grace? To which I anſwer; It is true that the *Apoſtle* here ſpeaketh only *hypothetically*, that were theſe things perform'd without Charity, they would not profit to Salvation; but then that Suppoſition ſeems fairly to imply, the thing itſelf was not impoſſible; or that there was no neceſſary connexion betwixt theſe Gifts and Actions, and the Grace of Charity. Moreover, our *Saviour* ſeems plainly to inform us, that Men might *Propheſy, and caſt out Devils, and do mighty Works in his Name*, Matth. 7. 22, 23. and yet be *workers of iniquity*, and Perſons whom he would not own at the laſt day. He alſo teacheth that ſome may do their *Alms* to be applauded by Men, *Matth.* 6. 2. and therefore do them ſo as to receive no reward from God, and ſo informs us, that *Alms* may be given without true Love to God, or to our Neighbour for his ſake. And laſtly, all the *Fathers* teach, that it is *not the Suffering*, but the *Reaſon* of it, that makes the *Martyr*; and that (g) *when Men in Schiſm or Hereſie, thus give their Bodies to be burnt, they are not to be deemed true Martyrs, by reaſon of the want of Charity.* And the ſame they ſay of them who ſuffer for Vain-glory, *viz.* that (h) *they ſhed their Blood in vain.*

Ver. 6. Ἐν ἀδικίᾳ, *in iniquity.*] That ἀδικία here ſignifies *falſhood*, the *Truth*, to which it is oppoſed, ſhews; ſo it ſignifies in the *Old Teſtament* above an hundred times, and the word שקר, which in the Hebrew ſignifies *a lye*, is as often by the *Septuagint* tranſlated ἀδικία, as ψεῦδος; ſo *a right-hand of Falſhood, is* δεξία ἀδικίας, Pſal. 144. 11. the *way of lying*, is ὁδὸς ἀδικίας, Pſal. 119. 29. and *he that telleth lies*, is λαλῶν ἄδικα, See *Pſal.* 107. 7. and 119. 69, 78, 86, 118, 128, 163. Pſal. 63. 11. Exod. 22. 7. Now *Falſhood*, and *a Lye*, in the *Old* and *New Teſtament*, do often ſignifie a falſe Religion; or a Religion containing a falſe Object of Worſhip. Thus *the molten image is a Teacher of Lyes*, Hagg. 2. 28. and he that maketh it, is ſaid to have *a Lye in his right hand*, Iſa. 44. 20. he that goes after them *walketh in Lyes*, Jer. 23. 14. and *inherits Lyes*, ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα; he turns the truth of God into a lye, *Rom.* 1. 25. believes a lye, 2 *Theſſ.* 2. 10, 11. See the Note on *Rom.* 3. 7. And the *Truth* in the *New Teſtament* is emphatically put to ſignifie the *Goſpel*, or the *Chriſtian Faith*: So 2 Epiſt. of St. *John*, v. 3, 4. *I rejoyced greatly to find thy Children walking in the Truth.* And Epiſt. 3. v. 3, 4. *I have no greater joy than to hear that my Children walk in the Truth*: So that the import of theſe words may be this; Charity will not permit us to rejoyce, but rather cauſe us to be troubled, to find Men ſtill continue in their falſe Worſhip, as the *Gentiles*, or in oppoſition to the *Goſpel* delivered to them, as the *Jews* do; but it rejoyceth to ſee Men walking according to the Truth of the *Goſpel.*

Ver. 7. From theſe four comprehenſive Verſes, we learn the Properties and Fruits of *Charity.* (1.) What it requires us to do to all. (2.) What it will not permit us to do to any. (3.) What it requires us to do, or will not permit us to do, to our offending Brother.

*Firſt*, What Deportment it requires towards all Men, *viz.*

1. It is *good, kind*, and *tender-hearted* towards all; *v.* 4. *The Lord make your Charity to abound to one another, and to all men*, 1 Theſſ. 3. 12. For Charity requiring us *to love our Brother as ourſelves*, it muſt engage us to conſider him as we do ourſelves, and ſo extend the ſame kindneſs to him, when he needs it, as we ſhew to ourſelves, *Gal.* 6. 10.

2. It is *active* and *laborious*, engaging us *by love to ſerve one another*, Gal. 5. 13, 14. to do them any ſervice we are able *with good will*, and without grudging; for there muſt be in us, ὁ κόπος τῆς ἀγάπης, *the labour of love*, 1 Theſſ. 1. 3. Heb. 6. 10.

3. It rejoyceth *in the Truth*, v. 6. that is, in Mens doing righteouſly, and living according to the Goſpel, which is call'd by way of eminence *the Truth*; it begets in us a Complacency, and inward Pleaſure to behold Truth and Righteouſneſs, Piety and Goodneſs prevailing in the World.

4. It makes us ready *to believe all things*, v. 7. that is all the Good it hears, or can

---

(f) Διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων, καὶ τοῦ ἱλαστηρίου θανάτου αὐτῶν, ἡ θεία πρόνοια τὸν Ἰσραὴλ προκακωθέντα διέσωσε. *Ibid.* p. 1101. B.

(g) Eſſe Martyr non poteſt qui in Eccleſia non eſt, exhibere ſe non poteſt Martyrem, qui fraternam non tenuit Charitatem, docet hoc, & conteſtatur Paulus dicens, etſi tradidero corpus meum ut ardeam. *Cypr. de Unit. Eccl. Ed. Oxon. p.* 113. *l. de Orat. Dom. p.* 150. *De Zelo & Livore, p.* 225. *Ep.* 55. *p.* 44. *Ep.* 73. *p.* 207. *Chryſ. in Eph. Serm.* 11. *To.* 3. *p.* 822. *Auguſt. de Verbis Dom. To.* 10. *p.* 192.

(h) Timeo dicere, ſed dicendum eſt, Martyrium ipſum ſi ideo fiat ut admirationi & laudi habeamur à fratribus, fruſtra Sanguis effuſus eſt. *Hieron. ad Gal.* 5. 26.

have any Charitable ground to think of others.

5. It *hopeth all things*, v. 7. *i. e.* It inclines us to hope ſtill the beſt concerning Men's Intentions and Actions liable to doubt; and if our Brother be at preſent bad, to hope, and not deſpair of his Amendment, and ſo ſtill to Endeavour his Reformation by all proper means.

*Secondly*, The things which Charity will not permit us to do to any, are theſe, *viz.*

1. Charity *worketh no evil to our Neighbour*, in his Perſon, Eſtate, Good-Name, or Relations, *Rom.* 13. 10. much leſs in Reference to his Soul: And therefore,

2. It will not ſuffer us to ſcandalize, or to offend our Brother, by doing any thing which either may embolden him to Sin, or diſaffect him to Religion, or diſcourage him in the Practice of his Duty; for *if thy Brother be grieved with thy Meat, now walkeſt thou not charitably*, Rom. 14. 15.

3. οὐ λογίζεται κακὸν, *v.* 5. It will not permit us to ſurmiſe, or to ſuſpect that evil of others which we do not know; *it imputes not evil* to them, nor puts it to any Man's account beyond abſolute neceſſity. It doth not cenſure their Miſcarriages as done out of Malice, or with ill Intentions. So *Theodoret.*

4. It *rejoyceth not in Iniquity*, v. 6. in any Evil done to, much leſs by others; it permits no Man to be pleaſed with any deceit, or falſhood ſpoken of, or done to others, or with any ill Stories, or malicious Inſinuations concerning them.

5. It *envies not* the Happineſs, or the Proſperity of others, but is well pleaſed with it, *v.* 4.

6. οὐχ ἀσχημονεῖ, *it behaveth not itſelf unſeemingly* towards any, in words or Geſtures; it refuſeth not to do the meaneſt Offices of Kindneſs to them, as if it were unſeemly, or below us to be employed in them, *v.* 5. So *Chryſoſtom, Theodoret, Oecumen. Theoph.*

d Ver. 12. Καθὼς καὶ ἐπεγνώσθην, *even as I am known,*] I do not think that either theſe, or the words of St. *John, we ſhall ſee him as he is*, afford any juſt Grounds for the Speculations of the *Schools*, touching the *intuitive Viſion of the Eſſence of God*, or their *ſpeculum Trinitatis*, without which the Invocations of *Saints* and *Angels* cannot be excuſed from Idolatry: For as the words, 1 *Joh.* 3. 2. refer not to the Viſion of God the *Father*, but of *Chriſt Jeſus*, appearing at the Day of Judgment, in his Glory, and rendering *our Bodies like unto his glorious Body*; ſo theſe words refer not to the Knowledge of God's Eſſence, but rather to the Knowledge of thoſe great things he hath prepared for thoſe that love him, revealed now in part, by the Spirit of *Prophecy*, and Wiſdom, 1 *Cor.* 2. 9, 10. which then, ſaith the *Apoſtle*, we ſhall know in the moſt clear and perfect manner, as we our ſelves are known of God.

7. οὐ φυσιοῦται, *it vaunteth not it ſelf*, v. 4. It is not puffed up againſt our Brethren; it roots out of us all Elation of Mind, Ambition, Oſtentation, Pride in over-valuing our ſelves, and deſpiſing others, *Eph.* 4. 2. οὐ περπερεύεται, 'tis *not raſh, heady*, or *precipitate* in ſpeaking of, or acting towards others. So *Chryſoſtom* and *Oecumenius.* It doth not curiouſly ſearch into other Men's matters which belong not to us. So *Theodoret.*

8. It *ſeeketh not her own* Praiſe, Profit, or Pleaſure to the hurt of others; but inclines Men to ſeek the good of others, 1 *Cor.* 10. 24.

9. οὐ δάκνει, *it bites* not with the Tongue, *Gal.* 5. 14, 15. but cuts off all Strife, Contentions, bitter Zeal, Animoſities, *v.* 21, 22. all Bitterneſs, Wrath, Clamour, Evil-ſpeaking, *Eph.* 4. 31, 32.

*Thirdly*, The Deportment Charity requires to our offending Brother, is expreſſed in theſe Particulars;

1. Charity *beareth long*, and cauſeth us to endure Provocations with much Patience, before we do conceive any Diſpleaſure againſt others.

2. It *endureth all things*, though grievous to be born, without returning Evil for Evil; enabling us to *forbear one another in love*, Eph. 4. 2. Coloſſ. 3. 13. and will not ceaſe from being kind and well-affected to our Brother, by reaſon of any Provocation whatſoever.

3. *It covers all things*, i. e. inclines us to conceal the Evil that we know of others; and thus it *covers a multitude of Sins*, James 5. 20.

4. οὐ παροξύνεται, v. 5. *It is not highly exaſperated*, and breaks not forth into violent ungovernable Paſſions on any Provocations.

5. 'Tis eaſie to be intreated, ready to forgive, and full of Mercy, *Coloſſ.* 3. 13. *Eph.* 4. 32. *James* 3. 17.

## CHAP. XIV.

Verſe 1. Follow [*therefore*] after Charity [*above all things*] and deſire [*alſo*] Spiritual Gifts, but rather that ye may Propheſy; [i. e. *expound the Scripture, or reveal ſome Myſtery to the Edification of the Church.*]

2. [a] For he that ſpeaketh in an unknown Tongue, [*not underſtood, nor explained,*] ſpeaketh not to [*the underſtanding of*] Men, for no man underſtands him, but to [*the underſtanding of*] God [*only:*] howbeit, [*or though,*] in the Spirit he ſpeaketh Myſteries, [*the profound things of God.*]

3. But he that propheſieth [*in plain intelligible words,*] ſpeaketh to [*the profit of*] men, *viz.* to [*their*] edification [*by the Scripture he expounds,*] and [*their*] exhortation [*by what he teacheth,*] and [*to their*] comfort [*by his Revelation.*]

4. He that ſpeaketh in an unknown Tongue, [b] edifieth himſelf [*only,*] but he that propheſieth, edifieth the Church.

5. I would that ye all ſpake with Tongues, but rather that ye propheſied; for greater, [*becauſe more beneficial,*] is he that propheſies, than he that ſpeaketh with Tongues, except he interpret [*his Tongue, and the Myſtery he utters in it,*] [c] that the Church may receive Edifying [*by it.*]

6. Now [*therefore*] Brethren, if I come unto you ſpeaking with [*ſtrange*] Tongues, what ſhall I profit you, except I ſhall ſpeak to you [*alſo,*] either by Revelation, [*of ſome ſecret,*] or by knowledge [*of ſome Myſtery,*] or [d] by propheſying, [i. e. *foretelling of ſomething to come,*] or by Doctrine, [*inſtructing you what to believe or practiſe.*]

7. And [*thus it is*] even [*in*] things without life, giving ſound, whether [*it be*] pipe, or harp, [*for*] except they give a diſtinction in the ſound [*to render it intelligible,*] how ſhall it be known what is piped or harped?

8. For if the trumpet [*for example,*] give an uncertain ſound, who ſhall prepare himſelf to the battle, [*at the hearing of it?*]

9. So likewiſe you, except you utter by the Tongue words eaſie to be underſtood [*by your Auditors,*] how ſhall it be known what is ſpoken [*by you?*] for [*by ſpeaking what they know not,*] ye ſhall [*be as men who*] ſpeak [*only*] to the air; [*vain and unprofitable words, loſt in the ſpeaking, as the voice is in the air.*

10. There are, it may be, ſo many kinds of Voices, [*Languages and Idioms, as there be Nations, or as the Jews compute, to the number of Seventy,*] in the world, and none of them is without ſignification; [*but this ſignification they have only to them that underſtand them.*]

11. Therefore, If I know not the meaning of the voice, I ſhall be to him that ſpeaketh [*as if he ſpake to*] [e] a Barbarian; e and he that ſpeaketh ſhall be [*as*] a Barbarian to me, [*not underſtanding what he ſayeth.*]

12. Even ſo ye, foraſmuch as ye are zealous of ſpiritual Gifts, [Gr. *of Spirits, that you may not be Barbarians, and unprofitable in the uſe of them,*] ſeek that ye may excel [*in them which tend*] to the edifying of the Church.

13. Wherefore let him that ſpeaketh in an unknown Tongue [*in which he cannot edifie,*] pray that he may [f] interpret; [i. e. *pray* f *ſo, as to interpret what he prays.*]

14. For if I pray in an unknown Tongue [g] my ſpirit prayeth, [i. e. *my ſpiritual Gift* g *is exerciſed,*] but my underſtanding is unfruitful [*to others.*]

15. What is it then? [i. e. *what then is to be done?*] I will pray [h] with the Spi- h rit, [i. e. *with my ſpiritual Gift,*] and I will pray with the underſtanding alſo; I will ſing with the Spirit, and I will ſing with the underſtanding alſo; [i. e. *ſo uſing my ſpiritual Gift in prayer, and pſalmody in the Publick, as that I may be underſtood by others.*]

16. Elſe when thou ſhalt bleſs, [i. e. *give thanks to God,*] with the Spirit- [*ual Afflatus not underſtood by others,*] how ſhall he that [i] occupieth the room of the unlearned, [i. e. i *the Laick, or the Man who only knows his Mother Tongue,*] ſay Amen, [*or give his aſſent,*] at thy giving of Thanks, ſeeing he underſtands not what thou ſayeſt?

17. For thou verily giveſt thanks well [*with thy ſpiritual Gift,* i. e. *piouſly,*] but the other is not edified [*by it.*]

18. I thank my God I ſpeak with Tongues more than you all.

19. Yet in the Church [*of God,*] I had rather ſpeak five words with my underſtanding, [*ſo employed*] that by my voice I may teach others alſo, than ten thouſand words in an unknown Tongue.

20. Brethren, be not [*like*] Children in underſtanding, [*chooſing what pleaſes you, before what profits others,*] howbeit in [*freedom from*] malice be you [*as*] Children, but in underſtanding be [*and act as*] men; [*as perſons of maturity of Judgment to know what is fitting to be ſpoken.*]

21. [k] In the Law it is written, [*by way* k *of a ſign to a diſobedient and unbelieving People, thus;*] With men of other tongues and other lips will I ſpeak unto this People; and yet for all that will they not hear me, ſaith the Lord.

22. Wherefore Tongues are for a ſign, not to them that believe, [*and ſo not to be uſed in their Aſſemblies,*] but to them that believe not, [*they being deſigned for the more ſpeedy and effectual propagation of the Goſpel by this Gift, among thoſe Nations whoſe Languages they underſtood not*;] but propheſying, [*by teaching the Doctrines of the New, or expounding the Myſteries of the Old Teſtament,*] ſerveth not for them that believe not [*that Faith, or thoſe Scriptures,*] but for them that believe [*them.*]

23. If therefore the whole Church be come together into once place, and all ſpeak with Tongues, and there come in thoſe that l are unlearned, or [l] unbelievers, will they not [*be tempted by hearing you thus ſpeaking to one another in unknown Languages, to*] ſay that you are mad?

24. But if all propheſie [*one after another,* v. 31.] and there come in one that believeth not, or one unlearned, he is convinced [*or diſcovered*] of all, he is judged [*or diſcerned*] of all [*that propheſie.*]

m 25. And thus are [m] the ſecrets of his heart made manifeſt [*by the Prophets Revelation of them*] and ſo falling down upon his face he will worſhip God, [*the Searcher of the heart,*] and report [*from his own experience,*] that God is in [*or among*] you of a truth.

26. How is it then, [*or what is then to be done,*] Brethren? [*ſince*] when you come together every one of you, [*that is a ſpiritual or a gifted Perſon,*] hath a Pſalm, [*or*] hath a Doctrine, [*or*] hath a Tongue, [*or*] hath a Revelation, [*or*] hath an Interpretation [*of Tongues,*] let all [*theſe*] things be done to edifying; [*let them be managed ſo as beſt conduceth to the end for which they were deſigned,* Chap. 12. 7.]

27. If any ſpeak in an unknown Tongue, let it be [*uſed only*] by two, or at the moſt by three [*at one meeting,*] and that by courſe, [i. e. *ſucceſſively,*] and let one [*who hath the Gift,*] interpret [*what is ſpoken.*]

n 28. [n] But if there be no Interpreter [*preſent,*] let him [*that only ſpeaks with Tongues,*] keep ſilence in the Church, and let him [*only*] ſpeak [*mentally*] to himſelf, and to God [*in Prayer, and Thankſgiving,* v. 15, 16.]

29. Let the Prophets ſpeak two or three o [*ſucceſſively,*] [o] and let the other [*Prophets*] judge or diſcern.

30. [*And*] if [*whilſt one Propheſies,*] any thing be revealed to another that ſitteth by, let the firſt hold his peace, [*or ceaſe, before the other utter his Revelation*:]

31. For [*ſo*] ye [*that have the Gift*] may all propheſie one by one, that [*by your mutual diſcourſes*] all may learn, and all may be comforted, [*or exhorted to good Works.*]

32. And [*this is not difficult for you to do, ſince*] [p] the Spirits of the Prophets are ſubject to [*and therefore may be reſtrained by*] the Prophets.

33. [*And God doubtleſs in this Caſe would have the firſt to be ſilent*;] for God is not the Author [q] of confuſion, [*which yet would follow upon all the Prophets ſpeaking together, ſo that one ſhould confound the other,*] but of Peace, as [*may be ſeen by the regular exerciſe of theſe Gifts,*] in all the Churches of the Saints.

34. [r] Let your women keep ſilence in the Churches, for it is not permitted to them to ſpeak [*by way of Teaching or Propheſying, but only by joyning with the Church in Prayer and Pſalmody*;] but they are commanded to be under Obedience, as alſo ſaith the Law, [*Gen.* 3. 16.]

35. And if they will learn any thing, let them ask their Husbands at home, for it is a ſhame, [i. e. *a thing indecent,*] for women [s] to ſpeak in the Church.

36. [*And whereas in this matter you think fit to practiſe contrary to all the Churches of the Saints, even thoſe in Judæa, I ask*] What? came the Word of God out from you [*to all other Churches?*] or came it to you only, [*and not to other Churches, that you thus differ in your practice from them?*]

37. If any man think himſelf to be a Prophet, or Spiritual, let him acknowledge that the things I [*now*] write unto you, are the Commandments of the Lord. [*See Note on* Chap. 2. 15.]

38. But if any man [*pretends to*] be ignorant [*whether they be ſo or not,*] let him be ignorant, [*at his peril be it, I ſhall not contend farther with him, or* ἀγνοείτω, *let him not be acknowledged as a true Prophet, or ſpiritual Perſon.*]

39. Wherefore, Brethren, covet to propheſie, and forbid not to ſpeak with Tongues, *provided theſe directions be obſerved, but*;]

40. Let all [*theſe*] things be done [t] decently, and in order.

## Annotations on Chap. XIV.

Verſe 2. Ὁ γὰρ λαλῶν γλώσσῃ, *for he that*
a *ſpeaketh with an unknown Tongue.*] That what is ſaid in this Verſe is ſpoken only *by way of Conceſſion*, as Mr. *Cl.* imagines, cannot be true, becauſe it is expreſly ſaid, that *in the Spirit he ſpeaketh Myſteries*; for *Myſteries*, when the *Apoſtle* ſpeaketh of Spiritual Gifts, hath ſtill relation to ſome profound ſecret things, as 1 *Cor.* 2. 7. and 13. 2. And πνεύματι λαλεῖ cannot here ſignifie, as Mr. *Cl.* conceives, *he ſpeaketh to his own underſtanding*; ſince the *Apoſtle*, through this whole Chapter, is ſpeaking of Spiritual Gifts, which alſo he expreſly calleth *Spirits*, ſaying, *ſeeing you are zealous* πνευμάτων *of Spirits*, i. e. of Spiritual Gifts; and the Afflatus or Inſpiration here was to enable the Man to ſpeak the Myſtery, and not to uſe the unknown Tongue. For Explication of this whole matter, let it be noted,

1*ſt*, That the Gift of Tongues and Prophecy, in their Original Donation, did ſtill go together; and they who ſpake with Tongues, ſpake τὰ μεγαλεῖα τοῦ Θεοῦ, *the great things of God*, Acts 2. 11. and 10. 46. *they ſpake with tongues and propheſied*, Acts 19. 6. and the Reaſon ſeems plain, *viz.* becauſe the Gift of Tongues was given as an help to Prophecy. Now theſe two things thus joyned by God, ſhould not have been uſed ſeparately by theſe gifted Men; yea, the Gift of Tongues was only to be uſed, when they were to ſpeak to *Gentiles* in their own Language, which was one great deſign of the Gift of Tongues, *v.* 22. Nor ſhould they have uſed the Gift of Tongues when an Afflatus came upon them, and ſome Myſtery was imparted to them, by which the Church was to be edified, unleſs they knew there was one preſent who had the Gift of *Interpretation of Tongues*: This therefore was a great Abuſe of this Gift, that, when they had a Myſtery revealed to them, they did not utter it in a Language underſtood by the Aſſembly, but only by themſelves, and ſo they did not edifie the Church by it, though it was given, as all the other Gifts were, *for Edification*, Chap. 12. 7. *Note*

2*dly*, That the Gift of Tongues being imparted *per modum habitus*, as a permanent Gift, like to a Habit; they who had receiv'd this Gift could always uſe it at their Pleaſure, and ſo could alſo uſe it when a *Prophetical Afflatus* came upon them; but the Gift of *Prophecy*; being an Afflatus in manner of a Revelation, could be only uſed when the Afflatus came upon them; ſo that the firſt Gift might at any time be uſed without any freſh Operation of the *Holy Ghoſt*, whereas the ſecond Gift always required that *Afflatus*.

Ver. 4. Ἑαυτὸν οἰκοδομεῖ, *edifieth himſelf.*] b
He therefore underſtood himſelf, as the Church did him that propheſied. And indeed, by ſpeaking what he himſelf underſtood not, he would have been as much a *Barbarian*, and unprofitable to himſelf, as he was to others. To ſay with *Cajetan*, *The words were pious which he uttered, and he had pious Affections when he uttered them*, is unſatisfactory; for what if the matter of them was ſo, ſince if he underſtood them no more than a Parrot, his Piety in ſpeaking of them could be no more than that of a Parrot; he neither could know they were pious, no receive any Benefit by them, ſuppoſing they were ſo, whilſt he underſtood nothing of them; nor could any pious Affections be raiſed in him by words not underſtood. To ſay with *Grotius*, *Sentit in ſe vim Chriſti*, he perceives the Gift of Chriſt operating in him, if he perceived not the meaning of his own words, is to talk as unintelligibly as he ſpake; for that can only ſignifie, he knew he had the Gift of Tongues, which ſure could not much edifie him who formerly had uſed that Gift, and ſo could not be ignorant he had the Gift. Moreover, doth not the *Apoſtle* bid him, who ſpeaks with Tongues, not interpreted, *ſpeak only to himſelf, and to God*, v. 28. and can he ſpeak to himſelf more than to others, who underſtandeth not himſelf? Or is it fit that he ſhould ſpeak to God he knows not what? However, it is certain that the *Apoſtle* not only diſlikes, but plainly forbids this way of ſpeaking in the Church, *v.* 28. and ſo, by Parity of Reaſon, forbids the like way of ſpeaking to others in the Church of *Rome*.

Ver. 5. Ἵνα ἡ Ἐκκλησία οἰκοδομὴν λάβῃ, *that* c
*the Church may receive Edification.*] Hence I gather, that in this unknown Tongue he uttered ſomething tending to, and by God deſigned for the Edification of the Church, though by uttering his Myſtery, *v.* 2. in an unknown Tongue, he fruſtrated that Deſign.

Ver. 6. Ἢ ἐν προφητείᾳ, *or in propheſying.*] d
Though propheſying in this Verſe, being diſtinguiſhed from Revelation, Knowledge, Doctrine, ſeems only to import the Foretelling of ſomething to come; yet doth the *Apoſtle* in this, and the foregoing Chapter, manifeſtly ſpeak of it in the whole Lati-

tude of the word, as comprehending all theſe other things; as *v. g.* Revelation, ſo *v.* 24. *If all propheſie, and there come in an unbeliever, and one unlearned, he is convinced of all, he is judged by all, and ſo the ſecrets of his heart ſhall be made manifeſt* : According to that other ſenſe we have given of this Gift, *Chap.* 12. that it was that which enabled them to manifeſt the ſecret things of Men. Hence to the *Prophet* is aſſigned *his Revelation*, v. 30. *2dly*, Γνῶσις. here rendered *Knowledge*, viz. of the Mind and Will of God. So *Chap.* 13. 2. *If I have prophecy, and know all Myſteries*, ϗ πᾶσαν γνῶσιν *and all knowledge.* Whence to the *Prophet* belongs the λόγ☉ γνώσεως *the word of knowledge*, mentioned *Chap.* 12. 8. And this is the ordinary Notion of it, *viz.* That it imports a Gift by which the Mind of God, or his Will, is by the Divine Afflatus diſcovered for the good of others. And *3dly*, *Doctrine*; whence the Prophet is ſaid to ſpeak to the Edifying of the Church, *v.* 3. ſo that *all may learn* of him, be *exhorted* and *comforted* by him, *v.* 3. 31. And *Prophecy* in the *Old Teſtament* doth often ſignifie a Divine Afflatus, enabling him who had it to compoſe Hymns or Pſalms of praiſe to God, 1 *Sam.* 10. 5. 1 *Chron.* 25. 1. Accordingly the Pſalm here mentioned, *v.* 26. and the ſinging with the Spirit, *v.* 15, 16. are the Effects of the *Prophetical Afflatus* by which the *Chriſtians* of thoſe times *taught and admoniſhed one another in Pſalms, and Hymns, and Spiritual Songs*, Col. 3. 16. Eph. 5. 20. And the praying in the *Spirit*, v. 15. or in the *Holy Ghoſt*, Jude 20. ſeems to be praying by a like Afflatus of the Holy Ghoſt, helping their Infirmities, and teaching them what was proper to be asked for the good of the Church; See Note on *Rom.* 8. 26, 27. And therefore though when they came together, *every Man had a Pſalm, a Doctrine, a Tongue, a Revelation, and Interpretation*, for the Correcting their Miſcarriages in all theſe Things, the *Apoſtle* gives only Rules concerning Tongues and Propheſying.

e Ver. 11. Βάρβαρ☉, *a Barbarian.*] It was not only the *Greeks* that called all other Nations *Barbarians*, according to that of the *Apoſtle*, *I am a Debtor to the Greek, and the Barbarian* : In which ſenſe *Julius Pollux* reckons up γλῶτ]αν ἑλλάδα, ϗ βάρβαρον, *the Tongue of the Greeks and of the Barbarians*; but almoſt every other Nation called Strangers, who underſtood not their Language, by that Name, as the ſame (b) *Pollux* noteth in theſe words, τȣ̀ς δὲ βαρβάρȣς ϗ ξένȣς ἐκάλȣν. So the *Jews* (upon thoſe words, *when Iſrael came out of Egypt, and the houſe of Jacob miam luez*, ἐκ λαȣ̃ βαρβάρȣ *from a ſtrange People*,) ſay, *all Language that is not the Holy Language is barbarous.* So the (c) *Chaldeans* ſtiled thoſe who ſpake not *Chaldee*, and the *Romans* thoſe who ſpake not *Latin.* Hence (d) *Verres* is in *Cicero*'s ſtile, *Lingua & Natione barbarus*, by Language and by Nation a Barbarian.

Ver. 13. Προσευχέσθω ἵνα διερμηνεύῃ, *let him pray that he may interpret.*] Seeing it is evident from the 4th and 28th *verſes*, that he who ſpake with Tongues, underſtood the meaning of his own Tongue; nor can he be ſaid to have the Gift of Tongues, who only hath the Gift of Talking he knows not what, as the *Phanatici* did among the *Heathens*; nor can it be ſuppoſed, the Spirit of God ſhould aſſiſt Men in that uſeleſs manner; Theſe words cannot be here underſtood as an Exhortation to this Linguiſt, that he ſhould pray that he might underſtand, and ſo be able to interpret his own words, which he already could do, had he been as willing as he was able, and had not more regarded the vain Oſtentation of his Gift, than the Edification of the Church. Some therefore give the ſenſe of the words thus: *Let him rather pray that he may have the Gift of Interpretation, than that of Tongues*; for *covet*, ſaith the *Apoſtle, the beſt Gifts*, Chap. 12. 13. *Seek to excel* in thoſe which tend *to the Edification of the Church*, v. 12. Now this doth the Gift of Interpretation more than that of Tongues. But I rather chuſe to interpret them thus; 'Let him (*ſo*) pray (*with* '*his Gift, as*) that he may (*by the words* '*uſed in his prayer, or by explaining it in a* '*known language*,) interpret, and impart to 'others, what the Afflatus hath imparted to 'him, and not out of vain Oſtentation utter it in a Tongue unknown. To ſtrengthen this ſenſe, let it be obſerved firſt, that the *Apoſtle* here plainly diſcourſeth of ſpeaking with an unknown Tongue in Prayer, and of praying alſo by the Afflatus of the Spirit, as is apparent from the illative words, *For if I pray in an unknown Tongue, my Spirit prayeth*, &c. (*2dly*,) Obſerve from *Budæus*, that the Particle ὅτως is ſometimes elegantly deficient, of which he gives two inſtances from *Ariſtotle*; to which add theſe from the *New Teſtament, as in Heaven* ϗ (*pro* ὅτω ϗ) ἐπὶ τῆς γῆς, *ſo alſo upon Earth*, Matth. 6. 10. Luke 11. 2. ϗ εἰ ὁ Σατανᾶς, for ϗ ὅτω εἰ, *and ſo if Satan*, Mark 3. 26. *As my Father ſent*

---

(*a*) *L.* 2. *c.* 4. *p.* 26. (*b*) *L.* 1. *c.* 10. *p.* 43. (*c*) Buxt. Lex. Talm. *p.* 1151. (*d*) Orat. 6. in Ver. *n.* 12.

*me*, κἀγὼ for οὕτω κἀγὼ, *ſo ſend I you*; and with this Ellipſis the word runs thus, οὕτω προσευχέσθω ἵνα ϗ, *let him ſo pray, as that he alſo may interpret.* Or obſerve from *Noldius* and *Paſor*, that ἵνα ſignifies *adeo ut, ſo as that:* So the word was hidden from them, ἵνα μὴ αἴσθωνται αὐτὸ, *ſo as that they perceived it not*, Luke 9. 45. *He will do greater works than theſe*, ἵνα ὑμεῖς θαυμάζητε, *ſo that you may marvel* at the greatneſs of them, *John* 5. 20. *Did I purpoſe according to God*, ἵνα ᾖ παρ' ἐμοὶ, *ſo as that there ſhould be with me, yea, yea, nay, nay*, 2 Cor. 1. 17. *I rejoyced that you ſorrowed according to the fleſh*, ἵνα *ſo as that you might be damaged by us in nothing*; So *Rev.* 8. 12. and 9. 20. and 13. 13. and then the words may be render'd thus, *Let him pray*, ἵνα διερμηνεύῃ, *ſo as that he may interpret.*

g Ver. 14. Τὸ πνεῦμά μου προσεύχεται, *my ſpirit prayeth.*] Here Mr. *Cl.* asks, *What mortal would have render'd* Τὸ πνεῦμά μου *by my Gift?* I anſwer, every one who knows the *Apoſtle* is here ſpeaking of Spiritual Gifts: And (2*dly*,) he not only warrants, but conſtrains them to do ſo, by ſaying, *v.* 12. ſeeing you are ζηλωταὶ πνευμάτων, *zealous of Spiritual Gifts*, and *v.* 32. πνεύματα προφητῶν, *the Spiritual Afflatus's of the Prophets are ſubject to the Prophets*; and v. 2. πνεύματι, *he by the Spirit ſpeaketh Myſteries.* And (3*dly*,) the word πνεῦμα never ſignifies the *Mind* in all this Diſcourſe, or the Underſtanding, that being in the very next Verſe νοῦς, the word oppoſed to πνεῦμα *Spirit.* He adds, *What intolerable language is it to ſay, my Gift prays?* I anſwer, Juſt ſuch intolerable language as the *Spirit intercedeth*, Rom. 8. 26. for that is only *the Gift of the Spirit intercedeth*; and though that may paſs for a *Catachreſis*, yet to ſay *my Gift is exerciſed in Prayer*, or as v. 15. *I pray with my Gift*, is to give the true meaning of St. *Paul*'s words. When he adds, that *nothing is more ordinary than for the Spirit and the Body to be oppoſed to one another*: This is (1.) impertinent; here being no oppoſition betwixt the Spirit and the Body, but only betwixt the Spirit and the Mind, *i. e.* according to Mr. *Cl.* betwixt *my mind* and *my mind*, and what Mortal would have ſo interpreted τὸ πνεῦμά μου? 2*dly*, The thing it ſelf is not proved by him; See, ſaith he, *Rom.* 8. 23. where yet there is no ſuch oppoſition at all, but only an aſſertion, that they who *have the firſt-fruits of the Spirit wait for the Redemption of the Body.* Now what Mortal would have interpreted theſe words thus, *We that have the firſt-fruits of the Mind groan, waiting for the Body oppoſed to it?* See, ſays he, *Gal.* 6. 15. where again is no oppoſition betwixt the Spirit and the Body, but only betwixt *the Spirit and the Fleſh*; or rather betwixt *walking in the Spirit*, that is, according to the Conduct of the Holy Spirit, and *fulfilling the Luſts of the Fleſh.* See 1 Cor. 3. 1, 3. *Rom.* 8. 4, 5, 13, 14, 15. He might more pertinently have cited 1 *Cor.* 7. 34. *James* 2. 26.

Ver. 15. Τῷ πνεύματι, *with the Spirit.*] h I do not think that this Phraſe, *with the Spirit*, relates here to the Gift of Tongues, but to an Afflatus enabling them to pray and ſing by the Impulſe of the Holy Ghoſt: The uttering what this Afflatus ſuggeſted, in an unknown Tongue they had before received, was the great fault the *Apoſtle* in this Chapter endeavours to correct; the Perſon ſpeaking with an unknown Tongue, is ὁ λαλῶν γλώσσῃ; the Perſon ſpeaking with an Afflatus, whether Myſteries, *v.* 2. Prayer or Pſalmody, is, ὁ λαλῶν πνεύματι, he that ſpeaketh by the Spirit.

Ver. 19. Ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, i *who fills up the place of the Idiot.*] That is, ὁ λαϊκὸς, *the Laick*, ſay *Chryſoſtom, Theodoret, Oecumenius*, and *Theophylact.* (e) *Buxtorf* informs us, this is a Phraſe frequent among the *Jews.* And (f) *Maimonides* teacheth, that the word *place* is uſed to denote the dignity or eſtimation of any Man, it being frequent with their *Rabbins* to ſay, *ſuch a one fills up the place of his Fathers* in ſuch a thing, that is, he reſembles them. So (g) *Epictetus* in his *Enchiridion* ſaith, Ἢ φιλοσόφου τάξιν ἐπέχειν δεῖ, ἢ ἰδιώτου, *Thou muſt either hold the Place of a Philoſopher, or of one Unlearned.* So that to fill up the place of an Idiot or unlearned Perſon, is to be one of them, or to be like them in want of underſtanding of ſtrange Tongues. Ridiculous therefore are thoſe *Popiſh Commentators*, who interpret this of the *Clerk of the Congregation*, there being no ſuch Office then, either among *Jews* or *Chriſtians*: But when the (h) *Miniſter of the Synagogue ſaid Prayers, all the People of the Synagogue anſwered Amen after him. It was the Cuſtom in the Jewiſh Church*, ſaith (i) *Buxtorf, to ſay Amen to the Bleſſings or Curſings of the Prieſt.* To his Curſes; ſo the Woman ſuſpected of Adultery, was to confirm his Imprecations by ſaying, *Amen, Amen*, Numb. 5. 22. So all the People anſwered *Amen* to the Curſes pronounced from *Mount Ebal*, Deut. 7. 15——26. And to the Oath and Imprecation impoſed upon them by *Nehemiah*, Neh. 5. 12, 13. To his Bleſſings; So when *Ezra* bleſſed the Congregation, *all the People anſwered Amen, Amen*, Neh. 8. 6. And this Practice was from them tranſlated to the *Primitive Church.*

Ver. 21. Ἐν τῷ νόμῳ γέγραπται, *in the Law* k

---

(*e*) Lex. Talm. p. 2001. (*f*) More Nevoch. *part* 1. *c.* 8. (*g*) *c.* 37. (*h*) R. Eliez. *c.* 44. *p.* 118.
(*i*) Lex. Talm. *p.* 114.

*it is written.*] All *Interpreters* I have met with, refer this to the ſaying of the *Prophet Iſaiah*, Chap. 28. 11. telling us, it is there mentioned as a Miracle ſhew'd to the People, that God would ſend Prophets to them *in a language they underſtood not* ; but I find no mention of any Miracle there: Wherefore it may be noted that in the Law, properly ſo called, among the Curſes threaten'd to them (k) *for a ſign and a wonder*, this is one, *that the Lord ſhall bring againſt them a Nation whoſe Tongue they underſtood not* ; and then 'tis intimated that *yet they would not hear* : To both theſe Places the *Apoſtle* may here refer.

Ibid. *In the Law it is written*, &c.] St. *Jerome* upon *Iſaiah* 28. 11, 12. ſaith the *Apoſtle* cites this not according to the Tranſlation of the *Septuagint*, or of *Symmachus*, or *Theodotion*, but from the *Hebrew*. But (*) *Origen* ſaith, Εὗρον τὰ ἰσοδυναμοῦντα τῇ λέξει ταύτῃ ἐν τῇ τοῦ Ἀκύλου ἑρμηνείᾳ κείμενα, *I found in the Tranſlation of* Aquilas, *words equivalent to thoſe of the Apoſtle here.*

l Ver. 23. Ἢ ἄπιστοι.] Here *Grotius* notes that *Heathens* and *Unbelievers* then uſed to come to the Aſſemblies of the *Chriſtians* ; and ſo we read they did, *Acts* 13. 44, 48. and whilſt they aſſembled in the *Jewiſh Synagogue* it could not be otherwiſe.

m Ver. 25. Τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, *the ſecrets of his heart are made manifeſt.*] For as *Theophylact* notes, ἡ ἀποκάλυψις εἶδος ἓν προφητείας, *Revelation is one Species of Prophecy:* And though it is taken in a reſtrained ſenſe, and ſo diſtinguiſhed from Prophecy, *v.* 6. yet *v.* 30. 'tis ſuppoſed that *Revelation* belongeth to a *Prophet* ; and *the Doctrine*, *the Revelation*, *the Pſalm*, v. 26. do all ſeem to belong to the *Prophets* ; the *Speaker* with Tongues, the *Interpreter* of them, and the *Prophet*, being the only Perſons mentioned in the enſuing Words, and in this whole Chapter ; ſo that what cannot be aſcribed to the one, muſt belong to the other. See Note on *Chap.* 12. *v.* 10.

n Ver. 28. Ἐὰν δὲ μὴ ᾖ διερμηνευτὴς, σιγάτω, *but if there be not an Interpreter, let him be ſilent.*] The *Apoſtle* permits him to uſe his Tongue in the Preſence of one who had the Gift of Interpretation of Tongues, becauſe then the Church was not only edified by the Interpretation, but the Faith of the Hearers was confirmed by the Exerciſe of two Miraculous Gifts: But the *Apoſtle* permits him not to be his own Interpreter, though he could do it ; becauſe his ſpeaking that firſt in an unknown Tongue, which he himſelf muſt afterward interpret in a known Language, ſerved only for Oſtentation, not for Edification ; nor could it be known whether his Tongue was *ſupernatural*, or acquired only.

Ver. 29. Καὶ οἱ ἄλλοι διακρινέτωσαν, *and let the reſt diſcern.*] Since 'tis impoſſible that the Afflatus of the Holy Spirit ſhould ſuggeſt any falſhood to him that had it, there can be no ground to judge him that had it, as (l) *Grotius* hath well obſerved upon this place. But, ſaith *Theodoret*, as the Devil raiſed up falſe *Apoſtles* to oppoſe the true *Apoſtles*, 1 Tim. 4. 1. ſo did he alſo falſe *Prophets*, 2 Pet. 2. 1. 1 John 4. 1. in oppoſition to thoſe who truly were inſpired ; and of theſe, ſay the *Greek Interpreters*, the true *Prophets* were to judge. Or elſe διακρινέτωσαν, *let them diſcern* the Agreement of what they utter, with the dictates of the ſame Spirit in the Old Teſtament, *comparing Spiritual things with ſpiritual*, 1 Cor. 2. 13. So in the Conference, *Acts* 15. when *Peter* had given his Judgment in that matter, St. *James* adds, *with this agree the words of the Prophets, as it is written*, v. 15.

Ver. 32. Πνεύματα προφητῶν, *the Spirits of the Prophets are ſubject to the Prophets.*] The common interpretation of theſe words, that the Spirits of the true Prophets are ſubject to the Judgment, Examination and Regulation of other Prophets, ſeems not agreeable to the *Apoſtle's* Affirmation, that *he that is ſpiritual is judged of none*, 1 Cor. 2. 13, 15. nor is there any ground for judging his Doctrine, who ſpeaks by the Impulſe of the Holy Ghoſt ; nor doth the *Apoſtle* ſay, *the Spirits of the Prophets ought to be*, but ὑποτάσσεται, actually *is ſubject to the Prophets.* I prefer therefore the Interpretation of (m) *Oecumenius* and *Theophylact*, That this is ſpoken in oppoſition to the *Heathen Prophets* ; for the *Prophets* among the *Greeks* receiving an Afflatus from the Evil Spirit, could not be ſilent if they would ; but it was not ſo with the Holy Prophets ; *They had it in their power to ſpeak, or to be ſilent* ; *and to this the Apoſtle refers, by ſaying the Spirits of the Prophets, that is, their ſpiritual Gifts are ſubject to the Prophets* ; that is, *'tis in their power to reſtrain them*, and conſequently they may Propheſy the one after the other. And upon this account the Church rejected the *Extatic Prophets of the Montaniſts*, that they had an ungovernable *impetus*; for, ſay they, (n) *they can ſhew no truly inſpired Prophet in the Old or New Teſtament who was moved after this manner.* Moreover, it is the Opinion of Perſons eminently learned and Judicious, that in *Corinth*, and ſome other *Churches*, there were then no ſettled Paſtors to perform the publick Offices, but they were all performed by *Prophets*, and by gifted Men, excited to that work in the Aſſembly, Chriſt being thus *in the midſt of them*, Matth. 18. 20. according to his Promiſe. And this they judge more probable touching the Church of *Corinth*, becauſe there ſeems no order to be obſerved among them, and no ſubjection of their *Prophets* to any Ruler of the Church; no direction of the Sentence to them when the inceſtuous Perſon was to be *delivered up to Satan*, or when he was to be Abſolved: But all ſeems to be done by the immediate Authority of St. *Paul*. They alſo from this Chapter do obſerve, that whereas all the Publick Offices then performed in the Church were Prayers and Pſalmody, Expounding or Preaching the Word, and Thankſgivings, all theſe are here aſcribed to Men endowed with theſe Spiritual Gifts; for that when they came together, ſome of them *prayed*, others compoſed *Sacred Hymns* by their *Spiritual Gifts*, we plainly read, *v.* 15. that their *Prophets* did then teach for *Edification*, *Inſtruction*, and *Comfort*, v. 3, 31. That they did alſo εὐλογεῖν *bleſs*, and εὐχαριστεῖν *give thanks*, we learn from *v.* 16, 17. that all, or any of theſe things, were done by ſtated *Paſtors*, we never read in theſe Epiſtles: Now if this were ſo, the occaſional *Prophets* might be ſubject to the ſtanding *Prophets* mentioned, *Chap.* 12. And thus theſe words may be interpreted by them, who like not the Expoſition given in the *Paraphraſe*.

---

(k) Τέρατα καὶ σημεῖα, LXX. Deut. 28. 46, 49, 58.

(*) Ed. Tom. 2. pag. 428.

(l) Multum aberrant qui putant dona prophetica aliis prophetis eſſe ſubjecta, non pugnant inter ſe Dei dona nec ſententiæ exquirendæ ſunt, ubi Deum loqui conſtat.

(m) Οἱ μὲν παρ' Ἕλλησι μάντεις ἐπειδὰν ἅπαξ κατεχέσθησαν ὑπὸ τοῦ Δαίμονος, κἂν ἐβούλοντο, οὐκ ἠδύναντο σιγᾶν, οἱ δὲ παρ' ἡμῖν ἅγιοι Προφῆται οὐχ οὕτως, ἀλλὰ παρ' αὐτοῖς φησὶν, ἔστι τὸ σιγᾶν ἢ λαλεῖν, καὶ τοῦτο ἐστὶν ὅπερ φησὶν, ὅτι τὰ πνεύματα τῶν Προφητῶν, τουτέστι τὰ χαρίσματα τῶν Προφητῶν, ὑποτάσσεται αὐτοῖς.

q Ver. 33. Ἀκαταστασίας, *of Confuſion.*] This alſo confirms the Interpretation given of the preceding words; for the Propheſying of many together would neceſſarily breed Confuſion; whereas the neglect of judging of their *Propheſies*, could only be ſuppoſed to breed Error.

r Ver. 34. Αἱ γυναῖκες ὑμῶν, *Let your Women be ſilent in the Church.*] In that of *Corinth* the Women not only propheſied in the Church, but they did it with the Head uncovered, 1 *Cor.* 11. 5. The latter Indecency he corrects there, and the firſt here; See 1 *Tim.* 2. 12.

s Ver. 35. Ἐν ἐκκλησίᾳ λαλεῖν, *to ſpeak in the Church.*] So the (o) *Hebrew Canon* ſaith, a Woman muſt not read in the Synagogue for the Honour due to that Aſſembly. And the *Heathens* declared it indecent for a Woman δημαγογεῖν, to ſpeak publickly, *Stob* Serm. 72. *p.* 443. fff.

t Ver. 40. Εὐσχημόνως καὶ κατὰ τάξιν, *decently and in order.*] This order, ſaith *Theodoret*, he had taught in the words foregoing, *Let all things be done decently*; not like Children, *v.* 20. not ſo as to give Occaſion to others, to ſay you are mad, v. 23. not ſo as to breed Confuſion, *v.* 33. not indecently by Women ſpeaking in the Church, *v.* 34, 35. in order, that is, one after another; or by courſe, *v.* 27, 31. See *Chryſoſtom*, *Oecumenius*, and *Theophylact* deſcanting upon theſe words to this effect.

---

(n) Τοῦτον δὲ τὸν τρόπον οὔτε τινὰ τῶν κατὰ τὴν παλαιὰν, οὔτε τῶν κατὰ τὴν καινὴν (διαθήκην,) πνευματοφορηθέντα προφήτην δεῖξαι δυνήσονται. *Euſeb. Hiſt. Eccl. l.* 5. *c.* 17.

(o) *Dr.* Lightfoot in locum.

CHAP.

## CHAP. XV.

Verſe 1. MOreover, Brethren, I declare to you the Goſpel which I preached to you, which alſo ye have received, and wherein ye ſtand, [Gr. *have ſtood.*]

2. [a] By which alſo ye are [*in the way to be*] ſaved, if ye keep in memory what, [i. e. *retain the Goſpel as,*] I preached [*it*] to you; [*which you will do,*] unleſs ye have believed in vain.

3. [*I declare, I ſay the Goſpel which I preached;*] For I delivered to you firſt of all, [*or among the principal Doctrines of Faith,*] that which I alſo received, how that Chriſt died for our Sins according to the Scripture.

4. And that he was buried, and that he roſe again the third day according to the Scriptures.

5. And that he was ſeen [*after his Reſurrection*] of Cephas, [*Luke* 24. 34.] then [b] of the twelve, [*v.* 36. *John* 20. 19, 26.]

6. [*And that you may not depend upon their Teſtimony only;*] After that he was ſeen of above [c] five hundred Brethren at once, of whom the greater part remain unto this preſent [*day to teſtifie it,*] but ſome are fallen aſleep.

7. After that he was ſeen of [d] *James,* then of all the Apoſtles [*at his Aſcenſion.*]

8. And laſt of all he was ſeen of me alſo [*Acts* 9. 17.] [e] as of one born out of due time [*or ſhape.*]

9. For I am the leaſt of the Apoſtles, [*and one*] that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God.

10. But by the grace [*and favour*] of God [*notwithſtanding*] I am what [*now*] I am, and his grace which was beſtowed upon me was not in vain; but I laboured more abundantly than they all; yet [*is it*] not I, but the grace of God that was with me, [*to which the fruit of all my labour is to be aſcribed.*]

11. Therefore whether it were I, or they [*who preach the Goſpel,*] ſo we preach, and ſo ye [*alſo*] believed.

12. Now if Chriſt be [*ſo*] preached, that [*all, who do ſo, unanimouſly affirm*] he roſe from the dead, [f] how ſay ſome among you, that there is no Reſurrection of the dead?

13. But, [or *for,*] if [*it be ſo that*] there be no Reſurrection of the Dead, then is Chriſt not riſen.

14. And if Chriſt be not riſen, then is our preaching [*in*] vain, and your faith is alſo vain.

15. Yea, and we are [*then*] found falſe witneſſes of God, becauſe [g] we have teſtified of [*or by*] God, that he raiſed up Chriſt, whom he raiſed not up, if ſo be that the dead riſe not [*at all.*]

16. For if the dead riſe not, then is not Chriſt raiſed.

17. And if Chriſt be not raiſed, your faith is vain, you are yet in your ſins, [*not juſtified nor abſolved from them, ſeeing he died for our ſins, and roſe again for our juſtification,* Rom. 4. 21.]

18. Then they alſo who have fallen aſleep in Chriſt, [*and ſuffered for his Name,*] are periſhed, [*ſo as never to riſe up out of that ſleep, and ſo were truly miſerable.*]

19. [*For*] [h] if in this life only we have hope in Chriſt, we [*Chriſtian Sufferers*] are of all Men moſt miſerable.

20. But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept, [*who therefore ſhall follow after him thus riſen, as the whole Harveſt follows the firſt-fruits,* v. 23.]

21. For ſince by man came death, by man came alſo the Reſurrection of the dead, [*the wiſdom of God ſo ordering it, that the ſame Nature which had loſt life and immortality, ſhould regain it.*]

22. For as in [*the Man*] Adam, [*and for his ſin in eating the forbidden fruit,*] all [*men proceeding naturally from him*] die, even ſo [i] in, [*and by, the Man*] Chriſt, ſhall all [*partakers of his Nature and Spirit*] be made alive.

23. But every man in his own order, Chriſt the firſt fruits, afterwards they that are Chriſt's [k] at his coming [*to judgment.*]

24. Then cometh the end, when he ſhall have delivered up, [Gr. *deliver up,*] the *Mediatory*] Kingdom to God, even the Father, when he ſhall have put down all [*other*] Rule, and all Authority and Power, *both of Men and Devils which oppoſed his Church.*]

25. [*Which Kingdom till then he cannot deliver up.*] For he muſt reign [*according to the Promiſe,* Pſal. 110. 1.] till he [*who made this Promiſe*] hath put all Enemies under his feet.

26. The laſt Enemy which ſhall be deſtroyed [*by him*] is Death.

27. For he [*namely the Father*] hath [*ſaith the Pſalmiſt,*] put all things under his feet: But when he ſaith, All things are put under him, it is manifeſt that he is excepted [*from this ſubjection,*] who did put all things under him. [*See Note on* Heb. 2. 8.]

28. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf [*lay down his Kingly Office in governing his Church, and as Man*] be ſubject to him that put all things under him, [l] that God, [*the Father, Son, and Holy Ghoſt,*] may be [*immediately*] all in all, [*by a full Communication of himſelf to, and an intimate Union with all his Saints.*]

29. [*I ſay, in oppoſition to them among you who ſay, there is no Reſurrection from the Dead, that Chriſt is riſen, and become the firſt fruits of them that ſlept;*] Elſe what ſhall [*will*] they do [m] who are baptized for the dead, [*as they muſt be, if he in whoſe name they are baptized be ſtill dead?*] If the dead riſe not all, [*and ſo Chriſt himſelf is not riſen,*] why are they then [*who hold this Doctrine*] baptized for the Dead?

30. And why ſtand we in jeopardy every hour [*for a dead Jeſus?*]

31. I proteſt by your rejoycing, [i. e. *by that rejoycing,*] which I have [*common with you under all our Sufferings,* Rom. 5. 3.] in Chriſt Jeſus our Lord, I [*run the hazard to*] dye daily; [*or by that rejoycing I have in you, as my Children and the fruits of my labours in Chriſt,* 1 Cor. 9. 16. 2 Cor. 1. 14. and 7. 4. and 9. 2. Phil. 2. 16. 1 Theſſ. 2. 19.]

32. If [n] after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? [*it will be then more reaſonable to ſay,*] Let us eat and drink, for to morrow we die, [*Iſa.* 22. 13.]

33. [*But*] be not deceived [*with ſuch Diſcourſes, rather avoid them, for*] evil Communications corrupt good Manners.

34. Awake to righteouſneſs, and ſin not, [*which Advertiſement is very needful,*] for ſome among you have not the Knowledge of [*that Righteouſneſs of*] God, *which doth oblige him to render to men according to their works;* 2 Theſſ. 1. 6, 7. Heb. 6. 10.] I ſpeak this to your ſhame.

35. But ſome men will [*yet*] ſay, [o] How are the dead raiſed up [*again?*] [p] and with what [*kind of*] Body do they come?

36. Thou fool, [*who makeſt an enquiry about a matter of which thou haſt an inſtance in the very ſeed thou ſoweſt, for*] that which thou ſoweſt is not quickened except [*firſt*] it die, [*and lie buried in the Earth.*]

37. And [*again*] that which thou ſoweſt, [*when*] thou ſoweſt [*it is*] not that Body which ſhall be [*again produced,*] but [q] bare [*or naked,*] grain, it may chance of wheat, or of ſome other grain.

38. But God giveth it a Body [*cloathed*] as it hath pleaſed him, and [*yet*] to every ſeed [*he giveth with the cloathing,*] his own [*kind of*] body.

39. [*And as*] all fleſh is not the ſame [*kind of*] fleſh, but there is one kind of fleſh of men, another [*kind of*] fleſh of beaſts, another of fiſhes, and another of birds;

40. [*And as there is like difference in the qualities of Bodies; for*] there are alſo Celeſtial Bodies, and Bodies Terreſtrial; but the glory of the Celeſtial is one, and the glory of the Terreſtrial is another;

41. [*And as in the Celeſtial Bodies,*] there is one glory of the Sun, and another glory of the Moon, and another glory of the Stars; for one Star differeth from another Star in glory;

42. So alſo is [*it as to*] the Reſurrection of the dead, [*the Body raiſed being in quality much different from the earthly Body, we at preſent have, for*] it is ſown in corruption, [*frail mortal, ſubject to death and putrefaction,*] it is raiſed in incorruption, [*not ſubject any more to death or diſſolution.*]

43. It is ſown in diſhonour, [*with ſome diſhonourable parts,* 1 Cor. 12. 23. *a vile Body,* Philip. 3. 21. *ſubject to filth and deformity*] it is raiſed in glory, [*in clarity and ſplendor, ſhining like the Sun,* Matth. 13. 43. *and like Chriſt's glorious Body,* Philip. 3. 21. *free from all defect, or deformity of its Members, or from any diſhonourable parts;* 1 Cor. 6. 13.] It is ſown in weakneſs, [*ſubject to weakneſs by labour, to decays by age, to impotency and waſting by diſeaſes,*] it is raiſed in power, [*nimble, ſtrong, active, and that without renitency, or moleſtation, grief, pain, or laſſitude.*]

44. It is ſown a natural, [Gr. [r] *an Animal*] body, [*having multiplicity of Organs,* r
*Muſcles, Tendons, Arteries, Veins, Nerves, by which, by the Aſſiſtance of the Animal and Vital Spirits, it perceives the objects of Senſe, moves, and conveys nouriſhment to all its parts, wanting continual Recruits of Meat and Drink;*] it is raiſed a ſpiritual Body, [*poſſeſſed and acted by the Holy Spirit, and advanced ſo far to the perfection of Spirits, as to be free from groſſneſs, ponderoſity, from needing reſt, ſleep, or ſuſtenance;*] There is a natural, [Gr. *animal*] body, and there is a ſpiritual body:

45. And ſo it is written, The firſt Man Adam, [*from whom we all derive our Bodies, and our Animal Life,*] was made a living Soul; [*Gen.* 2. 7. *whereas*] the laſt Adam,
[i. e. *Chriſt,*] was made [s] a quickening ſpirit s
[*as having power to quicken, and confer eternal life on all his Members; or, as being the Giver of that quickening Spirit, by which we ſhall be raiſed from the dead, and made ſpiritual as his Body is.*]

46. [*I ſay there is an Animal Body, and there is a ſpiritual Body.*] Howbeit that [*Body*] was not firſt which is ſpiritual, but that which is natural, [Gr. *animal,*] and afterwards that which is ſpiritual.

47. [*For*] the firſt man [*Adam*] is [*was*] of the Earth, earthy, [*having a Body formed of it; and ſo the Animal Body derived from him muſt be earthy;*] the ſecond Man is the Lord
[*deſcending*] [t] from Heaven [*to raiſe our Bodies,* t
*and advance them to that place.*]

48. As is [*was*] the earthy, ſuch are they alſo that are earthy, [*and live in the Animal Body as he did,*] and as is the heavenly, ſuch are they [*to be*] alſo, that are [*to have*] heavenly, [*immortal and ſhining Bodies.*]

49. And as we have born the image of the earthy [*Adam, being begotten, after his fall, in his own likeneſs, with earthy mortal Bodies,* Gen. 5. 3] ſo we ſhall alſo [u] bear the image of the heavenly, [*partaking in our Bodies of his heavenly glory, he changing our vile Bodies into the likeneſs of his glorious Body,* Philip. 3. 21.]

u

x 50. Now this I ſay, Brethren, that [x] fleſh and blood, [*ſuch as ours is,*] cannot inherit the Kingdom of God, neither doth [*or can*] corruption inherit incorruption.

y 51. Behold, I ſhew you a myſtery, [i. e. *a thing not known to you before,*] [y] we ſhall not all ſleep, but we ſhall all be changed, [*in our Bodies before they enter into this Kingdom:*]

z 52. [z] In a moment, in the twinkling of an eye, at the laſt trump; for the Trumpet ſhall ſound, and the dead [*in Chriſt*] ſhall be raiſed incorruptible, and we [*Chriſtians that are then alive*] ſhall be changed, [*as to this mortal Body.*]

53. For this corruptible [*Body*] muſt put on incorruption, and this mortal [*Body*] muſt put on immortality.

aa 54. So when this corruptible ſhall have [aa] put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, [bb] Death is ſwallowed up in Victory; [i. e. *is overcome for ever, ſo as never to have any ſtrength or power over our Bodies any more.*]

55. [*So that Chriſtians may ſing triumphantly in the words of the Prophet* Hoſea, *Chap.* 13. 14.] O Death, [cc] where is thy ſting? O Grave, where is [*now*] thy victory? [*it is for ever ſwallowed up of Life,* 2 Cor. 5. 4.]

56. The ſting of death, [*or that which cauſed death,*] is [*was*] ſin, and the ſtrength of ſin [*to ſubject us to it*] is [*was*] the Law [*threatening death for it.*]

57. But thanks be to God, who giveth us the victory [*over it,*] through [*the death, and reſurrection of*] our Lord Jeſus Chriſt.

58. Wherefore, my beloved Brethren, be ye ſtedfaſt [*and*] unmoveable, [*by any temptations from this Faith, and be ye*] always abounding [dd] in the work of the Lord, foraſmuch as ye know, that your labour is not in vain in the Lord, [*but ſhall be plentifully recompenſed by him at the Reſurrection of the Juſt.*]

## Annotations on Chap. XV.

a Verſe 2. Δι' οὗ καὶ σώζεσθε, *by which alſo ye are ſaved.*] They who by embracing the Chriſtian Faith were brought into that way, which leadeth to Salvation, and in which, if they perſevered, they would aſſuredly be ſaved, are ſtiled in Scripture, οἱ σωζόμενοι, *the ſaved,* Acts 2. 47. 1 Cor. 1. 28. and are ſaid σώζεσθαι, *to be ſaved,* Rom. 8. 24. 2 Tim. 1. 9. 1 Pet. 3. 21. See Note on *Eph.* 2. 5, 8. and on *Tit.* 3. 5. So here it ſignifies, you are at preſent in a ſtate of Salvation, and will aſſuredly enjoy it, if you retain, and live ſuitably to the Faith delivered to you.

b Ver. 5. Τοῖς δώδεκα, *of the twelve,*] i. e. Of the Society of the *Apoſtles,* conſiſting formerly of twelve Perſons, and therefore ſo called ſtill, *John* 20. 24. though in ſtrictneſs of ſpeech they were but eleven when *Thomas* was with them, and ten in his abſence, *Matth.* 28. 16. *Luke* 24. 33.

Ver. 6. Πεντακοσίοις ἀδελφοῖς, *to five hundred Brethren.*] Of whom he was ſeen in *Galilee,* where he had many *Diſciples*; for before his Reſurrection he told his *Diſciples,* that being riſen, *he would go before them into Galilee,* Matth. 26. 32. After his Reſurrection the *Angel* ſent this Meſſage to them, *Behold, he goes before you into Galilee, there you ſhall ſee him, as he ſaid unto you,* Mark 16. 7. Now it may reaſonably be thought that the eleven, who went themſelves into *Galilee,* to the Mountain which *Jeſus* had appointed, even after they had ſeen him at *Jeruſalem,* Luke 24. 33, 36. would acquaint the *Seventy,* and others who believed in *Jeſus,* where it was he appointed to be ſeen of them; and then, no doubt, their Curioſity, as well as their Affection to him, would induce them to repair to the place. Now that they who had believed in *Jeſus* were very many, will be evident, if we conſider how often it is ſaid in the Goſpel, that *many believed on his Name,* John. 2. 23. and 7. 31. and 8. 30. and 10. 42. and that *great multitudes believed on him,* John 12. 42. and 4. 1. That *many of the Rulers believed on him,* that *he baptized more Diſciples than John,* and that the *Phariſees* complained that *the World was gone after him.* If you ſay we only read of the eleven going to *Galilee,* Matth. 28. 16. I anſwer, that others might go with them, though no mention be made of them; or that the reſt might be Inhabitants of *Galilee,* where moſt of Chriſt's *Diſciples* dwelt. If you ſtill object, that *the number of the Names of Chriſt's* Diſciples after his Aſcenſion, are reckon'd only *one hundred and twenty,* Acts 1. 15. it is anſwered by Doctor *Lightfoot,* that the number of one hundred and twenty are not to be accounted the whole number of Believers at that time, but only the number of thoſe who had followed *Chriſt* continually, *v.* 21. to be ſure

they

hey were not all the Diſciples in *Judæa*, but only in *Jeruſalem*.

That this Appearance of *Chriſt* to them was before his Aſcenſion, is evident, becauſe this was in *Galilee*, Luke 24. 50. and ſaith Tradition, on Mount *Tabor*; his Aſcenſion was nigh to *Jeruſalem* from the Mount of *Olives*, Acts 1. 12. And *Chriſt* and his *Angel* giving them ſuch timely notice of his going before them to the place, it is probable it was ſome conſiderable time before his Aſcenſion.

As for the Note of ſome, That Chriſt was ſeen of theſe *five hundred Brethren* in the Air, becauſe the Greek word is ἐπάνω, *upwards*, it ſeems very light; for that word joined with Numbers ſtill ſignifies *pluſquam*, or *more than*, as doth our *Engliſh* word *upwards*, and the Hebrew מעלה, ſo *Mark* 14. 5. ἐπάνω τριακοσίων δηναρίων, is *more than three hundred pieces of ſilver*; ἀπὸ πέντε καὶ εἰκοσαετοῦς καὶ ἐπάνω, *from five and twenty years and upwards*, Numb. 4. 3, 23, 30, 35, 39, 43, 47. Chap. 8. 25. ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, *from twenty years and upwards*, Numb. 1. 3, 20, 22, 24, 26, 28. Chap. 14. 29. 1 Chron. 23. 24. 2 Chron. 31. 17. Ezra. 3. 8. ἀπὸ μηνιαίου καὶ ἐπάνω, *from a month and upwards*, Numb. 3. 15, 22, 28, 34, 39, 43. Chap. 26. 62.

Ver. 7. Ἰακώβῳ, *of James*.] the Juſt, the Brother of the *Lord*, ſaith the Tradition of the Church, and the Goſpel of the *Nazarens*. See Dr. *Hammond*, and *Jerom in Catal. Script. Eccleſ.*

Ver. 8. Ὡσπερεὶ τῷ ἐκτρώματι, *as of one born out of due time*.] Εκτρωμα, ſay *Heſychius*, *Phrynicus* and *Phavorinus*, is παιδίον νεκρὸν ἄωρον, *a dead Child born out of due time*; ἐκβολὴ γυναικὸς, *one whom the Woman caſts forth*. St. *Paul* therefore having not ſeen Chriſt, of whom he was to teſtifie, till after his Converſion, and our *Lord's* Aſcenſion, as the reſt of the *Apoſtles* had, *John* 15. 27. *Acts* 1. 21, 22. ſpeaks of himſelf as a Witneſs *born out of due time*.

Ver. 12. Πῶς λέγουσί τινές ἐν ὑμῖν, *how ſay ſome among you?*] That there were ſome in the Apoſtle's time, who taught that the Reſurrection was paſt already, we learn from 2 *Tim*. 2. 18. but that they were *Jews*, who of *Sadducees* had embraced the Chriſtian Religion, as (a) Mr. *le Clerc* aſſerts, I find no Reaſon to believe.

The (b) *Gnoſticks* taught not that the Reſurrection was paſt already, but only that the *Fleſh was not fit to riſe, and that it was incapable of Salvation and incorruption*, and therefore they are generally ſaid by the *Ancients* to deny the Reſurrection, but none of them inſinuate that it was paſt already. The (c) *Marcionites* are by *Clemens Alexandr.* ſaid to have held this Doctrine, and to have renounced Matrimony, becauſe *in the Reſurrection*, ſaith *Chriſt*, *they do not marry*. But *Marcion* began his *Hereſy* in the ſecond *Century*, and therefore could not infect the Church of *Corinth* with it in St. *Paul's* time. *Menander* indeed taught, that they *who received his Baptiſm, were made partakers of the Reſurrection by it, and that they ſhould not die*; And he, according to many of the *Ancients*, was contemporary with St. *Paul*; See Note on 2 *Tim*. 2. 18. But haply St. *Paul* refers here to none of theſe, but only to the *Philoſophers* among them, as St. *Chryſoſtom* thinks: For *Corinth* being an eminent City of *Achaia*, where the *Philoſophers* and wiſe Men of the World abounded, who look'd upon the Reſurrection of the Fleſh as a thing both impoſſible and abſurd, (See here Note on *v*. 35.) and placed their future Happineſs in their Exemption from the Clog and Priſon of the Body, they might put a new Conſtruction on the Doctrine of the Reſurrection, ſaying it only did import a Renovation of our Manners, or a Reſurrection from the death of Sin unto a life of Righteouſneſs, and ſo it was perform'd already in that Baptiſm in which we are raiſed with Chriſt from the dead, *Coloſ*. 2. 12.

Ver. 15. Ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, *we have teſtified of God*] It being very rare that κατὰ with a Genitive Caſe ſignifies *de*, i. e. *of*, theſe words may be rendered *per Deum*, by God; as, *becauſe he could ſwear* κατ' οὐδενὸς μείζονος, *by none greater, he hath ſworn*, καθ' ἑαυτοῦ *by himſelf*, Heb. 6. 13. and *v*. 16. *Men ſwear* κατὰ τοῦ μείζονος, *by a greater*. So *Matth*. 26. 63. *I adjure thee* κατὰ Θεοῦ, *by God*. So in the *Old Teſtament*, *the Lord hath ſworn* καθ' ἑαυτοῦ, *by himſelf*, or *I have ſworn* κατ' ἐμαυτοῦ *by myſelf*, Iſa. 45. 23. Jer. 49. 13. Amos 6. 6. So 1 *Kings* 2. 23. *Solomon* ſwears κατὰ τοῦ Κυρίου *by the Lord*. And Chap. 3. 43. *the Oath of the Lord* κατὰ σοῦ, *made by the Sept. them that ſwore* κατὰ τοῦ Κυρίου *by the Lord*, κατὰ *by Malcon*. See *Iſa*. 62. 8. *Amos* 4. 2. and 8. 7, 14. And then the ſenſe runs thus; We have pretended to be μάρτυρες αὐτοῦ, *God's Witneſſes* in this matter, *Acts* 5. 32. and by the power of Miracles, and of the Holy Ghoſt, derived from him, to bear witneſs to the Reſurrection of Chriſt; and ſo muſt be falſe Witneſſes of God, if he hath not raiſed him from the dead. (See here *Examen Millii*. g

Ver. 19. Εἰ ἐν τῇ ζωῇ ταύτῃ, *if in this life only we have hope*.] The Apoſtle ſeems not here to ſay, That if there ſhould be no Reſurrection of the Body, the Chriſtian could h have only hope in this Life; for if the Soul be immortal, and may be happy after its ſeparation from the Body, this ſeems not to follow: But he argues thus, If Chriſt is not riſen for our Juſtification, we are yet under the guilt of Sin, *v.* 17. and if ſo, both Soul and Body muſt periſh after death, *v.* 18. and then the hope of *Chriſtians* muſt terminate with this life, which being more eſpecially to them a life of Miſery, by reaſon of the Sufferings to which their Faith doth here expoſe them, they would of all Men be moſt miſerable.

---

(a) *Suppl.* to Dr. *Hammond*, p. 363.

(b) See Note on 2 *Tim*. 2. 18.

(c) Τὴν ἀνάστασιν ἀπειλήφασιν, ὡς αὐτοὶ λέγουσι, καὶ διὰ τοῦτο ἀθετοῦσι τὸν γάμον. Strom. p. 3. 446. B.

i Ver. 22. Ἐν τῷ Χριστῷ, *in Chriſt.*] The Opinion of the *Jews* was this, That the *Meſſias* was *the ſecond* Adam *who ſhould raiſe the dead:* (d) His name, ſay they, is called *Jinnon*, Pſal. 72. 17. for *he ſhall raiſe them that ſleep in the duſt*. And the laſt Man, or *Adam*, is the (e) *Meſſiah*, who *ſhall be above* Moſes, *and above the miniſtering Angels: He ſhall take away the old Sin from whence Death came, and in his days ſhall be the Reſurrection of the dead; and this God intended in the Creation of* Adam, *that he ſhould be immortal, but Sin brought Death upon him, therefore the Divine Intention, which was not fulfilled in the firſt* Adam, *was fulfilled in the King Meſſiah.* Thus is the Doctrine of the Church delivered by (f) *Irenæus*, That Chriſt took our Nature upon him, and ſuffered Death in it; That *as by Man vanquiſhed, Death fell upon all Mankind, ſo by Man conquering, we may aſcend to Life: That whereas we were all dead in the Animal* Adam, *we may be quickened in the Spiritual.*

k Ver. 23. Ἐν τῇ παρουσίᾳ αὐτοῦ, *at his coming.*] This Chapter contains many Arguments againſt the Doctrine of the Reſurrection of ſome Saints before the reſt, to reign with Chriſt on Earth a Thouſand years: For, (1.) from theſe words, *Every man in his own order*, it might have reaſonably been expected, that ſome mention ſhould have been made, as of *Chriſt the firſt-fruits*, ſo of the firſt, and ſecond Reſurrection; but yet we ſee, that when the *Apoſtle* is profeſſedly ſpeaking of the order in which we ſhall ariſe, he hath nothing to ſay of this firſt Reſurrection, which it ſeems is to happen *a thouſand years* before the General Reſurrection; and nothing of a firſt or ſecond Advent of our Lord; one to reign on Earth a thouſand years, a ſecond to judge all the World; and yet this double Advent is as neceſſary, as is Chriſt's reign on Earth.

Moreover the end, and the delivery-up of this Kingdom, are here made contemporary with his Advent; and the Reſurrection of all that are *Chriſt's*, is to be at this very Advent: But how can he deliver up his Kingdom, and yet reign on Earth a thouſand years? In a word, if all that are his muſt be raiſed at *his coming* to the final Judgment, then none before that coming, and then they muſt be all raiſed together, not ſome a thouſand years before the reſt.

Ver. 28. Ἵνα ᾖ ὁ Θεὸς πάντα ἐν πᾶσι, *that God may be all in all.*] He ſaith not that the *Father*, mentioned *v.* 24. but that *God may be all in all*, and ſo he ſeems to lead us to that Interpretation of the Godhead, which comprehends *Father, Son, and Holy Ghoſt*; and then the import of the Phraſe, *That God may be all in all*, will be this; That the *Godhead* may govern all things immediately by himſelf, without the intervention of a *Mediator* between him and us, to exact our Obedience in his Name, and convey to us his Favours and Rewards, we being then to tender all our Duty immediately to him, and derive all our Happineſs immediately from him. So that as now Chriſt, *Theanthropos*, God-Man is *all in all*, Coloſſ. 3. 11. becauſe the *Father* hath put all things into his hands, does all things, and governs all things by him; when this *Oeconomy* ceaſes, the *Godhead* alone will be all in all, as governing, and influencing all things by himſelf immediately.

Moreover, the *Jews* ſay, that (g) *the Kingdom of the Meſſiah ſhall return to its firſt Author*, and ſo ſaith the *Apoſtle* here; for, though it ſhall have no ſuch end as the preceeding *Monarchies* had, *Luke* 1. 32, 33. by giving place to a ſucceeding Kingdom; for till the World laſt, οὐ παρελεύσεται, *it ſhall not paſs away, or be diſſolved by any other Kingdom*, Dan. 7. 14. but ſhall be an eternal Kingdom in the ſenſe in which he is *a Prieſt for ever*, and hath τὴν Ἱερωσύνην ἀπαράβατον, *a Prieſthood that doth not paſs away*, Heb. 7. 17, 24, 25. and ſo he is able to intercede *for ever* for us: Yet as that *Prieſthood* muſt needs ceaſe, when the ſubject of it ceaſeth, and he hath none to intercede for, ſo muſt his *Kingly* Office ceaſe, when all his Friends have that Eternal Life conferr'd upon them, for which this Power was committed to him, *John* 17. 2. and all his Enemies are *become his footſtool*, Pſal. 110. 1. when there is no more *an Houſe of Jacob to reign over*, or *a Throne of David to ſit on*, Luke 1. 32. 33. Rev. 11. 15. And the whole Office of a *Mediator* muſt then ceaſe, when God and Man are made completely and indiſſolubly one.

For farther Explication of this matter, let it be obſerved,

1*ſt*, That this *Mediatory* Kingdom was given to our Lord by the *Father*; for *he*

---

(d) Buxt. Lex. Talm. *p.* 961.

(e) Neve Shallom. *l.* 9. *c.* 5, 8.

(f) Ut quemadmodum in animali omnes mortui ſumus, ſic in ſpirituali omnes vivificemur, *L.* 5. *c.* 1. Ut quemadmodum per hominem victum deſcendit in mortem genus humanum, ſic etiam per hominem victorem aſcendamus in vitam. *Cap.* 11.

(g) Pirk. Eliezer, *c.* 12. *p.* 26.

*hath put all things in ſubjection to him*, v. 27. and that after his Reſurrection; for it was given as the Reward of his Sufferings, and ſo could not be given till they were accompliſhed: *He humbled himſelf, and became obedient to the death, even the death of the Croſs; Wherefore God hath highly exalted him, and given him a Name, which is above every Name, that at the Name of Jeſus every knee ſhould bow, of things in Heaven, and on Earth, and under the Earth; And that every Tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father*, Philip. 2. 8, 10, 11. Accordingly after his Reſurrection, he ſpeaks to his Diſciples thus, *All power is given me in Heaven and in Earth*, Matth. 28. 18. But why this Reward ſhould not ceaſe when the work is done; Why, *v. g.* his Dominion over Death ſhould not ceaſe, when death is deſtroyed; his power of giving Eternal Life, or Judging, when all are judged, and none are left to be crown'd; I confeſs I do not underſtand.

2. Seeing the Human Nature only ſuffered, and ſeeing the Divine Nature is capable of no ſuch Exaltation, or new Dominion, 'tis certain that this Kingdom could be given to Chriſt only according to his Human Nature; for though the Godhead could alone enable him to execute his Kingly Office; yet was he thus exalted, this Power and Judgment was conferred upon him, *becauſe he was the Son of Man*, John 5. 27. He intercedeth ſtill in Heaven by virtue of his Blood, all Favours are granted to the Church through him, *and God will judge the World by the Man Chriſt Jeſus.*

3. During this Reign of Chriſt, God the *Father* immediately *judgeth no Man, but hath committed all judgment to the Son, that all men might honour the Son*, (by owning his Authority,) *even as they honoured the Father*, John 5. 22, 23. (by owning his Authority over them.) He made him Lord of all things, to Puniſh and Reward according to his Wiſdom, Will, and Pleaſure: And ſo his Human Nature, or *Chriſt* as Man, though ſubject to the *Father*; as his Vice-Roy, acting by the Authority of him who *put all things into his hands*, and ſet him *over the works of his hands*, Heb. 2. 7, 8. and doing all *to the glory of God the Father*, yet ſeems not now to be in the ſame order of Subjection to the *Father*, as are other Creatures, *i. e.* ſo as to act by his immediate Command in all particular Tranſactions, as the holy *Angels* do, *obeying his Commands, and hearkening to the voice of his Word*, Pſal. 103. 20. They are all *miniſtering Spirits*, Heb. 1. 13, 14. but he is *ſet down at the right hand of God* in full poſſeſſion of his *Mediatory* Kingdom. Whilſt he continued on Earth, and acted only as a *Prophet ſent from God*, he always owned, that he could *do nothing of himſelf, but as the Father gave him commandment, ſo he did, and ſo he ſpake*, John 5. 30. and 8. 38. and 12. 49. But being once exalted to be *Lord of all things*, he acteth as a Lord in all things which relate to his Kingly Office over his Church, giving Laws to all, as being Lord of all, and rewarding and puniſhing according to his Will.

4. The Exerciſe of this Authority he ſhall then lay down *when all things are ſubdued to him*, no other Kingdom or Dominion being to be exerciſed in the Celeſtial ſtate, but what is eſſential to the whole *Godhead*? And though he ſhall ever ſo far reign, as to be ſtill *at the right hand of God*, highly exalted in Honour Dignity, and Beatitude, and to have ſtill religious Reſpect, and Veneration from all Saints, who then are to reign with him, 2 *Tim.* 2. 12. and be owned by them as their *King*: And though the effects of his Kingly Power ſhall continue for ever, his Enemies being deſtroyed, and his Saints reigning in bliſs for ever; yet the Exerciſe of that Kingly Power ſhall then ceaſe, and he as Man ſhall be then ſubject to the *Father*, as other Saints and Angels will be; that ſo as *Chriſt* before was *all in all*, Col. 3. 13. with reference to his Church, and from *his fulneſs did they all receive*, ſo now the *Godhead* may be all in all, and fill all things immediately by himſelf. This is only my Conjecture of the Senſe of this obſcure place, from which, upon better Information, I ſhall willingly recede.

Ver. 28. Τότε ϗ αὐτὸς ὁ υἱός, the Word υἱός crep'd in, ſaith Dr. *Mills*, from the Margin; ſee this confuted by full Authority, Examen *Millii.*

Ver. 29. Οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, *who are baptized for the dead.*] i. e. For that Jeſus, who, according to their Doctrine, muſt be ſtill dead. To ſtrengthen this Expoſition, let it be noted,

*1ſt*, That it is abſolutely certain, that all who received *Chriſtian Baptiſm* were baptized in the Name of *Jeſus*; but it is very uncertain whether any in the *Apoſtle's* time were baptized for them who died without Baptiſm, or to fill up the place of thoſe *Chriſtians* who died after Baptiſm? There is no intimation of any ſuch thing in Scripture, or in *Primitive Antiquity.*

*2ly*, That the *Apoſtle* doth not ſay, *What do they that baptize for the dead?* but τί ποιήσουσιν οἱ βαπτιζόμενοι, *what will they do who are baptized already*, if the dead riſe not again? τί ϗ βαπτίζονται, *why are they alſo baptized for the dead?* we who believe otherwiſe of him, and preach ἐν τῷ Ἰησοῦ by this raiſed Jeſus, the Reſurrection from the dead, *Acts* 4. 2. may well be baptized in the Name of *Chriſt*; but why are they ſo, who believe him dead? what will they do? what motive can they have to ſtand to their Baptiſmal Covenant, and own a dead Man as their Lord and Saviour? what inducement can they have to continue faithful to him to the end, but this, That *if they ſuffer, they ſhall alſo reign together with him*? What will they do for comfort againſt the fear of death, if when they fall aſleep, they periſh, and ſhall not riſe again? Muſt they not be as well the worſt of Fools, as the moſt miſerable of Men, to ſuffer thus for a dead Man, who could not help himſelf, and therefore is not likely to give them any help in Life, or hope in Death.

3*ly*, That ὑπὲρ often ſignifies *in gratiam, on the account*, or *for the ſake*: So *Rom.* 1. 5. *We have received Grace and Apoſtleſhip*, &c. ὑπὲρ τοῦ ὀνόματος αὐτοῦ, *for his Name's ſake*, Eph. 3. 13. *I deſire that you faint not at my Tribulations*, ὑπὲρ ὑμῶν, *which I ſuffer for your ſake*, Philip. 1. 29. *to you it is given* ὑπὲρ Χριστοῦ, *for the ſake of Chriſt, not only to ſuffer*, Col. 3. 24. ὑπὲρ τοῦ σώματος αὐτοῦ, *for the ſake of his Body*, 2 Theſſ. 1. 5. *That you may be accounted worthy of the Kingdom of God*, ὑπὲρ ἧς πάσχετε, *for the ſake of which ye alſo ſuffer.* See more Examples, both Sacred and Prophane, in *Semidius* on the Place, and Dr. *Edwards* in his Preface to the *Authority*, &c. *of the Holy Scripture.*

4*ly*, Obſerve that οἱ νεκροὶ is uſed in Scripture, when ſpeaking of one ſingle Perſon. Thus when *Chriſt* had raiſed the Widow's Son, he bids *John's Diſciples* tell him, that νεκροὶ *the dead are raiſed*, Luke 7. 15, 22. And ſo here, *v.* 12, 13. *If there be no* ἀνάστασις νεκρῶν, *reſurrection of* one ſingle Perſon from *the dead*, then is not Chriſt riſen; yea, the Reſurrection νεκρῶν of the *dead* in general, is thrice mentioned by this *Apoſtle*, when ſpeaking of the Reſurrection of Chriſt alone: Thus, when he ſaith, *God will judge the world by Chriſt, of which he hath given us a demonſtration, having raiſed him* ἐκ νεκρῶν *from the dead*, Acts 17. 30, 31. It follows, *that when they heard him aſſerting the Reſurrection of the dead*, ἀνάστασιν νεκρῶν, *they mocked*; whereas he had only aſſerted the Reſurrection of *Chriſt* from the dead. Thus St. *Paul* ſaith twice, περὶ καὶ ἐλπίδος ἀναστάσεως νεκρῶν, *for the hope and reſurrection of the dead, I am called in queſtion*, Acts 23. 6. and 24. 21. and yet he was not called in queſtion about the Reſurrection of the Dead in general, for that the *Phariſees* believed as well as he, but only *concerning one Jeſus who was dead, whom Paul affirmed to be alive*, Acts 25. 19. or riſen from the dead. And ſo the *Apoſtle* ſaith, *Chriſt* was declared to be the Son of God with power, ἐξ ἀναστάσεως νεκρῶν, *by his riſing from the dead*, Rom. 1. 4. And here, If Chriſt be riſen, how ſay ſome among you, that ἀνάστασις νεκρῶν οὐκ ἔστιν, *there is no Reſurrection of the dead*? And this import of the Phraſe ſeems to be confirmed by the word ὅλως, *viz.* if it be wholly, and entirely true of all that are dead, that they riſe not, and ſo Chriſt is not riſen, what avails it any, that they are baptized for the dead?

Ibid. Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ, *were it not ſo, what will they do who are baptized for the Dead?*] Here Mr. *Dodwell* refers to the Cuſtom mention'd by *Epiphanius*, that ſome Hereticks, when any who profeſs'd *Chriſtianity*, died without Baptiſm, baptized others in their ſtead; whereas the words are only capable of theſe two Interpretations, either that of the (b) Ancients; *why are they baptized for the Reſurrection of the dead*, that is in Expectation, and Belief of that fundamental Article of the *Chriſtian Faith*? Or, why are they baptized for, or on the account of that *Jeſus* who is dead; and, ſay they, is not riſen from the dead, which is the ſenſe I have given of theſe words? To make this evident, and ſhew the Vanity of the Interpretation which Mr. *Dodwell* hath embraced, let it be noted,

1*ſt*. That the Conjunctive Particle, ἐπεὶ, as *Phavorinus*, and *Budæus* have obſerv'd, ſignifies, εἰ δὲ μὴ, alioquin, quod ſi non; *if it be otherwiſe*, or were it not ſo, thus it is uſed by the *Apoſtle*, ten ſeveral times, *Rom.* 3. 6. ἐπεὶ, *if it be not ſo, that God is Righteous, how ſhall he judge the World?* Chap. 11. 6. ἐπεὶ, *if it were otherwiſe, Grace would not be Grace*, ἐπεὶ, *and were it otherwiſe, Works would not be Works*; and *v.* 22. ἐπεὶ, *otherwiſe thou ſhalt be cut off*, 1 Cor. 7. 14. ἐπεὶ, *were it not ſo, their Children would be unclean*, Chap. 14. 16. ἐπεὶ ἐὰν, *otherwiſe, when thou bleſſeſt in the Spirit, how ſhall the unlearned ſay*, Amen? *Heb.* 9. 17. ἐπεὶ, *otherwiſe his Will is of no force*; and *v.* 26. ἐπεὶ οὐκ ἂν ἐπαύσαντο, *otherwiſe they would not have ceaſed to be offered*: ( which by the way is a probable Inducement to believe, that the *Epiſtle* to the *Hebrews* was written by St. *Paul*; this Conjunction being not once uſed in this ſenſe in the *Evange-*

---

(i) Chryſoſt. Theodoret. Photius, Oecumenius in locum. Iſidor. Peluſ. l. 1. Ep. 221. Epiph. Hær. 28. §. 6.

ſts, or in the other *Epiſtles*:) Now hence clearly follows, that this Conjunction uſt contain an Inference from what was aid before, *viz. that Chriſt was riſen, as he firſt fruits of them that ſlept*, and were to be aiſed by him from that Sleep, and was to *eign till he had vanquiſhed* their laſt Enemy Death; for ſaith the *Apoſtle*, *if this were ot ſo*; that is, if Chriſt were not riſen, or eing riſen were not to *reign till he had overome Death*, and ſo had raiſed us alſo from t; why are Men baptized, ὑπὲρ τῶν νεκρῶν, or a *dead Jeſus*, or in hopes of a Reſurrection by him from the dead? So that one of heſe two Senſes of this dark Paſſage muſt btain.

2*dly*, Obſerve, that the *Apoſtle*'s Queſtion uns not thus; *Why do they baptize others or the dead?* Or, *Why are others baptized n their ſtead?* But, τί ποιήσουσιν, *What will hey do who are baptized?* Which Queſtion elating to the Deportment of thoſe who ndergo this Baptiſm, and not at all to them or whoſe ſakes they do it, excludes any Relation of theſe words to that pretended Practice; for if it was done by any, it was not with Relation to their own Deportment, who were living, but with Relation to the Dead. Moreover, the three Queſtions, *Why are they baptized for the Dead?* Or, Why ſtand we *in Jeopardy every Hour?* Or, *What advantageth it me, if I have fought with Beaſts at Epheſus?* Seem plainly to relate to the ſame matter, and therefore muſt all relate to the Deportment of the living nder the Evils, and Perſecutions, which *Chriſtians ſuffered* in this preſent Life, and be to this effect: Why are they who ſay *Chriſt* is not riſen, and therefore can expect no Reſurrection from him, baptized in his Name, or in Expectation of this Benefit from him? What will they do in the times of Perſecution? What Inducement can they have to ſtand to their Baptiſmal Covenant, and own a dead Man as their Lord and Saviour?

Add to this, that tho' (k) *Tertullian*, by ſaying, *Si autem & baptizantur quidam pro mortuis*, ſuppoſes ſuch a thing might be done by ſome, yet he neither mentions Time nor Perſons. (l) *Epiphanius*, in the Fourth Century ſaith, they had a Tradition concerning ſome *Hereticks* in *Aſia*, and *Galatia*, ὡς τινῶν μὲν παρ' αὐτοῖς προφθανόντων τελευτῆσαι ἄνευ βαπτίσματος, ἄλλους δὲ ἀντ' αὐτῶν εἰς ὄνομα ἐκείνων βαπτίζεσθαι, *that ſome among them being prevented by Death, from receiving Baptiſm, others of them were baptized in their Names*, καὶ τοῦτο ἕνεκα ἡ παράδοσις ἡ ἐλθοῦσα παρ' ἡμᾶς φησι τὸν αὐτὸν ἅγιον Ἀπόστολον εἰρηκέναι εἰ ὅλως, &c. *and that he had received it by Tradition; that upon this account the Apoſtle ſaid, if the dead riſe not at all, why are they then baptized for the dead?* But as he is the only Perſon who ſpeaks of this Tradition, ſo is he guilty of a manifeſt Contradiction in his Relation of it; for having told us that the *Hereticks*, who practiſed thus, owned indeed the Reſurrection of our Lord; (which, ſaith he, the *Corinthians* denied, and therefore were not of this Sect,) but yet ſaid, νεκροὺς δὲ οὐκ ἐγείρεσθαι, that the Dead were not to be raiſed, and ſo denied the Reſurrection of the Dead; yet he adds, that they uſed this Practice, ὑπὲρ τοῦ μὴ ἐν τῇ ἀναστάσει ἀναστάντας αὐτοὺς δίκην δοῦναι τιμωρίας βάπτισμα μὴ εἰληφότας, *that they who died without Baptiſm, might not at the Reſurrection, be puniſh'd for want of Baptiſm.* St. *Chryſoſtom*, and *Theophylact* ſay, that the *Marcionites*, when any of their Sect died without Baptiſm, put a live Man under the Bed, in which the dead Man lay, and then asked the Dead, whether he would be baptized; and the Man under the Bed anſwering, yes, they baptized the dead Man, εἶτα ἐγκαλούμενοι; and being accuſed of this ridiculous Practice, they pleaded, that the Apoſtle ſpake of ſome who were baptized for the Dead, τὸ δὲ οὐκ οὕτως ἔχει, *whereas he ſaid no ſuch matter*, but only ſaid, *if the dead riſe not, why are they baptized for the Reſurrection of the dead?* They therefore knew of no ſuch Practice in the Apoſtle's time, or of any Tradition relating to it; and certain it is, the Apoſtle could not relate unto this Practice of the *Marcionites*, ſeeing *Marcion* began his Hereſy in the ſecond Century, and ſo long after the writing of this *Epiſtle.* In a Word, if they who are ſuppoſed to practice thus, believed the Reſurrection, they could not be concerned in the *Apoſtle*'s Argument againſt them, who did not believe it, if they did not believe the Reſurrection of the Body, when once dead, it cannot be imagin'd, why they ſhould be concern'd to baptize a dead Body, or any other Body for it. See the Text defended againſt the Surmiſes of Dr. *Mills*, *Examen Milli*, Ibid.

Ver. 32. Κατ' ἄνθρωπον, *after the manner of men.*] i. e. After the uſual manner of *Heathens.* That St. *Paul* thus fought with Beaſts indeed, and they would not touch him; they, ſaith

---

(k) De Reſurr. Car. cap. 48. & Contra Marcion. b. 5. p. 473.

(l) Hær. 28. §. 6. p. 114.

(m) *Nicephorus*, who writ the Life of this *Apoſtle*, do affirm, *Theodoret* ſeems plainly to hint the ſame thing in theſe words, (n) *in human opinion I was made the food of Beaſts, but I was wonderfully preſerved from them*: And this ſenſe will appear the more probable,

1. From the Phraſe κατ' ἄνθρωπον, which ſignifies, *as Men uſed to do*, but never, *according to Men's purpoſes*; or, *to ſpeak after the manner of Men*. See the Note on 1 *Cor.* 9. 8.

2. From the place here particularly mentioned, *Epheſus*, which cannot refer to the Tumult there cauſed by *Demetrius*, for the *Apoſtle* ſuffered nothing in it. Had he intended a Combat with Metaphorical Beaſts, or *Savage* Men, that at *Lyſtra*, where he was ſtoned, and left for dead, *Acts* 14. 19. had been more properly mentioned; See the Note on 2 *Cor.* 1. 8, 9, 10. where he ſpeaks of ſuch Troubles that befel him in *Aſia*, as made him *to deſpair even of Life*; though as we read nothing in the *Acts* of this fight with Beaſts, ſo we read nothing of that trouble. 'Tis therefore no Objection againſt this Interpretation, that this fight with Beaſts is not recorded by St. *Luke*, or that St. *Paul* ſpeaks not expreſly of it in the Catalogue of his Afflictions, 2 *Cor.* 11. it is ſufficient that there he tells us, he was in *Deaths often*, v. 23.

If this Senſe be not liked, you may interpret κατ' ἄνθρωπον, according to the Intention of Men, it being the Intention of the Men of *Aſia* in that Tumult, to deal ſo with *Paul*'s Companions, and much more with him, had not his Friends diſſuaded him from entering into the *Theatre*; ſee Note on *Acts* 19. 29. And Note alſo, that cruel and bloody-minded Men are often repreſented under this *Metaphor* of *Beaſts*: So (o) *Ignatius*, when he was carried from *Syria* to *Rome*, under a Band of Soldiers, (who, ſaith he, are the worſe for the Kindneſs I ſhew to them) he ſaith, ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ, *from Syria to Rome I fight with Beaſts*. And (p) *Heraclitus* the *Epheſian* ſaith, Epheſiorum cives converſos eſſe in beſtias, *the Epheſians were turned into Beaſts*, becauſe they ſlew one another.

Ver. 35. Ποίῳ σώματι, *with what kind of Body?*] This was the Queſtion of the (q) *Philoſophers*, whoſe chief Objection againſt the Reſurrection of the Fleſh, and of the Body, was this; That the Body was (r) *the Priſon and the Sepulchre of the Soul*, and that it was *her Puniſhment* to be tyed to it; that the Body was *the great hindrance to the knowledge of the truth*, and that *we could not be truly happy, till by death we were delivered from it*: It was therefore judged by them, not only an impoſſible thing, but even an unjuſt, unworthy thing, for God to raiſe theſe Bodies, to be united to thoſe Souls, whoſe happineſs conſiſted in being delivered from the Body, and whoſe puniſhment it was to be confined to it; that being according to their (s) *Philoſophy*, not to make them live, but *dye again*. And therefore *Celſus* ſaith, *The Hope of the Reſurrection of the Fleſh, is the Hope of Worms, a filthy, an abominable, and impoſſible thing, which God neither will, nor can do*. Hence probably it was that the *Valentinians*, *Marcionites*, *Baſilidians*, the Followers of *Saturninus*, and other *Primitive Hereticks*, denied ſo ſtiffly τῆς σαρκὸς ἀνάστασιν, *the Reſurrection of the Fleſh*, Juſt. Mart. Dial. p. 307—253. and ſaid, *non eſſe capacem carnem vitæ*, that the Fleſh was not capable of Life, *Iren. l.* 1. *c.* 29. and *l.* 5. *c.* 41. becauſe they held with the *Philoſophers*, Corpus eſſe carcerem, *the Body was the Priſon of the Soul*; Idem, l. 1. c. 24. Now to this Objection the Apoſtle here returns a full and ſatisfactory Anſwer, by ſhewing the happy Change which ſhall then paſs upon the raiſed Body; and this he ſeems to do with ſome reſemblance to the *Ancient Philoſophy* of the *Pythagoreans* and *Platoniſts*, and to the Sentiments of the *Jews*.

---

(m) Hiſt. Eccleſ. l. 2. c. 25.

(n) Κατὰ ἀνθρώπινον λογισμὸν θηρίων ἐγενόμην βορὰ, ἀλλὰ παραδόξως ἐσώθην. *In locum.*

(o) Epiſt. ad Rom. Sect. 5.

(p) Epiſt. 1. ad Hermodorum.

(q) Utrum ſine corpore, an cum corporibus, & corporibus quibus, ipſiſne, an innovatis reſurgatur? *Cecil. apud Minut. p.* 11.

(r) Καὶ ἡμεῖς τῷ ὄντι τεθνάμεν, καὶ τὸ μὲν σῶμα ἐστὶν ἡμῶν σῆμα. *Jambl. Protrept. adh. c.* 17.
Καὶ γὰρ σῆμα τινές φασιν αὐτὸ εἶναι τῆς ψυχῆς, ὡς τεθαμμένης ἐν τῷ νῦν παρόντι. *Plato in Cratylo, p.* 275. *E.*
Corpus hoc animi pondus & pœna eſt, permanente illo urgetur, in vinculis eſt. *Sen. Ep.* 65.
Ἄλλοις ἔστω ——ὥσπερ ἐκ δεσμῶν τοῦ σώματος ἀπαλλάττεσθαι. *Jam. de vita Pythag. p.* 220.
Ἕως ἂν τὸ σῶμα ἔχωμεν, καὶ ξυμπεφυρμένη ᾖ ἡμῶν ἡ ψυχὴ μετὰ τοῦ τοιούτου κακοῦ, οὐ μή ποτε κτησώμεθα ἱκανῶς οὗ ἐπιθυμοῦμεν. *Jambl. Protrept. c.* 13. *p.* 73. *Plat. Phæd. p.* 49, 50.

(s) Ut ſemel defuncti denuo exiſterent εἰ δίκαιον ἦν, ἦν ἂν καὶ δυνατόν. *M. Anton. l.* 12. §. 5.
Τοὺς πάλαι ποτὲ ἀποθανόντας αὐταῖς σαρξὶν ἐκείνους ἀπὸ τῆς γῆς ἀποδῦναι———σκωλήκων ἡ ἐλπὶς, σφόδρα μιαρὸν, καὶ ἀπόπτυστον ἅμα, καὶ ἀδύνατον——— ἔτι γε αἰσχρὰ ὁ Θεὸς δύναται, οὐδὲ τὰ παρὰ φύσιν βούλεται——— σάρκα δὲ μεστὴν ὧν οὐδὲ εἰπεῖν καλὸν ἀποφῆναι παραλόγως, οὔτε βουλήσεται ὁ Θεὸς, οὔτε δυνήσεται. *Apud Origen. lib.* 5. *pag.* 240.

Ibid. That here are two Queſtions; but then both have reſpect to the Manner, or the Qualities of the Bodies to be raiſed, for the *Apoſtle* ſaith not διὰ τὶ, *why are dead Men raiſed to Life again?* Or, *why do they live again?* But, πῶς ἐγείρονται, *how, after what manner are they raiſed?* Are they raiſed with ſuch mortal Bodies, as they had before; or with Bodies ſubject to the like Diſtempers and Infirmities, which we now ſuffer in this Life; or if not, *with what kind of Bodies?* Do their Bodies riſe naked? Or, are they cloathed upon? This is exceeding evident from the whole Diſcourſe of the *Apoſtle*, in anſwer to theſe Queſtions, which gives no reaſon, why they being dead do riſe again, but wholly is employ'd in ſhewing what are the Qualities and Conditions of the raiſed Bodies of good Men.

Ver. 37. γυμνὸν κόκκον, *naked grain.*] Note here, that the (n) *Jewiſh Rabbins* uſe the ſame ſimilitude of Grain in the Affair of the Reſurrection, and ſpeak alſo of *a cloathing of the Body raiſed*, from the example of Grain raiſed with a *Covering*. See the Note on 2 *Cor.* 5. 2, 3, 4. Note alſo that St. *Paul* is not diſcourſing of the Identity of the raiſed Body, but only of the Qualities with which it is raiſed.

Ver. 44. Σῶμα ψυχικόν, *an animal Body.*] It ſeems hence probable, that the word *ſown* doth not relate to the Bodies being lain in the Earth, but rather to its Production into the World; for when it is interred, it is no more an *animal* Body, but a Body void of life; it is not only weak, but wholly deſtitute of power: And this appears yet further, from the following proof of theſe words, *It is ſown an animal Body*, for ſo it is written, *The firſt man Adam was made a living Soul.* The *Apoſtle* doth indeed, *v.* 36, 37. ſpeak of Seed ſown in the Earth, but then he ſpeaks of it as ſtill alive, and having its Seminal virtue, or animal Spirit in it, and after dying there; whereas our Bodies firſt dye, and then are caſt into the Earth.

2*dly*, Hence it is alſo probable, that the *Apoſtle* diſcourſeth not here of the different degrees of Glory, which the Saints hereafter ſhall enjoy; for he ſpeaks only of what is raiſed, that is, the Body, and of the Qualities belonging to all Bodies that are raiſed.

3*dly*, Certain it is that the *Apoſtle* in this Chapter diſcourſeth only of the Reſurrection of the Juſt, ſince 'tis alone their Bodies that ſhall undergo this happy Change.

4*thly*, Obſerve that there is another Senſe of the 44th Verſe, as good as that which I have given in the Paraphraſe, *viz. There is an Animal Body*, i. e. *a Body fitted for this lower ſenſible ſtate in which we live at preſent; and there is a Spiritual Body, that is, a Body fitted for our Spiritual and Celeſtial State; in this ſtate we are forced to ſerve our Bodies, and to attend their leiſure, and mightily depend upon them in the Operations of the Mind; in the other, our Bodies ſhall wholly ſerve our Spirits, and miniſter to them, and depend upon them, and therefore may be ſtiled ſpiritual.* But

5*thly*, That our Bodies ſhall be then *ſpiritual, thin* and *aereal*, is neither a new Doctrine, nor proper to the followers of *Origen*; for ſo both St. *Chryſoſtom* and *Theophylact* upon the place allow it to be. *What incredible thing aſſert we*, ſaith *Iſidore* (o) *Paleuſiot, if we ſay the Body is ſmall and aereal? For by this we do not deny it to be the ſame Body.* And again, *the Apoſtle calls our Bodies ſpiritual*, διὰ τὸ κοῦφα καὶ αἰθέρια μέλλειν ἔσεσθαι, (p) *becauſe hereafter they ſhall be light and ethereal.* And this which the *Apoſtle*, here ſays, is ſuitable to the *Philoſophy* of the *Pythagoreans* and *Platoniſts*, who taught that good and pure Souls were by death delivered from thoſe groſs and earthly Bodies which preſs down the Soul, *Wiſd.* 9. 15. and were *after the diſſolution of the Body*, ſaid they, will be *at the Reſurrection of the Body*, ſaith he, (q) *inveſted with thin and aereal, with active and ſpiritual, with bright and ſhining*, and laſtly, *with celeſtial and eternal Bodies.* Now to this plainly anſwers the Deſcription of our raiſed Bodies here given by St. *Paul*, in anſwer to the ſecond Queſtion of the *Philoſophers* at *Corinth*, *With what Bodies do they come forth out of the Grave?* Declaring in their very Terms, that this Body will be σῶμα πνευματικὸν καὶ οὐράνιον, *a ſpiritual and celeſtial Body*, v. 44, 46, 48, 49. 2 *Cor.* 5. 1. that it will be οἰκία αἰώνιος, *an eternal Houſe*, σῶμα ἄφθαρτον καὶ ἀθάνατον, *an incorruptible and immortal Body*, ver. 53, 54. that it will be raiſed ἐν δόξῃ *in glory*, and ſo be αὐγοειδὲς, *a ſhining Body. The juſt*, ſaith *Chriſt*, *ſhall then ſhine as the Sun, and as the brightneſs of the Firmament*, Matth.

---

(n) Pirk Eliezer. *c.* 33. *p.* 80.

(o) *L.* 2. *Ep.* 42. (p) *L.* 3. *Ep.* 77.

(q) Καὶ γὰρ πᾶσαν ψυχὴν ἀνάγκη πρὸ τῶν θνητῶν σωμάτων ἀϊδίοις, καὶ εὐκινήτοις τισὶ χρῆσθαι σώμασιν, ὡς καὶ οὐσίαν ἔχουσαν τὸ κινεῖν. *Procl. in Tim. l.* 5. *p.* 250. Σῶμα αὐγοειδὲς καὶ ἀΐδιον. *Hier. in Carm. Pyth.* p. 306, 313. Σῶμα οὐράνιον, ἀΐδιον, αὐγοειδὲς. *Philoponus.* Τὸ πνευματικὸν σῶμα. *Idem. Vide Teſtimonia Galeni, Pſelli, Suidæ, &c.* pud *D. Cudw. Syſt. Intellect. l.* 1. *c.* 5. *p.* 783.——806.

13. 43. and *as the Stars*, ſaith *Daniel*, Dan. 12. 3. And this anſwers to the σῶμα ἀστροειδὲς, which theſe *Philoſophers* mention as the ſame with their αὐγοειδὲς *ſhining Body*. Laſtly, it is raiſed in power, and this is in ſenſe the ſame with their σῶμα εὐκίνητον, *agile Body*, and of quick motion. Indeed the parallel is ſo exact, that ſeeing I find nothing of this Nature in the Life of *Pythagoras*, writ by *Diogenes Laertius*, or in *Plato*, but only in thoſe writers who lived ſince *Chriſt*'s time, and were profeſſed Enemies of *Chriſtianity*, *Hierocles*, *Porphyry*, *Proclus* and *Jamblicus*, I am apt to ſuſpect, that as in other things they apparently dreſſed up their *Philoſophy* and *Morality* anew, to accommodate it the better to the *Chriſtian Philoſophy*, that ſo there might ſeem leſs need of *Chriſtianity*; and particularly made the Felicity of Souls hereafter much like the *Chriſtian Doctrine*, that ſo they might deſtroy, or render needleſs the Doctrine of the *Reſurrection*; ſo they gave to the dying Souls of good Men this ὄχημα ψυχῆς, or *vehicle of a ſpiritual, immortal, ſhining, heavenly Body alſo*, from the *Chriſtian* Notion of the Change our raiſed Bodies ſhould then undergo. See the *Text* defended againſt the Surmiſes of Dr. *Mill's*, *Examen Millii*. Ibid.

Ver. 45. Πνεῦμα ζωοποιοῦν, *a quickening Spirit*.] All the *Ancients*, till St. *Auſtin*, by a *Spiritual Body*, ſeem to underſtand a Body poſſeſſed and acted by the holy Spirit, as the Natural Body is by the Animal and Vital Spirits; and ſay that *Chriſt* was made a quickening Spirit, *by the Seed of the Holy Spirit, which unites him to all his Members*, and confers on them a new Life and Immortality. (r) *Irenæus* is very expreſs and copious in this matter, ſaying, That, *as from the beginning of our frame in* Adam, *that inſpiration of Life, which proceeded from God, united to the Body, animated Man, and made him a reaſonable Creature; ſo in the end, the Word of the Father, and the Spirit of God united to the old ſubſtance of the frame of* Adam, *make a living and a perfect Man, receiving the perfect Father; that as we all died in the Animal, we may be all quickened in the Spiritual* Adam; *and that by the Spirit the Bodies riſing are made ſpiritual, as by the Spirit they have life eternal: It is called Spiritual, as putting on the Spirit*, ſaith (s) *Tertullian*: *As receiving the whole Energy and Communion of the Spirit*, ſaith (t) *Methodius*. And that the Reſurrection of the Juſt ſhall be effected by the Spirit of God, ſeems to be plainly taught by the *Apoſtle* in theſe words, *If the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you*, Rom. 8. 10. And this agrees with the Opinion of the *Jews*, who aſcribe the Reſurrection to the Spirit, from *Ezek.* 37. 10. and in particular, to the Spirit of the *Meſſiah*. And from this differs not much the Opinion of *Theodoret*, and others, That Chriſt is made a *quickening Spirit*, becauſe he himſelf being quickened by the Spirit, 1 *Pet.* 3. 18. hath in himſelf the Power to quicken, and raiſe the Bodies of his Servants to eternal Life; For *as the Father raiſeth up the dead, and quickeneth them, ſo the Son quickeneth whom he will*, John 5. 21. and *as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf*, v. 26.

Ibid. Moreover, that *Chriſt* is ſaid here to be εἰς πνεῦμα ζωοποιοῦν, *for a quickening Spirit*; not with relation to his quickening the Soul, but the Body only, is viſible to any who will peruſe the whole Diſcourſe of the *Apoſtle* here, ſince it relateth only to the Truth and Manner of the Reſurrection. For after the *Apoſtle* had diſpatched his Proof of our Lord's Reſurrection, he concludes thus: *Now is Chriſt riſen from the dead, and become the firſt Fruits of them that ſlept; for as by Man came Death, ſo by Man came alſo the Reſurrection of the dead.* For as, ἐν τῷ Ἀδὰμ, *by Adam all Men die, ſo alſo*, ἐν τῷ Χριστῷ, *by Chriſt, all* ζωοποιηθήσονται, *ſhall be made alive again.* Now this is the very Word uſed by Chriſt, in reference to his Power of raiſing the dead, when he ſaith, *As the Father raiſes the dead*, καὶ ζωοποιεῖ, *and makes them live again; ſo the Son*, ζωοποιεῖ, *gives Life to whom he will. For as the Father hath Life in himſelf, ſo hath he given to the Son to have Life in himſelf*, John 5. 21. 26.

After this the *Apoſtle* proceeds to the Enquiry of the Unbeliever, *how are the dead raiſed up, &c?* And in his anſwer to this, he begins with the ſame Word; *that which thou ſoweſt*, οὐ ζωοποιεῖται, *is not quickened except it die*, and then ſhews the difference of our preſent Body ſubject to Death, and the Condition of our future Bodies, ſaying, it is ſown, or born into the World, σῶμα ψυχικὸν, *an animal Body*; that is, a Body, which, by the animal and vital Spirits in it lives,

---

(*r*) Sic in fine verbum Patris & Spiritus Dei adunitus antiquæ ſubſtantiæ pſalmationis Adæ, viventem & perfectum efficit hominem capientem perfectum Patrem, ut quemadmodum in animali omnes mortui ſumus, ſic in ſpirituali omnes vivificemur. *Lib.* 5. *cap.* 1. Per Spiritum fiunt corpora Spiritualia, uti per Spiritum ſemper manentem habent vitam. *Ibid. cap.* 7. & *cap.* 12.

(*s*) Sicut ergo ante animale corpus caro recipiens animam, ita & poſtea ſpirituale induens Spiritum. Vide etiam de Reſur. 6. 50.

(*t*) Πνευματικὸν λέγεται τὸ χωρεῖν πᾶσαν τοῦ ἁγίου πνεύματος ἐνέργειαν καὶ κοινωνίαν. *Methodius apud Oecum. vid. Chryſoſt. Hilarium Diacon. Oecumenium & Theophyl. in locum.*

moves, perceives, and conveys Nouriſhment to all its Parts; it is raiſed, σῶμα πνευματικόν, *a ſpiritual Body*, that is, a Body quickened by the Spirit of *Chriſt*, Rom. 8. 11. and advanced ſo far to the Perfection of Spirits, as to be immortal as they are, *Luke* 20. 35, 36. and ſo fitted for the cœleſtial and immortal State: For, ſaith he, *ſo it is written, the firſt Man Adam*, from whom we all derive our Bodies, and our animal Life, was therefore made εἰς ψυχὴν ζῶσαν, *with a Soul giving Life* to his Body, and conveying this animal Life to others; *Gen.* 2. 7. the ſecond was made, εἰς πνεῦμα ζωοποιοῦν, to *revive the Body, and quicken it by his Spirit*, John 6. 63. for having promiſed that he would raiſe up them who ſpiritually did eat his Fleſh, and drink his Blood, he adds, τὸ πνεῦμα ἐστι τὸ ζωοποιοῦν, *it is the Spirit that quickeneth.* He ſaith alſo, *that the firſt Man*, whoſe Image we bear *in our* Bodies, was χοϊκός, *formed*, ἀπὸ χοῦς, *from the Duſt*, and ſo is to return to the Duſt. The ſecond Man, whoſe Image we ſhall bear, is the *Lord from Heaven*, to wit, deſcending from it with his glorious and heavenly Body, whoſe Image we ſhall bear by having Bodies made *like unto his glorious Body*; not then conſiſting, when they aſcend thither, of Fleſh and Blood, or ſubject to Corruption, as now they are; *for this corruptible muſt put on Incorruption, and mortal Body muſt put on Immortality.* And this happy Reſurrection, is to be effected by the Spirit of Chriſt dwelling in us; *for if the Spirit of Chriſt dwell in us, he that raiſed up Chriſt from the dead*, ζωοποιήσει καὶ, *ſhall alſo quicken our mortal Bodies, by his Spirit dwelling in us*, Rom. 8. 11. whence it is evident, that *Chriſt*, the ſecond *Adam*, is ſaid to be, εἰς πνεῦμα ζωοποιοῦν, not with relation to our Souls, but to our Bodies, to be raiſed by him. And thus are theſe words expounded by *Photius* in *Oecumenius*, and by *Theophylact* on the Place.

Ver. 47. Ἐξ οὐρανοῦ, *from Heaven.*] Not as ſome fanſy, becauſe *Chriſt*'s Body was from Heaven, and not from the Virgin *Mary*; for the Scripture expreſly teacheth, that he was begotten ἐξ αὐτῆς from her Body, *Matth.* 1. 16. *Luke* 1. 35. and was the *fruit of her Womb*, Luke 1. 42. that he was made ἐκ γυναικός, *out of a Woman*, and came from the Fathers τὸ κατὰ σάρκα, *according to the fleſh*, Rom. 9. 5. And had his Body been derived from Heaven, it muſt have been immortal, as our Bodies will be when we bear the Image of the *Heavenly Adam*; both which things make it neceſſary to interpret *the Lord from Heaven*, as I have done in the *Paraphraſe.*

Ver. 49. Φορέσομεν, *we ſhall bear.*] *Irenæus l.* 5. *c.* 9. *Tertullian. de Reſur. carnis, cap.* 49. *& adverſus Marcion. l.* 5. *c.* 10. *Cyprian. adv. Jud. l.* 2. §. 10. *& l.* 3. §. 11. *De Habitu Virg. Ed. Ox. p.* 103. *de Zelo & Livore, p.* 226, *Hilar. Diac. in locum. Hierom. in Iſa.* 52. F. 84. 1. read *Portemus*, which anſwers to the *Greek* φορέσωμεν, as St. *Chryſoſtom* reads, and as the *Alexandrian* and other Copies read. The other reading is owned by *Origen* againſt *Celſus* twice, *l.* 5. *p.* 243. and alſo by *Methodius*; *Theodoret* alſo and *Theophylact* well note, that the words are not to be read by way of *Exhortation*, φορέσωμεν, *let us bear*, but φορέσομεν, as a Prediction of what we ſhall be; for the *Apoſtle*, from *v.* 42. to this *verſe*, ſtill paſſeth on from what we were, to what we ſhall be; and having ſaid, *as is the heavenly, ſuch are* (i. e. ſhall be) *they that are heavenly*; he proves this, becauſe *as we have born the image of the earthly* Adam, *ſo ſhall we bear the image of the heavenly.* u

Note alſo, that *Philo* ſpeaks much like the *Apoſtle*; for he ſaith (u) *there are two kinds of Men, one made after the Image of God, and another made out of the Earth.* The laſt he proves from the very words the *Apoſtle* uſeth to prove there is a Natural or Animal Body; the firſt from this, That *God made Man after his own Image*, *which Image he ſtiles the Divine Word*; and ſays he is the ἐπουράνιος ἀστὴρ, *the Heavenly Star, the Fountain of all ſenſible Stars.* The laſt he calls *the earthy and corruptible* Adam; *the firſt, the* Adam *made after the Image which is not*, ſaith he, (x) *earthy, but heavenly. The one is heavenly, as being made after the Image of God; and ſo uncapable of any corruptible, or earthy ſubſtance; the other out of Seminal Matter, which the Scripture calleth Earth.* But then he ſaith, That *the Heavenly Man was formed firſt, and after him the earthy*; and perhaps for the Correction of that Error, the *Apoſtle* might here ſay, *That was not firſt which is ſpiritual, but that which was natural.*

Ver. 50. Σὰρξ καὶ αἷμα, *fleſh and blood*, &c.] x Moſt of the *Fathers* interpret theſe words of Fleſh and Blood, not naturally, but morally taken for the corrupt of Affections of the Fleſh. But,

---

(u) Δύο γὰρ ἀνθρώπων γένη, τὸ δὲ κατὰ τὴν εἰκόνα γεγονὸς, καὶ τὸ πεπλασμένον ἐκ γῆς. *Lib.* 3. *Alleg. ab initio.* Θεῖον λόγον καὶ Θεοῦ λόγον, εἰκόνα λέγει Θεοῦ. *De Mundi Opif. p.* 5.

(x) Ὥστε ἐὰν ἀκούσεις Ἀδάμ τι γήϊνον, καὶ φθαρτὸν εἶναι νόμιζε· ὁ γὰρ κατ᾽ εἰκόνα, οὐ γήϊνος, ἀλλ᾽ οὐράνιος. Leg. Alleg. l. 1. p. 43. Διττὰ ἀνθρώπων γένη ὁ μὲν γὰρ ἐστιν οὐράνιος ἄνθρωπος, ὁ δὲ γήϊνος· ὁ μὲν οὖν οὐράνιος, ὅτε κατ᾽ εἰκόνα Θεοῦ γεγονὼς, φθαρτῆς καὶ συνόλως γεώδους οὐσίας ἀμέτοχος· ὁ δὲ γήϊνος ἐκ σποράδος ὕλης ἣν χοῦν κέκληκεν ἐπάγη. *Ibid. p.* 35. Διαφορὰ παμμεγέθης ἐστὶ τοῦ τε νῦν πλασθέντος ἀνθρώπου, καὶ τοῦ κατὰ τὴν εἰκόνα Θεοῦ γεγονότος πρότερον. *De Opif. Mundi, p.* 23.

1. Though Fleſh it ſelf in Scripture ſometimes bears this ſenſe, yet Fleſh and Blood jointly, never ſeems to have this import in the Scripture.

2. It is plain, and confeſſed by (y) St. *Auſtin*, that the *Apoſtle* is not here ſpeaking of the Requiſites to make our Souls meet to inherit this Kingdom, but of the manner of the Reſurrection of the Body.

3. The *Apoſtle* ſpeaks of Fleſh and Blood as ſubject to Corruption here, *v.* 52. or of ſuch Fleſh and Blood, as muſt be changed, and put on Incorruption, and ſo of Fleſh and Blood naturally taken.

4. 'Tis evident to Senſe, that Fleſh may be cut and divided, and Blood let out, and ſo muſt, whilſt they continue ſuch, be ſubject to Corruption ; and alſo that an *heavenly* and a *ſpiritual* Body, *an Houſe from Heaven*, cannot conſiſt of ſuch Fleſh and Blood as we have at preſent.

It therefore muſt be ſaid, that though the ſame Fleſh and Blood, may riſe from the Grave, it will then, or afterwards, receive ſuch a change as will render it *ſpiritual* or *incorruptible*, and ſo perhaps, when it comes to Heaven, will not be Fleſh and Blood ; or that it will be cloathed with ſuch an heavenly Body, as will keep it from a poſſibility of Corruption ; and ſo the import of theſe words may be this, *That Fleſh and Blood unchanged, and uncloathed with its heavenly Body, cannot inherit the Kingdom of God.*

y Ver. 51. Πάντες μὲν ȣ̓ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, *we ſhall not all ſleep*, &c.] This reading is much to be preferred before either of the other two, *viz. we ſhall all riſe*, or, *we ſhall all ſleep, but ſhall not all be changed.* As being,

1. Not only the reading of *Chryſoſtom*, *Theodoret*, and *Theophylact* on the place ; but alſo of (z) *Origen*, *Theodotus*, *Apollinarius*, St. *Jerom*, and of *Pſeudo Juſtin*, qu. 61. and 109.

2. As being inforced from the next words repeated thus, *and we ſhall be changed* ; from the like words, 1 *Theſſ.* 4. 17. and from the obſervation of almoſt all the *Commentators* on the place, that the *Apoſtle* in this Chapter ſpeaks only of the Reſurrection of the Juſt ; and from the Falſhood of the other words, *we ſhall not all be changed*, ſeeing the Bodies of the Wicked will certainly be changed by the Fire they go into ; and laſtly from the Senſe, for what Senſe is it to ſay, *we ſhall not be changed in a moment*, and to add this reaſon of that ſaying, *viz. for the dead ſhall be raiſed incorruptible, and we ſhall be changed ?*

Note alſo that it cannot be hence concluded, that he, and the reſt of the *Apoſtles* ſhould live to the General Reſurrection ; No, he elſewhere diſcovers his Expectation, That the ſame God who raiſed up Jeſus, *ſhould raiſe them alſo from the dead*, 2 Cor. 4. 14. He ſpeaks this therefore, not in his own, but in the Perſon of all pious *Chriſtians* that ſhould then live ; (See the Note on 1 Theſſ. 4. 15, 17.)

Ver. 52. Ἐν ἀτόμῳ, *in a moment.*] It is z the Obſervation of (a) St. *Jerom*, that by theſe words the *Apoſtle*, *Cunctam primæ, & ſecundæ reſurrectionis, excludit fabulam*, deſtroys the Fable of the firſt and ſecond Reſurrection. He doth it ſufficiently in the deſcription of the State of all the raiſed Bodies of the Juſt. For though the Patrons of this Opinion would avoid it, 'tis certain that the old Aſſerters of it held, that they ſhould be raiſed to enjoy the Pleaſures of Meat and Drink, as (b) *Irenæus* ſpeaks. Now can thin, ſpiritual, glorious, heavenly Bodies, and ſuch as are made like to *Chriſt's glorious Body*, eat and drink, and enjoy theſe ſenſual Pleaſures ? Moreover, who ſhall be changed ? Thoſe that already have been raiſed a thouſand years ? If not, they muſt not be alive, for *Chriſtians* then alive ſhall be changed ; but if they muſt be changed, then muſt their Bodies be raiſed corruptible, and they muſt twice *bear the image of the earthy*, or the animal Adam.

Ver. 53. Δεῖ γὰρ τὸ φθαρτὸν τȣ̃το.] It is here ſaid, τὸ φθαρτὸν, and τὸ θνητὸν, have not σῶμα for their Subſtantive, but are put in the neuter Gender abſolute, and ſtand to repreſent, νεκροὶ, *the dead* ; but this is a great Miſtake ; for the words are not only, τὸ φθαρτὸν, τὸ θνητὸν, but, τὸ φθαρτὸν τȣ̃το, τὸ θνητὸν τȣ̃το, *this corruptible, this mortal*, now *iſtud*, ſaith *Tertullian*, is a word demonſtrative of the Body ; this *hoc*, ſaith *Ruffinus*, eſt vox corpus ſuum quodammodo contingentis, *is the Voice of one, as it were, pointing to the Body:* Moreover what is mortal and corruptible ; what puts on Incorruption, but the Body ſown in Corruption, and raiſed in Incorruption ? *ver.* 42. What is mortal but the Body ? What therefore can be raiſed to Immortality but the ſame Body ? When it is further ſaid, that the *Apoſtle*, ſaying ȣ̓ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικὸν, *that is not firſt which is ſpiritual, but that which is natural* ; he uſes the neuter Gender, to ſignifie the Perſons of *Adam* and of *Chriſt*, that is another plain Miſtake ; they plainly being uſed to ſignifie the Body received from *Adam*, and raiſed by *Chriſt*, as it is evident from the precedent words, ὅτι σῶμα ψυχικὸν, ϗ ἔστι σῶμα πνευματικὸν, *there is an animal Body, and there is a ſpiritual Body; but that Body which is ſpiritual is not firſt, but that which is animal.*

---

(y) Non de operibus, ſed de modo reſurrectionis. *Ep.* 146. *ad Conſent.*

(z) Contra Marcion. §. 5. *p.* 143. (a) *Ep.* 20. *To.* 3. *F.* 66. *A.*

(b) Et adjacentem habebunt paratam menſam à Deo paſcentem eos Epulis. *L.* 5. *c.* 33.

Ver. 54. Ἐνδύσεται ἀφθαρσίαν, *ſhall put on incorruption.*] The Scripture, and all the *Ancients*, ſpeak of a cloathing which our raiſed Bodies ſhall put on. Thus (c) *Pſellus* in his Commentary on the *Chaldaick Oracles*, ſaith, the *Chaldees give the Soul two Cloathings; one of the ſpiritual Body, weaved out of that which is ſubject to ſenſe; the other a ſhining, thin body, not ſubject to the Touch, which they call the Superficies*; and the Conjecture of the *Jews* is this, that it ſhall be a *Cloathing of Light*, or of *a pure flame.* So the ancient Book (d) *Zoar* ſaith, that *the Bodies of the juſt ſhall be cloathed with the light of glory.* *R. Phineas* ſaith, the bleſſed God will give to the Bodies of the Juſt, יפיות, *an Ornament*, according to that of *Iſaiah*, ch. 58. 11. he ſhall ſatisfie the Soul, כצחצחות, *with white or ſplendid things; and R. Levi*, that *the Soul in the ſtate of its glory, ſuſtains itſelf by the ſuperiour light*, and when it returns to the Body, *it ſhall come with this light, and then the Body ſhall ſhine as with the brightneſs of the Heavens.* And this agrees with the Transfiguration of our Lord's Body, *Matt.* 17. 2. and with his appearance to St. *Paul*, Acts 9. 3. and to St. *John*, Rev. 1. 14, 15. and to the Deſcriptions made in the *Old Teſtament*, of the Juſt riſing from their Graves, that *they ſhall ſhine as the brightneſs of the Firmament, and as the Stars for ever*, Dan. 12. 3. Wiſd. 3. 7. And in the New, that *they ſhall ſhine as the Sun in the Kingdom of the Father*; Matt. 13. 43. and thus may they be *ſalted*, and preſerved from Corruption by Fire, Matt. 9. 49.

Ibid. Κατεπόθη ὁ θάνατος εἰς νῖκος, *Death is ſwallowed up in victory.*] Or, *for ever*, as bb
εἰς νῖκος often ſignifies; So, *ſhall the Sword devour* εἰς νῖκος *for ever?* 2 Sam. 2. 26. Job 36. 7. *He will ſet them on the Throne* εἰς νῖκος *for ever*, Jer. 3. 5. *Will he keep his anger* εἰς νῖκος *for ever?* Lam. 3. 20. *Why doſt thou forget us* εἰς νῖκος *for ever?* Amos 1. 11. *His anger did tear for ever*, εἰς νῖκος. And Chap. 8. 7. *He will not forget their works* εἰς νῖκος *for ever.* Nor is the Phraſe εἰς νῖκος uſed in any other ſenſe in the *Septuagint.* Though therefore Death is repreſented as the laſt Enemy to be vanquiſhed, *v.* 26. and the *Apoſtle* asks, *O Grave, where is thy Victory!* and gives thanks to God, *who giveth us the victory*, v. 55, 57; yet ſeeing he hath given us this Victory by *ſwallowing Death up for ever, by ſwallowing up Death of Life Eternal*, 2 Cor. 5. 4. I ſee no reaſon why we ſhould think the *Apoſtle* had not here reſpect to the conſtant Uſe of this Phraſe in the Septuagint; it being taken from *Iſa.* 25. 8. (See the Text defended againſt the Surmiſes of Dr. *Mills, Examen Millii.* Ibid.)

Ver. 55. *Where is thy ſting?*] What is by cc
the *Apoſtle* render'd ποῦ, *where*, is in the Hebrew, אהי, *I will be*; but that word is thought by a Metatheſis to ſignifie the ſame as איה, *where*; accordingly it is ſo rendered, *Hoſea* 13. 10. by the *Septuagint*, the *Chaldee*, the *Syriack*, the *Arabick*, and in this 14th Verſe by the *Seventy*, the *Syriack*, *Arabick*, and by many *Jews*, which is ſufficient to juſtifie the *Apoſtle* here. See Dr. *Pocock*, on *Hoſ.* 13. 10, 14.

Ver. 58. Ἐν ἔργῳ τοῦ Κυρίου.] ὃν Κύριος dd
ἀγαπᾷ ϗ ἀπαιτεῖ παρ' ἡμῶν.

---

(c) Δύο χιτῶνας ἐπενδύσει τῇ ψυχῇ οἱ Χαλδαῖοι, ϗ τὸν μὲν πνευματικὸν ὠνόμασαν, ἀπὸ τοῦ αἰσθητοῦ ἐξυφανθέντα αὐτῇ, τὸν δὲ αὐγοειδῆ, λεπτὸν, ϗ ἀναφῆ, ὅνπερ ἐπίπεδον.

(d) Voiſin in pug. fid. part. 3. c. 8. p. 491.

## CHAP. XVI.

Verſe 1. NOW concerning the Collection for the Saints; [i. e. *the ſuffering Chriſtians in Judæa,*] as I have given order to the Churches of Galatia, even ſo do ye.

2. [a] Upon the firſt day of the week, [*the day of your Chriſtian Aſſemblies,*] [b] let every one of you lay by him in ſtore [*on this account, according* ] as God hath proſpered him, that there be no [*farther need of*] gatherings when I come.

3. And when I come, whoſoever you ſhall approve by Letters, [c] them will I ſend [ *or them will I with my Letters ſend,*] to bring your liberality to Jeruſalem.

4. And if it be [*thought*] meet that I go alſo, they ſhall go with me, [*to be witneſſes of the diſtribution of your Charity.*]

5. Now I will come unto you when [d] I ſhall paſs, [*or ſhall have paſſed,*] through Macedonia; for I do [ *intend ſhortly to remove hence, and to*] paſs through Macedonia.

6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whitherſoever I go.

7. For I will not ſee you now by the way, but I truſt [*hereafter*] to tarry a while with you, if the Lord permit.

8. But I will tarry [*ſtill*] at Epheſus [e] till Pentecoſt.

9. For a great door, and effectual, is opened to me, [ *for propagation of the Goſpel there,*] and there are many Adverſaries [*of the Truth, eſpecially thoſe of the Circumciſion, which makes my ſtay there neceſſary.*]

10. Now [f] if Timotheus come [*to you,* ] ſee that he may be with you without fear [*of diſturbance from the Factions*;] for he worketh the work of the Lord, as I alſo do.

11. Let no man therefore deſpiſe him [*becauſe of his youth,* 1 Tim. 4. 12.] but [g] conduct [*ye*] him forth in peace, that he may come to me, for I look for him with the Brethren, [*or, I, and the Brethren, look for him.*]

12. As touching our Brother Apollos, I greatly deſired him to come to you with the Brethren, but [h] his will was not at all to come at this time: but he will come when he ſhall have a convenient time.

13. Watch ye, ſtand faſt in the Faith, quit ye [*your ſelves*] like men, be ſtrong.

14. Let all your things be done with Charity, [*or a ſincere deſire of your Brother's weal.*]

15. I beſeech you Brethren, [*ſeeing* ] ye know the houſe of Stephanas, that it is the firſt fruits of [*the Goſpel in*] Achaia, and that they have [*ever ſince*] addicted themſelves to the miniſtry of the Saints;

16. That you ſubmit your ſelves to ſuch, [*giving reverence and honour to them,*] and to every one that helpeth with us, and laboureth.

17. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, [ *whom you ſent with your Letters of Enquiry to me,*] for that [*account of your Affairs,*] which was lacking on your part [ *in your Letter* ] they have ſupplied.

18. [*I am glad, I ſay,*] For they have refreſhed my Spirit [ *with their preſence and diſcourſe,* ] and [ *will, at their return, refreſh*] yours; therefore acknowledge ye them that are ſuch.

19. The Churches of Aſia ſalute you: Aquila and Priſcilla ſalute you much in the Lord, [i] with the Church that is in their houſe, [i. e. *their Chriſtian Family.*]

20. All the Brethren greet you: greet ye one another with an holy kiſs. [*See Note on Rom.* 16. 16.]

21. The Salutation of me Paul [k] with my own hand.

22. If any man love not the Lord Jeſus Chriſt, let him be [l] Anathema Maranatha; [i. e. *accurſed when the Lord comes to Judgment.*]

23. The Grace of our Lord Jeſus Chriſt, be with you.

24. My Love be with you all in Chriſt Jeſus. Amen.

## Annotations on Chap. XVI.

Verſe 2. a Κατὰ μίαν Σαββάτων, *upon the firſt day of the week.*] So we read in St. *Matthew,* that our Lord roſe from the dead, τῇ μιᾷ τῶν Σαββάτων *upon the firſt day of the week,* Matth. 28. 1. in St. *Mark,* that *the Sabbath being over, Mary Magdalen and others came early,* τῆς μιᾶς τῶν Σαββάτων, *the firſt day of the week,* Mark 16. 9. and found *Chriſt* riſen from the dead; and in St. *Luke,* that *they reſted on the Sabbath day, according to the Commandment,* and that they came to the Sepulchre, τῇ μιᾷ τῶν Σαββάτων, *on the firſt day of the week,* Luke 23. 56. and 24. 1. and ſo accordingly ſaith St. *John,* John 20. 1. So that this Phraſe doth certainly import *the firſt day of the week,* the day of our Lord's Reſurrection from the dead; and this the word μία, uſually ſignifies in the *Septuagint,* when it is joined with days, weeks, and months; as *the evening and the morning* were ἡμέρα μία, *the firſt day*; So ἡμέρα μία τοῦ μηνὸς, *is the firſt day of the month,* Exod. 40. 2. Ezra 3. 6. and 10. 17. and μία τοῦ μηνὸς *is the firſt day of the month,* Lev. 23. 24. Numb. 1.

1,

1, 18, and 19. 1. and 33. 38. Deut. 1. 3. Ezek. 26. 1. and 32. 1. and 45. 18. Hag. 1. 1. and 2. 2.

Moreover κατὰ μίαν may be render'd, *every firſt day*, as (a) κατὰ πόλιν, *in every City*; καθ' οἶκον *in every Family*; καθ' ἄνδρα viritim, *man by man*; κατὰ μῆνα *every month*; and κατὰ μίαν *ſigillatim*.

*2dly*, Obſerve that the *Jews* in every City where they dwelt had their (b) Collectors of *Alms*, who in the week-days went about the City collecting Alms, according to the quality and wealth of every *Jew*; and *in the evening of the Sabbath* diſtributed to the Poor among the *Jews*, as much as was needful for the following week: And after this Example the *Apoſtle* ſeems to have ordained, that the *Chriſtians* ſhould lay up for the Poor, or make Proviſions for them on the Lord's day.

*3dly*, Obſerve, That from the beginning the *Chriſtians* did aſſemble on the firſt day of the week, called by them the *Lord's day*, to perform their Religious Worſhip, (c) *to read the Scriptures, to preach and celebrate the Lord's Supper. This Day being the Lord's day, we keep it holy, ſaith* (d) *Dionyſius* Biſhop of *Corinth*. *On Sunday*, ſaith (e) *Juſtin, all Chriſtians in the City or Country meet together, becauſe that is the day of our Lord's Reſurrection, and then we read the Writings of the Prophets and Apoſtles; this being done, the Preſident makes an Oration to the Aſſembly, to exhort them to imitate, and do the things they heard; then we all join in prayer, and after that we celebrate the Sacrament.*

*4thly*, Obſerve, That the Apoſtle gave order that here, and in the Churches of *Galatia*, Collections ſhould be made for the Poor on that day; and that all *Chriſtians*, in compliance with that Precept, ſtill offered their Alms upon that day. So (f) *Juſtin Martyr*; *Then they that are able and willing give what they think fit, and what is thus collected is laid up in the Hands of the Preſident, who diſtributes it to Orphans and Widows, and other Chriſtians, as their wants require.*

*5thly*, Obſerve, That no good reaſon can be given, why the *Apoſtle* ſhould limit the Collections of the Churches of *Corinth* and *Galatia* to the *firſt day of the week*, but this, That this day was appointed for the Worſhip of our Lord, and ſo more fit for the Performance of thoſe Duties, which concerned his diſtreſſed Members in thoſe times; for as the Works of Charity and Mercy are proper Duties of this day, ſo doth the day contain a ſpecial Motive in it to enlarge their Charity, as being the day in which they were *begotten to a lively hope, through the Reſurrection of Chriſt Jeſus from the dead, of an inheritance incorruptible*, 1 Pet. 1. 3. and in which they conſtantly participated of his precious Body and Blood, and therefore having received ſpiritual Things ſo plentifully from Chriſt, muſt be more ready to impart ſomewhat of their Temporals to his needy Servants.

b Ver. 2. Ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων, *Let every one of you lay by him in Store, that there be no gathering when I come*:] From theſe laſt words it is gathered, that θησαυρίζειν is to put into a common Box his Charity; becauſe, if they had kept it at home, there would have been need of gathering it, when the *Apoſtle* came. But the words ἕκαστος παρ' ἑαυτῷ τιθέτω, *let every one place it with himſelf*, admit not of this Senſe, nor when this was done, could there be any neceſſity of making Collections, as that imports, ſolliciting the Charities of others, but only of receiving the Charity thus laid by for the uſe of the *Saints*; and yet that ſuch need there was, is evident from the 8th, and 9th *Chapters* of the Second *Epiſtle*; for why is ſo much Care taken that they might be ready, if their whole Contribution was already in the common Box?

c Ver. 3. Οὓς δοκιμάσητε δι' ἐπιστολῶν τούτους πέμψω, *Them with my Letters will I ſend*,] That this is the true ſenſe is evident, becauſe the *Apoſtle* ſuppoſing himſelf then to be come to them, could not need their *Commendatory Epiſtles*.

d Ver. 5. Μακεδονίαν διέρχομαι, *I do paſs through Macedonia*.] Not preſently, but after I have finiſhed my ſtay at *Epheſus*, v. 8. For that St. *Paul* writ this *Epiſtle* from *Epheſus*, and not from *Philippi*, may be gathered from the Salutations in the cloſe of it, not from the Churches of *Macedonia*, but of *Epheſus*. And in his ſecond *Epiſtle*, he ſaith, *He paſſed from Troas to Macedonia, and that there Titus came to him*, 2 Cor. 2. 13. and 7. 5, 6. who was not come to him when he writ his firſt Epiſtle.

e Ver. 8. Ἕως τῆς Πεντηκοστῆς, *till Pentecoſt*.] It therefore was the following *Pentecoſt* that he haſtened to be at *Jeruſalem*, Acts 20. 16.

f Ver. 10. Ἐὰν δὲ ἔλθῃ Τιμόθεος, *If Timothy come to you*.] Hence it appears that this Epiſtle

---

(a) Lex. Conſtant.

(b) Buxt. Lex. Talmud. voce, גבאי, *p.* 375. voce, קופה, *p.* 2096.

(c) Τὴν σήμερον οὖν κυριακὴν ἁγίαν ἡμέραν διηγάγομεν. *Apud Euſeb. Hiſt. Eccleſ. l.* 4. *c.* 23.

(d) Τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα· ἐπειδὴ ὁ Ἰησοῦς Χριστὸς, ὁ ἡμέτερος Σωτὴρ τῇ αὐτῇ τῇ ἡμέρᾳ, ἐκ νεκρῶν ἀνέστη.

(e) Juſt. Mart. Apol. 2. *p.* 96, 99. Vide Ignat. Epiſt. ad Magneſ. §. 9. Clem. Alex. Strom. 7. *p.* 744. Orig. cont. Celſum, *l.* 8. *p.* 392. Melito Sard. apud Euſeb. *l.* 4. *c.* 26. Iren. apud Author. Qu. & Reſ. qu. 115.

(f) Οἱ εὐποροῦντες, καὶ οἱ βουλόμενοι, κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ, ὃ βούλεται δίδωσι. Ibid.

piſtle was not ſent by *Timothy*, for then he muſt have come to them.

g Ver. 11. Προπέμψατε αὐτὸν, *conduct him forth.*] It is the obſervation of the *Reverend* and *Learned* Dr. *Hammond*, that the word προπέμπειν, ſignifies not only to accompany one, and bring him on his way, as *v.* 6. but alſo to provide for the Neceſſaries of his Journey. But this ſeems not ſuitable to the Enquiry of the *Apoſtle, Did I make gain of you by any of them whom I ſent to you? Did Titus make a gain of you?* 2 Cor. 12. 17.

h Ver. 12. οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, *he was not willing to come now.*] Perhaps becauſe he would not countenance a Faction that was begun under his name, by his preſence with them, which, ſaith *Aquinas*, ſhews he was not their *Biſhop*, as ſome of the *Ancients* have repreſented him; for then he ought not to have left his Flock under ſo great diſorders.

i Ver. 19. Σὺν τῇ κατ' οἶκον αὐτῶν Ἐκκλησίᾳ, *with the Church in their Houſe.*] This Phraſe doth not import that the whole Church of *Corinth*, &c. met in ſuch a Family; for then this Salutation would be the Salutation of all the Chriſtians in that place; but that this is not ſo, is evident from ſo many Salutations directed to other Perſons and Families in the ſame place. So *Rom.* 16. 5. *Salute Aquila and Priſcilla, and the Church in their Houſe.* See the Note there. And then follow *Salutations* to many other Perſons, and Brethren of the Church. So *Coloſſ.* 4. 15. *Salute the Brethren in Laodicea, and Nymphas, with the Church in his houſe.* See the Note there. So *Philemon* 2. we read thus, *Paul a priſoner to Philemon*——*to Apphia, to Archippus our fellow Soldier, and to the Church in thy houſe*: And here, after this Salutation, follow the words, *All the Brethren greet you.*

It rather ſeems to ſignifie, as all the *Greek Scholiaſts*, and *Grotius* ſay, *a Family conſiſting wholly of Chriſtian Converts*, as was the *Jaylor's* houſe, *Acts* 16. 31, 32. and that of *Criſpus* the *chief Ruler* of the *Synagogue* at *Corinth*, Acts 18. 8. For when it was otherwiſe, and the Family was not entirely converted, the *Apoſtle* alters his ſtile, and ſaith only, *Salute them which are of Ariſtobulus's houſhold, and of the houſhold of Narciſſus in the Lord*, Rom. 16. 10, 11. *Salute Aſyncritus, Phlegon*, &c. *and the Brethren that are with them*, v. 14, 15. *The Saints that are with them; They of the houſe of Cæſar ſalute you*, Coloſſ. 4. 22.

k Ver. 21. Τῇ ἐμῇ χειρὶ, *with my own hand.*] He writing by an *Amanuenſis*, Rom. 16. 22. ſtill cloſed his Epiſtle with his own hand, as a Token that it came from him, 2 *Theſſ.* 3. 17.

l Ver. 22. Ἀνάθεμα Μάραν ἀθά.] That *Maranatha* is a *Syriack* word, and ſignifies (g) *the Lord comes*, moſt of the *Ancient Interpreters* inform us. *Buxtorf* gives us the full ſenſe of it, ſaying, *It is a Syrian word, by which they ſignified the utmoſt Anathema, by which a Man being excluded from all Human Society, and obnoxious to greater Puniſhments than Man could inflict, was committed to the ſevereſt Judgment of the Divine Anathema, and to Eternal Deſtruction. As if thoſe pious Men of old would have ſaid, Let the Lord come, and ſmite him with Eternal Perdition, Let him be Reſerved to the coming of the Judge of the whole World, that he may periſh by his Everlaſting Curſe.*

---

(g) Maran Atha magis Syrum eſt quam Hebræum, & interpretatur, Dominus venit. *Hieron. Epiſt.* 137. *ad Marcel. Pſeud. Amb. in loc.* Μαραναθὰ τοῦτο οὐ τῆς Ἑβραΐας, ὥς τινες ὑπέλαβον, ἀλλὰ τῆς Σύρων ἐστὶ φωνῆς, ἡρμήνευται δὲ, ὁ Κύριος ἦλθε. *Theod. in locum.* Ita Philo, Carabas quidam inſanus ab Alexandrinis in ludibrium Agrippæ Μάριν vocabatur, οὕτως δὲ φασὶν τὸν Κύριον ὀνομάζεσθαι παρὰ Σύροις. *Contra Flaccum, p.* 751. *F.* Vox iſta Syra in Novo Teſtamento, מרן אתא, Dominus venit, occurrit 1 *Cor.* 16. 22. qua extremum Anathema indicabant, quo ex omni ſocietate homo excluſus, & omnibus pœnis humanis major, committebatur judicio ſeveriſſimo Anathematis Divini, & exitio æterno, quaſi dicere voluiſſent priſci illi pii, Veniat Dominus, & eum exitio æterno feriat; commiſſus ſit Chriſti totius mundi Judicis adventui, & æterna ipſius maledictione pereat. *in voce Maran, p.* 1248.

A

A

# DISCOURSE

## Concerning the Imputation of Chriſt's perfect Righteouſneſs, or Obedience to the Law, to us, for Righteouſneſs, or Juſtification.

In which,

ſt, The Opinion of the Neceſſity of this Imputation is delivered, in the Words of the *Reverend Biſhop Beveridge.*

dly, It is proved that this Opinion hath no Foundation in the Holy Scripture. And,

dly, It is proved to be fully, and expreſly contrary both to Scripture, and to Reaſon.

---

## To the READER.

I *Do not think it an Inſult upon the Sacred Character of this great, and good Man; that I make bold to examine one Article* f *his* Private Thoughts, *which, in my ſet*d *Judgment is of evil Conſequence to the* ouls *of Men. For tho' he died a* Biſhop, et, *ſaith the Preface,* The following Sheets were written by him in his younger Years, pon his firſt Entrance into Holy Orders: *And this Article is conſidered by one who hath al*eady *paſs'd the Age of Man. I could have refle*ted *upon twenty other Paſſages which, in my Judg*ment *might have kept theſe* Thoughts *ſtill* priate, *as the good* Biſhop, *in his Life time, did: But what I have ſaid upon this Article will, I hope, be ſufficient to ſhew they are not ſo perfect, and correct, as to be deemed a Standard of* the Truth of Doctrines, *tho' his pious Reſolutions are very proper to produce in us that Holineſs of Life which will bereafter be of more Value to us than the moſt refined Notions. Tho' therefore I cannot comply with him, in* his Private Thoughts, *to imitate him in his* Pious Reſolutions, *is the Deſire of,*

Thy Friend and Servant,

*D. W.*

---

### SECTION I.

THE Imputation of Chriſt's active and perfect Obedience to us being in my Judgment a very falſe and ernicious Doctrine, and yet being of late ropounded by an eminent and good *Biſhop,* s a thing abſolutely neceſſary to our Juſtication, and to obtain a Title to eternal Life. I ſhall

*1ſt*, Lay down this Doctrine in the *Biſhop's* wn Words.

*2dly*, I ſhall endeavour to ſhew that it hath no Foundation in the Holy *Scripture.* And that the good *Biſhop* hath produced nothing either from *Scripture,* or from Reaſon, which is ſufficient to confirm it. And,

*3dly*, That it is fully and directly contrary to *Scripture* and to Reaſon.

And *1ſt*, The *Biſhop* in the 8th *Article* concerning his *private Thoughts of Religion*; delivers this Doctrine in theſe Words. *pag.* 89. ' He (*viz.* the Son of God) being in and ' of himſelf perfectly coequal, coeſſential, and coeternal with the Father, was in no ſort bound to do more than the Father himſelf did, and ſo whatſoever he ſhould do which the Father did not, might juſtly be accounted as a Work of Supererogation, *N. B.* which, without any Violation of Divine Juſtice, might be ſet on the account of ſome other Perſons, even of ſuch as he pleaſed to do it for. And hereupon, out of Mercy and Compaſſion to fallen Man, he covenanted with his Father, that if it pleaſed his Majeſty to accept it, he would take upon him the Suffering thoſe Puniſhments which were due from him to Man, and the Performance of thoſe Duties, which were due from Man to him; *N. B.* So that whatſoever he ſhould thus humble himſelf to do, or ſuffer, ſhould wholly be on the account of Man: Himſelf being not any ways bound to do, or ſuffer more in time than he had from Eternity.

‘ This Motion the Father out of the Riches of his Grace and Mercy was pleaſed to conſent unto; And hereupon the Son aſſuming our Nature into his Deity, *N. B.* becomes ſubject, and obedient both to the moral and ceremonial Laws of his Father, and at laſt to Death it ſelf, *even the Death of the Croſs*; In the one he paid an active, in the other a paſſive Obedience, and ſo did not only fulfil the Will of his Father, in obeying what he had commanded, but ſatisfied his Juſtice, in ſuffering the Puniſhment due to us for the tranſgreſſing of it. His active Obedience, as it was infinitely pure and perfect, did without doubt infinitely tranſcend all the Obedience of the Sons of Men, even of *Adam* too in his primitive State; *pag.* 88. for the Obedience of *Adam*, make the beſt of it, was but the Obedience of a finite Creature, whereas the Obedience of Chriſt was the Obedience of one who was infinite God as well as Man. By which means the Laws of God had higher Obedience performed to them, than themſelves in their primitive Inſtitution required; for being made only to finite Creatures, they would command no more than the Obedience of finite Creatures; whereas the Obedience of Chriſt was the Obedience of one who was the infinite Creator as well as a finite Creature.

‘ Now this Obedience being more than Chriſt was bound to, and only performed on the Account of thoſe whoſe Nature he had aſſumed, as we by Faith lay hold upon it; ſo God, thro' Grace, *N. B.* imputes it to us as if it had been performed by us in our own Perſons. And hence it is, that as in one place Chriſt is ſaid to be *made Sin for us*, 2 Cor. 5. 21. So in another place he is ſaid to be *made* our *Righteouſneſs*, 1 Cor. 1. 30. and in the forecited place, 2 *Cor.* 5. 21. as he is ſaid to be made *Sin for us*, ſo are we ſaid to be *made Righteouſneſs* in him, but what Righteouſneſs? Our own? Now *the Righteouſneſs of God* radically his, but imputatively ours; and this is the only way whereby we are ſaid to be made the *Righteouſneſs of God*, even by the Righteouſneſs of Chriſt being made ours, by which we are accounted and reputed as Righteous before God. Theſe things conſidered, I very much wonder how any Man can preſume to exclude the active Obedience of Chriſt from our Juſtification before God; as if what Chriſt did in the Fleſh was only of Duty, not at all of Merit, or as if it was for himſelf, and not for us; eſpecially when I conſider that Suffering the Penalty is not what the Law primarily required, for the Law of God requires perfect Obedience, the Penalty being only threatened to, not properly required of the Breakers of it; for let a Man ſuffer the Penalty of the Law in never ſo high a manner, he is not therefore accounted obedient to it, his Puniſhment ſpeaks not his Innocence, but rather his Tranſgreſſion of the Law. Hence it is that I cannot look upon Chriſt as having made full Satisfaction to God's Juſtice for me, unleſs he had performed the Obedience I owe to God's Laws, as well born the Puniſhment that is due for my Sins. For tho' he ſhould have born my Sins, I cannot ſee how that could denominate me Righteous or obedient to the Law, ſo as to entitle me to Eternal Life, according to the Tenor of the old Law, *pag.* 89. *Do this and live*, N. B. which old Covenant is not diſannulled or abrogated by the Covenant of Grace, but rather eſtabliſhed, *Rom.* 31. 13. eſpecially as to the Obedience it requires of us in order to the Life it promiſeth, otherwiſe the Laws of God would be mutable, *N. B.* and ſo come ſhort of the Laws of the very *Medes* and *Perſians* which altered not. Obedience therefore is as ſtrictly required under the New, as it was under the Old Teſtament, but with this difference, there Obedience was required in our own Perſons, as abſolutely neceſſary, here Obedience in our Surety is accepted as completely ſufficient: But now if we have no ſuch Obedience in our Surety (as we cannot have if he did not live, as well as die for us) let any Man tell me what Title he hath, or can have to Eternal Life? I ſuppoſe he will tell me, he hath none in himſelf, becauſe he hath not performed perfect Obedience to the Law, *N. B.* and I tell him, he hath none in Chriſt, unleſs Chriſt hath performed that Obedience for him, which none can ſay he did, who doth not believe his active as well as paſſive Obedience to be wholly upon our account. Now heſe Words contain theſe ſeveral Propo-tions.

1*ſt*, ‘That the Son of God covenanted with his Father that he would take upon him the Obedience which was due from Man to him, *pag.* 86. ſo that whatever he ſhould do, ſhould be on the account of Man, and that to this Motion the Father, of his rich Grace and Mercy, was pleaſed to conſent.

2*dly*, ‘That he in purſuance of this Covenant; became obedient, and ſubject both to the moral, and ceremonial Laws of his Father, and ſo by his active Obedience to theſe Laws, fulfilled the Will of his Father in obeying what he had commanded.

3*dly*, *Pag.* 86, 87. ‘That this Obedience of Chriſt was perfect, and did infinitely tranſcend all the Obedience of the Sons of Men, even of *Adam* in his Primitive State, and ſo Chriſt performed higher Obedience to the Laws of God than was required of Man in the Primitive Inſtitution.

4*thly*, ‘That this Obedience being more than Chriſt was bound to, and being only performed on the account of thoſe whoſe Nature he had aſſumed, *pag.* 87. it is by Virtue of our Faith imputed to us, as if it had been performed by us in our own Perſons.

5*thly*, ‘That we are to be entitled to Eternal Life according to the Tenor of the old Law, *Lev.* 8. 15. that old Covenant being not diſannull'd, *pag.* 89. and abrogated by the Covenant of Grace, but rather eſtabliſh'd, *Rom.* 3. 31. eſpecially as to the Obedience it requires from us, in order to the Life it promiſes: And,

6*thly*, *Ibid.* ‘That therefore Obedience is as ſtrictly required under the New, as it was under the Old Teſtament, but with this difference; there Obedience in our own Perſons was required as abſolutely neceſſary, here Obedience in our Surety is accepted as compleatly ſufficient.

7*thly*, ‘That no Man hath, or can have a Title to Eternal Life, unleſs Chriſt hath paid perfect Obedience to the Law for him, and ſo Chriſt could not have made full Satisfaction to God's Juſtice for us, unleſs he had performed the Obedience due to God's Laws, as well as born the Puniſhment due to our Sins.

8*thly*, ‘That therefore the only way whereby we are ſaid to be made righteous with *the Righteouſneſs of God*, is by the Righteouſneſs of Chriſt, being made ours, by which we are reputed, and accounted righteous before God.

Having thus given you the ſtate of the Queſtion in the Biſhop's own Words, I ſhall proceed briefly to conſider what he hath laid down as the Foundation of this Doctrine, and then to make ſome brief Reflections upon theſe ſeveral Propoſitions.

Now the Foundation of this Doctrine is laid down in theſe Words; ‘He (*i. e.* the Son of God) being coequal, coeternal, and coeſſential, with the Father (*and ſo depending not upon him either for his Exiſtence, or Actions*, pag. 83.) was in no ſort bound to do more than the Father himſelf did, and ſo whatſoever he ſhould do, which the Father did not, might juſtly be accounted as a Work of *Supererogation*, which, without any Violation of Divine Juſtice, might be ſet upon the account of ſome other Perſons, even of ſuch whom he pleaſed to do it for. Now this is ſuch a Scheme of new Divinity as cannot eaſily be match'd.

For, 1*ſt*, Here is a God *Coequal and Coeſſential with the Father, and who depends not on him either for his Exiſtence or his Actions*, and therefore not God of God, but plainly another God, *exiſting and acting independently* on the Father, and ſo the Father cannot be, as ſaith (a) Dr. *Bull*, all the Fathers, without Fear pronounced him *Principium, cauſa*, ἀρχὴ, αἰτία, *Auctor Filii*, & αἴτιον τοῦ εἶναι.

2*dly*, We have this God *independent in Exiſtence* (which is the ſame with *Eſſence*) and *Actions on the Father bound to do ſo much as the Father*, now all Obligation ariſing from a Law to which the Perſon bound is ſubject, by whoſe Law muſt this Coequal Perſon be *bound to do ſo much?*

3*dly*, This Independent God is ſaid to *ſupererogate* by doing more than he was bound to do: Now Supererogation ſuppoſes the Perſon ſupererogating under a Command, and exceeding the virtuous Action commanded; but how can he who is independent on any, both as to Exiſtence and Actions, be ſubject to the Commands of another? Moreover ſeeing the Father was not bound to create the World, or ſend his Son to be the Saviour of it, or to do any other thing which 'twas not neceſſary from the Perfection of his Nature to perform, why muſt not he in all theſe actions ſupererogate as well as his Coequal, independent Son?

2*dly*, That which merits from God muſt be ſomething from which he receives ſome

---

(a) De Subord. Filii, Sect. 4.

Benefit or Advantage; but the Father is incapable of receiving any Advantage, from this ſuppoſed *Supererogation* of his Son. And, 3*dly*, that which merits for another, muſt oblige the Perſon of whom he merits in Juſtice to accept his Action for another; now God the Father cannot be obliged to accept this Action of his Son for us; becauſe it was not done by us, and ſo if he doth accept it as if it had been done by us, this muſt be perfectly of his free Grace, or as the Biſhop ſaith, *pag.* 86. *out of the Riches of his Grace and Mercy.* For the Obedience of Man to the Laws of God, was certainly a Perſonal Due, it being that which God required of him in Perſon; and therefore the Obedience of another to the Law given to him, and not to another, can do nothing to acquit him from the Performance of what God perſonally required of him, and not of another, but by a pure Act of Grace: Nor can the Action of another be reckoned as done by him, but by a falſe Imputation; for ſuch muſt that be which imputes that as done by me, which indeed was not done by me, but by another. As therefore to ſpeak exactly, God doth not impute Chriſt's paſſive Obedience to us, or account that we have ſuffered, becauſe he did, but only doth exempt us from ſuffering, becauſe he hath ſuffered in our ſtead; ſo neither can he impute the Obedience of another to us, or account that we have obeyed, becauſe another hath done it upon our account, but only exempt us from Obedience in Perſon upon that account.

*Laſtly*, Here is a rich Fund for the *Pope's Treaſury* of meritorious *ſupererogating* Actions, that which the *Papiſts* have imagin'd to fill up this Treaſury, being only the Merits of Finite Men, whereas ſaith the good *Biſhop*, pag. 87. *The Obedience of Chriſt was the Obedience of one that was infinite God as well as Man, the Obedience of one who was the infinite Creator, as well as a finite Creature.* Yea, if any thing could be meritorious in reſpect to God, this Doctrine would render every good Action of a Believer meritorious, or an Act of *Supererogation*; for if, as the *Biſhop* ſaith, *pag.* 89. *under the new Covenant Obedience in our Surety is accepted, as compleatly ſufficient*, and *Chriſt* hath performed that Obedience for us by which we have a Title to Life Eternal. All Believers *who have by Faith laid hold on Chriſt*, and ſo have his Obedience imputed to them as if performed by them in Perſon, muſt be entirely exempted from any Obligation to perform perſonal Obedience, and ſo all the Obedience they perform muſt be ſo many Acts of *Supererogation.*

To proceed now to the Conſideration of the Propoſitions plainly collected from his Words: Of which the firſt is this.

‘ That Chriſt Covenanted with the Father ‘ that he would take upon him the Obedi‘ence which was due from Man to him; ‘ ſo that whatever he ſhould do, ſhould ‘ wholly be on the account of Man, and that ‘ to this Motion the Father was pleaſed to ‘ conſent.

This Propoſition is founded on a Chimerical Covenant, betwixt God the Father, and the Son, of which there is not the leaſt Item in the Holy *Scripture*; and ſo the whole Scheme of this Doctrine, being built upon this vain Imagination, muſt be alſo vain.

2*dly*, This Covenant is alſo both in the Nature of the thing impoſſible, and in the immediate Conſequences of it irreligious. It is in the Nature of the thing impoſſible, that Chriſt ſhould covenant, to perform the Obedience due from Man to God's Law, for him, or in his ſtead; and that God the Father ſhould accept, and repute, what he thus did for him, as if performed by Man perſonally; becauſe the Moral Law, the Law *engraven on the Heart of Man*, is indiſpenſible; it being abſolutely neceſſary, that Man would be obliged, perſonally, to obey the Moral Law, and that God ſhould require him, in Perſon ſo to do; and ſo no Promiſe of another to perform it for him can avail any thing to exempt him from the Obligation he was, is, and ever will be under, to perform it perſonally: This is apparent from thoſe words of Chriſt, in which he gives us the Abridgment of *the Law and the Prophets*, viz. (b) *Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Mind, and with all thy Soul; and thou ſhalt love thy Neighbour as thy ſelf*: From the Perſonal Obſervance of which Laws who ever thought he was, or he could be exempted by any thing which Chriſt had done for him? It therefore is profane, and irreligious, to ſay, that either the holy *Jeſus* made ſuch a Covenant, or that the Righteous God ever conſented to ſuch a Motion; or that the Obedience of our Surety, to the Moral Law, ſhould be accepted in the New Covenant, as compleatly ſufficient to give us a Title to eternal Life; this being, in effect, to ſay, that Chriſt, by his Obedience to the Moral Law, hath freed every one that believes in him, from his whole Duty to God, his Neighbour, and himſelf; and that God the Father hath conſented, that all ſuch Perſons ſhould be free from any Obligation, perſonally *to live righteouſly, ſoberly, and godly, in this preſent World*; becauſe what hath already been performed by their Surety, *pag.* 88,

---

(b) Matth. 22. 37, 39.

89. *is compleatly ſufficient to denominate them righteous, or obedient to the Law, ſo as to entitle them to eternal Life*; and ſo they cannot be obliged to a perſonal Performance of thoſe Duties, in order to that End, tho' the *Apoſtle* plainly ſaith, they are, *Tit.* 2. 12, 13.

2*dly*, When he ſaith, in the ſecond Propoſition, that *Chriſt, by his active Obedience to God's moral and ceremonial Laws, fulfilled the Will of his Father, in obeying what he had commanded*: Doth he mean what the Father had *perſonally* commanded him? If ſo, Chriſt himſelf muſt lie under a perſonal Obligation to fulfil both the moral, and the ceremonial Law; and ſo in doing this, he could do only what he himſelf was commanded to do, and could not merit for another; and ſo the only Reaſon, why the *Biſhop wonders at them, who ſay, that what Chriſt did in the Fleſh, was only of Duty*, muſt be this, becauſe, as he obſerves, *pag.* 88. *that would exclude Chriſt's active Obedience from our Juſtification before God.* If he mean what the Father had not commanded him, but only had required us to obey, then can he not be properly ſaid to have herein obeyed at all; Obedience, of neceſſity, importing a Relation to a Command laid upon him who is obedient; and much leſs could he *fulfil that Command* which was never given to him, and ſo the Father might ſay to him, in the Words of the Prophet, (c) *Who hath required this at thy Hand?* He himſelf declares, he had (d) *received a Commandment from his Father, to lay down his Life for his Sheep*; and in perſuance of it, (e) *he became obedient to the Death, even the Death of the Croſs.* And he who ſaith, Chriſt alſo did perform his active Obedience, on our account, and by *that fulfilled the Will of his Father, in obeying what he had commanded for us*, muſt produce a like Command of the Father, requiring him thus to obey for us; which is, 1*ſt*, needleſs, we being ſtill of neceſſity under as ſtrong an Obligation of perſonal Obedience to the moral Law, as a Rule of Duty, as we were before Chriſt performed that Obedience in his human Nature. 2*dly*, It alſo neceſſarily infers a perſonal Exemption of all Believers, from any Obligation to obey the moral Law; the pernicious Conſequences of which Doctrine, hath been already ſhew'd. 3*dly*, It is contrary to the words of the Biſhop himſelf; for he affirms, *pag.* 89. that *under the old Teſtament, Obedience was required in our own Perſons, as abſolutely neceſſary; and that this old Covenant was not diſannulled, but rather eſtabliſhed by the Covenant of Grace, eſpecially as to the Obedience it requires, in order to the Life it promiſeth.* The Obedience then required under the old Law; as abſolutely neceſſary, in order to the Life it promiſeth, being Obedience to be *performed in our own Perſons*, to uſe the Biſhops Words, *pag.* 88. *who can ſee* how the Obedience of Chriſt, that is of another in our ſtead, *could denominate us righteous, or obedient to the Law, ſo as to entitle us to eternal Life, according to the Tenor of the old Law, Do this*, in your own Perſons, *and live.* In a Word, we neither are, nor can be exempted from Obedience to the moral Law, as a Rule of Duty; but we are exempted from Obedience to it, as a means of Juſtification, or we are not exempted from an Obligation, to perform *the Righteouſneſs of the Law*, but only from the Curſe of the Law pronounced againſt them (f) *who continue not in all things written in the Book of the Law to do them.* And from this Curſe we are delivered, ſaith the *Apoſtle*, not by Chriſt's active and perfect Obedience to the Law, imputed to us, but by his Sufferings on the Croſs for us.

3*dly*, Of the Third Propoſition, that the Obedience of Chriſt did *infinitely tranſcend all the Obedience of the Sons of Men*, as being *the Obedience of an infinite God.* I ſhall only obſerve, at preſent, that tho' the Obedience of *an infinite God*, and *infinite Creator*, be abſurd Expreſſions (as importing a Subjection of this infinite God and Creator, to the Laws of ſome Superior, or paying infinite Obedience to his infinite ſelf) yet was it neceſſary to be aſſerted, that Chriſt's active Obedience might ſuffice, by reaſon of this ſuppoſed infinite Excellency, to be imputed to all Men; ſince otherwiſe, it being only that which every individual Man was perſonally obliged to perform, it could only have anſwered the Obedience required of one ſingle Perſon.

4*thly*, To the Fourth Propoſition, That *the Obedience of Chriſt being more than he was bound to, it is by vertue of our Faith, imputed to us, as if it had been performed by us in our own Perſons*: I anſwer,

1*ſt*, That it being certain, that the Obedience which God requires by Law from us, muſt be perſonal, (for where there is no Law requiring perſonal Obedience, there can be no perſonal Tranſgreſſion) hence it is evident, that there can be no Performance of perſonal Obedience by a Surety, and therefore no true Imputation of his Obedience to us, but only an Exemption from any Obligation to that Obedience, which hath been performed for us by our Surety.

---

(c) Iſa. 1. 12.

(d) John. 10. 18.

(e) Philip. 2. 8.

(f) Gal. 3. 10.

2*dly*, When he ſaith, That this Obedience was *more than Chriſt was bound to do*, if he means this of the Obedience of the Divine Nature; this, if it be not that which was condemned in the *Arian* Hereſy, is a great Abſurdity in the Suppoſition; that he who is abſolutely Supreme, ſhould be obedient, *i. e.* ſubject to the Law of a Superior; if of Chriſt's human Nature, in that he was certainly obliged to *fulfill all Righteouſneſs*, *i. e.* all things required of all Men, by the moral Law; this alſo was abſolutely neceſſary, to the Diſcharge of his *Prieſtly* Office, *viz.* that he ſhould be perfectly Righteous, and without Sin in his own Perſon; for *ſuch an High Prieſt became us as was holy*, ἄκακος, *free from evil, undefiled, ſeparated from Sinners, who had no need to offer firſt for his own Sins*, (g) ſince otherwiſe he muſt have died not for ours, but his own Sins; now that perſonal Righteouſneſs, which was abſolutely neceſſary to render him a fit High Prieſt, to offer a true Expiatory Sacrifice for our Sins, could not be more than he was bound to do, as our High Prieſt.

5*thly*, That his Fifth Propoſition, which affirms, that *we are entitled to eternal Life, by the Tenor of the old Law, Do this and live, &c.* is a flat Contradiction to the Doctrine of St. *Paul*, in his Epiſtles to the *Romans*, to the *Galatians*, and to the *Hebrews*, will be hereafter fully manifeſted.

6*thly*, The difference betwixt the Juſtification, and Obedience required by the Old and the New Covenant, doth not conſiſt, as the Biſhop ſaith it is, in this, *That in the firſt, Obedience in our own Perſons was required as abſolutely neceſſary; in the ſecond, Obedience in our Surety is accepted as compleatly ſufficient*: But in this, That whereas the old Law required perfect Obedience, in order to our Juſtification, allowing no Pardon for ſins committed, but leaving all under the Curſe, who *continued not in all things, written in the Law to do them*, Gal. 3. 10. The New Covenant requires only Faith in the Blood of Chriſt, for the Remiſſion of our paſt Sins, as will be fully proved hereafter. And tho' the New Covenant doth not exempt us from the Moral Law, as a Rule of Duty; it being a Contradiction, to ſay that God permits us to omit our Duty, or tranſgreſs his Law, (ſince that Permiſſion would render Duty no Duty, and Tranſgreſſion no Tranſgreſſion) yet doth it accept of ſincere Obedience, pardoning the Sins of Ignorance and Infirmity, which ſtill cleave to our Duties, in this imperfect State; not for the Active, but Paſſive Obedience of the Bleſſed Jeſus, according to theſe words of St. *John*: (h) *If ye walk in the Light, as God is in the Light, the Blood of Jeſus Chriſt*, N. B. *cleanſeth you from all Sin.* And again, (i) *If we ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins.*

7*thly*, The ſeventh Propoſition will be proved falſe in every Branch of it, in the Third *Section*.

8*thly*, The Eighth to be a groſs Miſtake of the true Senſe of the Apoſtle's words, 2 *Cor.* 5. 21. Section the Second.

## SECTION II.

HAving in the foregoing Section, ſufficiently declared what is the Doctrine I reject, *viz.* That which aſſerts, that Chriſt's active and perfect Obedience muſt be imputed to us to eternal Life, or to Juſtification. I proceed,

2*dly*, To ſhew, that this Doctrine hath not the leaſt Foundation in the *Holy Scriptures*; now this I ſhall make evident, by a particular Conſideration of the Texts of *Scripture* produced by the good *Biſhop*, and other Patrons of this Doctrine, in favour of it. And,

1*ſt*, Whereas the Biſhop ſaith, *pag.* 87. that as Chriſt is ſaid to *be made Sin for us*, ſo are we ſaid to be made the Righteouſneſs of *God in him*, 2 *Cor.* 5. 21. and thence concludes, that *the only way whereby we are ſaid to be made the Righteouſneſs of God, is by the Righteouſneſs of Chriſt's being made ours, by which we are accounted, and reputed, as Righteous before God.* I am ſorry to find he was ſo unacquainted with the true Import of either of theſe Phraſes, or ſo regardleſs of the Context. For,

1*ſt*, This Phraſe, *the Righteouſneſs of God*, doth never ſignifie the active Obedience, or Righteouſneſs by Chriſt, performed unto the Law, but always hath Relation to the Righteouſneſs of Faith, in oppoſition to the Law, or that Righteouſneſs, which is procured by Faith in the Blood of Chriſt, and accepted by God, to our Juſtification; thus *Rom.* 1. 17. ἡ δικαιοσύνη θεȣ̃ ἐκ πίϛεως, *the Righteouſneſs of God thro' Faith, is revealed* in the Goſpel, *to beget Faith in us, as it is written, the Juſt ſhall live by Faith*: Now theſe very words the *Apoſtle* uſeth to prove, *that no Man is juſtified by Obedience to the Law, before God.* For, *ſaith* the *Scripture, the Juſt ſhall live by Faith, but the Law is not of Faith; but*, in oppoſition to it, *ſaith*, Lev. 18. 5. *The Man that doth theſe things ſhall live by them*; which are the very Words

---

(g) Heb. 7. 26, 27.

(h) 1 John 1. 8.

(i) *Chap.* 2. 2.

the

he Biſhop uſeth to prove againſt St. *Paul,* hat *we muſt be denominated righteous, or o*edient *to the Law, ſo as to have a Title to Eter*al *Life, according to the Tenor of the Old Law,* ag. 88, 89 *Do this and live,* Levit. 18. 5. o again, *Chap.* 3. 21. ἡ δικαιοσύνη Θεȣ̃, *he Righteouſneſs of God, without the Law, is* nanifeſted, *being teſtified by the Law, and the* Prophets, *to wit, the Righteouſneſs of God,* communicated to all Believers, *by Faith in Chriſt's* Blood, v. 22. *we being juſtified freely, by the Re*emption *which is in Chriſt Jeſus,* v. 23. *in whom* ve *have Redemption, thro' his Blood, even the* Remiſſion *of Sins,* Eph. 1. 7. Col. 1. 14. *God ha*ving *ſet him forth for a Propitiation, thro' Faith in* is *Blood; p.* 11. ſo evident is it, that the *Righ*eouſneſs *in God,* twice mentioned, is that Juſtification God vouchſafes to us, thro' Faith n Chriſt's Blood, ſhed for the Remiſſion of ur Sins. Again, *Rom.* 10. 3. The *Jews not* nowing, τὴν δικαιοσύνην τȣ̃ Θεȣ̃, *the Righteouſ*eſs *of God, but ſeeking to eſtabliſh their own* Righteouſneſs, which was by the Works of the aw, *have not ſubmitted,* τῇ δικαιοσύνῃ τȣ̃ Θεȣ̃, *the Righteouſneſs of God,* which is the Righeouſneſs to be obtained by Faith in Chriſt. Now this Righteouſneſs of the Law, which he *Jews* ſeeking after, *ſubmitted not to the* Righteouſneſs *of God,* is, ſaith the Apoſtle, that which *Moſes* mentions, *Lev.* 18. 5. which aith, *the Man that doth theſe things ſhall live* y *them*: So groſly doth the Biſhop miſtake, n ſaying, *pag.* 89. that *this* very *Righteouſneſs* was *eſtabliſhed by the Covenant of Grace.* What the Righteouſneſs of Faith the Apoſtles reached in oppoſition to it? Even a Belief hat *God hath raiſed Chriſt from the dead,* v. 9. *He dying for our Sins, and riſing again for our* Juſtification, Rom. 4. 24. Can then any thing e more clear from the *Apoſtle's* words, than hat *the Righteouſneſs of God thro' Faith,* ſtands n direct oppoſition to the Righteouſneſs of he Law, which ſaith, *Do this and live*; and herefore cannot conſiſt in Chriſt's perfect Obedience to the Law imputed to us, as our Righteouſneſs. And *laſtly,* Philip. 3. 9. ἡ ἐκ Θεȣ̃ δικαιοσύνη, *the Righteouſneſs of God, thro'* Faith *in Jeſus Chriſt,* ſtands directly oppoſite o the Righteouſneſs of the Law, or to that Righteouſneſs which the *Jews* ſought for, y Obedience to the Law.

*2dly,* The Phraſe, *He was made Sin for* s, is only capable of theſe two Senſes: . He was made guilty of our Sins by Imputation, which I fear is the *Biſhop's* Senſe; artly, becauſe the oppoſite Imputation of Chriſt's Righteouſneſs to us, as if perſonaly perform'd by us, is by him ſaid to be neant by our being made *the Righteouſneſs* f *God in him*; partly, becauſe he plainly eems to own it in theſe words: pag. 72. *His Righteouſneſs being as really by Faith imputed* o *me, as my Sins were laid upon him*; and then, as his Righteouſneſs is imputed to me, as if it had been perſonally performed by me; ſo my Sins muſt be imputed to him, as if they had been performed by him, and ſo he muſt be by God's own Imputation, guilty of doing Murther, Idolatry, Adultery, and all the other Sins committed by Mankind; which Blaſphemy will be more fully rebuked in the following Section: Or, *2dly,* He was made ἁμαρτία, a Sin-offering, or expiatory Sacrifice for ~~us~~, which is the frequent ſenſe of the Word ἁμαρτία in the Levitical Law, concerning Sacrifices; and is here put upon the words, by all the Commentators I have ſeen. Now this Interpretation of the Phraſe, relating to the Death of Chriſt, as an Expiatory Sacrifice, the proper and immediate Effect of it, cannot be the Imputation of the Obedience of Chriſt's Life unto us, but our Freedom from Condemnation, on the account of Sin, in which our Juſtification is ſtill placed by the *Apoſtle*; for ſuch an Effect muſt of neceſſity be ſignified by theſe words; *We are made the Righteouſneſs of God in him,* which ſuits with the Cauſe of it, *viz.* the Death of Chriſt, as an Expiatory Sacrifice for the Remiſſion of Sin, now the proper and direct Effect of ſuch a Sacrifice, is Deliverance from the Guilt and Puniſhment of Sin, and not the Imputation of Chriſt's Active Obedience unto Men: For Chriſt offered this Expiatory Sacrifice, not that men might be made Righteous by the Righteouſneſs of his Life, but that Sinners might be juſtified by his Blood, ſhed for the Remiſſion of Sins, and Reconciled to God by the Death of his Son, *Rom.* 5. 9, 10. This therefore muſt be the true Import of our being made the Righteouſneſs of God in him. And,

*3dly,* This is farther evident from the Context; for *God was in Chriſt,* ſaith the Apoſtle, *reconciling the World unto himſelf*; How hath Chriſt done this? He hath, ſaith the Apoſtle, *reconciled us to God in the Body of his Fleſh by Death,* Coloſſ. 1. 21. He adds, That *God was* thus *reconciling the World to himſelf,* by *not imputing to them their Treſpaſſes*; Why he did not impute them? Becauſe Chriſt, by his Death, had made an Expiatory Sacrifice for the Remiſſion of them; for he ſaith, *he made him* a Sacrifice for *Sin, who knew no Sin*; whence it muſt follow, that we are *made the Righteouſneſs of God,* in him, by the Reconciliation purchaſed for us by his Death, and the Non-Imputation of Sin to us, as the conſequent of that Death.

And it may farther be obſerved, That every Branch of this Expoſition is confirmed, and the Senſe impoſed on theſe words by the *Biſhop,* is plainly confuted by the Deſcants of the *Ancient Commentators* on this Place. For, 1*ſt*, They plainly ſay, that by the Word (a) ἁμαρτία, *Sin*, we are to underſtand τὸ περὶ ἁμαρτιῶν θῦμα, *a Sacrifice for Sin*; (b) non immerito peccatum factus dicitur, quia & hoſtia in lege quæ pro peccatis offerebatur, peccatum nuncupabatur, *the Sacrifice offered in the Law, for Sin, being ſo called.*

2*dly*, They add that to be made the Righteouſneſs of God in Chriſt is, (c) διὰ συγχωρήσεως δικαιωθῆναι δι' αὐτοῦ, *to be juſtified by a Gracious Pardon thro' him*: That this is the Righteouſneſs of God, ὅταν τὶς χάριτι δικαιώθῃ ἔνθα πᾶσα ἁμαρτία ἠφάνισται, (d) *when a Man is ſo juſtified by Grace, that all his Sin is made to vaniſh away.*

3*dly*, They add, that we are then righteous with the Righteouſneſs of God, when we are juſtified, μὴ ἐξ ἔργων νόμου, ἀλλ' ἐκ τῆς χάριτος τοῦ Θεοῦ, *not by the Works of the Law, but by the Grace of God.*

Ἐκείνη γὰρ ἡ προτέρα νόμου καὶ ἔργων δικαιοσύνη, αὕτη δὲ Θεοῦ δικαιοσύνη, *the firſt*, ſaith *Chryſoſtom*, is *Juſtification by the Law*; this, *that of God.* I conclude then in the words of *Gataker* againſt *Gomarus*, producing this very Text for the ſame purpoſe as the *Biſhop* doth, quid fere clarius contra ſe producere poterat quam illud, 2 *Cor.* 5. 21?

The ſecond Text produced by the *Biſhop*, contains theſe words, *of him are you in Chriſt Jeſus, who is made unto us of God, Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.*

*Anſw.* From theſe words it is evident, that Chriſt is in no other ſenſe ſaid to be made unto us *Righteouſneſs*, than he is ſaid to be made to us, *Wiſdom, Sanctification*, and *Redemption*. Hence therefore, I retort the Argument thus: Chriſt is not here ſaid to be made unto us of God, Wiſdom, Sanctification, and Redemption, by his Wiſdom, Sanctification and Redemption imputed to us; therefore he is not here ſaid to be made our Righteouſneſs by his Righteouſneſs, or Active Obedience imputed to us. The Conſequence is evident; for they who hence ſay, that Chriſt is made our Righteouſneſs by his Righteouſneſs imputed to us, have the ſame Reaſon to ſay from this Text, that he is made our Wiſdom by his Wiſdom, and our Sanctification by his Holineſs, and our Redemption by his Redemption imputed to us. The Antecedent is alſo evident; For, 1*ſt*, it is evidently abſurd to ſay, we are made wiſe by the ſame Wiſdom with which *Chriſt* was imputed to us.

And 2*dly*, If we are made Sanctification by the Holineſs of Chriſt imputed to us, there can be no neceſſity, that we our ſelves ſhould *have our Fruit unto Holineſs, that the end may be eternal Life*, Rom. 6. 22. Nor can it be true, that *Without* perſonal *Sanctification, no Man ſhall ſee the Lord*, Heb. 12. 14. nor could it be neceſſary, that he ſhould give up himſelf to the Death for his Church, that *he might ſanctifie her*, Eph. 5. 25, 26, 27. He having done this compleatly, by the Holineſs of his Life imputed to her. And, 3*dly*, The Redemption here mentioned being diſtinguiſhed from, and following Juſtification, and Sanctification, it muſt import the Redemption of the Body from Corruption; now is it not abſurd to ſay, that the Redemption of Chriſt's Body from Corruption, is imputed to us? And will it not hence follow, that we are not to expect any perſonal Redemption of our own Bodies from Corruption? It remains then that we ſay, (e) with the Ancient Commentators, that Chriſt is made to us Wiſdom, by being, αἴτιος τῆς σοφίας, the *Author of our ſpiritual Wiſdom*, of our Juſtification, τῶν ἁμαρτιῶν τὴν ἄφεσιν δωρησάμενος, (f) *by procuring for us by his Death*, that *Remiſſion of Sins*, in which conſiſteth our Juſtification, our Sanctification, τὸ πνεῦμα χαριζόμενος, *by giving us the Spirit of Sanctification*, and our Redemption by procuring for us, τὴν ἀπολύτρωσιν τῆς περιποιήσεως, *the Redemption of Life*, or of our Bodies, *from Corruption into the Glorious Liberty of the Sons of God*, Rom. 8. 21, 23.

3*dly*, Whereas the *Biſhop* argues, that *the Old Covenant, which ſaith, Do this and live*, Levit. 18. 5. *is not diſannull'd, or abrogated by the Covenant of Grace, eſpecially as to the Obedience it requires from us in order to the Life it promiſeth*; becauſe the *Apoſtle* ſaith, Rom. 3. 21. *Do we then make void the Law thro' Faith? Nay we eſtabliſh the Law*, and becauſe *otherwiſe the Laws of God would be mutable.* One would wonder how he could fall into ſo plain a Contradiction to the expreſs words of the Apoſtle, in his Plea for Juſtification by Faith, and not by the Works of the Law; in his frequent Declarations, not only of the Freedom of *Chriſtians* from the Yoke of the Law; but alſo of the Neceſſity of the Change of the Law; and much more how he could do it from thoſe words, which conſidered with the Context are a full Confutation of his Doctrine. For,

1*ſt*, The *Apoſtle* ſaith twice expreſly, that the Righteouſneſs of the Law, which he diſputes againſt, and by which *no Man can be juſtified before God*, is that very Righteouſneſs which ſaith, *Lev.* 18. 5. *The Man that doth theſe things, ſhall live in, and by them*; ſee Rom 10. 5. *Gal.* 3. 12.

2*dly*, St. *Paul* having declared, that the Law was only given *till the promiſed Seed*

---

(a) Oecum. (b) Hilar. Diac. (c) Oecum. (d) Chryſoſt. Theoph. (e) Chryſoſt. (f) Theod. Theoph.

*ſhould come*, Gal. 3. 19. and that he being come, we were no longer under the *Pædagogy* of the Law; that *Chriſtians* were *dead to the Law, through the Body of Chriſt*, Rom. 7. 4. that it was *evacuated*, 2 Cor. 3. 11. and they were *looſed from the Law, that being dead wherein they were held*, Rom. 7. 6. that they were redeemed from it by Chriſt, *Gal.* 4. 5. and ought no more to be ſubject to the *Yoke of Bondage*, or return to thoſe *beggarly Elements*, v. 9. Chap. 5. 1. that it was only to continue *to the time of Reformation*, Heb. 9. 10. that *the Prieſthood being changed, there was a Neceſſity of the change of the Law*, Chap. 7. 12. and *that there was a diſannulling of the Commandment going* before, becauſe *of the weakneſs and unprofitableneſs of it*, v. 18. and that God, by ſpeaking of a *New Covenant*, πεπαλαίωκε, *had pronounced the firſt Old; and that that which decayeth, and waxeth old, was ready to vaniſh away*, Chap. 8. 13. and *laſtly*, That there was to be *a Removal of thoſe things which were ſhaken, i. e.* of the Law given with the ſhaking of the Earth, *Chap.* 12. 25, 26, 27. with many things of a like nature; that after all this, the *Biſhop* ſhould ſo poſitively ſay, *That the Covenant of Grace had not diſannulled, but eſtabliſhed this Old Law*; and ſpeak of it as an Abſurdity, that thoſe Laws of his ſhould be *mutable*, which he himſelf declared were only to continue *till the promiſed Seed ſhould come*, and *till the time of Reformation*, is matter of juſt Admiration. And,

*3dly*, This is ſtill the Infelicity of the Aſſertors of this Doctrine, that the Texts they produce for it, conſidered with Relation to the Context, are the fulleſt Confutation of it. For the *Apoſtle* is proving, from *v.* 20. of this *Chapter*, to the end of the 41*ſt*. that *no Fleſh can be juſtified by the Works of the Law*, v. 20. and that the Juſtification, which is of God, is manifeſted to be *by Faith, without the Works of the Law*, and he concludes the Argument of this *Chapter* thus, λογιζόμεθα οὖν, *we reckon therefore*, from the Premiſes, *that a Man is juſtified by Faith, without the Works of the Law*, v. 28. Now can he, who is only juſtified by the Works of the Law accounted as if performed by himſelf, be juſtified by Faith alone, without the Works of the Law? The *Ancient Commentators* here ſay.

*1ſt*, That the *Apoſtle*, by the Word (c) ἱστῶμεν, *we eſtabliſh*, or make the Law to ſtand, ſhews it to be, κείμενον, σαλευόμενον, καταλελυμένον, *fallen*, *ſhaken*, and *diſſolved*; and that (d) *non evacuit legem cum illam ceſſare debere jam docet*; and that *he doth not make void the Law, by teaching that it muſt now ceaſe.*

*2dly*, They give two Senſes of theſe Words; *1ſt*, That he eſtabliſhed the Law, by eſtabliſhing the Work of the Law, which was, δίκαιον ποιῆσαι τὸν ἄνθρωπον, *to make Man righteous*; for the Law being not able to do this thro' the Infirmity of the Fleſh, *Rom.* 8. 3. ſubjecting all Men to ſin, Faith hath performed it, ὁμοῦ γὰρ τις ἐπίστευσε καὶ ἐδικαιώθη; *for as ſoon as a Man believes, he is juſtified*; ſo *Chryſoſtom*, *Oecumenius*, and *Theophylact*.

*2dly*, We eſtabliſh the Law by Faith, ſaith *Theodoret*, becauſe *the Law* and *the Prophets* have given in their Teſtimony to the Juſtification by Faith, *Rom.* 3. 21, 22. the Law, by giving us the Knowledge of Sin, *v.* 20. the *Prophets*, by ſaying, *Hab.* 2. 4. *the Juſt ſhall live by Faith*, and ſo becoming *our School maſter to bring us to Chriſt, who is the end of the Law*, εἰς δικαιοσύνην, *for Juſtification*, Rom. 10. 4. Gal. 4. 24. δεχόμενοι τοίνυν τὴν πίστιν βεβαιοῦμεν τὸν νόμον, *ſo that by embracing Faith, we eſtabliſh the Law*, ſaith *Theodoret*. And this I conceive to be the trueſt Interpretation of the Text.

*4thly*, The Biſhop argues from the Title of *Surety given to Chriſt*, Heb. 7. 22. For, ſaith he, *p.* 90. 'A Surety is bound to pay our 'Debt, in caſe we are inſolvent. Now 'there are two things we owe to God, *1ſt*, 'Obedience to his Laws, as he is our 'Creator and Governour: And, *2dly*, and by 'conſequent, the Puniſhment that is annex'ed to the Breach of thoſe Laws, of which 'we are guilty. Now tho' Chriſt ſhould 'pay the latter part of our Debt for us, 'by bearing the Puniſhment that is due un'to us; yet if he did not pay the former, 'and principal Part of it too, *i. e.* per'form the Obedience which we owe to 'God, he would not fully have performed 'the Office of Suretyſhip, which he under'took for us, and ſo would be but an half 'Mediator, and half Saviour. Now here 'it may deſerve to be obſerved.

*1ſt*, That the *Biſhop* cites this Paſſage, to prove our Obligation, to perform Obedience to the old Law, from a Chapter which expreſly teacheth, that *the Prieſthood being changed, there was a neceſſity of the Change of the Law*, v. 12. and that *there was a diſannulling of the Commandment, by reaſon of the weakneſs, and unprofitableneſs of it*, v. 18. and that *the Law made nothing perfect*, v. 19.

*2dly*, This Paſſage is produced to prove, that Chriſt was our Surety for the performance of the Old Covenant; whereas the Text ſaith expreſly, he was *the Surety of a better Covenant*; which introduced *a better*

---

(c) Chryſ. Oecum. Theophyl.

(d) Hilar. D.

*Hope*, v. 19. and was *eſtabliſhed upon better Promiſes*, Chap. 8. 6. even *a New Covenant* oppoſed to the Old, as to that, which was *ready to vaniſh away*; and which, *through his Death*, procured *the Remiſſion of Sins, committed under the Old Covenant*, Chap. 9. 15.

3*dly*; Ἔγγυος, a Sponſor, ſay the *Civilians*, is only one that promiſeth for another, and ſo he is obliged to do no more for him than he promiſed: And I have ſhewed already, that neither could Chriſt promiſe to yield perfect Obedience to the Law for us, nor could the Father conſent that we ſhou'd be accounted as obedient to it upon ſuch a Promiſe. And *laſtly*, his Fancy, that we can ſtand bound, to yield perfect Obedience to the Law, ſo as never to offend; and yet to undergo the Puniſhment due to all our Tranſgreſſions; and that without doing both, no Satisfaction can be made to Juſtice, and no Title to eternal Life can be procured, will be proved falſe in the enſuing Section; at preſent therefore, I ſhall only add, that it ſeems to me as ridiculous, as to ſay a Thief cannot ſatisfie the Law by being hanged, unleſs he alſo did yield perfect Obedience to the Law, which ſaith, *Thou ſhalt not ſteal.*

This is all that the *Biſhop* hath produced to confirm this Doctrine; others produce ſome other Arguments from *Scripture*, which ſhall here briefly be conſidered, as *v. g.*

1. That the *Apoſtle* teacheth, that *as by one Man's* (Adam's) *Diſobedience many were made Sinners, ſo by the Obedience of one many ſhall be made Righteous*; (a) but Men were made Sinners by the Diſobedience of *Adam* imputed to them; therefore by the active Obedience, or Righteouſneſs of Chriſt imputed to us, we muſt be made Righteous.

*Anſw.* This is the only Text of *Scripture* which ſpeaks of the Obedience of Chriſt, and of our being juſtified, or made righteous by it, and ſo hath any true appearance of an Argument; and yet that 'tis only an appearance, is evident from this one Conſideration, that the *Apoſtle*, in that whole *Chapter*, ſpeaketh not one word of the antecedent Obedience of Chriſt's Life, but only of his paſſive Obedience, *i. e.* his Obedience to the Death.

For the *Apoſtle* having ſaid, *Chap.* 4. 24. *That Chriſt was delivered to Death for our Sins, and raiſed again for our Juſtification:* He adds, *Chap.* 5. 1. that being *juſtified by this Faith* in Chriſt's Death, *we have Peace with God*; he dying *for Sinners*, and *for the Ungodly*, v. 6. 8. and we *being juſtified by his Blood*, and *reconciled to God by his Death*, v. 9, 10. and then follows this Compariſon, with a διὰ τοῦτο, intimating, that it was made upon the account of our Lord's ſalutary Paſſion, and ran thus: That as Death, the Puniſhment of Sin, paſſed upon all Men, by reaſon of one Sin of one Man; ſo through one Righteouſneſs of one Jeſus Chriſt, the free Gift came upon all Men to Juſtification of Life, *v.* 18. and this Juſtification is, ſaith the *Apoſtle*, ἐκ πολλῶν παραπτωμάτων, from many Tranſgreſſions, and what can Juſtification from Offences ſignifie, but Freedom from the Condemnation due unto us for them; now that can never be obtained for Sinners by Chriſt's active Obedience, for could we, after many Offences committed, perform as perfect Obedience as Chriſt did, we only could thereby perform our Duty for the future, but could do nothing to procure the Pardon of our paſt Offences. 3*dly*, The Diſobedience by which many were made Sinners, is plainly declared by the *Apoſtle* to be one ſingle Act of Diſobedience in *Adam*, and therefore the Obedience oppoſed to it cannot in reaſon be the active Obedience of Chriſt's whole Life, but that Obedience to the Death which the *Apoſtle* mentions, *Philip.* 2. *v.* 8. now by this paſſive Obedience we cannot be made formally righteous, but only metonymically, by being made Partakers of that Freedom from the Guilt and Puniſhment of Sin, and of that Reconciliation which Chriſt hath purchaſed by his meritorious Death and Paſſion.

2*dly*, I anſwer, that it was not by *Adam's* active Diſobedience imputed to us, that Death or Condemnation to it paſſed upon all Men, but by the Puniſhment he ſuffered for that Diſobedience, as will be fully proved hereafter; for he being by that Diſobedience made mortal, and obnoxious to Death, γεγόνασιν δὲ ἐκείνου πάντες θνητοὶ, all that were begotten of him became mortal, ſay all the *Greek Commentators* here; and ſo by the Obedience of Chriſt to the Death in their ſtead, who were thus obnoxious to Death, or by his Suffering that Death which was the Puniſhment of Sin, we became juſtified, *i. e.* exempted from that Puniſhment.

*Object.* 2. 2*dly*, Whereas it is ſaid, *Rom.* 8. 3, 4. that *Chriſt by being made Sin for us*, i. e. a Sacrifice for Sin, *condemned Sin in the Fleſh, that the Righteouſneſs of the Law might be fulfilled in us*, &c. Hence ſome conclude, that Chriſt's active Obedience muſt be imputed to us; for, ſay they, the Righteouſneſs of the Law can in no ſenſe be ſaid to be fulfilled in, or by us, but only by

---

(a) Rom. 5. 19.

Chriſt's perfect Obedience to the Law imputed to us.

*Anſw.* The Text by no means will admit of this Interpretation. For,

1*ſt*, The Righteouſneſs here mentioned is not to be fulfilled, ἐν Χριστῷ, in or by *Chriſt*, but ἐν ἡμῖν, *by us perſonally*.

2*dly*, It is not to be fulfilled by the Imputation of Chriſt's Righteouſneſs to us, but by our *walking in the Spirit*, for *to be ſpiritually minded is Life*, v. 6. *and if through the Spirit we do mortifie the Deeds of the Fleſh, we ſhall live*, v. 13. *for as many as are led by the Spirit of God, they are the Sons of God*, v. 14. and being Sons are *Heirs of God, Joint-Heirs with Chriſt, and to be glorified with him*, v. 17. Whence it is exceeding evident, that the Righteouſneſs here mentioned is to be fulfilled not by the Imputation of the Righteouſneſs of another to us, but by our own Obedience performed by the Aſſiſtance of God's holy Spirit.

---

## SECTION III.

I Hope I have returned a ſufficient Anſwer to the Texts alledged to prove the neceſſity of the Imputation of Chriſt's active and perfect Obedience to the Law to us for Righteouſneſs.

It remains now that I ſhould propound thoſe Arguments which, in my Judgment, ſeem fully to confute that Doctrine, and they are theſe.

*Arg.* 1. (1*ſt*,) This Doctrine is contrary to all thoſe *Scriptures*, which expreſly ſay, that *Faith is imputed to us for Righteouſneſs*, and which prove this from the Example of *Abraham the Father of the Faithful*: For they inform us, that *Abraham believed in God, and it* (*i. e.* this Faith of his) *was imputed to him for Righteouſneſs*, Rom. 4. 3. and v. 5. that *to him that worketh not but believeth in him that juſtifies the ungodly* (that is in God the Father, for *it is God that juſtifieth*, Rom. 8. 33.) *his Faith is imputed to him for Juſtification*, and v. 9. *we ſay then that Faith was imputed to Abraham* εἰς δικαιοσύνην *for Juſtification*, and v. 20. 22. *He was ſtrong in Faith giving Glory to God*, *wherefore it* (*i. e.* this Faith) *was imputed to him for Juſtification.* Whence the *Apoſtle* makes this general Concluſion, that what the Scripture ſaith of *Abraham*, viz. that his Faith was imputed to him for Righteouſneſs, *was not written for his ſake alone, but for us alſo to whom it* (that is the like Faith) *ſhall be imputed* (for Righteouſneſs) *if we believe on him who raiſed up Jeſus from the dead*,) that is on God the Father.) In the 3*d* Chapter of the Epiſtle to the *Galatians*; he repeats the ſame Example of the Faith of *Abraham*, ſaying *Abraham believed in God, and it* (i. e. his Faith in God) *was imputed to him for Righteouſneſs*, v. 6. and thence he makes this Inference, *Know therefore that they who are* (the Children) *of Faith, are the Sons of Abraham*, and v. 9. that *they who are of Faith are bleſſed with faithful Abraham.* And v. 24. He adds that *the Law was our Schoolmaſter to bring us to Chriſt, that we might be juſtified by Faith, the Scripture foreſeeing that God would juſtifie the Gentiles through Faith.* Now hence,

1*ſt*, It is evident that the Doctrine of Juſtification by the very Act of Faith is expreſly, and frequently delivered in the Holy *Scriptures*, whereas it hath been proved already that the Doctrine of the Imputation of Chriſt's active Righteouſneſs to us for Juſtification, hath no Ground in *Scripture*.

2*dly*, What Interpretation of the *Apoſtle*'s Words can be more uncouth and unſound than this, *Faith is imputed to us for Righteouſneſs*, i. e. it is *not Faith, but Chriſt's active Righteouſneſs*, which is imputed to us for Righteouſneſs? Is not this evidently to convert the *Apoſtle*'s Affirmative, into a Negative, to deny conſtantly, what he as conſtantly aſſerts, and to make him always mean what in relation to Juſtification he doth never ſay? *To him that believeth on him that juſtifieth the ungodly, his Faith*, ſaith the Apoſtle, *is imputed*; 'tis not his Faith, ſaith this Interpretation, but Chriſt's Righteouſneſs which is thus imputed. And how then doth God juſtifie the ungodly, if he only juſtifies them who have as true a Title to Chriſt's perfect Obedience as if they had perſonally performed it, and upon that account alone are juſtified, can they be ſtiled the ungodly who are, and muſt be as righteous as Chriſt was, before they can be juſtified?

3*dly*, This Interpretation cannot poſſibly agree to the Faith of *Abraham*; for 'tis not only ſaid that he *believed in God*, not in the Righteouſneſs of Chriſt, but that his Faith was in that *God who quickens the dead, and calleth the things that are not, as if they were*, v. 17. *that he was ſtrong in Faith, being fully perſuaded*, that what *God had promiſed, he was able to perform.* It therefore is evident, that it was Faith in God's Promiſe, and in his Power to perform it, by which *Abraham* was juſtified. Now what Affinity hath this Faith with Chriſt's Obedience to the Law, not yet given, as the *Apoſtle* argues, *Gal.* 3. 17. though it hath an evident Affinity with God's Promiſe of juſtifying him that believeth in Jeſus, and who believeth in *that God who hath raiſed up Jeſus from the dead*, Rom. 4. 24?

*Arg.* 2. (2*dly*,) This will be farther evident from all thoſe places which ſhew, that our Juſtification conſiſts entirely in the Remiſſion of Sin, and that to be juſtified, and to be freed from Condemnation, or to have the Guilt and Puniſhment of our Sins remitted, are Phraſes of the ſame import. This we may learn,

1*ſt*, From thoſe Arguments by which the *Apoſtle* proves, that *Jew* and *Gentile* are to be juſtified by Faith without the works of the Law, *viz.* (1*ſt*,) Becauſe both *Jew* and *Gentile* lay under Sin, *Rom.* 3. 9. and ſo both needed to be juſtified by Faith, or by an Act of Grace, pardoning their Sins, thro' Faith in Chriſt, *v.* 24. *that therefore by the Law no Fleſh can be juſtified, becauſe by the Law is the Knowledge of Sin,* rendering us obnoxious to Condemnation; where then there remains the Guilt of Sin, there can be no Juſtification; where therefore there is a Remiſſion of the Guilt of Sin by God, there is Juſtification. Again, *All have ſinned,* ſaith he, and *fallen ſhort of the Glory of God,* therefore Abſolution from this Sin muſt be ſufficient to make us obtain this Glory of God. We who have thus ſinned *are juſtified,* ſaith he, *freely by his Grace, through the Redemption which is in Chriſt Jeſus,* v. 24. Now what is this Redemption? It is, ſaith the *Apoſtle* twice, *Remiſſion of Sins,* Eph. 1. 7. Col. 1. 14. To the ſame effect, he ſaith, *Gal.* 3. 21, 22. that Juſtification cannot be by the Law, *becauſe the Law cannot give Life*; and this it cannot do, becauſe the *Scripture* hath *concluded all under Sin,* and ſo hath ſhut out that way of being juſtified. Our Freedom therefore from the Guilt of Sin muſt be ſufficient for our Juſtification to Life. In his 4th Chapter to the *Romans* he deſcribes that Juſtification, in which Faith is accounted to us for Righteouſneſs, by the Non-imputation and Forgiveneſs of Sin, and proves this from the Words of *David,* ſaying, *Bleſſed is the Man whoſe Iniquity is forgiven, and whoſe Sin is covered; Bleſſed is the Man to whom the Lord imputeth no Sin,* from v. 4. to v. 8. Since then the Bleſſedneſs of which the Apoſtle there diſcourſeth, is that of Juſtification of the ungodly by Faith; and ſince this Bleſſedneſs is ſaid to conſiſt in the Remiſſion, the covering, the not imputing his Sin to him, it cannot reaſonably be denied, that the Bleſſedneſs of a juſtified Perſon is here deſcribed by the Bleſſedneſs of a pardoned Perſon, as being one and the ſame thing.

2*dly*, This will be farther evident from the Conſideration of the Phraſes the *Apoſtle* uſeth as equivalent to Juſtification, and Interpretative of it. As

1*ſt*, *Reconciliation to God*; that this is the ſame with Juſtification appears by theſe words, *much more being juſtified by his Blood we ſhall be ſaved from Wrath by him, for if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled we ſhall be ſaved by his Life,* Rom. 5. 9. 10. where being juſtified by his Blood, and being reconciled by his Death, ſeem plainly the ſame thing; now that Reconciliation is effected by the Remiſſion of Sins is evident from theſe Words, 2 *Cor.* 5. 19. *God was in Chriſt reconciling the World to himſelf, not imputing their Treſpaſſes to them,* and therefore Juſtification muſt be ſo obtained.

2*dly*, Juſtification ſtands directly oppoſed to Condemnation in theſe words, *who ſhall lay any thing to the Charge of God's Elect,* τίς ἐγκαλέσει κατὰ, *who ſhall object a Crime againſt them? It is God that juſtifieth, who is he that condemneth them?* Rom. 8. 33, 34. And again, *if the Miniſtration of Condemnation,* i. e. the Law which renders us obnoxious to Condemnation, *was glorious, much more the Miniſtration,* τῆς δικαιοσύνης, *of Juſtification exceeds in Glory*: Now what is it that Mankind is accuſed of, or charged with by the Law but Sin? What do they ſtand condemned for at God's Bar, but the Tranſgreſſion of his Law? Juſtification therefore, which ſtands oppoſed to it, muſt be a clearing and diſcharging them from the Guilt, or the condemning Power of Sin.

3*dly*, Juſtification is ſaid to be from Sin, *by him all that believe are juſtified,* ἐκ πάντων, *from all thoſe Sins from which they could not be juſtified by the Law of Moſes,* Acts 13. 39. and again, *the Judgment was from one Sin to Condemnation, but the free Gift to Juſtification,* ἐκ πολλῶν παραπτωμάτων, *from many Sins,* Rom. 5. 16. Now what can Juſtification from Sin ſignifie beſides our Abſolution from the Guilt of Sin?

4*thly*, The Juſtifying the Believer, and the Remiſſion of his Sins are only different Expreſſions of the ſame thing, as is apparent from theſe Words, *God hath juſtified us freely by his Grace, having ſet forth Chriſt to be the Propitiation for our Sins, through Faith in his Blood, to declare his Righteouſneſs in the Remiſſion of Sins to thoſe who have this Faith,* Rom. 23, 24, 25. *i. e.* to manifeſt the way of Juſtification by Faith which he alone admits of for the Remiſſion of Sins.

5*thly*, We *are juſtified,* ſaith the *Apoſtle, through the Redemption that is in Jeſus, thro' Faith in his Blood,* Rom. 3. 24. 25. *thro' his Blood,* Rom. 5. 9. Now what doth this Blood procure for us? Remiſſion of Sins, *Eph.* 1. 7. *Col.* 1. 14. *it being ſhed for the Remiſſion of Sins,* Mat. 26. 28. What Benefit have Believers by it? *He hath loved them and waſhed them from their Sins in his own Blood,* Rev. 1. 5. *He hath made Peace for them by the Blood of the Croſs,* Coloſ. 1. 20. with a God only angry for Sin. He hath obtained *eternal Redemption* from Tranſgreſſions by it, *Heb.* 9. 12, 15. by all which equivalent Expreſſions it appears that God's juſtifying the Sinner, in St. *Paul's* Senſe of the Expreſſion, is his abſolving him from the Guilt of his paſt Sins, from Puniſhment and Condemnation by the Law for them, by an Act of Grace and free Pardon of them thro' the Blood of Jeſus, his being as fully reconciled to us as if we never had offended againſt the former Covenant we were all under, till that new Covenant was eſtabliſhed in the Blood of Jeſus, which promiſes God *would be merciful to our Iniquities*, and would *remember our Sins no more*, {Heb. 8. 12.

Now this Obſervation perfectly deſtroys the Imputation of Chriſt's active Obedience to us for Righteouſneſs, ſince they who contend for that Doctrine do make Remiſſion of Sins but one half of Juſtification, and Chriſt's active Obedience imputed to us ſtill neceſſary to procure us a Title to eternal Life; and that by the firſt, *p.* 72. *God only looks upon us as perfectly innocent, and therefore not fit to be caſt down to Hell*; whereas *by the other he looks upon us as perfectly Righteous, and therefore fit to be brought up to Heaven.* 2*dly*, Theſe two things are plainly needleſs, and inconſiſtent; for he that is diſcharged from the Guilt of all his Sins, muſt alſo be diſcharged from that penal Death which is the Wages of Sin, and ſo muſt by that Freedom have a Title to Life; for between Freedom from Condemnation, and Abſolution, Freedom from the Death due to Sin, and the Gift of Life in Subjects capable of either, (a) there is no Medium. Moreover either this want of Righteouſneſs is our Sin, or it is not; if it be not, then as it is not our Duty to be thus righteous in order to our Juſtification before God: So neither can we be under that Covenant which ſaith, *do this and live*, nor can Chriſt's active Obedience be neceſſary on that account, if it be our Sin, then muſt the want of it be forgiven by the Remiſſion of all our Sins; whereas if God requires that Chriſt's perfect Obedience ſhould be imputed to us, the want of it neither is, nor can be forgiven, ſince then God muſt impute that as Sin to us. And hence ariſeth a third Argument againſt the Imputation of Chriſt's active, and perfect Obedience to us for Juſtification, *viz.*

*Arg.* 3. That it renders the Death of Chriſt to procure the Remiſſion of our Sins vain, and that upon manifold accounts.

1*ſt*, Becauſe the perfect Righteouſneſs of Chriſt imputed to us, doth render his Death unneceſſary to procure any farther Righteouſneſs or Juſtification in our Behalf; for if by virtue of this Imputation we be as righteous as Chriſt was in his Life, there can be no more need that Chriſt ſhould die for us, than that he ſhould die for himſelf, or any other ſhould die for him; yea then Chriſt dying only for the Benefit of Believers, could not have died for the unjuſt, but only for the juſt, *i. e.* for them for whom there could be no neceſſity that he ſhould die, but only that he ſhould live for them; ſeeing Faith in him as a Mediator performing perfect Obedience to the Law for them, muſt make them perſons for whom there could be no neceſſity that he ſhould die, but only that he ſhould live for them; ſeeing Faith in him as a Mediator, performing perfect Obedience to the Law for them, muſt make them for whom he thus obeyed, perfectly Obedient, and therefore muſt have given them a full Title to the Promiſe, *do this and live.* Add to this, that perfect Obedience is unſinning Obedience, and ſure there can be no neceſſity, that Chriſt ſhould die for the Sins of them, who by his Life had performed unſinning Obedience. To ſtrengthen this Argument, conſider that Chriſt performed his active Obedience to the Law, entirely before he ſuffered for our Sins; and ſo this Righteouſneſs being firſt performed, and purchaſed for us, ſhould be firſt imputed, and made over to us; and might, for any thing I can perceive to the contrary, have been imputed to all that believed in him before he actually ſuffered; yea to all ſuch Perſons, though he had returned to Heaven without dying. For ſeeing nothing more can be required to a perfect Juſtification from the Condemnation of the Law, than a perfect Righteouſneſs, *i. e.* a perfect fulfilling of the Law; there could be no need of Satiſfaction made to divine Juſtice, for any Violations of it, ſince that muſt neceſſarily ſuppoſe that Law not perfectly fulfilled by Chriſt, upon their account.

2*dly*, According to this Doctrine, there remains no place for the Remiſſion of Sins to Believers, for God neither did, nor could forgive any Sin in Chriſt, becauſe he was perfectly righteous, *and in him was no ſin*; if then Believers be righteous with the ſame Righteouſneſs, imputed to them, with which Chriſt was righteous, they muſt be as compleatly righteous as Chriſt was, and ſo have no more Sin to be pardoned than he had, and ſo no more need to be pardoned than he had; whereas the *Apoſtle* ſaith, That *if we Chriſtians ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins*; (b) thus doth that Doctrine deſtroy Chriſt's Interceſſion for us, according to the words now cited;

---

(a) Inter privativa oppoſita non datur medium.

(b) 1 John 2. 1.

and alſo the neceſſity of his ſalutary Paſſion, according to thoſe words of St. *Paul*, if *Righteouſneſs*, i. e. Juſtification, *come by the Law, then Chriſt is dead in vain*; for if Righteouſneſs cannot come by the Law, it cannot come by Chriſt's perfect Obedience to the Law; but if it can, then the *Apoſtle*'s Inference is plainly this, that *Chriſt is dead in vain, i. e.* there could be no neceſſity of his dying upon this account, that we had perſonally tranſgreſſed the Law, ſince he who hath a Righteouſneſs, or an Obedience to the Law imputed to him, as perfect as was that of Chriſt, can be no more condemn'd for tranſgreſſing the Law, than Chriſt himſelf.

3*dly*, According to this Doctrine, God can ſee no Sin in Believers; for certain it is, he ſaw no Sin in Chriſt: If then Believers be Righteous, with a Righteouſneſs as perfect as Chriſt's was imputed to them, he can ſee no more Sin in them, than he beheld in Chriſt.

4*thly*, This Doctrine renders it unneceſſary for a Believer to repent, at leaſt, of Sins committed after he truly hath believed: For our Repentance muſt ſuppoſe an antecedent Failure, ſince that time, in our Obedience; whereas, there being no ſuch Failure in the active Obedience of Chriſt, if that, by Imputation, be made as much, and truly the Obedience of Believers, as if they perſonally had performed it, there can be no Failure in the Obedience of a Believer, and ſo no Place for his Repentance. The perfect Obedience which Chriſt performed to the Law, was the Reaſon why he needed no Repentance; if then, thro' Faith, it be as much theirs by Imputation, as if they perſonally had performed it, muſt it not be equally a Reaſon, why they need no Repentance? *Laſtly*, The Aſſertors of this Doctrine ſay, Chriſt's perfect Obedience muſt be imputed to Believers, that they may have a juſt Title to eternal Life, by virtue of this Precept, *do this and live*: This Title he, who is a Sinner, *i. e.* a Violator of the Law, requiring perfect Obedience, can never have; and therefore, he who needs Repentance cannot have it, that being only needful for the Remiſſion of Sins, and that we may live and not die.

*Argum.* 4. 4*thly*, This Doctrine renders it unneceſſary, to have any perſonal inherent Righteouſneſs; for as Chriſt's paſſive Obedience, ſuſtained in our ſtead, makes it unneceſſary, if not unjuſt, that we ſhould perſonally ſuffer any Puniſhment for the Remiſſion of thoſe Sins, which render us obnoxious to Death; ſo in like manner muſt Chriſt's active and perfect Obedience to the Law imputed to us, render it as unneceſſary, that we ſhould perſonally be righteous, by doing Righteouſneſs, that we may live; for if we can be as righteous as Chriſt was without doing Righteouſneſs; ſurely we need not be more than ſo; yea, then we may have a Title to Life eternal, without any inherent Righteouſneſs; and ſo there can be no need of *having our Fruit unto Holineſs, that the end may be Eternal Life.*

The good Biſhop ſaw the Abſurdity of a Conſequence ſo obſtructive of all practical *Chriſtianity*, and ſo plainly excuſing all Men from any neceſſity of living *righteouſly, ſoberly*, and *godly, in this preſent World*: He therefore ſaith, *pag.* 89. “I believe the active Obedience of Chriſt will ſtand me in no ſtead, unleſs I endeavour after ſincere Obedience in my Perſon; his active as well as paſſive Obedience, being imputed to none, but only to them who apply it to themſelves by Faith, which Faith will certainly put ſuch as are poſſeſſed with it, upon Obedience. Where the *Biſhop* did well to deny the Concluſion, ſeeing the Conſequence was ſo evident from his own Words, that he could not formally deny it; for if, as he ſaith, *pag.* 86. *Chriſt covenanted to perform thoſe Duties which were due from Man to God, provided what he thus did, ſhould wholly be put on the account of Man; and the Father was pleaſed to conſent to this Motion.* Can the Father, after this Conſent, require that Man himſelf ſhould perform all, or any of thoſe Duties, to God, which Chriſt already had performed on his account? If, as he ſaith, *pag.* 87. *Chriſt performed that Obedience, only on the account of thoſe, whoſe Nature he had aſſumed, as they, by Faith, lay hold upon it; and God, by Grace, imputes this Obedience to them, as if it had been performed by them in their own Perſons*: Can God require, that after Chriſt's Performance of it perfectly, they ſhould imperfectly perform the ſame again? Or after the Imputation of Chriſt's perfect Obedience to them, as fully as if they had performed it perſonally, require that they ſhould perform it perſonally? When *Chriſt, by his Obedience imputed to them, hath entituled them to eternal Life*; as he ſaith, *pag.* 88. Can it be ſtill neceſſary, that they ſhould *have their Fruit unto Holineſs, that the end may be eternal Life,* Rom. 6. 22. when as he ſaith, *pag.* 89. Under the New Covenant, *Obedience in our Surety is accepted as compleatly ſufficient*; can perſonal Obedience be required of us by the ſame Covenant?

To ſay that *Faith will put the Perſon, that is poſſeſſed of it, upon Obedience to God,* is nothing to the purpoſe; for the Queſtion is, not what Faith will do, but what he is obliged to do, who by this Faith is as much entitled to Chriſt's perfect Obedience, as if it had been perſonally performed by him? And what God, after this perfect Obedience, imputed to him, can require him to do, in order to that eternal Life, which this perfect Obedience imputed, hath given him a certain Title to, whether it be neceſſary for him, after this, *by patient continuance in well doing, to ſeek for Glory and Immortality, that he may have eternal life*, (a) and *through the Spirit, to mortify the Deeds of the Fleſh*, that he may *live*; (b) and to *live righteouſly, ſoberly and godly, in this preſent World, that he may comfortably expect the bleſſed Hope*; (c) I conclude then in the Words of the beloved *Apoſtle*, good *Chriſtians*, *let no Man deceive you*; not he who applies Chriſt's active Righteouſneſs to himſelf, though he never did it; but, *he that doth Righteouſneſs, is righteous, even as he* (*i. e.* Chriſt) *is righteous*. (d)

*Argum.* 5. *5thly*, It is a thing impoſſible, that by the Obedience of another imputed to us, we can obtain a Title to the Life promiſed by that Law, which ſaith, *do this and live*.

*1ſt*, Becauſe the Law requires perſonal Obedience, that we may live, by ſaying, *The Man that doth theſe things ſhall live by* (doing) *them*: And this the *Biſhop* grants, by ſaying, *pag.* 89. *The Obedience the Old Covenant required, as abſolutely neceſſary, was that of our own Perſons*; whereas the Obedience of another cannot be our perſonal Obedience, nor can it be imputed to us, but by the Relaxation of the Law, which requires of us perſonal Obedience; and ſo our perſonal Obedience, which is the only thing required by the Law, muſt be remitted, that we may be made righteous with the Righteouſneſs of another. To make this farther evident, let it be noted, that Men do generally miſtake, when they ſay, Chriſt, by his Sufferings in our ſtead, made Satisfaction to the Law, which ſaid, *In the Day thou eateſt thereof thou ſhalt die the Death*: This he could not poſſibly do, becauſe the Law expreſly ſaith, *the Soul that ſinneth he ſhall die*; and only threateneth Death to the Perſon that violates the Law. He indeed made a Satisfaction to divine Juſtice, by ſuffering in our ſtead, that Death, which Juſtice might have perſonally inflicted upon us; but then this Admiſſion of another to ſuffer in our ſtead, is a full Relaxation of that Law, which required us perſonally to ſuffer, and an entire Remiſſion of the Puniſhment the Law required of us perſonally; and ſo it is alſo in this Caſe.

*2dly*, Becauſe the Law requires unſinning Obedience, ſaying, *Curſed is the Man that continueth not in all things written in the Law to do them*, (e) not promiſing any Pardon to the Sinner; ſo that unleſs Chriſt's Righteouſneſs imputed to us, can make us never to have been Sinners, and ſo never to have needed Forgiveneſs of Sin, it cannot afford us a legal Righteouſneſs. Hence the Apoſtle ſaith, *Chriſt hath redeemed us from the Curſe of the Law*, not *by his Continuance in all things written in the Law to do them*, but by ſuffering the Puniſhment which the Law threatened to Offenders, to wit, by being hanged on the Tree.

*Argum.* 6. *6thly*, This Doctrine partly anſwers, and partly confutes all the Arguments which the *Apoſtle* uſeth in his Epiſtles to the *Romans*, and the *Galatians*, to prove that Juſtification muſt be by Faith only, and not at all by the Works of the Law: For,

*1ſt*, This Doctrine deſtroys that Argument of St. *Paul*, by which he proves, that no Man can be juſtified by the Works of the Law, becauſe all Men have ſinned, and therefore ſtand condemned by the Law of Works; affording a full Anſwer to it, by ſaying, that tho' we could not be thus juſtified by our own perſonal Obedience, we might be juſtified by Chriſt's active Obedience imputed to us, that being perfect Obedience to the Law.

*2dly*, Whereas, neither the *Apoſtle*, nor the *Holy Scripture* ſaith, that Chriſt was righteous or obedient to the Law for us, or that by his Obedience to the Law, imputed to us, we are made legally righteous, but abſolutely denies that *Righteouſneſs could have been by the Law*, becauſe *the Law could not give Life*; for ſaith St. *Paul*, *Gal.* 3. 21. *had there been a Law which could have given Life, verily Righteouſneſs*, *i. e.* Juſtification to Life, *ſhould have been by the Law*. This Doctrine plainly contradicts thoſe words of the *Apoſtle*, by introducing a Neceſſity of perfect Obedience to the Law, that we may live; and contending that we muſt be entitled to eternal Life, according to the Tenor of that Law, which ſaith, *do this and live*, p. 88, 89.

*3dly*, Whereas this Doctrine makes it neceſſary, that the Reward ſhould be of Works, as well as of Grace, yea of the Works of that Law, which ſaith, *do this and live*; St. *Paul* puts theſe things in an abſolute Oppoſition to each other, and repreſents the one as entirely deſtructive of the other. For, ſaith he, *to him that worketh, a Reward is not reckoned*, κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα, *of Grace, but of Debt*; *but to him that worketh not, but believeth in him*

---

(a) Rom. 2. 7. (b) Chap. 8. 13. (c) Tit. 2. 12, 13. (d) 1 John 3. 7. (e) Gal. 3. 10.

*that juſtifies the ungodly, his Faith* (without Works) *is imputed for Righteouſneſs, even as David ſpeaketh of the Bleſſedneſs of the Man to whom the Lord imputeth Righteouſneſs,* χώρις ἔργων, *without Works*, Rom. 4. 4, 5, 6. whereas God cannot impute Juſtification, or Righteouſneſs, to any, without Works, if he impute it to them only to whom Chriſt's perfect Works of Righteouſneſs belong: Nor can this Righteouſneſs be *of Grace, through Faith,* and *not of Debt,* if it belongs to them only who are *Debtors to fulfil the whole Law*; ſince the *Apoſtle* ſaith expreſly, that they who are thus Debtors to fulfil the Law, or ſought for Juſtification, by fulfilling it, are *fallen from Grace*, Gal. 5. 4. Nor can it be here ſaid, that they were not indeed Debtors to fulfil it perſonally, but only to have that Obedience, by which Chriſt fulfilled it, imputed to them: For the *Apoſtle* ſaith, in the immediate preceding words, *Chriſt is become of none effect to you, whoſoever of you are ſeeking to be juſtified by the Law*; whereas he could not be of none effect to them, who was the only Perſon by whom they were enabled to perform that Law to their Juſtification. Again, the *Apoſtle* puts this plain difference betwixt that Righteouſneſs, which is by Faith, and by the Works of the Law; that the firſt requires only believing from the Heart to Salvation; the ſecond requires Works excluding Grace, by ſaying, *He that doth theſe things ſhall live by* (doing) *them*, Rom. 10. 5. 9, 10. whence he argues thus; that *if Juſtification be of Grace, it is not of Works, otherwiſe Grace is no more Grace; and if it be of Works, it is not of Grace, otherwiſe Work is no more Work*, Rom. 11. 6.

4*thly*, This Doctrine flatly contradicts all the places in which the *Apoſtle* poſitively aſſerts, that *by the Works of the Law can no Man be juſtified, but by Faith only*, or by *Faith without the Works of the Law*; as *Rom.* 3. 20. 22, 24. for if a Man be juſtified by the Righteouſneſs of Chriſt imputed to him, he muſt be juſtified by the Works of the Law, becauſe the active Obedience of Chriſt conſiſts, as truly, in the Performance of thoſe Works, as our own perſonal Righteouſneſs would have done. Moreover, if the Righteouſneſs of God conſiſted in the Imputation of Chriſt's legal Righteouſneſs, it could not be manifeſted, as the *Apoſtle* ſaith it is, *without the Works of the Law*; becauſe, to ſuch a Righteouſneſs, the Works of the Law are plainly neceſſary.

So again, when he ſaith, *Gal.* 2. 16. *Knowing that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, even we our ſelves have believed in Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law.* Doth not this Doctrine contradict theſe Words, by teaching that we are to be juſtified by the Works of the Law performed by Chriſt, and imputed to us, as if we perſonally had performed them? For Chriſt's Performance of them, alters not the Nature and Property of the Works, they being ſtill the Works of the Law, whoſoever doth them; and ſo he that is juſtified by them, done by another in his ſtead, muſt be ſtill juſtified by the Works of the Law.

Note alſo here, That the *Apoſtle* doth not ſay, a *Man is not juſtified by the Works of the Law*, but by the Works of Jeſus Chriſt, or not by the Works of the Law, as performed by us, but only as performed by Chriſt; but on the contrary ſaith, *We have believed, that we might be juſtified by Faith in Chriſt, and not by the Works of the Law*, excluding the Works of the Law from Juſtification by Faith in Chriſt; whereas this Doctrine makes Faith entitle us to the Works of the Law, performed by Chriſt, and made over to us for our Juſtification.

3*dly*, When the *Apoſtle* argues thus, *that no Man is juſtified by the Works of the Law, i manifeſt, becauſe the Scripture ſaith, the Juſ ſhall live by Faith, but the Law is not of Faith*, *i. e.* it ſpeaks nothing of, and promiſeth no Juſtification to any Man by Faith; *but* (only) *ſaith the Man that doth theſe things* (which are required of him by the Law) *ſhall live by* (doing) *them*, Gal. 3. 11, 12. Doth not that Doctrine fully contradict theſe words, which ſaith, The Man that is juſtified by Faith, muſt do the things required by the Law, that he may live, and muſt have a true Title to a perfect Obſervance of the Law, in order to that end?

4*thly*, When the *Apoſtle* ſaith, *if they wh are* (Obſervers) *of the Law be Heirs*, (with faithful *Abraham*, who was juſtified by Faith) *Faith is made void*, as being inſufficient to juſtifie us without the Obſervation of the Law; *Rom.* 4. 14. Doth not this Doctrine ſay alſo, that Faith is inſufficient to juſtifie us, without the Obſervation of the Law, and ſo as plainly make void Juſtification by Faith? Doth it not alſo make them Heirs, who are Obſervers of the Law, as having Life by virtue of a legal Righteouſneſs imputed to them, as fully as if it had been perſonally performed by them?

And tho' theſe things are ſo clear, that they need no farther Confirmation, yet may it here be noted, That whereas not one of theſe *Scriptures* can be wreſted from the plain Senſe they literally bear, or from aſſerting, that no Juſtification can be had by the Works of the Law, but by this Diſtinction, that true indeed it is, that no Juſtification

:ation can be had by the Works of the Law, :rſonally performed by us, but it may be ıd by the perfect Obedience of Chriſt im- ıted to us. The *Apoſtle*, throughout this hole Diſcourſe againſt Juſtification by the 'orks of the Law, never gives the leaſt int of this Diſtinction: And whereas the *iſhop* places the better half of Juſtifica- on, to wit, that which gives us a Title to ernal Life, in this perfect Righteouſneſs of hriſt imputed to us by Faith, the Apoſtle entions not one Word of this in either of s Epiſtles, but in both ſums up the matter as plainly to demonſtrate that he meant ſuch thing. For in his *Epiſtle* (a) to the *mans* he thus concludes, τί οὖν ἐροῦμεν; what it then that we ſay, even this, *that Iſrael lowing after the Law of Righteouſneſs, hath t attained to the Law of Righteouſneſs, be- uſe they ſought it not by Faith, but as* (if) *were* (to be obtained) *by the Works of the w.* Now might they not according to is Doctrine, that the works of the Law rform'd by Chriſt are upon our Faith im- ıted to us for Righteouſneſs, as truly as if ey had been perſonally performed by us, ve ſought it both by Faith, and by the 'orks of the Law? In his Epiſtle (b) to the *ılatians* he concludes thus, *ſtand faſt there- re in the Liberty* (from the Obſervance of e Law to Juſtification) *in which Chriſt th made you free, and be not again entan- ed in the Yoke of Bondage; behold I teſtifie you that if you be circumciſed, Chriſt ſhall ofit you nothing*, mark the Reaſon, *ver.* 3. *r every one that is circumciſed is a Debtor do the whole Law*: Whence the Argu- ent runs thus, Him that is a Debtor to do e whole Law, Chriſt will profit nothing, ıt (ſaith the Biſhop) every Chriſtian is a ebtor to perform the whole Law, (for hat elſe can be the import of theſe Words) g. 89. *the old Covenant which ſaith, Do this d live*, Levit. 18. 5. *is not diſannull'd, but ther eſtabliſhed by the Covenant of Grace, ecially as to the Obedience it requires from in order to the Life it promiſeth*, there- re (according to the *Apoſtle*) Chriſt can ofit him nothing. Now how could the poſtle have made this inference, had he lieved, as the Biſhop did, that even Faith elf could profit us nothing without en- ling us to that Obedience which the Law quires from us, as performed by Chriſt r Surety: Surely this Doctrine ſaith, in ll Contradiction to St. *Paul*, that nothing t Chriſt's active Obedience can profit us to the Life which the Law promiſeth, d that for this very reaſon, that we are ll *Debtors to perform the whole Law.* In e, the great Indignation of the *Jews* againſt the *Apoſtle* for teaching the Doctrine of Juſtification by Faith, was this, that by it he made void the Law as to Juſtification, but had he only ſought it in the ſenſe of the Biſhop, he had, as the Biſhop contends, *not diſannulled, but rather had eſtabliſhed the Law* even as to Juſtification of Life, and ſo muſt rather have ingratiated himſelf with, than ſo incenſed the *Jews* againſt him. Since then he muſt have ſaid what would have been highly acceptable to them, *viz.* that their Law was ſtill of a perpetual and neceſſary Obligation even in order to Juſtification, and that Chriſt himſelf had ſo eſtabliſhed it, as to enable both us and them to yield perfect Obedience to it, *in order to that Life it promiſed.*

*Arg.* 7. 7*thly*, The Apoſtle ſaith expreſly, *Rom.* 3. 24. that *we are juſtified freely by God's Grace thro' the Redemption that is in Chriſt Jeſus*, i. e. thro' the Remiſſion of Sins purchaſed by his Blood, for *we have Redemption thro' his Blood, even the Remiſſion of Sins*, Eph 1. 7. Col. 1. 14. and ver. 25. *that God hath ſet forth Chriſt as a Propitiation thro' Faith in his Blood, that he might be the Juſtifier of him that believeth in Jeſus*, and chap. 5. 9. that *we are juſtified by his Blood, and reconciled to God by his Death*, ver. 10. that *Chriſt hath redeemed us from the Curſe of the Law*, by ſuffering that Death the Law pronounced accurſed, *Gal.* 3. 11. that Chriſt *entring once into the holy Places by his Blood, hath purchaſed eternal Redemption for us*, Heb. 9. 12. And that thro' Chriſt's Will to ſuffer for us, *we are ſanctified thro' the Offering of the Body of Chriſt*, Heb. 10. 10. aſcribing our Juſtification, our Reconciliation to God, our Propitiation, our Redemption from the Curſe of the Law, our eternal Redemption, our Sanctification in the ſacrifical Senſe, *i. e.* our Freedom from the Guilt of Sin, for which alone we can be condemned to die, to the Death and Blood of Chriſt. Now all this, ſaith the *Biſhop*, pag. 90. makes him but an *half Mediator, or half Saviour*; this indeed, ſays he, frees us from Death, but gives us no Title to eternal Life. *Hence is it*, ſaith he, *that I cannot look upon Chriſt as having made full Satisfaction to God's Juſtice for me, unleſs he had performed the Obedience I owe to God's Laws, as well as born the Puniſhment that is due to my Sins*, &c. pag. 88. ſo that according to the *Biſhop*, Chriſt cannot have redeemed us from the Curſe of the Law, by his Death for us, or by his Blood have obtained *eternal Redemption* for us, that being certainly Redemption from dying for ever, or ἀπολύτρωσις τῆς περιποιήσεως, *Redemption of Life*, Eph. 2. 14. And if our Saviour's Blood, and Paſſion gives to Believers no Title to eternal Life, why doth the *Apoſtle* ſay, that *we have Freedom to enter into Heaven by the Blood of Jeſus*, Heb. 10. 19. and that by *his Death* undergone *for the Redemption of Tranſgreſſions*, *we receive the Promiſe of an eternal Inheritance*, Heb. 9. 14. Moreover when God juſtifies from the Guilt of Sin, *i. e.* from tranſgreſſing the Law, what Charge can the Law lay againſt us, as having not performed what it required? Can God be propitious, and fully reconciled to us by the Blood ſhed for us, and yet exclude us from his bliſsful preſence? Can Chriſt have *brought us nigh to God, and made him at Peace with us thro' the Blood of the Croſs*, Eph. 2. 13, 15. and yet exclude us from the Glory of God, who having *Peace with him rejoyce in the Glory of God*? Rom. 5. 1, 2.

---

(a) Rom. 9. 31, 32.

(b) Gal. 5. 1, 2.

*Arg.* 8. 8*thly*, This Doctrine renders it impoſſible that God ſhould make a Covenant of Grace with Man, and conſequently aſſerts that Chriſtians muſt be under the ſame Obligations as ever to perform the Covenant of Works; and this the Biſhop, *pag.* 89. not only aſſerts, but contends for. For how can a Man be more under the Law, and under the Covenant of Works, than by being under an Obligation to do all that the Covenant of Works requires, and to yield perfect Obedience to the Law, that he may be accounted righteous before God? Whereas the *Apoſtle* ſaith expreſly, *we are not under the Law, but under Grace*, Rom. 6. 1. that δικαιοσύνη, Juſtification *is by Faith, that it might be of Grace*, Rom. 4. 16. that *we are juſtified freely by the Grace of God*, not thro' the active Obedience, but *thro' the Redemption that is in Chriſt Jeſus*, i. e. thro' the Remiſſion of Sins procured by his Blood, that *by Grace we are ſaved thro' Faith, not of Works*, Eph. 2. 8. And in fine, that *if Juſtification be by Grace, then is it not of Works*, Rom. 11. 6.

And this is ſtill more evident from this Conſideration, that this Doctrine plainly makes both the two Covenants the ſame, for where the Parties covenanting are the ſame, the thing covenanted for, is the ſame; if the Conditions of the Covenants be the ſame, the Covenant muſt be the ſame: Now here it is certain that the Perſons Covenanting, to wit God and Man, are the ſame; the thing covenanted for, Life, and Acceptance with God, are the ſame; if then the Condition of both, *do this and live*, be the ſame (which is the thing aſſerted, p. 89.) the Covenants themſelves muſt be the ſame.

Nor is it material to anſwer here in the *Biſhop's* Words, that the Condition of the firſt Covenant was this, *do this in your own Perſons, and live*: The Condition of the New only, do this by your ſelf, or by your Surety, *and live*; for even this disjunctive
was alſo contained in the firſt Covenant, o
it was not; if it was, then the Condition o
the firſt Covenant could be only that whic
is ſaid to have been the Condition of the ſe
cond alſo, *i. e.* do this by thy ſelf, or b
another, and live. If it were not, then th
doing this by another could not make us le
gally righteous; becauſe *the Law require*
*this Obedience in our own Perſons*, ſaith th
*Biſhop*, pag. 89. *as abſolutely neceſſary*; and ſ
Chriſt's Obedience to the Law imputed t
us, but not performed by us, could not fu
fil that Law which only ſaith, *Do this i*
*your own Perſons, and live*. And evident i
is that the allowing another to do that Dut
for me, or in my ſtead, which I owe perſo
nally to God, is as truly an exempting m
from doing that Duty in my own Perſon
as the allowing another to ſuffer the Puniſh
ment due to my Sins in my ſtead, is an ex
empting me from ſuffering that Puniſhmen
in my own Perſon. And had the Biſhop at
tended to his own Words, he would hav
ſeen this Conſequence for his Argument
(pag. 82. 'That one Man can merit by tha
' which another performs, is a plain Contra
' diction; for in that he merits, it is as ne
' ceſſarily implyed that he himſelf acts tha
' by which he is ſaid to merit; but in tha
' he depends upon another's Action, it is a
' neceſſarily implyed that he himſelf doth no
' do that by which he is ſaid to merit.') B
changing the Word Merit into obey, run
thus, that one Perſon can obey the Law b
the Obedience which another performs, is
plain Contradiction; for in that he obeys
it is neceſſarily ſuppoſed that he himſelf dot
that by which he is ſaid to obey; but i
that he depends on the Obedience of ano
ther for the performing that which the La
requires of him, it is as neceſſarily ſuppoſe
that he himſelf doth not do that by whic
he is ſaid to obey the Law.

*Arg.* 9. 9*thly*, As the Foundation of thi
Imputation is precarious, there being no evi
dence in Scripture of ſuch a Covenant as i
here mentioned, p. 86. but only a Comman
laid upon Chriſt, that he ſhould *lay down hi*
*Life for his Sheep*; ſo is there in the Scriptur
no ſuch Notion of Imputation as is here ſup
poſed. For,

1*ſt*, Whereſoever this Phraſe occurs affir
matively, That ſuch a thing was impu
ted to ſuch a Perſon, it is ſome perſonal A
ction or thing which is thus ſaid to be im
puted: As when it is ſaid, *Rom.* 2. 26
*if the Uncircumciſion* (i. e. the uncircumci
ſed Perſon) *keep the Righteouſneſs of the Law*
his Uncircumciſion, εἰς περιτομὴν λογισθήσεται
*ſhall be accounted for Circumciſion*, i. e. he ſhal
be as well accepted, as if he were circum
ciſed. So *Rom.* 4. 3. *Abraham believed God*
*and it* (that is, his Faith) *was imputed to him*
*for Righteouſneſs*; for ſo it is explained

v. 5

. 5. in theſe words, *to him that worketh not, ſt believeth. his Faith is imputed to him for Righ- ouſneſs*, and v. 9. *we ſay that Faith was impu- d to Abraham for Righteouſneſs.* So alſo *Gal.* . 6. *Jam.* 2. 23. and of our Faith in him vho raiſed Chriſt from the dead, it is ſaid, *om.* 4. 24. *it ſhall be imputed to us for Righteouſ- eſs.*

I alſo add that the Righteouſneſs of one annot be truly thus imputed to another, by im who ſpeaks of things as they truly are. God indeed may and often doth good to one, ſpecially in Temporals, for the Righteouſ- eſs of another, as he did to the *Jews* for he ſake of *Abraham, Iſaac* and *Jacob*, and at he Prayer of *Moſes* and *Aaron*, in which Senſe aith St. *James*, the *effectual fervent Prayer f a righteous Man availeth much*, Chap. 5. 6. He alſo ſheweth Mercy to the Poſteri- y of *them that fear him*, for their Parent's ake, but he neither doth, nor truly can λο- ίζεϑαι, reckon, or repute them righteous, ecauſe *Abraham, Iſaac* and *Jacob*, or their Parents were ſo; becauſe as Sin, ſo Righte- uſneſs is a perſonal Action or an Habit in- erent in the Subject that doth it. And herefore to remove the common Inſtances vhich are uſually produced with Relation o this matter, I add, as the Concluſion of vhat I ſhall offer on this Subject,

Laſtly, That in the *Holy Scripture* there is o mention of the Imputation of any Man's in, or Righteouſneſs to another, but only f the Imputation of his own good Deeds for Righteouſneſs, or of his evil Deeds for Puniſhment. And therefore I ſay,

*1ſt*, That it cannot truly be affirmed, that ve all ſinn'd in *Adam*, and by his Diſobedi- nce were made Sinners; becauſe his Sin, nd Diſobedience was imputed to us: for have ſhew'd already that the *Scripture* no vhere maketh the leaſt mention of any thing f any others imputed to us, but only of ome perſonal Thing or Action of our own ccounted to us for Reward or Puniſhment. Moreover this Imputation either makes the in of *Adam* truly ours, or it doth not; f it doth not, how can we be made inners by it? If it doth, then Death came pon us for our own Sin, and ſo not for the in of one, but for the Sin of all. Where- s the *Apoſtle* ſaith expreſly, that Death ame upon us, τῷ τοῦ ἑνὸς παραπτώματι, *by the in of one*, Rom. 5. 15, 17. δι' ἑνὸς ἁμαρτή- αντος, *by one Man ſinning*, v. 16. and δι' νὸς παραπτώματος, *by one Offence of that one Man*, v. 18. *3dly*, I ask whether this Im- utation made the Poſterity of *Adam* Sinners, r whether it found them ſo before? if it ound them ſo before, it muſt be plainly eedleſs. Seeing then they might have been ondemn'd to Death without it: If it made em ſo, then ſince this Imputation is the ct of God, and not of Man, it plainly follows, that God muſt be the Author of that Sin; becauſe this Imputation flows immediately from him, without the Intervention of any Action on the Part of any of thoſe Men to whom it is imputed: Moreover then the Imputation muſt be falſe, as charging them with Sin, whom he did not find Sinners, but only by his Arbitrary Imputation made them ſo. Now far be it from any Chriſtian to aſſert that God ſhould falſly impute Sin to any Man. In a Word, λογίζεϑαι, *imputare*, is to reckon or account any thing to any Man, to charge him with it, or lay the Charge of it to him; this therefore on God's Part muſt ſuppoſe in the very Nature of it, ſome Action done by the Poſterity of *Adam* which is blame worthy, and may be juſtly charged upon them, before there can be any Ground for Imputation of it, and this ſhews that it is impoſſible that this Imputation ſhould be the very thing that renders them blame-worthy, or Perſons worthy to be charged with Guilt, and yet if the Sin of *Adam* becomes ours only by Imputation; it muſt be ours only becauſe it is by God imputed to us, and not imputed, becauſe it is ours; that is, God by this Imputation muſt make us Sinners, and not find us ſuch: for this Imputation is the Action of the Judge, and not of the ſuppoſed Criminal; remove or take away this Action, and no Crime can be charg'd upon him. In fine, if the Sin of *Adam* becomes ours only by Imputation, it deſerves Condemnation only by the ſame Imputation, that is, by the Action of God; that therefore we deſerve Condemnation for it, is to be aſcribed directly to the Action of God, and only by accident to the Action of *Adam*; whence therefore is our Deſtruction, according to this Opinion, but of God who makes us worthy of Condemnation by imputing to us that Sin which by his Imputation only we ſtand guilty of?

*2dly*, It cannot truly be affirmed that our Sins were ſo imputed to Chriſt when he became our Surety, as that he became Partaker of the Guilt of them, but only ſo as that he ſuffered the Puniſhment which was due unto us for them. It being abſolutely neceſſary not only in the Caſe of Chriſt, but of all vicarial Puniſhments, to ſeparate the Puniſhment from the Guilt; for tho' a Man may become obnoxious to the Puniſhment, or Sufferings of another by an innocent Conſent, he can never partake of the Guilt of another's Action, but by a *criminal Conſent* unto it; and ſo far as he ſuffers for that Action of him, he becomes guilty by this *criminal Conſent*, he ſuffers for his own Sin, becauſe that Conſent made the Sin his own; whence in ſuch Caſes he ſuffers not as a *Subſtitute*, but as a *Party*. Seeing then our Bleſſed Lord could not be guilty of any *criminal Conſent* to any of our Actions, it is impoſſible that he ſhould contract the Guilt of Sin by his Conſent to ſuffer for us, when therefore the *Prophet* ſaith, (a) that God *laid on him the Iniquity of us all*, we are to underſtand this only of the *Puniſhment*, or the *Chaſtiſement* of our Sin, and to extend this farther, and ſay with ſome, that by his Conſent thus to ſuffer, he ſuffered for thoſe Sins which he had truly made his own, is not only falſe for the forementioned Reaſon, but is contrary to the whole Tenure of the *Scripture*, which ſaith negatively, that he was (b) *ſuch an High Prieſt, who was holy, undefiled, ſeparate from Sinners, and who needed not to offer up Sacrifices for his own Sins*, that *he was in all things like to us*, χωρὶς ἁμαρτίας, *Sin only excepted*, that we *are redeemed by the precious Blood of Chriſt, as of a Lamb without Spot or Blemiſh*; that *he did no Sin*, that *he knew no Sin*, that *he ſuffered the Juſt for the Unjuſt*; and affirmatively that he died not for his own, but for our Sins, (c) *that he ſuffered for our Sins according to the Scriptures*; He ſuffered *for the Sins of the Unjuſt*; he was the *Propitiation for our Sins*, and *made Reconciliation for the Sins of the People.* In a Word, This Aſſertion borders upon Blaſphemy, for if Chriſt made all our Iniquities his own, he made himſelf as guilty, and as great a Sinner as were all the Sinners, for whoſe ſake he ſuffered. Nor is it any Refuge here to ſay, he was the greateſt Sinner only by *Imputation* of Sin to him, not by Commiſſion of Sin perſonally. For as the Righteous God cannot impute Sin to him who did no Sin, and gave no criminal Conſent to the Sin of others; or whom he doth not firſt look upon as a Sinner, and a guilty Perſon; ſo is it not conſiſtent with the Virtue, the Intent, and Nature of our Saviour's Sufferings, that God ſhould look upon him as a Sinner, and a guilty Perſon; for then he muſt have looked upon him as one who had deſerved to die for his own Sin, or as one guilty of Death, and then his Death could have made no Satisfaction for the Sin of others; yea, then he muſt have ſuffered Death, not for our Sins, as they were ours, but as they were his own by Imputation; whereas the *Scripture* always ſaith, he ſuffered Death for our Sins, but never for his own by Imputation or Inheſion. I conclude therefore, in the words of (d) *Biſhop Davenant*, and (e) Doctor *Outram*, that Chriſt was willing ſo far to take our Sin upon him; non ut inde peccator, ſed hoſtia pro peccato conſtitueretur; *not as to be made a Sinner, but only a Sacrifice for Sin by and for them.*

---

(a) Iſa. 53. (b) Heb. 7. 26, 27. c. 4. 15. 1 Pet. 1. 19. c. 2. 21, 24. 2 Cor. 5. 21. 1 Pet. 3. 18.

(c) 1 Cor. 15. 3. 1 Pet. 3. 18. Heb. 7. 27.

(d) Dav. de juſt. Habit. p. 333.

(e) Quæ mala corpori illius inerant, ea non ipſa vitia noſtra ſeu peccata proprie dicta, ſed quæ paſſim in S literis peccata appellari ſolent, peccatorum noſtrorum pœnæ erant. *Outr.* l. 2. c. 5. §. 9.

## *Additions omitted in* Chapter XV.

Ver. 12. After theſe words, *I find no reaſon to believe*, add,] Much leſs, that the falſe *Apoſtle*, or *Apoſtles*, ſo ſtiled by St. *Paul*, not in his firſt but ſecond *Epiſtle* to the *Corinthians*, ſhould be of the *Jewiſh Sadduces*, for they being the great Oppoſers of *Chriſt's* Reſurrection, *Acts* 4. 1, 2. and the great Adverſaries of St. *Paul*, upon this very account, that he teſtified that *Chriſt* was riſen from the dead, *Acts* 23. 6, 8. and this Doctrine being of ſo great Importance, that the denying of it, rendered both the preaching of the *Apoſtles*, and the Faith of their Hearers vain, *v.* 14 of this *Chapter.* Sure the *Apoſtle* could not ſay of ſuch Men, *are they the Miniſters of Chriſt?* *I am more*; ſo 2 *Cor.* 11. 23. or that they transform'd themſelves into the *Apoſtles* o *Chriſt.* v. 13.

THE

# THE PREFACE TO THE

# Second Epiſtle to the *Corinthians.*

THAT *this* Epiſtle *was writ a year after the firſt, is probably collected from theſe words*, Chap. 9. 2: Achaia vas ready a year ago; *for he having given* nſtructions *for that Collection, he in theſe words* efers *to, only at the Cloſe of his firſt Epiſtle, they* ould *not have the forwardneſs there mentioned be-* ore *that time. Now that the firſt Epiſtle was* vritten *early in the year 55, or 57. appears from* heſe *words in it,* I will ſtay at Epheſus till Pentecoſt, *Chap.* 16. 8. *For he ſtaid ſome conſiderable time in* Aſia, *after his purpoſe to leave* Epheſus, *and go to* Macedonia, Acts 19, 21, 22. *and yet making here his Apology for not wintering at* Corinth, *as he thought to do,* 1 Cor. 16. 6. *this* Epiſtle *muſt be writ after Winter, and* o *when a new Year was begun. It therefore ſeems* o *be written after his ſecond coming to* Macedonia, *mentioned* Acts 20. 3. *For* (1.) *it was* vritten *after he had been at* Troas, *and had left* hat *place to return to* Macedonia; *now that was* at *his ſecond going thither; See Note on* Chap. 2. 12. ( 2. ) *'Twas written when* Timothy vas *with him; now when he left* Epheſus *to go into* Macedonia, Timothy *went not with him, but was ſent before him,* Acts 19. 22. *but at his ſecond going through* Macedonia, Timothy *was with him*, Acts 20. 4. ( 3. ) *He ſpeaks of ſome* Macedonians *that were like to come with him,* Chap. 9. 4. *Now at his ſecond going from* Macedonia, *there accompanied him* Ariſtarchus, Secundus, *and* Gaius *of* Theſſalonica, *the* Metropolis *of* Macedonia, *Acts* 20. 4. *And* ( 4. ) *the Poſtſcript ſaith, this Epiſtle was written from* Philippi, *as find it in* Theodoret *and* Oecumenius, *where St.* Paul *was till the days of Unleavened Bread,* Acts 20. 6. *It therefore ſeems to be ſent from thence to them by* Titus, *and ſome other Perſon, not long before* Paul's *coming to them, which he ſpeaks of as inſtant,* Chap. 13. 1. *and that which he was now ready to do,* Chap. 12. 14. *and did, ſaith Dr.* Lightfoot, *in his Journey from* Philippi *to* Troas; *he ſailing about from* Philippi *to* Corinth, *to make good his promiſe; whilſt the reſt that were with him,* Acts 20. 4. *went directly the next Cut to* Troas, *and there waited for him.*

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# SECOND EPISTLE
# TO THE
# CORINTHIANS.

## CHAP. I.

Verſe 1. PAUL an Apoſtle of Jeſus Chriſt, by the will of God,
aa and [aa] Timothy our Brother,
to the Church of God which is at Corinth, with all the Saints which are in all Achaia. [*See Note on* 1 *Cor.* 1. 1.]

a 2. [a] Grace be [*given*] to you, and Peace from God our Father, and from our Lord Jeſus Chriſt.

3. Bleſſed be God, even [*our God and*]
b [b] the Father of our Lord Jeſus Chriſt, the Father of Mercies, and the God of all Comfort;

4. Who comforteth us in all our Tribulations, [*by that inward peace, and earneſt of the Spirit he gives under them* ;] that we may be able to comfort them which are in any trouble, by the Comfort wherewith we our ſelves are comforted of God; [*God's Servants never wanting his Comforts under all their Sufferings.*]

c 5. For as the Sufferings of Chriſt abound
d in us, ſo [d] our Conſolation alſo aboundeth by Chriſt.

6. And whether we be afflicted, it is for your Conſolation and Salvation, which is effectual [Gr. *wrought,*] in [*or by*] the enduring the ſame Sufferings which we alſo ſuffer, [*and which by our Example you are encouraged to endure* ;] or whether we be comforted, it is for your Conſolation and Salvation, [*which is accompliſhed by your patient perſeverance under all your Sufferings, to which patience you are animated, by the experience of that Conſolation God affords his Servants under all their Sufferings,* Matth. 5. 12. and 24. 13. 2 Cor. 4. 17. 2 Tim. 2. 11, 12. Jam. 1. 12.]

7. And our hope of you is ſtedfaſt, knowing, that as you are partakers of the Sufferings [*we endure,* 1 Cor. 10. 13.] ſo ſhall ye be alſo of the Conſolation [*we enjoy, in all our Sufferings* :]

8. [*Our Sufferings, I ſay,*] For we would not, Brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpair'd even of life.

9. But we [*therefore*] had the Sentence of Death in our ſelves, that we ſhould not truſt in our ſelves, but in God that raiſeth the Dead.

10. Who [*then*] delivered us [e] from ſo great a death, and [*daily*] doth deliver [*us,*] in whom we truſt that he will yet deliver us.

11. [f] You alſo helping together by Prayer for us; that for [g] the Gift beſtowed upon us, [*or the favour conferr'd on us* ;] by the Means of many Perſons, Thanks may be given by many on our behalf.

12. For [*in all our afflictions*] our rejoycing is this, the Teſtimony of our Conſcience, that in Simplicity and godly Sincerity, not

ot with fleſhly Wiſdom, but [h] by the grace f God, we have had our Converſation in the Vorld, and more abundantly to you-wards.

13. [*And of the truth of this you may reſt ſſured* ;] For we write no other things unto ou [*of it*] than what you read, [ Gr. *know, emember*,] or [i] acknowledge ; and I truſt ou ſhall acknowledge, even to the end.

14. As alſo you have acknowledged us in art ; [i. e. *as to the ſounder part of the Church* ; *ee Note on* Chap. 2. 5. *Though ſome have epreſented us as walking according to the Fleſh*, Chap. 10. 2.] that we are [ *juſt matter of* ] our rejoycing, even as ye alſo are [*at preent, and much more will be*] ours, in the day f the Lord Jeſus.

15. And in this confidence [*of you*] I was ninded to come to you before [*this time*,] hat you might have [k] a ſecond Benefit, [*or Grace.*]

16. [l] And to paſs by you, [*though not ſo s to ſee you in that paſſage*, 1 Cor. 16. 7.] nto Macedonia, and to come again, [Gr. *nd again to come*,] out of Macedonia to you, nd of you to be brought on my way toward udea.

17. When I therefore was thus minded, *or reſolved thus*,] did I [ *afterwards* ] uſe ightneſs [*in changing this Reſolution* ?] or the hings that I purpoſe, do I purpoſe [*them*] according to the Fleſh, [*or carnal Inteeſts*,] that with me there ſhould be yea, yea, nd [*again*] nay, nay ? [i. e. *Inconſtancy and Mutability to ſerve my Carnal Intereſts, ſo that you ſhould hence gather, that in preaching the Goſpel of Chriſt, I walk according to the Fleſh*, Chap. 10. 2.]

18. [*No ſurely* ;] But [n] as [*ſure as* ] God n
is true, our word towards you [o] was not o
yea, and nay, [ i. e. *our preaching was not variable, we now ſaying one thing, anon another.*]

19. For the Son of God, Jeſus Chriſt, who p
was preached among you by us, [*even*] by me, and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20. [q] For all the Promiſes of God in him q
are yea, and in him amen, [i. e. *are true and certain through him*,] to the Glory of God, [*demonſtrated in the confirmation of them* ] by us.

21. Now he that eſtabliſhed us with you in [*the Doctrine of* ] Chriſt, and [ *who* ] hath anointed us [*with the Holy Ghoſt*] is God.

22. [r] Who hath alſo [*thus*] ſealed us [*up* r
*to the day of Redemption*, Eph. 4. 30. ] and given the earneſt of the Spirit [ *to be the pledge and aſſurance of it*, 2 Cor. 5. 5. Eph. 1. 13, 14.] in our Hearts. *See Note on* 1 Cor. 1. 5. 6, 7, 8.

13. Moreover [*it was not therefore out of lightneſs, but*] [s] I call God for a Record up- s
on my Soul, that [*it was merely*] to ſpare you, [*that*] I came not as yet unto Corinth.

24. [*Yet this I ſay*,] not for that we have dominion over your Faith, but are Helpers of your Joy, [t] for by Faith you ſtand, [τῇ t
γὰρ πίστει ἑστήκατε, *for ye have ſtood in the faith.*]

## Annotations on Chap. I.

Verſe 1. KAI Τιμόθεος ὁ ἀδελφὸς, *And Timotheus a Brother.*] I have bſerved in the *Epiſtle* to the *Hebrews*, that t is uſual with St. *Paul*, to call *Timothy* his Brother , *Col.* 1. 1. *Theſſ.* 3. 2. *Phil.* 1. *Heb.* 13. 23 and this he probably did, that he night not be deſpiſed for his Youth, as he inimates he might be, 1 *Tim.* 4. 12. Eight Years fter the writing this *Epiſtle*, this being writen, A. D. 57. that to *Timothy*, A. D. 65.

Ver. 2. χάρις καὶ εἰρήνη, *Grace and Peace.*] May that Grace and Favour of God, on which your Salvation and Happineſs deends, *Tit.* 11. and that Peace which paſſeth nderſtanding, *Phil.* 4. 7. and is the Effect f the Divine Favour, be continually with ou, and deriv'd from God the Father the Fountain of all Bleſſings, and from Jeſus Chriſt the Procurer, and Diſpenſer of them, 1 Cor. 4. Eph. 1. 3. on you.

*And from our Lord Jeſus Chriſt.*] See Note n 1 *Cor.* 1. 3.

Ibid. Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ,] Dr. *Mills* ſaith, theſe words are inſerted into this lace from other Epiſtles ; whereas *Origen*, in *Matth.* p. 500, *Cod. Alex.* all the *Greek Commentators*, and all the ancient Verſions own them. See Examen *Millii.*

Ver. 3. Καὶ Πατὴρ, *the Father of our Lord Je-* b
*ſus Chriſt.*] Why, ſaith *Schlictingius*, ſhould God be ſtiled thus, the Father of our *Lord Jeſus Chriſt*, if Chriſt be God equally with the *Father*, ſeeing by being thus diſtinguiſh'd from, he ſeems to be denied to be God ?

*I anſwer*, He is by theſe words denied to be *God the Father*, ſince that would render him *Father* to himſelf ; but his being thus diſtinguiſh'd from *God the Father* , hinders not his being *God of God* the Father, who by way of Eminency is ſometimes abſolutely ſtiled God, becauſe he is the Fountain of the Deity. For as the words, *our Lord*, aſcribed here to Chriſt, do not exclude the *Father* from being *our Lord* ; ſo the word *God* aſcribed to *God* the *Father* , excludes not *Chriſt* from being what St. *Thomas* ſtiles him, *our Lord, and our God*, John 20. 28. And, as God was under the *Old Teſtament* ſtiled *the God of Abraham* , *Iſaac, and Jacob*, to confirm the Faith of the *Jews*, in the Promiſes made to them, and their Seed; ſo is he uſually in the *New Teſtament* ſtiled *the Father of our Lord Jeſus Chriſt*, to confirm to us his Love in *Chriſt Jeſus, his beloved Son in whom he is well pleaſed*; and to aſſure us that he is, as here it follows, *the Father of Mercies* in the Plural, to ſignifie according to the *Hebrew* way of ſpeaking, the greatneſs, and multitude of his Mercies; and *the God of all Conſolation*, as being the Giver of that *Paraclete*, or Holy Spirit, whence all our Comforts are derived.

c Ver. 5. Τὰ παθήματα τοῦ Χριστοῦ, *the Sufferings of Chriſt.*] The Sufferings of Chriſt's Members for his ſake are ſtiled *his Sufferings*, becauſe they are Evils inflicted on his Members out of Enmity to him, and by reaſon of their Myſtical Union to him, and becauſe of the Sympathy he haswith them in their Sufferings, *Luke* 10. 16. *Acts* 9. 4. *Iſa.* 63. 9. Hence is he ſaid συμπαθῆσαι *to ſuffer with us* in our Infirmities, *Heb.* 4. 15. But when the *Greek Fathers* add here, that (a) *Chriſt ſuffered more in his Members, than he did in his own Perſon*; this ſounds harſh in the Ears of moſt *Divines*, and ſhews they had not thoſe thoughts of our Lord's Sufferings and Satisfaction which we have.

d Ibid. Ἡ παράκλησις ἡμῶν, *our Conſolation.*] Abounds by *Chriſt*, becauſe as he promiſed, ſo he conferred the Spirit of Conſolation on thoſe who ſuffered for his ſake; ſo that though they received the Word with much Affliction, they did it alſo with *Joy in the Holy Ghoſt*, 1 Theſſ. 1. 6. having *the Spirit of Faith*, 2 Cor. 4. 13. *of Glory, and of God, reſting on them*, 2 Tim. 1. 7. 1 Pet. 4. 14. See here *v.* 21, 22.

e Ver. 10. Ἐκ τηλικούτου θανάτου, *from ſo great a death.*] Moſt *Interpreters* refer what is ſaid in theſe three laſt Verſes to the Commotion raiſed againſt *Paul* by *Demetrius* at *Epheſus*, Acts 19. from *v.* 26. to the end of that Chapter. But we read not that in that Commotion any Hands were laid upon St. *Paul*, or that he ſuffered any thing. He therefore had no occaſion from it to ſay, that he was *preſſed above meaſure, and above ſtrength, ſo as to deſpair of life*; that he had *the Sentence of Death within him*; and that he was *delivered from ſo great a Death*, and as it were raiſed from the Dead: Theſe high Expreſſions rather ſeem to ſignifie that he indeed was put to fight with Beaſts at *Epheſus*, (as he ſpeaks, 1 *Cor.* 15. 32. See the Note there) and was by God delivered from them.

f Ver. 11. Συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, *you alſo helping together by prayer for us.*] Hence note, that the more publick Prayers are, the more prevailing they will be; ar alſo, that God will be more glorified b the Thankſgivings rendered for the Succe of them. But whereas, *Eſthius* hence plea for Prayers to the Souls of Saints de parted; the Practice of the *Apoſtle* her and elſewhere, is a ſtrong Argument again them: For he paſſionately intreats th *Chriſtians* living at *Rome*, to *ſtrive togeth with him in their Prayers to God*, Rom. 1 30. the *Corinthians, to help together with hi in Prayer*, 2 Cor. 1. 11. the *Epheſians*, t *pray for him with all perſeverance*, Eph. 6. 1 19. the *Coloſſians*, to *continue in prayer for him* Coloſſ. 4. 1, 2, 3. the *Theſſalonians*, to *pr for him, that the Word of the Lord might ha free courſe, and be glorified*, 1 Theſſ. 5. 2 and that he may be *deliver'd from unreaſ nable and wicked men*, 2 Theſſ. 3. 1, 2. an the believing *Jews* to *pray for him that might ſooner be reſtored to them*, Heb. 13. 1 19. But in all his *Epiſtles*, we have not on Petition of like nature directed to any *Sai* departed; whereas, had he thought the capable of hearing him, and their Addre ſes more effectual for the ſame ends, w may reaſonably think his Zeal would hav prompted him to put up his Requeſts t them, and leave us ſome Examples of th Nature.

Ibid. Τὸ εἰς ἡμᾶς χάρισμα, *the gift beſtowe upon us.*] The word χάρισμα in the *New Teſtament* always importing a Spiritual Gif muſt be interpreted here of the Gifts beſtowed on St. *Paul* for the Diſcharge of h *Apoſtolical* Function; and if the right read ing here be ὑπὲρ ἡμῶν *on our behalf*, the Senſ of this Verſe may run thus, *we truſt that will deliver us for the furtherance of the Go ſpel, through the Aſſiſtance of your Prayers, tha ſo the Gift being exerciſed by us through th joynt ſuffrage of many Perſons for the benefit many, thanks may be returned by many for u* If ὑπὲρ ὑμῶν, *on your behalf*, as other Copie have it, be the right reading, the Senſ runs thus; *I hope to be ſtill preſerved by you Prayers for the benefit of the Church, that ſo th Gift beſtowed upon us, being made uſeful to th Benefit of others by the Prayers of ſo many, thank may be given to God by many on your Behal* Which ſoever be the true reading, that h ſpeaks of the Spiritual Gift conferred upo him, will be evident from the followin words, *ver.* 12.

Ibid. Or, 2*dly*, Τὸ εἰς ὑμᾶς χάρισμα, ma ſignifie that wonderful Deliverance vouchſa fed to them, from ſo great danger, by th Prayers of many Perſons.

Ver. 12. Ἐν χάριτι Θεοῦ, *in the grace of God.* Τουτέστι, σημείοις καὶ τέρασιν ἅτινα χαρίσματα τοῦ Θεοῦ

---

(a) Ὅτι οὐ μόνον τὰ ἐκείνου, ἀλλὰ καὶ πλείονα ὑπομένουσι πάθη, Chryſoſt. Πλείονα, ὧν ἔπαθεν ὁ Χριστὸς, πάσχομ Oecumen. Theoph.

i. e. (*b*) by *Signs and Miracles*; that is, according to the Wiſdom of the Spirit, and the miraculous Power given us by the Grace of God for the Propagation of the Goſpel; So St. *Chryſoſtom*. Which Expoſition, ſaith he, is confirmed from theſe words, *and more abundantly to you-ward*; for the *Apoſtle*'s Sincerity and Care to walk according to the Rules of the *Goſpel*, was every where the ſame, but the powerful Operations and Gifts of the *Holy Ghoſt* ſeem to have been more abundantly exerciſed by him in, and vouchſafed by him to, that Church in which he ſtaid ſo long, and of which he had ſo particular a Promiſe, that Chriſt would be with him in his preaching to them, *Acts* 18. 10, 11. The Connection of this with the former Verſe ſeems rather to be thus; and there is good reaſon, why you ſhou'd thus pray for us, who have acted with the ſame Sincerity towards you, and ſo much to your Advantage.

Ver. 13. Ἀναγινώσκετε.] Ἃ αὐτοὶ ὑμεῖς ἴστε, *which you your ſelves know*, Chryſ. Τουτέστιν ὑπομιμνήσκεσθε, *which you remember*, Oecum. Theophylact.

Ver. 15. Δευτέραν χάριν, *a ſecond benefit or grace.*] I coming to *eſtabliſh you*, Rom. 1. 11. and to *promote your joy*, v. 24. Hence it appears, that the *Apoſtle* had been only once with them when he writ this.

Ver. 16. Καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, *and to paſs by you into Macedonia.*] *Interpreters* Ancient and Modern, are much troubled how to reconcile theſe words with what the *Apoſtle* had ſaid in his former Epiſtle, *I will come unto you when I have paſſed through Macedonia*, 1 Cor. 16. 5. For there he expreſly declares, his purpoſe was to go firſt into *Macedonia*, and then to come to *Corinth* from thence. Here, ſay they, he declares he purpoſed firſt to come to *Corinth*, and then to *Macedonia*, and return again from *Macedonia* to *Corinth*; but the *Apoſtle* ſeems to ſay no more here, than he did there. There he declares that he would firſt go to *Macedonia*; but he adds alſo, that he would go from *Epheſus*, paſſing by them into *Macedonia*; ſaying alſo, that he would not then ſee them ἐν παρόδῳ, *in his paſſage by them*, v. 7. and here he only ſaith he purpoſed διελθεῖν, *to paſs by them into Macedonia*; but ſaith not, that he would call upon them in that Paſſage, but only when he came again from *Macedonia*, and intended to go to *Syria*; which he did not, partly by reaſon of *Titus* his Abſence, who was not yet returned to him to give an Account of their Affairs, but went again from *Troas* to *Macedonia*, 2 Cor. 2. 12. where he met *Titus*, Chap. 7. 5, 6. and partly by reaſon of the *Jews*, who waylaid him in his Paſſage to *Syria*, Acts 20. 3. And for this Delay and Non-performance of his Purpoſe, that he came not from *Macedonia* the firſt time he went thither, to winter with them, he makes this Apology. See the the *Preface* to this *Epiſtle*.

Ver. 17. Κατὰ σάρκα, *according to the fleſh.*] m Perhaps the *Judaizers* might object this, becauſe being in *Greece*, Acts 20. 2. and ſo near to *Corinth*, and having paſſed through *Macedonia*, he came not to go by them into *Syria*, becauſe the *Jews* laid wait for him by the way, but returned back to *Macedonia* without ſeeing them, *v.* 3. This, I ſay, they might interpret a Conſulting of his Carnal Intereſts.

Ver. 18. Πιστὸς δὲ ὁ Θεός, *but as God is true.*] n The Phraſe πιστὸς ὁ Θεὸς, *God is faithful*, is uſed where there is no Oath intended; as 1 Cor. 1. 9. *God is faithful by whom we are called*; and Chap. 10. 13, πιστὸς ὁ Θεὸς, *but God is faithful, who will not ſuffer you to be tempted above what you are able.* But here the Phraſe being uſed abſolutely, ſeems rather to be a form of Swearing. And then, πιστὸς δὲ ὁ Θεὸς, will ſignifie Dei fidem teſtor, *I ſwear by the Faith of God*; ſo *Dominus vivit*, i. e. *I ſwear by the Life of God*; or, *as the Lord liveth*, Jer. 12. 16. 44. 26. Hoſ. 4. 15. compared with *Jer.* 38. 16. *Judg.* 8. 19. *Ruth* 3. 13. 1 *Sam.* 14. 39. 46. 19. 6. 20. 3. So to ſwear, *as thy Soul liveth*, is to ſwear by the Life of another.

Ibid. οὐκ ἐγένετο ναὶ καὶ οὔ, *was not yea, and* o *and nay.*] i. e. It was not with any variance, but by his Aſſiſtance we all ſaid ſtill the ſame thing, and promiſed the ſame Advantages to thoſe that ſhould believe in Chriſt; or it was not the preaching of what was uncertain, but fully confirmed to you by the power received from him. That this is the true Import of this Phraſe, *yea, yea, nay, nay*, we learn from the *Jews* from whom it is taken; for they ſay (c) *There is a yea which is as nay, and a nay which is as yea*, viz. when a Man aſſerts or denies a thing *ironically*; but (d) *the juſt man's yea is yea, and his nay is nay*; that is, whatever he affirms or denies is true and certain. When a Man gives a Bill of Divorce to his Wife, we try him, ſay they, three times (e) *whether his nay be nay, and his yea, yea*; that is, whether he continue firm in his Reſolution to divorce her. And whereas the *Hebrew* ſaith, when *Elijah* ſaid to the *Jews*, *How long will you halt betwixt two Opinions? If God be God, follow him; if Baal, follow him; the People anſwered him not*

---

(b) *Cum multis donis ſpiritualibus.* Grot.

(c) *Buxt. Lex. Talm. in voce,* הן, p. 642. & *hunc locum.* (d) *Florileg.* p. 329. (e) *Cartwright Mellif. Hebr.* *n hunc locum.*

*a word*, 1 Kings 18. 21. the *Jewiſh Gloſs* runs thus, *They would not ſay unto him, yea or nay, becauſe they were doubtful.* And whereas Exod. 20. 1. we read thus, *And God ſpake all theſe words ſaying*, *R. Solomon* notes, that this word, לאמר, teacheth that *they anſwered to every yea, yea, and to every no, no*; that is, they engaged to do the Affirmative, and not to do the Negative Precepts.

p Ver. 19. Ὁ γὰρ Θεοῦ υἱὸς—δι' ἡμῶν κηρυχθεὶς, *for the Son of God Jeſus Chriſt preached by us.*] Here *Theodoret* well notes, that Chriſt preached, is put, ἀντὶ κηρύγματος, inſtead of the Preaching concerning him; the Senſe of theſe words being this, ὁ περὶ τοῦ υἱοῦ τοῦ Θεοῦ λόγος, *the Word concerning the Son of God, preached by me, Timothy,* and *Sylvanus*, was ſtill the ſame without any variance from one another; we all ſaying the ſame things of him, and confirming them by the like Miracles.

q Ver. 20. Or, all the Promiſes of God made to you are true and certain, through Chriſt the Author of the New Covenant, eſtabliſhed upon better Promiſes, to the Glory of that God who made them by us.

r Ver. 22. Ὁ καὶ σφραγισάμενος ἡμᾶς, *who hath ſealed us.*] Sealing was uſed not only as a Mark of Diſtinction of what belongs to us, from what is others, but alſo for Confirmation; as when we ſet our Seal to a Bond, Indenture, Will, Covenant, or Ordinance; to a *Covenant*, *Neh.* 9. 38. to an *Evidence*; Jer. 32. 10. to an *Ordinance*, that it may not be reverſed, 1 *Kings* 21. 8. *Eſt.* 8. 8. *Iſa.* 8. 16. In which Senſe, the Circumciſion of *Abraham* is ſtiled, *a Seal of the Righteouſneſs of Faith*, Rom. 4. 11. and the *Corinthians*, *the Seal of St. Paul's Apoſtleſhip*: For Preſervation and Security, as when we ſeal up our Treaſures, *Deut.* 32. 34. So the Servants of God were *ſealed in their Foreheads*, Rev. 7. 3. and 9. 4. So *the Foundation of God ſtandeth ſure, having this Seal; the Lord knoweth who are his*, 2 Tim. 2. 19. and ſo the *Jews* made the Sepulchre ſecure, *ſealing the Stone*, Matth. 27. 66. In all which Senſes was the Holy Spirit given to Believers, as a Mark that they belonged to Chriſt, *Rom.* 8. 9. and were the Sons of God, *Gal.* 4. 6. as a Confirmation of the Covenant God had made with them, and of the Bleſſings promiſed, he being the Earneſt and Pledge of them, and ſo a Security to them againſt doubting of them; and alſo a Preſerver of them in the Faith againſt all Temptations, 2 *Tim.* 1. 7. 1 *Pet.* 4. 14.

s Ver. 23. Μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, *I call God to record upon my Soul.*] The *Apoſtle* uſeth this Form of Speech ſo oft in this *Epiſtle*, that I think it not amiſs to give an Account of the Reaſon of his doing ſo; which may be beſt done from the Conſideration of the Occaſion, the Reaſon, and the End of Aſſertory Oaths, which are the only Oaths he uſeth.

1*ſt*, Then, there muſt be ſome ἀντιλογία, *i. e.* ſome doubting of, or contradiction to the thing aſſerted, which muſt give an Occaſion to an Aſſertory Oath, *Heb.* 6. 16. there being no need to confirm, in this ſolemn manner, what no body doubts of. Now in the Church of *Corinth*, the Authority and the Sincerity of the *Apoſtle* was much doubted of, he being acknowledged of them *but in part*, ver. 14. ſome ſeeking ſtill *a proof of Chriſt ſpeaking by him*, Chap. 13. 3. and others looking on him as one that *walked after the fleſh*, Chap. 10. 2. This therefore gave occaſion to the Aſſertory Oaths ſo frequent in this Epiſtle.

2*dly*, The End of an Oath is εἰς βεβαίωσιν, *for confirmation* of the thing aſſerted, *Heb.* 6. 16. and if Oaths were allowed, and thought neceſſary in Civil Matters for this End, they muſt be more allowable in Sacred and Spiritual Matters, which concerned the Truth of the Goſpel, and the Salvation of Souls for the ſame end, which manifeſtly was here the Caſe.

3*dly*, The Matter thus confirmed by an Oath, muſt be ſuch, as could not be ſufficiently confirmed by other Witneſſes of the Fact, he being only privy to them who doth thus confirm them; for where ſufficient Teſtimonies of the Matter of Fact can be produced, an Oath ſeems the leſs needful in the Caſe. And that this was ſo, in all the Inſtances in which the *Apoſtle* thus confirms his ſayings, will be eaſily diſcerned from the peruſal of the places, in which the Apoſtle thus aſſerts the Truth of what he had affirmed, *viz.* Chap. 1. 18, 23. and 11. 10, 11, 31. and 12. 19.

Ver. 24. Τῇ γὰρ πίστει ἑστήκατε, *for you have ſtood in the Faith.*] Τῆς μὲν πίστεως ἕνεκεν οὐδαμῶς ὑμῖν ἐπιμέμφομαι, τὴν γὰρ ταύτης ὑγίειαν περίκεισθε, *Theodoret*; that is, *I do not by this Threat challenge to my ſelf a power to exerciſe any Dominion over you on the account of your Faith*, as I did upon *Hymenæus* and *Alexander*, 1 Tim. 1. 12. and intend to do upon ſome of your falſe *Teachers*, when your *Obedience is fulfilled*, Chap. 10. 6. for I acknowledge you have generally ſtood firm in the Profeſſion of the Chriſtian Faith, (though ſome among you once queſtioned the great Article of the Reſurrection of the Body, 1 *Cor.* 15. 12.) but I deſign by it to excite you to Cure your Diviſions and Contentions, and reform your groſs Miſcarriages, Chap. 12. 20, 21. that ſo I might not be found towards you *ſuch as you would not*, nor create to you any farther trouble, but may be a promoter of that Joy, which you will find in ſuch a Reformation of your ſelves.

## CHAP. II.

Verſe 1. [AND *indeed a helper of your joy I would gladly be,*] but I determined this with my ſelf, that I would not come again to you in heavineſs; [i. e. *ſo as to make you ſad, if poſſibly I could avoid it.*]

2. For if I [*be conſtrained by your Diſorders to*] make you ſorry, [a] who is he then that maketh me glad, but the ſame that is made ſorry by me? [i. e. *what can make me glad but the Reformation, and ſo the Joy of the ſame Perſons, the Apoſtle's chiefeſt Joy, being in the Welfare of his Converts?* Chap. 1. 14. Phil. 2. 2, 16. and 4. 1. 1 Theſſ. 2. 19, 20.]

3. And I wrote the ſame to you, [*or this very thing have I written to you before my coming, to excite you to this Reformation.*] leſt when I came I ſhould have Sorrow from them, of whom I ought to rejoyce, having Confidence in you all, that [*you ſtand ſo affected to me, that*] my Joy is the Joy of you all.

4. [*I ſay leſt I ſhould have ſorrow;*] For but [b] of much Affliction and Anguiſh of Heart, I wrote unto you [*my former Epiſtle*] with many Tears, [*which yet I ſay,*] not that you ſhould be grieved, [*or made ſorry,*] but that you might know the Love which I have more abundantly to you.

5. But if any hath cauſed Grief, [*as the inceſtuous Perſon hath already done,*] he hath not grieved me (*only*) [c] but in part, that I may not overcharge [*or be too heavy upon him,*] you all.

6. Sufficient to ſuch a Man is [d] this Puniſhment which was inflicted by many.

7. [e] So that contrarywiſe, you ought rather [*now*] to forgive him, and comfort him, [*by receiving him again into the Church, which is the proper Conſolation to one caſt out, than continue your Averſation to him,*] [f] leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch Sorrow, [*and ſo fall into Deſpair.*]

8. Wherefore I [*who commanded the inflicting this Cenſure on him, do now*] beſeech you that you would confirm your Love towards him, [*by re-admitting him thus penitent, to your Society; for the Church ought, after the Example of God, to do ſo.*]

9. For to this end alſo did I write [ἔγραψα, *have I written this,*] that I might know the Proof of you, whether ye be obedient [*to me*] in all things.

10. [*And be aſſured of this, that*] To whom you forgive any thing, I forgive [*it*] alſo; for if I forgive any thing, [Gr. *have forgiven heretofore,*] to whom I forgive it, for your ſakes I forgave it, [*though I did it*] [g] in the Perſon [i. e. *by the Authority*] of g Chriſt.

11. [h] [*And this Forgiveneſs of the inceſtuous* h *Perſon I therefore preſs,*] leſt Satan ſhould get an Advantage of us [*by hurrying him into Deſpair, or repreſenting the Church Diſcipline as that which tendeth to Men's Ruin, and ſo tempting him to Apoſtacy,*] for we are not ignorant of his Devices.

12. Furthermore, [*that ye may know my great Concernment for you*] [i] when I came to i *Troas* to preach Chriſt's Goſpel, and a Door was opened to me of the Lord [*for the Propagation of it there;*]

13. I had [*notwithſtanding*] no Reſt in my Spirit, becauſe I found not *Titus* my Brother, [*whom I had ſent to know the State of your Affairs, returned*] but taking my leave of them, I went from thence into Macedonia [*hoping to find him there, where he arrived, and gave me a very comfortable Account of you.*]

14. Now thanks [*therefore*] be to God, who always cauſeth us to triumph in [*and through*] Chriſt, and maketh manifeſt the Savour of his Knowledge by us, in every place [*where we come.*]

15. For we are unto God a ſweet Savour [*in our Preaching*] of Chriſt, [*both*] in them that are ſaved, and in them that periſh.

16. To the one, [viz. *to them that periſh for rejecting Chriſt preached to them*] we are [k] the Savour of Death unto Death, and to k the other [*who believe in him*] the Savour of Life unto Life; and who is ſufficient for theſe [*great and weighty*] things?

17. [*We are, I ſay, very acceptable to God in this Work;*] For we are not as many, [l] who l corrupt the Word of God, but [*act*] as [*Men*] of Sincerity, but, as [*commiſſionated*] of God, [*and as*] in the ſight of God ſpeak we [*in preaching*] Chriſt [*unto you.*]

## Annotations on Chap. II.

a Verſe 2. KAὶ τίς ἐϛιν, *who is it then.*] The Hebrew *Vau*, render'd by ϗ, is very often in our Tranſlation, *then.* See *Gen.* 13. 16. and 24. 41. and 28. 21. and 31. 8. and 42. 34, 38. *Exod.* 6. 1. and 7. 9, 11. *Lev.* 4. 3, 14, 23, 28. and 5. 5. and 6. 4. *Numb.* 5. 15, 21. *Deut.* 6. 21. and 8. 10. *Joſh.* 1. 15. and 24. 12. 1 *Sam.* 1. 11. and 6. 9. And thus alſo is ϗ tranſlated by us in the *New Teſtament*, Matth. 23. 32. Mark 7. 1. 10, 26. Matth. 25. 27. John 4. 35. and 7. 33. and 14. 9. Acts 26. 20. Rom. 8. 17. and 11. 5. 1 Cor. 15. 29. James 2. 4. Rev. 22. 9.

b Ver. 4. Ἐκ πολλῆς θλίψεως, *with much affliction*, &c.] As the *Apoſtle*'s Zeal for the good of Souls made him rejoyce at their Welfare, *ver.* 2. ſo alſo did it cauſe him to weep for their Miſcarriages, *Acts* 20. 19, 31. 2 *Cor.* 12. 21. *Phil.* 3. 18.

c Ver. 5. Ἀπὸ μέρȣς, *in part.*] This Phraſe is commonly uſed by St. *Paul* for the Diſtinction of one ſort of Perſons from another. So *Rom.* 11. 25. *Blindneſs hath happened to Iſrael*, ἀπὸ μέρȣς *in part*, as to the unbelieving *part* of them, *Rom.* 15. 15. *I have written the more boldly to you in part*, ἀπὸ μέρȣς, i. e. as to that part of you who are *Gentiles*, declaring that I was called by *Jeſus Chriſt to be the Apoſtle of the Gentiles*, 2 Cor. 1. 14. *You have acknowledged me*, ἀπὸ μέρȣς, *in part*, i. e. as to the ſound part of you, and according to this uſe of the Phraſe, the words may be paraphraſed thus; *He hath not only grieved me, but as to the ſound part, you all*; for there were ſome among them who grieved not for this Crime, but were *puffed up*, 1 Cor. 5. 2. *I therefore ſay in part, that I may not too much load that miſerable Perſon.*

d Ver. 6. Ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, *this puniſhment*, &c.] Some learned Perſons, who exclude the Laity from having any Share in the Excommunication, or Abſolution of Publick Offenders, tell us this Puniſhment was inflicted only by the *Clergy*, or the *Presbytery* of *Corinth* in the Preſence of the Laity. But it ſeems clear in both theſe Epiſtles, that the *Apoſtle* writes to the Church of *Corinth* in the general: For when he commands that the Inceſtuous Perſon ſhould be excluded from their Society, and be *delivered up to Satan*, he ſpeaks to all that were to aſſemble together, 1 *Cor.* 5. 4. to all that ought to have *mourned* for that Fact, *v.* 2. to all that were obliged to abſtain from eating with him, *v.* 11. and aſſerts the Power they had of judging thoſe that were within the Church, *v.* 12. And here ſpeaking of the Execution of that Sentence, he ſaith, *it was* ἐπιτιμία, *a puniſhment inflicted*, not πρὸ *before*, only, but ὑπὸ τῶν πλειόνων *by the Community*: Hence he exhorts them all to forgive and comfort him, *v.* 8. adding, *v.* 10. *to whomſoever you forgive any thing, I forgive alſo*: But there is not in this whole Affair the leaſt mention of any of the *Clergy* ſeparately from the Church, either executing, or relaxing this Cenſure. Indeed St. *Paul* here carries the matter ſo high, that he alone, by his *Apoſtolical Authority*, paſſeth the Sentence, ſaying, ἤδη κέκρικα, *I have already judged him*, 1 Cor. 5. 3. and alſo that of Abſolution, ſaying here, *v.* 10. ἐγὼ κεχάρισμαι, *I have forgiven him*, committing only the Execution of each Sentence to them: So that this Inſtance gives no Colour to the Pretences of the *Independants* and other *Sectaries*, eſpecially if we add, what is highly probable, that the *Corinthian Church* had then no ordinary or ſettled Governours or Paſtors, but all their Offices were performed by *Prophets*, or Men enabled to perform them by the Gift of Propheſie: See Note on 1 *Cor.* 14. 29. And if ſo, it cannot be expected that the ſame Practice ſhould continue when theſe extraordinary *Prophets* ceaſed, and Biſhops and *Paſtors* were every where appointed to Rule over their reſpective Flocks. In the *Primitive Church*, when any Perſon was to be Excommunicated, the Laity were firſt conſulted about the Fact, the guilty Perſon pleaded in their Preſence; they judged of the Matter of Fact, as do our Juries in Criminal Cauſes, and by their Suffrage they conſented to his Condemnation, as (*a*) St. *Cyprian* doth often inform us; but then he ſtill aſſerts, that neither they, nor the inferiour Clergy, could paſs the Sentence of Excommunication without the (b) *Biſhop*, who, as the Preſident of the Aſſembly, ſtill pronounced the Sentence. They alſo conſented to the Re-admiſſion of them into favour, and to the Communion of the Church, but then their actual Admiſſion was performed by the

---

(a) *Præſentibus & judicantibus Laicis*, Ed. Ox. 14. p. 33. Ep. 16. p. 34. Ep 17. p. 39. Ep. 30. p. 59. Ep. 31. p. 63. Ep. 43. p. 82. Ep. 52. p. 97. Ep. 55. p. 102. *Vide Albaſpin. obſerv. l.* 2. *c.* 22. *Du Pin. de Antiq. Ecclеſ. Diſcipl.* p. 247. *Dodwell de Jure Laicorum Sacerd.* p. 130.

(b) *Inde per temporum & ſucceſſionum vices Epiſcoporum Ordinatio & Eccleſiæ ratio decurrit, ut Eccleſia per eoſdem præpoſitos gubernetur.* Ep. 33.

Impo-

(c) Impoſition of the Hands of the *Biſhop* and *Clergy*, the Power of the Keys, ſaith he, being given to them by Chriſt, ſaying, *Thou art Peter*, &c.

Ver. 7. *Note*, Hence it appears, that in notorious Crimes, which give great Cauſe of Scandal to the Church, and to Chriſtianity, the Conſolation of the Offender depends not only on his inward Grief, and Repentance towards God, but alſo on the Relaxation of his Cenſures by the Church; for it is certain that the *Apoſtle* is here ſpeaking, not as *Grotius* thinks, of the taking off the Diſeaſe which Satan had inflicted on the inceſtuous Perſon, but of reſtoring him to Communion by Relaxation of the Churches Cenſures: For (1.) the word ἐπιτιμία *puniſhment*, v. 6. refers to the Canonical Cenſures of the Church. (2.) He commands them not only χαρίζεσθαι, *to forgive*, v. 7, 10. but alſo *to confirm their Love to him*; both which Expreſſions plainly ſeem to intimate that he would have him reſtored to Communion, and this he would have performed according to the Diſcipline now mentioned from St. *Cyprian*, with the Conſent of the pious Laity.

Ibid. *Leſt ſuch a one ſhould be ſwallowed up of Sorrow.*] Hence alſo St. *Chryſoſtom* obſerves, that in preſcribing the Meaſures of Penance, regard is to be had, not only to the nature of the Sin, ἀλλὰ καὶ πρὸς διάνοιαν, καὶ ἕξιν τῶν ἁμαρτανόντων, *but alſo to the Mind, and Temper of the Sinner.*

Ver. 10. Ἐν προσώπῳ Χριστοῦ, *in the Perſon of Chriſt.*] That is, ſaith *Theodoret*, Chriſt beholding, and approving what was done, for as he delivered the inceſtuous Perſon to Satan *in the Name of the Lord Chriſt*, 1 Cor. 5. 4. ſo in his Perſon and by his Authority he relaxes the Sentence. This place teaches us, ſaith *Schlictingius*, *That the Providence of Chriſt reacheth to, and inſpecteth not only our Actions, but even our Minds and Thoughts.* Hence then I argue for his Godhead, God alone being the Searcher of the Heart, and of the Secrets of it, 1 *Kings* 8. 39.

Ver. 11. *Note*; Vain here is all the Diſcourſe of *Eſthius* concerning Indulgences, or the Remiſſion of the *Satisfaction* required by the Church; for the *Apoſtle* here ſpeaks only of the Remiſſion of his Excommunication, and hath not one word of any *Satisfaction* the inceſtuous Perſon had voluntarily undertaken on the account of his Offence, or any thing impoſed on him to do on that account, but only of a Delivery of him to *Satan*, and an Excluſion of him from the *Church*, in both which he was paſſive.

Ver. 12. Ἐλθὼν δὲ εἰς τὴν Τρωάδα, *but coming to Troas.*] That this was not the firſt time of St. *Paul*'s coming to *Troas* is plain, ſeeig we find him there long before, *Acts* 16. 8. though then he ſeems to have ſtaid there but a Night; it was not the time mentioned *Acts* 20. 6. for then he came from *Macedonia* to *Troas*, here he goes from *Troas* to *Macedonia.* It remains then that it was ſome intermediate time which all *Interpreters* I meet with, think was in his way from *Epheſus* to *Macedonia*, Acts 20. 1. but at his firſt Journey from *Epheſus* to *Macedonia*, he ſailed not by *Troas*, but by *Corinth*, though not touching there: See Note on *Chap.* 1. 16. It was then after, paſſing thro' thoſe Parts he came by *Troas* into *Greece*; and if ſo, this Epiſtle could not be written till after St. *Paul*'s coming the ſecond time to *Macedonia*: See the *Preface.*

Ver. 16. Ὀσμὴ ζωῆς, καὶ θανάτου, *a ſavour of life and death.*] Here is a continual Alluſion to the *Phraſeology* of the *Jews*, who ſpeak from the Prophets of, סם המות, (d) *a mortal ſavour*, or as the *Chaldee* ſaith, דמותא סמא, Eſt. 1. 21. Jer. 11. 19. and of סם החיים, *a ſavour of life*, or *a vital unguent*, and ſaying of the Law, that *it is to Iſrael a ſavour of life, but to the Nations of the World, a ſavour of death*; of which the *Apoſtle* ſeemeth here to give the Reverſe, ſaying, the *Goſpel* was to them, as being the Rejecters of it, the Savour of Death, but to the *Gentiles*, who embraced it, the Savour of Life.

Ibid. Καὶ πρὸς ταῦτα τίς ἱκανός, Here the *Vulgar* ridiculouſly reads, *& ad hæc quis tam Idoneus, i. e. quam ego*; and this Reading is defended by Dr. *Mills*, againſt all the *Greek Scholia*, the *Syr.* and *Arab.* Verſions, *Cod. Alex.* and *Hilary* D. and that by Surmiſes little better than that Verſion: See *Examen Millii in locum.*

Ver. 17. Καπηλεύοντες τὸν λόγον, *who corrupt the word.*] Here is an Alluſion to thoſe Huckſters of whom the prophet *Iſaiah* ſpeaks, ſaying, οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι, *thy Vintners mix wine with water*, Iſa. 1. 22. and ſo the meaning of the Words is this, We do not adulterate the Sincerity of the Word, as your Falſe *Apoſtles* do. (So *Theodoret* here.)

Who theſe Corrupters of the Word of God were, we learn from *Chap.* 11. 22. where it is evident that they were not *Samaritans*, but *Jews*; not Pretenders to be the Chriſt, or Miniſters of *Simon Magus*, but *Miniſters of Chriſt*, or ſuch as owned our *Jeſus*, not *Simon Magus* or *Doſitheus*, to be *Chriſt.* Notwithſtanding a *Reverend Perſon* aſſerts that they were *Gnoſticks*; and to this Opinion he is inclined by two Paſſages in the Epiſtles of *Ignatius:* The firſt is in the Epiſtle to the *Magneſians,* where, ſaith he, *ſpeaking of the Gnoſtick Judaizers, as Enemies of the Croſs of Chriſt, whoſe God is their Belly, who mind earthly things,* Phil. 3. 18, 19. *who were lovers of pleaſure, and not lovers of God, having a form of Godlineſs, but denying the power of it,* he adds, *that they were* οἱ χριστέμποροι, τὸν λόγον καπηλεύοντες, καὶ τὸν Ἰησοῦν πωλοῦντες, *Merchants of Chriſt, huckſtering the Word, ſelling Jeſus.* But,

---

(c) *Per manûs impoſitionem Epiſcopi & Cleri jus, communicationis accipiunt.* Ep. 16. p. 37. *Nec ad communicationem quis venire poſſit, niſi prius illi ab Epiſcopo & Clero manus fuerit impoſita.* Ep. 17. p. 39.

(d) Buxtorf. in voce, סם, p. 1494.

1. The *Gnoſticks* were ſo far from being *Judaizers,* that they deny'd the God of the *Jews,* declared that he was not the Supreme God; and taught Men to deſpiſe the *Law* and the *Prophets:* See Note on *Coloſſ.* 2. 12.

2. All theſe *Epithets* or *Characteriſticks* agree perfectly to the *Jewiſh* Falſe Teachers, they were the Men of whom the *Apoſtle* ſaith, *their God is their belly,* &c. as both (e) St. *Chryſoſtom* and *Theodoret* inform us. They were the Men who were *lovers of Pleaſure, more than lovers of God,* and who had *a form of Godlineſs,* which the impure *Gnoſticks* had not: See Note on 2 *Tim.* 3. 5. The *Jews* alſo were the Perſons who bought Chriſt for thirty pieces of Silver; they corrupted the Word here, by mixing the Law and their Traditions with the Goſpel, and they made a Gain of Chriſt: See Note on 1 *Tim.* 6. 5. So that what is here cited from the Ninth Section of this Epiſtle, agrees exactly to them.

3. It chiefly is to be obſerved, That theſe words are not in the true *Ignatius,* but are the Additions of his *Interpolator.* And (2.) there is not a word in this place to ſhew that they belonged to the *Gnoſticks,* or to any other Perſons, who owning the Profeſſion of the *Chriſtian Faith,* corrupted it; but are expreſly ſaid to belong *to ſuch Enemies of Chriſt as denied him.* Whereas the true *Ignatius* is plainly in this place ſpeaking of the (g) *Jews,* of whom we interpret this, and the ſame is alſo evident from the *Interpolator.*

The ſecond Paſſage is cited from the Epiſtle *ad Trallianos,* where he ſaith, *there are ſome vain Speakers and Impoſtors, not Chriſtians, but Merchants of Chriſt,* Ἀπάτῃ περιφέροντες τὸ ὄνομα τοῦ Χριστοῦ, καὶ καπηλεύοντες τὸν λόγον τοῦ εὐαγγελίου, *carrying the Name of Chriſt for deceit, and huckſtering the Word of the Goſpel.* ‘ And who theſe were, he ſpecifies ‘ in the Proceſs of the *Epiſtle, viz. Simon* the ‘ firſt-born of *Satan, Menander, Baſilides,* the ‘ unclean *Nicolaitans,* τοὺς ψευδωνύμους, *thoſe* ‘ *that are falſly named,* that is, the *Gnoſticks.* But here again,

1. We have not the true *Ignatius,* but his *Interpolator* impoſed upon us.

2. This *Interpolator* doth not ſay, thoſe Perſons falſly named, were the *Gnoſticks:* No, that is the *Doctor's* Interpretation, againſt the true Senſe of the *Greek;* and the manifeſt Words of the old *Interpreter,* who ſays, they were the (h) *Nicolaitans,* ſo called, becauſe they falſly bore his Name, he being no ſuch Perſon as they repreſented him: And indeed this is the common Epithet of the (i) *Nicolaitans;* he himſelf, by (k) *Clemens Alexandrinus* and others, being declared free from the Doctrines theſe *Hereticks* vented in his Name. And,

3*dly,* This *Interpolator* plainly inſinuates, that in the Section cited by the *Doctor,* he meant the (l) *Judaizers,* as uſing the ſame words which he had uſed in the Epiſtle to the *Magneſians* concerning them.

---

(e) Ἐντεῦθεν δῆλον ὡς περὶ Ἰουδαίων ταῦτα φησίν, ἀεὶ γὰρ αὐτῶν γαστριμαργίας κατηγορεῖ, καὶ ἀλλαχοῦ φησὶν ὧν Θεὸς ἡ κοιλία. Theod. & Chryſoſt. in Rom. 16, 17. *Ex quibus quidam zelum habentes traditionis Judaicæ, nec de Chriſto bene docebant.* Pſeud. Ambr. hic.

(f) Ὃν τὰ τέκνα τῆς ἀπωλείας ἀρνοῦνται—οἱ ἐχθροὶ τοῦ Σωτῆρος. Ibid. §. 9.

(g) Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις, μηδὲ μυθεύμασι τοῖς παλαιοῖς ἀνωφελέσιν ἐστιν· εἰ γὰρ μέχρι νῦν κατὰ νόμον Ἰουδαϊκὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι. §. 8. Ep. ad Magneſ. 8, 9.

(h) *Fugit quoque illos immundiſſimos falſi nominis Nicolaitas, amatores libidinis, malos calumniatores, nec enim talis fuit Apoſtolorum miniſter Nicolaus.* §. 11.

(i) Οἱ νῦν ψευδώνυμοι Νικολαΐται. Conſt. Apoſt. l. 6. c. 8. Vide Ep. interp. ad Philadelph. §. 6. Theodoret. Hær. Fab. l. 3. c. 1. Euſeb. Hiſt. Eccleſ. l. 3. c. 29.

(k) Clem. Strom. 3. p. 436. Steph. Gobar. apud Phot. p. 902, 903.

(l) *Ita & Judaizantes* χριστεμπόρους, *idem Interpolator in Epiſtola ad Magneſianos nominaverat, &* τὸν λόγον καπηλεύοντας. Uſher. ib. n. 26.

## CHAP. III.

Verſe 1. DO we [*by ſpeaking thus of our Sincerity*, Chap. 2. 17.] begin again to commend our ſelves, or [a] need we, as ſome others [*have*,] [b] Epiſtles of Commendation to you, or Letters of Commendation from you [*to others?*]

2. Ye are our Epiſtle [c] written in our hearts, [*you being always in our minds, and evidently appearing to us ſo to be, and*] known and read of all Men, [*who have heard the Fame of your Converſion.*]

3. Foraſmuch as ye are [*by this Converſion*] manifeſtly declared to be [d] the Epiſtle of Chriſt, miniſtered [*or penn'd*] by us, written not with Ink, but with the Spirit of the living God; not in Tables of Stone, [*as were the Ten Commandments,*] but in the fleſhly Tables of the Heart.

4. And ſuch [*confidence, or*] truſt have we through [*the grace and favour of*] Chriſt to God-ward, [viz. *that he will ſtill thus efficacioufly aſſiſt our Miniſtry.*]

5. Not [*having any confidence in our ſelves*] that we are ſufficient of our ſelves [e] to think any thing as of our ſelves, [*to bring men to the faith of Chriſt by our own reaſonings, without the power and aſſiſtance of the Spirit of God,*] but our Sufficiency [*as to this matter*] is of God [*alone.*]

6. Who alſo hath made us able Miniſters of the New Teſtament, [*promiſed in oppoſition to the Old*, Jer. 31. 33. *and ſo*] not of the Letter [*only, as was that of Moſes,*] but of the Spirit [*promiſed*, Ezek. 36. 27.] for [f] the Letter [*of the Law condemns the diſobedient, and ſo*] killeth, but the Spirit [*miniſtered by the Goſpel*] giveth Life: [*for if the Spirit of him that raiſed Jeſus from the dead, dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you*, Rom. 8. 11.]

7. [g] But [*then*] if [*that Law which is*] the miniſtration of death, [*and was*] written and engraven in ſtone, was glorious, [*in the miniſter of it,*] ſo that the Children of Iſrael could not ſtedfaſtly behold the Face of Moſes, for the Glory of his Countenance, which Glory [*yet was only ſuch as*] was to be done away, [*or vaniſh, as the Law was to do;*]

8. How, ſhall not [*that Goſpel which is*] the miniſtration of the Spirit, be rather glorious [*both in it ſelf, and its Ambaſſadors?*]

9. For if [*that Law which was*] the Miniſtration of Condemnation, [*by pronouncing the Sentence of Death upon all that did not perfectly obey it,*] be, [*or was attended with*] Glory, much more doth [*the Goſpel, which is*] the Miniſtration of Righteouſneſs [*or of Juſtification to Life*, Rom. 5. 18.] exceed in Glory.

10. For even that [*Law*] which was made glorious [*at the firſt adminiſtration of it, may be ſaid to have*] had no glory in this reſpect, by reaſon of the glory [*of the Goſpel*] which excelleth, [*and ſo eclipſeth it.*]

11. For if that which is [*now*] done away, [*and aboliſhed,*] were glorious, much more that which remaineth [*for ever*] is [*to be*] glorious, [*in the powerful Operations of the Spirit of God aſſiſting the Diſpenſers of it.*]

12. Seeing then that we have ſuch hope [*of the glorious Efficacy of our Miniſtry, and of the power of God ſo illuſtriouſly ſhining forth in it,*] we uſe great [h] plainneſs of Speech. h

13. And [*act*] not as Moſes [*the Miniſter of the Law,*] who put a veil over his Face, [*even that of Types and Shadows, ſo*] that the Children of Iſrael could [i] not ſtedfaſtly look i to the end, [*or the accompliſhment,*] of that which is [*now*] aboliſhed.

14. But [*that which hinders them from ſeeing through this Veil, is this, that*] their Minds were [*then, and ſtill are*] blinded; for until this day remaineth the ſame Veil untaken away in the reading of the Old Teſtament, which Veil is [*only*] done away [*by Faith*] in Chriſt.

15. But [*or whereas they not believing in him*] even to this day, when *Moſes* is read, the Veil is [*ſtill*] upon their Heart.

16. Nevertheleſs [*as when Moſes turned to the Lord, the veil was taken from his face*, Exod. 34. 34. *ſo*] when [k] it, [*the Jewiſh Nation,*] k ſhall turn to the Lord [*Jeſus,*] the Veil ſhall be taken away [*from them.*]

17. [l] Now the Lord is [*the giver of*] that l Spirit, [*which is received by the Goſpel*, and *by which it is confirmed*] and where the Spirit of the Lord is, there is Liberty, [*and ſo the Law which is as a yoke of bondage*, Acts 15. 10. Gal. 5. 1. *is taken away, and we obtain our Chriſtian Liberty.*]

18. [m] [*And it is not with us as it was with* m *the Jews, for they only ſaw the face of Moſes ſhining through the veil, but received no impreſſion from, or derivation of his glory upon themſelves;*] But we all [*under the Goſpel*] with open [*and unveiled*] Face, beholding, as in a Glaſs, the Glory of the Lord [*Jeſus,*] are changed into the ſame Image [*with him*] from [*his*] Glory, to Glory [*derived on us,*] as by the Spirit of the Lord, [*or, as receiving it from the Lord and Giver of the Spirit.*]

Annota-

## Annotations on Chap. III.

a Verſe 1. Ἐι μὴ χρήζομεν, *do we need?*] Theſe Particles ἐι μὴ often ſignifie *num*, in the *Old Teſtament*; ἐι μὴ ἔφαγες, *haſt thou eaten of the Tree?* Gen. 3. 11. See *Gen.* 4. 9. and 18. 4, 17, 23, 27, 38. and 30. 15. and 31. 14. and 41. 38. and 43. 7. So μὴ alſo ſignifies, 1 *Cor.* 9. 4. μὴ οὐκ ἐξουσίαν ἔχομεν, *have we not power?* And *v.* 8.

b Ibid. Συστατικῶν ἐπιστολῶν, *Letters of Commendation.*] That Commendatory Epiſtles were ancient in the Church, we learn from (a) *Tertullian*, and (b) St. *Cyprian*. And that they had their Riſe from the *Teſſeræ hoſpitalitatis* among the *Heathens*, is the Opinion of the Reverend Dr. *Hammond* on the place. But others think theſe Letters were derived from the *Jews*, among whom that they were in uſe, as their Writings, ſo this very Place ſhews; for the Perſons here mentioned were the *Judaizers.*

c Ver. 2. Ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, *written in our hearts.*] This is a frequent Phraſe in the *Old Teſtament*, and among the *Jewiſh Doctors*, importing (1.) the Clearneſs and Perſpicuity of what is ſaid to be thus in our hearts, *Deut.* 30. 11. 14, 15. *Rom.* 10. 8, 9. And (2.) our Care to have it continually in our Minds, and upon our Spirits, *Deut.* 6. 6. *Prov.* 3. 3. and 7. 2. See this proved, Note on *Heb.* 8. 10.

And thus the Phraſe is commonly uſed in *Prophane* Authors, both *Greek* and *Latin*. Thus *Antiſthenes* ſaith to one who had loſt his *Regiſter* or *Note Book*, Thou ſhould'ſt (c) ἐν τῇ ψυχῇ αὐτὰ, καὶ μὴ ἐν ταῖς χάρταις γράφειν, *write theſe things in thy Soul, and not in thy Papers.* So (d) *Seneca* ſaith of *Portius Latro*, who made uſe of no Books or Notes, *Aiebat ſe ſcribere animo*, he ſaid he wrote all things in his Mind. So (e) *Terence*, *Scripta illa dicta ſunt in animo Chryſidis*; which in (f) *Pindar* is, πόθι φρενὸς ἐμᾶς γέγραπται, *it is written in my Mind.*

So that theſe words may be thus paraphraſed. We need no Letters of Commendation to you, for we well know, and have continually in remembrance, how powerfully God wrought with us for your Converſion, ſo that the *Seal of our Apoſtleſhip are you in the Lord*, 1 Cor. 9. 2. *The Signs of an Apoſtle being wrought among you in all Patience, in Signs, Wonders, and in mighty Deeds*, 2 Cor. 12. 12. So that you are our beſt Letters Commendatory to your ſelves. Nor need we Letters of Commendation from you to others, the Fame of your Converſion by us, and of the Gifts we, with the Goſpel, have imparted to you, being ſpread throughout the World.

Ver. 3. Ἐπιστολὴ Χριστοῦ, *The Epiſtle of Chriſt.*] His Commendatory Epiſtle, declaring and commending his Power in your Converſion, by ſuch Signs and Gifts of the *Holy Ghoſt*, imparted to you, and exerciſed by us among you, as he enabled us to do: And this Epiſtle is written in the fleſhly Tables of your Hearts, *i. e.* in your Hearts made ſoft, pliable, and ready to obey the Word by the Operation of the *Holy Spirit*, according to the Promiſe, *I will take away the ſtony heart from you, and give you an heart of Fleſh*, Ezekiel 11. 19. and 36. 26.

Ver. 5. Λογίζεσθαί τι, *to reaſon any thing as of our ſelves.*] The *Apoſtle* in the ſecond Chapter of his firſt Epiſtle, contends that there was a Neceſſity of a Divine Revelation, to enable them to make known to us the Truths contained in the Goſpel, becauſe Human Reaſon without it, was not able to know, or to diſcern them, and therefore here alſo he diſclaims this Sufficiency as of themſelves, without Divine Aſſiſtance for this Work; that is, without thoſe Illuminations and powerful Operations of the *Holy Spirit*, which made them *able Miniſters of the New Teſtament*. This Text therefore is impertinently cited, to ſhew that no Man is ſufficient of himſelf to think a good thought, and might as well have been produced to prove him not ſufficient of himſelf to think at all.

Ver. 6. Γράμμα ἀποκτείνει, *the Letter killeth.*] From the Expoſition of theſe words given in the Paraphraſe, it appears how vain are the Imaginations of thoſe Men, who by the *Killing-Letter* underſtand not the Law condemning to death, but the Literal and Hiſtorical Senſe of the Scriptures in general; and by the Life-giving Spirit, the Myſtical and Spiritual Senſe of them. Vain alſo are they who by the *Letter* underſtand the Law, as it was underſtood by the *Jewiſh Doctors* in a Literal or Grammatical Senſe; by the *Spirit*, the Mind of the Law-giver; it being evident from the whole Chapter, that by the *Letter* the *Apoſtle* underſtands the Law engraved in Stones, *v.* 3, 7. the Law as delivered by *Moſes*, and as at firſt adminiſtered with an Appearance of the Glory of the

---

(a) *Hæretici nullum jus capiunt Chriſtianarum literarum.* Præſcript. c. 37. Vide c. 20.
(b) *Cyprian.* Ep. 4. §. 1. Vide *Dodw. Diſſ. Cypr.* 2.
(c) *Apud Laert.* l. 6. p. 139. (d) *Præfat. libri prim Controverſ.* (e) *Andr. Act. Sc.* 5. (f) 10. *Olym.* V. 2.

Lord;

ord; and by the *Spirit*, the Spirit of Chriſt, 17. or the Holy Spirit given to the *Apoſtles* enable them to preach the Goſpel, and nferr'd on thoſe that believed it.

Ver. 7—11. That the Alluſion here from 7. to the 11th, may be the better under- ood, let it be noted,

*1ſt*, That the Glory of God, or of the ord in the *Old Teſtament*, imports a bright ght, or Flame included in a Cloud, ſtiled *Cloud of Glory*; and becauſe this, when- er it appeared, was a Symbol of God's orious Preſence, it is ſtiled by the *Jews* g ) *Schechinah, the Habitation*: So *Exod.* . 7. *In the morning ye ſhall ſee the Glory God*; and *ver.* 10. *The Glory of God abode on Mount Sinai, and the Cloud covered it days, and the light of the Glory of the rd was like devouring Fire*, Exod. 40. 34. *Cloud covered the Tent of the Congregation, d the Glory of the Lord fill'd the Taberna-* , המשכן *the Habitation of God.* This lory, ſaith the Author of (h) *Coſri*, *is Divine Light which God vouchſafeth to his ople. By the Schechinah*, ſaith *Elias*, *we derſtand the Holy Spirit*, as it is evident ey do in theſe Sayings, *The Schechinah ill not dwell with ſorrowful or melancholy len. The Schechinah will only dwell with a ong, rich, wiſe, and humble Man. The Sche- inah dwells with the meek. When ten ſit, and udy the Law, the Schechinah dwells among them.* ee many other Inſtances in *Buxtorf*'s Lexi- on, *p.* 2396, &c.

*2ly*, Obſerve, That after the Covenant ade with God at Mount *Sinai*, Exod. 24. , 8. was broken, and the Law given from ount *Sinai* violated by the Idolatry of the *ews*, in making and worſhipping the *Gol- n Calf*, Exod. 32. *Moſes* is again called p into Mount *Sinai* to renew it, *Exod.* 34. 7. and God there deſcends to him again in e Cloud of Glory, *ver.* 5. and then was it at *the Skin of his face ſhone*, to the Terror f thoſe that ſaw him, ſo that he was forc'd *put a veil over his face*, v. 29, 30. And e Alluſion here is chiefly to this Glory, or ining Brightneſs of the Face of *Moſes*, hen he received the Law the ſecond time, s is evident from *v.* 7. and from the words ere uſed by St. *Paul*, οὐδὲ δεδόξασται τὸ δεδοξ- σμένον; *that which was made glorious was not lorious*; for they are the very words uſed y the *Septuagint*, concerning the ſhining of e Face of *Moſes*, δεδόξασται ἡ ὄψις τοῦ χρώματος προσώπου αὐτοῦ, Exod. 34. 29. καὶ ἦν δεδοξ- σμένη ἡ ὄψις, v. 30.

*3ly*, Obſerve, That as the Glory of the ord deſcended on the Mount, at the deli- ery of the Law, ſo to enable the *Apoſtles* be able *Miniſters of the New-Teſtament*, the Spirit of God deſcended on the *Apoſtles* at the Day of *Pentecoſt*, in the likeneſs of Cloven Tongues, or Tongues of Fire, ſitting upon them, *Acts* 2. 3. and as the *Tabernacle* and *Temple* were filled with the Glory of God, ſo were they all filled with the *Holy Ghoſt*, v. 4. And as the ſhining of the Face of *Moſes*, ſignified the Glory of that Law which he deliver'd to the *Jews*; ſo the Gifts of the *Holy Ghoſt* ſhining forth in theſe *Ambaſſadors* of Chriſt, ſignified the Glory of the Goſpel. Now, ſaith the Apoſtle this Glory is more excellent than that which attended the Law given by *Moſes*.

1. Becauſe the Glory appearing on Mount *Sinai*, made the People afraid of Death, ſaying, *Let not God ſpeak to us any more leſt we die*, Exod. 20. 19. *Neither let us ſee this great fire any more, that we die not*, Deut. 18. 16. And when the Face of *Moſes* ſhone, the People were afraid to come nigh him, *Exod.* 34. 30. for the Law being the Miniſtration of Death and Condemnation, even the Glory of it ſtruck a Terror into their Hearts, and left a Fear of Death upon their Spirits; and thus received they *the ſpirit of bondage unto fear*, Rom. 8. 15. whilſt we have given to us *the ſpirit of power and love*, 2 Tim. 1. 7. and the Spirit of Adoption, *whereby we cry Abba, Father*: And to this Difference, the Author to the *Hebrews* alludes, Chap. 12. 18.——24.

2. *Moſes*, with all his Glory, was only the Miniſter of the Law, written in Tables of Stone; the Apoſtles, of the Goſpel, written in the Hearts of *Believers*: He only gave to the *Jews* the killing Letter of the Law, they with the Goſpel gave the Quickening Spirit.

3. The Glory which *Moſes* received at the giving of the Law, did more and more diminiſh, becauſe his Law was to vaniſh away, but the Glory which they received from Chriſt, did increaſe *from Glory to Glory*, v. 18. the Doctrine they delivered by it being to remain for ever.

Ver. 12. Παῤῥησίᾳ.] This word ſeems to h
import Openneſs and Plainneſs of Speech. So, *he ſpake this, ſaying* παῤῥησίᾳ, *openly*, Mark 8. 32. *If thou art the Chriſt, tell us* παῤῥησίᾳ, *plainly*, John 10. 24. *Having ſpoiled principalities and powers, he triumphed over them* ἐν παῤῥησίᾳ, *openly*, Coloſſ. 2. 15. See John 7. 4, 13. and 11. 14. and 16. 25, 29. and 18. 20. And to this Senſe the Oppoſition in theſe words, *We uſe great plainneſs of ſpeech, and do not put a veil before our face, as Moſes did*, ſeems to lead.

Ver. 13. Εἰς τὸ τέλος τοῦ καταργουμένου, *to the* i
*end of that which was to be aboliſhed.*] i. e. Either to Chriſt and his Goſpel, as the Bo-

---

(g) Vide Buxt. Lex. p. 2396.

(h) Part 2. §. 8.

dy veil'd under theſe Types and Shadows, *Col.* 2. 16, 17. or they could not look unto that Chriſt, who is the end of the Law for Juſtification, *Rom.* 10. 4. that being only *our Schoolmaſter to bring us to Chriſt*, Gal. 3. 24, 25. And here is the

Fourth Excellency of the *Goſpel* above the *Law*, that whereas that was veiled under Types and Shadows, the Goſpel was delivered with great Perſpicuity and Plainneſs of Speech; which is a Confirmation of the Perſpicuity of the *New-Teſtament* in all things neceſſary.

k Ver. 16. Ἡνίκα δ᾽ ἂν ἐπιστρέψῃ πρὸς Κύριον, *when it ſhall turn to the Lord*] The *Apoſtle* diſcourſing, *v.* 13. of the Sons of *Iſrael*, of thoſe to whom belonged the *Old Covenant*, and to whom the Law of *Moſes* was read, *v.* 14, 15. muſt be ſuppoſed to ſpeak here of the ſame Perſons; and then the Apoſtle here plainly taketh it for granted that there will come a time when the *Jewiſh Nation* ſhall turn unto the Lord, or be converted to the *Chriſtian Faith*; and ſo looking on *Chriſt* as the End of the Law, and being enlightened by his Spirit, ſhall clearly diſcern the Spiritual Senſe of the Law, and the true meaning of their own *Propheſies* concerning the *Meſſiah*. Nor is it any Objection againſt this Expoſition that the word is ἐπιστρέψῃ, in the ſingular, for as that anſwers well to *Iſrael*, or the *Jewiſh Nation*, ſo is it a known (i) Rule, that in the *Hebrew* Tongue a Verb of the ſingular Number is joyned to a Noun or a Participle plural.

l Ver. 17. Ὁ δὲ Κύριος τὸ πνεῦμα ἐστιν, *now the Lord is that Spirit.*] The *Æthiopian Verſion* reads not ὁ δὲ, but οὗ δὲ Κύριος, *where the Lord is, there is the Spirit*, which makes the Senſe of theſe words clear; but this Reading hath no Authority from any Ancient Copy, or Chriſtian Writer. (k) *Origen* cites the words according to the common Reading, thrice; nor is it ſuitable to the *Greek*, which ſhould have been, according to that Reading, οὗ δὲ Κύριος ἐκεῖ τὸ πνεῦμα. I therefore prefer the other Interpretation, which ſaith, *The Lord is the Spirit*, as he is *the Way, the Life*, John 14. 6. *the Reſurrection and the Life*, John 11. 15. as being the Author and the Giver of them. He it is who *baptizeth with the Spirit and Fire*, Matth. 3. 11. who giveth this good Spirit to all Believers, and ſends him to them from the *Father*, John 7. 38, 39. ar 15. 26. and 16. 7. He is ὁ Κύριος, the Lor who miniſters to his Church all the Gifts an Operations of the Spirit, 1 *Cor.* 12. 5. *Ep* 4. 8. And this Interpretation is favoured b the laſt words of the Chapter, ἀπὸ Κυρίου πνεύματος, *from the Lord of the Spirit*; for throug the *New Teſtament* where-ever the Spirit c the Lord is mentioned, τὸ πνεῦμα is put before, but never follows the word Κύριος, a according to the common Interpretatio here it doth. (See alſo *Examen Millii i locum.*)

Ver. 18. Here are two farther Excellencie of the Glory of the Goſpel above that of th Law, *viz.*

5. That the *Jews* only ſaw the ſhining c the Face of *Moſes* through a Veil; but w beheld the Glory of the Goſpel of Chriſt i the Perſon of *Chriſt* our Law-giver with ope Face.

6. They ſaw it through a Veil, whic hindered the Reflection, or ſhining of it upo them, and ſo this Glory ſhone only on th Face of *Moſes*, but not at all upon them whereas the Glory of God, in the Face c *Jeſus Chriſt*, ſhines as in a Glaſs, which re flects the Image upon us *Chriſtians*, ſo tha we all are transform'd into the ſame Imag deriving the glorious Gifts and Graces c the Spirit, with the Goſpel, from Chriſt th Lord, and great Diſtributer of them, 1 *Co* 12. 5. and ſo the Glory which the *Fath* gave to him, *he hath given us*, John 17. 2 It is therefore rather with us, as it was wit *Moſes* himſelf, concerning whom God ſpeak eth thus; *To whom will I ſpeak mouth mouth, even apparently, and not in da Speeches, and the Similitude* τὴν δόξαν Κυρί *the Glory of the Lord ſhall he behold*, Num 12. 8. For as he ſaw the Glory of God ap parently, ſo *we with open face behold t Glory of the Lord*: As he by ſeeing of th Glory was changed into the Likeneſs of i and his Face ſhone, or was δεδοξασμένη *ma glorious*; ſo we *beholding the Glory of God i in the Face of Jeſus Chriſt*, Chap. 4. 6. ar *changed into the ſame Glory.* But then, th this may in ſome meaſure be enlarged t the Church in general, in which theſe Gif were exerciſed, I think it chiefly, and mor eminently, refers to the *Apoſtles* mention'c *ver.* 12. and *Chap.* 4. 1.

---

(i) *Glaſſius* l. 3. tr. 3. Can. 52. p. 397. (k) *Contr. Celſum*, l. 5. p. 271. *in Matth. Ed. Huet.* p. 219, and p. 25

CHAP

## CHAPTER IV.

erſe 1. THerefore ſeeing we have this [*glorious*] Miniſtry, as we have ceived mercy [*from God in committing it to* , 1 Tim. 11. 12. *ſo*] we [a] faint not [*under e preſſures to which it doth expoſe us.*]

2. But have renounced [b] the hidden ings of Diſhoneſty [*or ſhame,*] not walking Craftineſs [*and guile,*] nor handling the ord of God deceitfully, [*as do your falſe poſtles and deceitful Workers*, 2 Cor. 11. 3.] but by manifeſtation of the Truth ommending our ſelves to every Man's onſcience, [*as perſons acting*] in the ſight of od.

3. [c] But if [*notwithſtanding this manifeſtati- of the Truth,*] our Goſpel be hid, [*from any whom it is preached*] it is hid [*only*] to them at are loſt.

4. In [*or among*] whom [d] the God of this orld hath blinded the Minds of them that elieve not, leſt the light of the glorious oſpel of Chriſt, who is the [e] Image of God, ould ſhine into them.

5. [*I ſay the Goſpel of Chriſt;*] For we preach ot our ſelves, [*as aiming at our own glory, or ofit in this work,*] but Chriſt Jeſus the Lord, nd our ſelves, your Servants for Jeſus ſake.

6. [*And this Goſpel I ſtile the Goſpel of the lory of Chriſt*;] For God, who [*by ſaying, et there be light, and there was light,*] com- anded the Light to ſhine out of Darkneſs, hath [*alſo*] ſhined in our Hearts, to give *s*] [g] the Light of the Knowledge of the lory of God in the Face [*or perſon*] of Jeſus hriſt; [*or into the hearts of us Apoſtles, to give , and enable us to give to others, the Light of e Knowledge of God through Chriſt, whoſe Am- ſſadors we are. See* v. 7.]

7. But we have this [*glorious*] Treaſure in rthen Veſſels, [i. e. *in Bodies ſubject to be oken with continual preſſures,*] that the Excel- ncy of the Power [*which preſerves ſuch frail reatures under them, and enables them to do ſuch eat things in them,*] may [*appear to*] be of od, and not of us.

8. [*For though*] we are troubled, [*and gri- d*] on every ſide, yet [*are we*] not [*ſo*] di- reſſed [*as to be brought unto Extremities;*] we re perplexed, but not [*brought*] in [*to*] de- air [*of help from God.*]

9. [*We are*] perſecuted, [*or purſued,*] but ot forſaken, [*or caſt behind ſo as to loſe the Crown we run for*;] caſt down, but not deſtroyed [*or killed by the fall. See theſe* Agoniſtical *Terms explained by* Dr. Hammond.]

10. Always bearing about in the Body [*a reſemblance to*] the dying of the Lord Jeſus, that [h] the Life alſo of Jeſus might be made manifeſt in our Body. h

11. For we who [*yet*] live, are always deliver'd up to Death for Jeſus's ſake, [*dying daily or ſtanding in jeopardy of it every hour, whilſt we are miniſtering the Goſpel to you,* 1 Cor. 15. 30, 31.] That the Life alſo of Jeſus might be made manifeſt in our mortal Fleſh, [*ſtill expoſed to Death by our Enemies, but ſtill preſerved in Life by the Power of Chriſt.*]

12. So then [*the*] Death [*of Chriſt*] worketh [Gr. *is wrought*] in us, [*who fill up that which is behind of the Sufferings of Chriſt in our fleſh*, Coloſſ. 1. 24.] but [*the*] Life [*of Chriſt only*] [i] in you. i

13. [*Yet*] we having the ſame Spirit of Faith, [i. e. *the ſame Faith wrought by the Spirit,*] according as it is written [*in the Pſalms*, viz.] [k] I believed, and therefore have I ſpoken; we alſo believe, and therefore [*continue ſtill under all theſe Sufferings, to*] ſpeak [*and preach the Goſpel of Chriſt.*] k

14. Knowing that [l] he who raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you, *to enjoy his heavenly Kingdom together.*] l

15. For, [*or, and*] all [*theſe*] things [*we preach, and ſuffer*] are for your ſakes, that the abundant Grace [*conferr'd upon you by our Miniſtry,*] might through the Thankſgiving of many redound to the Glory of God.

16. For which cauſe we faint not [*under the Tribulations we thus ſuffer,*] but though our Outward man periſh, yet the [m] Inward man is renew'd [*with Vigour and alacrity, in the performance of our duty,*] day by day. m

17. For [*we know that*] our light Affliction, which is but for a moment, worketh for us a far more exceeding and eternal [n] weight of Glory. n

18. [o] [*We faint not, I ſay,*] while we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen, are temporal, but the things which are not ſeen, are eternal. o

## Annotations on Chap. IV.

a Verſe 1. ΜΗ' ἐκκακεῖν] Is not to *ſlacken* in, or ceaſe from the Performance of an Enterprize, *Luke* 18. 1. *Gal.* 6. 9. 2 *Theſſ.* 3. 13. particularly μὴ ἐκκακεῖν ἐν θλίψεσι, *not to faint under Tribulations*, Eph. 3. 13. and here *v.* 16. And this Senſe is confirmed by the words following from *v.* 7. to the 16th.

b Ver. 2. Τὰ κρυπτὰ τῆς αἰσχύνης, *the hidden things of ſhame.*] The *Apoſtle* often ſpeaks of ſome Deceivers crept into the Church, *whoſe glory was in their ſhame*, Philip. 3. 19. Whoſe *Exhortation was attended with Uncleanneſs, Deceit and Guile*, 1 Theſſ. 2. 3. and here, who did *the hidden things of ſhame.* Now theſe, ſay all the *Greek Scholiaſts*, were the *falſe Apoſtles*, τῇ τȣ̃ νόμȣ ἐπιμιξίᾳ τὸ θεῖον κήρυγμα διαφθείροντες, *who corrupted the Goſpel, by mixing it with the Law*, as is apparent from the *Apoſtle's* words; for ſpeaking of theſe *falſe Apoſtles, and deceitful Workers*, Chap. 11. 13. he ſaith; *v.* 20. *Are they Hebrews? So am I; Are they Iſraelites? So am I; Are they the Seed of Abraham? So am I.* And that the *Jewiſh Doctors* were prone to Fornication, Uncleanneſs and Adultery, we learn from the *Apoſtle's* Queſtion, *Thou that ſayeſt a man ſhould not commit Adultery, doſt thou commit Adultery?* Rom. 2. 22. and from the Teſtimony of their *Joſephus* concerning their *Zealots*, who profeſſed great Sanctity, but were indeed guilty (a) of *Theft, Treachery, Adultery, the hidden things of Sin:* From the Exhortation of St. *Paul* to them to look diligently, *leſt there be among them any Fornicator, or prophane Perſon*, Heb. 12. 16. And again, *Let Marriage be honourable among all, and the Bed undefil'd; for Whoremongers and Adulterers God will judge*, Heb. 13. 4. See the Note there. But this is ſtill more evident from theſe *Epiſtles* to the *Corinthians*, among whom theſe Deceivers had taught, that Fornication was a thing lawful, 1 *Cor.* 6. 12. and ſo had taught them to *corrupt the Temple of God*, 1 *Corinth.* 3. 16, 17. whence he ſays to them, *Let no man deceive you*, v. 18. and demonſtrates to them by many Arguments, that Fornication was a Sin inconſiſtent with the Profeſſion of *Chriſtianity*, 1 Cor. 6. 13—20. that it excluded Perſons *from the Kingdom of God*, v. 9, 10. and ſhould exclude them from the Society of Chriſtians, *Chap.* 5. 11. Upon all which Accounts he ſaith, *Neither let us commit Fornication, as ſome* of the *Jews* did, 1 *Cor.* 10. 8 And in his ſecond *Epiſtle*, and *twelfth* Chapter, he expreſſes his Fears, leſt when he cam among them, *he ſhould find many, who* throug the Seduction of thoſe Men, *had ſinned, an had not repented of the Uncleanneſs, Fornication, and Laſciviouſneſs, which they ha committed.* That theſe Men might be followers of *Cerinthus*, or of the *Ebionites*; Se Note on *Chap.* 11. 22. But theſe things d more plainly agree to the Sect of *Nicholas* one of the ſeven *Deacons* reſident at *Jeruſalem*, Acts 6. 5. they being, ſaith St. *Peter Men walking after the fleſh, in the luſts* o *the fleſh*, 2 Pet. 2. 10. and *alluring other through the luſts of the fleſh*, v. 18. and ſait St. Jude, *Men walking after their own Luſt and foaming out their own Shame*, v. 13. Tha theſe Men were at *Pergamus, teaching men* t *commit Fornication*, we learn from *Rev.* 2. 14 15. that they were alſo at *Epheſus*, and f near to *Corinth*, from *Rev.* 2. 6. and ſo migh probably be the Perſons noted by St. *Pau* ſaying; *Eph.* 5. 11, 12. *It is a ſhame to ſpea of* τὰ κρυφῆ γινόμενα ὑπ' αὐτῶν, *the things don by them in ſecret*, and that they were at *Corinth*; See Note on 1 *Cor.* 6. 13, 14, 15.

Ver. 3. Εἰ δὲ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, *if our Goſpel be hid.*] Hence we lear that the Apoſtles delivered the *Goſpel*, in a things neceſſary to be believ'd, or done, wit ſufficient plainneſs and perſpicuity, for otherwiſe they could not truly be ſaid to *hav manifeſted the truth to every Man's Conſcienc* The *Apoſtle* alſo, by declaring, that if th Goſpel was hid from any to whom it wa preached, it was only hid to them *whoſ minds the God of this World had blinded, les the light of the glorious Goſpel ſhould ſhine* i *upon them*, doth plainly teach, that the Goſpel was not hid from them for want o Clearneſs on the part of them who preache it, but only by reaſon of that Blindneſ which *Satan* had wrought in them tha heard it: So that if it were not manifeſt t all, (b) *the Fault is not in us, or in the Obſcurity of the Goſpel, but in their own Blindneſs, for we hide nothing from them:* So th *Fathers.*

But here, ſaith *Eſthius*, the *Apoſtle* ſpeak not of the *Scriptures* to be read, or underſtoo by us, but of the Goſpel preached by him

---

(a) Τὰ κρυπτὰ μὲν τῶν ἁμαρτημάτων ἠδοξήκασι, κλοπὰς λέγω, καὶ ἐνέδρας καὶ μοιχείας. De Bell. Jud. l. 16. c. 26. p 930. C.

(b) Οὐδὲν κρυπτὸν παρ' ἡμῖν. Oecum. Οὐχ ἡμῶν τὸ ἔγκλημα, οὔτε τῆς ἀσαφείας τȣ̃ εὐαγγελίȣ, ἀλλὰ τῆς ἐκείνων τυφλώσεω Theoph. in locum.

*Anſw.* To this I anſwer, that the *Scrip- ures* writ and read to them , contain the ame Goſpel of Chriſt which they preached ; nd as the reading of the Law of *Moſes*, is tiled the *Preaching Moſes every Sabbath- ay*, Acts 15.21. ſo is the publick Reading he Scriptures of the *New Teſtament*, the reaching Chriſt, and his Goſpel : What Reaſon then can be aſſigned why they, who confeſſedly preached the Goſpel plainly, hould write the ſame things to the ſame Perſons obſcurely ; eſpecially if we conſider, hat they did τὰ αὐτὰ γράφειν, *write the ſame hings to them for their ſafety ?* Philip. 3. 1. o *put them in remembrance of thoſe things vhich they knew, and in which they were eſta- liſhed*, by their preaching, 2 *Pet.* 1. 13, 14. nd to *ſtir up their pure Minds by way of emembrance, that they might be mindful of he Commandments of the Apoſtles of our Lord*, Chap. 3. 1, 2. that by *reading them they might nderſtand their Knowledge in the Myſtery of Chriſt*, Eph. 3. 4. And were theſe Ends beſt roſecuted, or to be obtained by writing hat obſcurely which they had plainly preach- d to them ? Moreover, *whatſoever things were vritten aforetime*, ſaith the *Apoſtle*, *were written or our learning*, Rom. 15. 4. And ſurely hey who writ after by the ſame Spirit, writ o the ſame End, that they to whom they vrote might be *wiſe to that which is good*, Rom. 16. 19. that they might *underſtand vhat the will of the Lord is*, Eph. 5. 17. or night prove *what is the good and acceptable, nd perfect will of God*, Rom. 12. 2. And if hey writ *for our Learning and Inſtruction* in heſe things, to be ſure they writ plainly nd clearly as to them, ſince otherwiſe they vrit not ſo as to inſtruct and teach, but to confound the Reader. Seeing therefore the great End of writing the Scripture, was to nſtruct the World in the Will and Mind of God, and the great things of *Chriſtian* Faith ; Either we muſt ſay that both the Writers of he *Scripture*, and the *Holy Ghoſt* that inſpired hem, were defective in Skill, or in Care, ſo o write as to obtain this End ; Or that their Writings are an effectual Means to obtain it, which yet they cannot be, unleſs they are lain and clear, as to the great things of Re- igion.

In ſhort, every wiſe Agent purſues his End y the moſt proper and effectual Means : Now ſurely, to write plainly, and not ob- curely, is the moſt proper Means to inſtruct Men by writing, and ſo the Apoſtles muſt ave uſed this Means of Inſtructing in their Writings, or elſe they cannot be eſteemed wiſe Agents.

d Ver. 4. Ὁ Θεὸς τοῦ αἰῶνος τούτου, *the God of this World*, &c.] Here obſerve, (1.) An *Hyperbaton*, the true Senſe and Poſition of the words being thus, *Among whom are the Unbelievers, whoſe Eyes the God of this World hath blinded*, &c. Note (2.) that *Satan* here is called by St. *Paul* the God of this World, and *Epheſ.* 6. 12. *The Ruler of the Darkneſs of this World*, agreeably both to the *Jewiſh* and *Chriſtian* Notion ; the firſt aſcribing to him the Dominion over all that were not of the Religion of the *Jews*, and introducing God ſpeaking to the Angel of Death or *Satan*, thus ; (c) *Though I have made thee* κοσμοκράτορα, *a Ruler among the Creatures of the Nations , thou ſhalt have nothing to do with this People , becauſe they are my Sons*, where alſo it preſently follows ; *This is the Angel of Death , which is called Darkneſs.* And the *Chriſtians* allowing him to be Ruler over all that were not converted to *Chriſtianity*, and ſpeaking of that, as of the Diſpenſation which *delivered them from the Power of Darkneſs into the Kingdom of Chriſt*, Col. 1. 13. 1 Pet. 2. 9. and *turned them from Satan unto God*, Acts 26. 18. And of the *Gentile* World , as walking before *according to the Prince of the Power of the Air, the Spirit that worketh in the Children of Diſobedience*, Eph. 2. 2. which, had the *Fathers* conſider'd, they would not have contended ſo ſtiffly againſt the *Marcionites* and *Manichees*, that the God of this World here mentioned, was the true God, as both (d) *Irenæus*, and (e) *Tertullian*, *Chryſoſtom*, *Theodroet*, *Photius*, *Theophylact*, and as (f) St. *Auſtin* teſtifies, *almoſt all the Ancients did* ; whereas indeed, the true God is never repreſented in *Scripture* as the God of this World, but as the God of them who are call'd out of the World ; nor is it the deſign of God, but of the Devil, to hide the glorious Light of the Goſpel from the World.

e Ibid. Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, *who is the Image of God.*] Chriſt ſeems here to be ſtiled the Image of God, not in the Senſe of *Theodoret*, as *being God of God*, but rather, as the Text inſinuates, with relation to the Goſpel, and his Mediatory Office, in which he hath given us many glorious Demonſtrations of the Power, Wiſdom, the Holineſs, Purity and Juſtice, the Mercy, Goodneſs and Philanthropy of God, *Tit.* 3. 4.

f Ver. 6. Ὅς ἔλαμψε,] Ὃς here ſeems put for οὗτος *He* ; ſo 1 *Cor.* 7. 7. ὃς μὲν οὕτως, ὃς δὲ οὕτως, *is quidem ſic, ille autem ſic* ; and *Chap.* 11.

---

(c) *Buxtorf's Lexicon*, p. 2007.
(d) *Deus excæcavit mentes infidelium hujus ſeculi*, Iren. l. 3. c. 7.
(e) *Tertull. contra Marcion.* l. 5. c. 11.
(f) *Quam quidem ſententiam plerique noſtrûm ita diſtinguunt, ut Deum verum dicant excæcâſſe infidelium mentes.* Contra Fauſt. Manich. l. 21. c. 2.

21. ὃς μὲν πεινᾷ, *is quidem ſitit*, ὃς μὲν μεθύει, *ille autem inebriatur.*

g Ibid. Πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ, *the light of the knowledge of the glory of God.*] Here ſeems to be an Alluſion to the ſhining of the Face of *Moſes*, after he had obtained his Deſire of ſeeing the Glory of God, *Exod.* 33. 16, 19. upon which δεδόξασται ἡ ὄψις, *his face was made glorious*, Exod. 34. 29, 30. by reaſon of the Glory of God that he had ſeen. This now, ſaith St. *Paul*, belongs to us *Apoſtles*, the Glory of God ſhining more glorioufly in the Face or Perſon of Jeſus Chriſt, than ever it did in *Moſes*, and we *beholding with open face the glory of the Lord*, Chap 3. 20. whereas the Children of *Iſrael could not ſtedfaſtly behold the glory of the face of Moſes.* Note alſo, that ἐν προσώπῳ is the conſtant reading of the *Greek Scholiaſts.*

h Ver. 10. Ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ, *that the life of Jeſus might be made manifeſt.*] It being a certain Demonſtration that Chriſt is riſen, and ſtill lives, that we who perſuade others to believe this, are enabled to do ſuch mighty Wonders in his Name, and patiently and conſtantly to ſuffer ſuch fiery Trials by his Grace.

i Ver. 12. Ἐν ὑμῖν, *in you.*] As being made Partakers of the vital Efficacy of Chriſt in his Spiritual Gifts, and of an Aſſimilation to his Reſurrection by a Life of Holineſs, but not of the like Sufferings with us, 1 *Cor.* 4. 8, 10.

k Ver. 13. Ἐπίστευσα, διὸ ἐλάλησα, *I believed, therefore have I ſpoken.*] Theſe words of *David* were ſpoken, when *the ſorrows of death compaſſed him round about, and the pangs of Scheol caught hold upon him*, and yet he *believed he ſhould walk before God in the land of the Living*, Pſal. 116. 3, 9, 10. and therefore are applied by the Apoſtle, in the Spiritual Senſe of them, to the Reſurrection, thus, That as *David*, notwithſtanding all the Perſecutions which he ſuffered from the Hands of *Saul*, firmly believed he ſhould be preſerved, and raiſed to a Temporal Kingdom ; ſo we *Apoſtles* believe that, after all our Sufferings for the Goſpel, we ſhall be raiſed and advanced to an Heavenly Kingdom.

l Ver. 14. Ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, *he that raiſed up the Lord Jeſus.*] Here *Schlictingius* obſerves two things, (1.) That our Lord *Jeſus* did not raiſe up himſelf, but was raiſed from the Dead by the *Father.* (2.) That though *Chriſt Jeſus* ſhall raiſe us up, yet ſhall he do this, not by his own Power, but by the Power received from the *Father.* Now here,

1*ſt*, I acknowledge that the Reſurrection of our Lord is frequently aſcribed in Scripture to God the *Father*, Acts 3. 26. and 13. 32. and 17. 31. *Rom.* 4. 24. and 10. 9. 1 *Cor.* 6. 14. and 15. 15. *Gal.* 1. 1. *Eph.* 1. 20. *Col.* 2. 12. 1 *Theſſ.*
1. 9, 10. *Heb.* 13. 20. 1 *Pet.* 1. 3, 21. And th
Reaſon of the *Chriſtian* Diſpenſation require
it ſhould be ſo, this being a Demonſtratio
that God the *Father* was ſatisfied with h
Performances and Sufferings for us, and tha
he owned him as a true *Prophet*, and his be
loved Son, in that he raiſed him from th
Dead : But then this is not ſo to be unde
ſtood, as to exclude *Chriſt* wholly from th
ſame Action ; for he himſelf promiſed to d
this, when he ſaid of the Temple of h
Body, *Deſtroy this Temple, and in three da*
*I will raiſe it up*, John 2. 19, 22. And tha
he did ſo, we learn from this, that after h
Reſurrection *the Diſciples believed the wor*
*which Jeſus ſpake*, whereas, had he not raiſe
up himſelf, they could not have believed h
word.

Let it then be noted, That our Lord wa
*quickened by the Spirit*, 1 Pet. 3. 18. even b
the Spirit by which he offered up himſel
*Heb.* 9. 15. Since then this Spirit of Go
dwelt in *Chriſt*, and is by him communicate
to all Believers, it is eaſie to be underſtoo
how Chriſt raiſed up himſelf, and yet w
raiſed up *by the power of God*, as the *Ho*
*Ghoſt* is ſtiled, *Luke* 1. 35. Thus alſo th
Reſurrection of the Juſt is aſcribed to Go
the *Father*, Acts 26. 8. 1 *Cor.* 6. 14. *Heb.* 1
19. 2 *Pet.* 1. 3. and yet the ſame Reſurr
ction is frequently aſcribed to Chriſt, *Jo*
5. 28. and 6. 39, 40. and 11. 27. 1 *Cor.* 15. 2
22, 25, 26. *Rom.* 14. 19. *Rev.* 3. 18. an
this he will effect *by the power he hath*
*himſelf*, John 5. 26. *by himſelf*, John 6. 47, 5
*I will raiſe him up at the laſt day* ; by his wor
*The dead ſhall hear the voice of the Son of Go*
*and live*, John 5. 28. by the *power by whi*
*he is able to ſubdue all things to himſelf*, Ph
3. 21. Now to raiſe the Dead, being
thing proper to God himſelf, *Rom.* 4.
*Acts.* 26. 8. an Inſtance of the Power
God, *Matth.* 22. 29. and the belief of it b
ing *faith in God*, Heb. 11. 19. 1 *Pet.* 1. 3. wh
ſoever hath the Power of raiſing all Me
from the Dead, muſt have the Power
God ; The God-head, *the energy of the pow*
*of the might of God*, Eph. 1. 19. and the who
Fulneſs of the God-head dwelling in him
and if Chriſt did receive this Power fro
the *Father*, he muſt receive it from him b
the Communication of the God-head
him.

Ver. 16. Ὁ ἔσωθεν ἄνθρωπος, *the inwa*
*man.*] Hence we learn, That the Diſtinctio
betwixt the outward and inward Man, is n
of the ſame import with that of the O
and the New Man, *Rom* 6. 6. *which is r*
*newed after the Image of God in Righteou*
*neſs and Holineſs*, Eph. 4. 22. Col. 3. 9, 1
but the *outward Man that periſheth*, ſignifi
only the Body, the *inward*, is only the Min
or Spirit which is in Man ; ſo that when th
Apoſtle ſaith in the Perſon of a Man und

th

he Law, *I delight in the Law of God after the ward Man,* Rom. 7. 22. he ſaith nothing hich intimates, that the Perſon ſpeaking as *renewed in the Spirit of his Mind,* but only hat his Mind was inclined to obey the aw of God, though through *the Law in his Members warring againſt it,* he was *led captive o the Law of Sin.*

Ver. 27. Βάρος δόξης, *weight of Glory.*] The Hebrew Word כבד which anſwers to άρος *weight,* ſignifies not only Multitude, ut Greatneſs, and in the *Rabbins,* as well s Scripture, *honourable.* So Gen. 18. 20. *heir Sin was* כבדה מאד, *very great.* See *Gen.* 50. 11. *Exod.* 9. 3. Honourable, ſo *Exod.* 20. 12. כבד, *Honour thy Father and thy Mother.* See *Deut.* 28. 58. So that this Word may ſignify the Magnificence, the Abundance, and the Honour of the future Glory which is prepared for the Chriſtian Sufferer.

Ver. 18. Note hence, That it is not only lawful, but even laudable, after the Example of the *Apoſtles,* in our Actions and Sufferings, to have Reſpect to the Recompence of Reward, that being by the Wiſdom of the *Holy Ghoſt* propounded as our Encouragement to do and ſuffer theſe things.

## CHAPTER V.

erſe 1. FOR we know, that if our Earthly Houſe of this Tabernacle were diſſolved, we have [*provided for s, at the reſtoring of it,*] [a] a building of God, n houſe not made with hands, eternal in he Heavens.

2. For in this [*Tabernacle*] we groan eareſtly, deſiring [b] to be cloathed upon with ur Houſe which is from Heaven.

3. [*We are, I ſay, deſirous of this,*] [c] If ſo e that [*or ſeeing that, at the Reſurrection*] being loathed, we ſhall not be found [d] naked, *i. e. ſince then we ſhall not be found naked, as the icked, but cloathed with a body not ſubject to leath.*]

4. For we that are in this Tabernacle, do roan, being burthened, not for that [*thro' mpatience under our Sufferings*] we would be ncloathed, [*by putting off the Body,*] but [*as eſiring,* v. 2. *to be*] cloathed upon [*with our Celeſtial Body,*] that Mortality might be ſwalowed up of Life.

5. Now he that hath wrought us for the elf ſame thing, [i. e. *hath wrought in us this arneſt deſire,*] is God, who hath alſo given to s the Earneſt of the Spirit, [*whereby we are ealed up to the day of Redemption,* Eph. 4. 30. *nd wait for the Redemption of the Body,* Rom. 8. 23.]

6. Therefore [*having this earneſt of the Spirit,*] we are always confident, knowing [Gr. *being therefore always confident and knowing*] that whilſt we are at home in the Body, we are abſent from the Lord.

7. For [*whilſt it is thus with us*] we walk by Faith [*only,*] not by Sight.

8. We are confident, I ſay, and willing, [*we in this confidence are willing,*] rather to be abſent from, [*or travel out of,*] the Body, and to be preſent with the Lord, [*or at home with him.*]

9. Wherefore we labour that whether *we be*] preſent [*in*] or abſent [*from the body,*] we may be accepted of him [*at his Appearance.*]

10. For we muſt all appear before the Judgment-Seat of Chriſt, that every one may [*then*] receive the things done [g] in his Body, [*or by the Body,*] according to what he hath done, whether it be good, or bad. g

11. Knowing therefore the Terror of the Lord, we perſuade Men [*to believe we act in all ſincerity and truth, when we propound theſe things to them,*] but [*in this*] we are made manifeſt to God, and I truſt alſo [*we*] are made manifeſt in your Conſciences, [*and have given you good aſſurance that we act ſincerely.*

12. For we commend not ourſelves again unto you, [*as if we doubted of your good opinion of us,*] but [*we ſay theſe things to*] give you occaſion to glory on our Behalf, that you may have ſomewhat to anſwer them, which glory in Appearance, and not in Heart, [*or truth and ſincerity, but either of other men's labours,* 2 Cor. 10. 15. *or of things not really done by them,* 2 Cor. 11. 12.——21.]

13. For whether we be beſide ourſelves, *tranſported in ſpeaking of our Raptures, Extaſies, and Viſions,*] it is to [*do ſervice to*] God; or whether we be ſober [*in our Diſcourſes, not deſiring that others ſhould think of us above what they ſee in us,* 2 Cor. 12. 6.] it is for your ſakes.

14. For the Love of Chriſt conſtraineth us, *thus to promote his glory, and to ſeek your good,*] becauſe we thus judge, that if one died for all, then were all dead; [i. e. *obnoxious to death, and condemned to it for ſin.*]

15. And that [h] he died for all, that they who live [*by his death*] ſhould not henceforth live unto themſelves, but unto him that died for them, [i. e. *for their ſins,*] and roſe again [*for their juſtification,* Rom. 4. 24, 25.] h

16. Wherefore henceforth know we no Man after the Fleſh, [i. e. *according to carnal Intereſts, the Riches, Honours, Pleaſures, and Advantages*

*Advantages of this World,* 2 Cor. 1. 17. and 10. 2.] yea, though we have known Chriſt after the Fleſh, [*expecting him as a Temporal King, and hoping for great Advancements in his Kingdom, as being his Diſciples,*] yet now henceforth [i] know we him [*ſo*] no more. i

17. [*And ſo it is with all his ſincere Votaries* ;] Therefore if any Man be in Chriſt, he is [*become*] a new Creature, old things are paſſed away, [*his affection to all temporal and carnal*
k *things* ;] behold [k] all things are become new [*in him.*]

18. And all [*theſe*] things [*belonging to the New Creation, this Change of our Affections, this conſtraining Love,*] are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given, [*or committed*] to us the Miniſtr of Reconciliation :

19. To wit, that God was in Chriſt reconciling the World to himſelf, [*and*] no imputing their [*former*] Treſpaſſes unto them and hath committed to us the Word of Reconciliation.

20. Now then we are Ambaſſadors fo Chriſt, as though God did beſeeech you b us, we pray you, in Chriſt's ſtead, be ye reconciled to God.

21. For he hath [m] made him to be [*a* Sin- [*offering*] for us, who [*himſelf*] knev no Sin, that we might be made [*righte ous with*] the Righteouſneſs of GOD i him.

## Annotations on Chap. V.

a Verſe 1. ’Οἰκοδομὴν τοῦ Θεοῦ ἔχομεν, *we have a building of God.*] It was the Doctrine of the (a) *Platoniſts,* That the Soul was a kind of Being which could not well ſubſiſt, or act without a Body, and therefore after her Separation from the Body, wanted ſome *Vehicle* or *Cloathing,* by which ſhe might ſubſiſt, and act ; and this *Notion was embraced* by *Origen,* and this Text was accordingly interpreted by him : See the Note on 1 *Cor.* 15. 44, 45. And according to this Notion, good *Chriſtians,* as ſoon as they depart this Life, are not found naked, but *cloathed with their Houſe from Heaven,* which at the Reſurrection, ſhall be the ἐπένδυμα, or *cloathing* of their raiſed Bodies, which renders them immortal. But the *Apoſtle* cannot here be ſuppoſed to mean, that as ſoon as ever good *Chriſtians* die, they ſhall be cloathed upon with this Houſe, which is from Heaven, but only that they ſhall be ſo at the Reſurrection. For (1) We *Chriſtians,* ſaith he, *groan earneſtly, deſiring to be cloathed upon with this houſe,* v. 2. Now ſaith the ſame *Apoſtle, we ourſelves groan within ourſelves, waiting for the Adoption, that is, the Redemption of the Body,* Rom. 8. 23. (2ly,) They *groaned to be cloathed upon, that mortality might be ſwallowed up of life,* v. 4. Now, *when this corruptible ſhall have put on incorruption, and this mortal, immortality, then* only *ſhall be brought to paſs the ſaying that is written, Death is ſwallowed of Victory,* 1 Cor. 15. 54.

b Ver. 2. Ἐπενδύσασθαι, *to be cloathed upon.*] By putting over this mortal Body, an incorruptible and eternal Houſe. The *Jews* ſay, That *Adam,* in his firſt *Creation,* being made ἐπ᾽ ἀφθαρσίᾳ *for Incorruption,* Wiſdom 1. 23. his Body was covered from Corruption *Veſ Onychina,* with a Cloathing like in colour t the Nail of the Hand. Accordingly, the *A poſtle* repreſents the future Bodies raiſed incorruptible, as cloathed with an immorta Covering, 1 *Cor.* 15. 53, 54.

Ver. 3. Εἴγε καὶ, *if ſo be.*] That theſ Words may be alſo rendered *ſince,* and *ſeein that,* is evident from Scripture, and goo Authors. Thus here, *v.* 4. εἰ ſignifies *quan doquidem,* ſo εἴγε ἠκούσατε, *ſeeing ye have heard* Eph. 3. 2. See the Note there. And again *Eph.* 4. 1. Or elſe, retaining our own Verſion we may give this Senſe to the Words, *If ſ be that* [then] *we ſhall be found cloathed* [wit our Celeſtial Bodies, and ſo fitted for bleſſed Immortality,] *and not* [as the wicked] *naked,* [and without this Heavenly Building.]

Ibid. Γυμνοὶ, *naked,*] i. e. not cloathed upo with another Body. So, 1 *Cor.* 15. 37. thou ſoweſt, γυμνὸν κόκκον, *naked grain,* not cover'd with a Blade, or Cover of Chaff, as when i riſeth up out of the Earth, it is, or with a Cod, as in Beans, Peaſe, and Lintels. And accordingly, the (b) *Rabbins* introduce a *Samaritan or Gentile,* enquiring of *R. Meir, Whether the dead riſe naked, or cloathed?* And him anſwering thus, That *Peaſe which are ſown naked, ariſe cloathed, or covered with a Cod, an much more the Dead* : But then they ſeem t reſtrain this to the Juſt, ſaying, *That th Juſt ſhall riſe cloathed.*

Ver. 5. Ὁ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, *he that hath wrought us for the ſelf-ſame thing.*] Hence it appears, there is no Ground fo that dangerous Opinion, that the Apoſtle here ſpeaks as one that believ'd the General

---

(a) *Σχῆμα ἄλλο ὁμοειδὲς τῷ αἰσθητῷ τούτῳ μετὰ τὴν ἐνθάδε ἐκδημίαν ἔχειν ἐκλαθόμενος τὴν ψυχὴν ἀσώματον ὑπό τι Πλατωνικῶς ἀποφαίνεσθαι αὐτήν. . . Τὸ γὰρ καὶ μετὰ τὴν ἀπὸ τοῦ κόσμου ἀποφοίτησιν ὀχήματος αὐτὴν δεῖσθαι, καὶ περιβολῆς λέγειν ὡς οὐ δυναμένην καταχθῆναι γυμνήν.* Method. ap. Phot. p. 930.

(b) *Pirk. Eliezer.* c. 30. p. 80. *Midraſh Coheleth.* c. 5, 11.

Reſurrection and Advent of our Lord to udgment, would be ſuddenly; for this Perſwaſion being falſe, the *Apoſtle* could not, in his Senſe, ſay, *We know that if this Earthly Tabernacle were diſſolved*, *we have* [immediately] *a building of God*, i. e. an heavenly Body to put on. God could not *work them up to this Deſire*, that they might not be uncloathed, *i. e.* not die, but live to the Reſurrection to be then cloathed upon; nor could the *Apoſtle*, conſiſtently with this Perſuaſion, introduce the ſame Chriſtians willing to be *abſent from the Body, that they might be preſent with the Lord.* Moreover, in the preceding Chapter, *v.* 14. he plainly ſays, that they expected *to be raiſed up by Jeſus* from the Dead, and therefore muſt expect to die. See the Note on 1 *Theſſ.* 4. 15.

Ver. 8. Θαῤῥοῦντες δὲ, *we are confident.*] i. e. We have not only Confidence at his Appearance, *Job* 2. 28. but always even in Death it ſelf, That tho' it renders us abſent from the Body, it will bring us home to *Chriſt*, and to a nearer Fruition of him. Only here note, That according to the Doctrine of all the *Ancients*, the Souls of pious Men are not aſſumed into the higheſt *Heavens*, or the immediate Preſence of God and Chriſt, inſtantly upon their Departure hence: for thus only we ſhall be *ever preſent with the Lord*, 1 *Theſſ.* 4. 16, 17. when by the Power of God, at the laſt Trump, we ſhall be raiſed up *to meet him in the Air*; this Promiſe being made at his ſecond Coming to receive his Diſciples to himſelf, that *where he is, they may be alſo*, John 14. 3. But yet, according to all Antiquity, the Souls of pious Men, in the mean time, are *in the place appointed for them* παρὰ τῷ Κυρίῳ, *with the Lord*, that is, with him *in Paradiſe*, where they enjoy the Sight and Converſation of their *Saviour* by way of Viſion: For *Paul, and the reſt of the Apoſtles*, ſaith (c) *Polycarp, are in the place appointed for them with the Lord.* Not *only in Heaven*, ſaith (d) *Irenæus, but in Paradiſe alſo our Saviour ſhall be ſeen, as Men are worthy to behold him*: And this doth (e) *Pſeudo-Juſtin* gather from this very place, That *the Souls of the Juſt go to Paradiſe, and converſe there with Chriſt by Viſion.*

Ver. 9. I confeſs it is difficult to give the clear Senſe of the *Apoſtle*'s words, from *v.* 1. to *v.* 9. to do my Endeavour farther towards it; obſerve,

1ſt, That it cannot be proved from any thing ſaid here, or in any other place of St. *Paul*'s *Epiſtles*, that the *Apoſtle* himſelf either thought, or taught others to think, that the Coming of *Chriſt* was not far off, as I have fully proved in the Note, on 1 *Theſſ.* 4. 15. And indeed this Doctrine being found by Experience to be falſe, had he himſelf aſſerted, or taught others to expect, that the Coming of our Lord to Judgment was at hand; ſeeing in that he muſt have been miſtaken, and miſled others; what Certainty can we have, that he was not miſtaken, or did not miſlead others, in what elſe he taught in his *Epiſtles?* Thus, *v.* 9. if when he ſaid, 1 *Cor.* 7. 29. 31. *Brethren the time is ſhort, and the Scheme of the World paſſeth away*; He thus dogmatically ſpake not of the time of human Life, and the Relation we had to the World, and the World to us; but of *Chriſt*'s coming to Judgment, and the Deſtruction of the World, he certainly taught falſe Doctrine. If when he ſaith, *Chap.* 10. 11. *That upon them the End of the Ages was come*; he meant not the laſt, that is the *Jewiſh*, concurring with the *Goſpel* Age, but the end of the World, he then taught falſe Doctrine. If, when he ſaid, *Heb.* 10. 37. *Yet a little while, and he that ſhall come, will come, and will not tarry*; he meant this not of *Chriſt*'s coming to the Deſtruction of *Jeruſalem*, and of the *Jewiſh* State, and Nation, but of his coming to the final Judgment; he again taught falſe Doctrine, and endeavour'd to ſupport them with falſe Hopes, which ſure muſt be ſufficient to impair his Credit in other Matters, taught in his Epiſtles. *Laſtly*, That there is no ground for this Opinion is proved, Note on *v.* 5; they indeed, who had the *firſt Fruits of the Spirit* in them might wait for his Coming, as all good *Chriſtians* do, but they could not by virtue of his Words expect it ſuddenly.

2dly, Obſerve, that the *Apoſtle* here cannot intend to aſſert, that good *Chriſtians*, as ſoon as they die, ſhall inſtantly be cloathed upon with their Houſe from Heaven, but only that they ſhall be ſo at the Reſurrection; for, ſaith he, we deſire to be thus cloathed upon, *that Mortality may be ſwallowed up in Life*, now this he had told us, 1 *Cor.* 15. 54. was only to be expected at the Reſurrection; for, *when this corruptible ſhall have put on Incorruption, and this mortal, Immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in Victory.*

3dly, Obſerve that the time of the Reſurrection of the Juſt, being declared to be the time of their Recompence, their being crowned, and like to the *Angels*, and being *ever with the Lord*, as hath been fully proved in the Note on 2 *Tim.* 4. 5. they had good reaſon to be groaning after *the Redemption of the Body*, and that Crown of Glory, which God would give them at that Day. But then, ſay they, we do not groan thro' Impatience, under our preſent Afflictions; nor, as ſome *Philoſophers*, from an Opinion, that the Body is *the Priſon of the Soul*, and hinderance to the Knowledge of the Truth; and therefore counting it an Happineſs to be diveſted of it, but from a vehement deſire of that glorious Reſurrection of it, which ſhall compleat the Happineſs both of Soul and Body, and place us for ever with the Lord.

---

(c) Εἰς τὸ ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ Κυρίῳ. Ep. §. 9.

(d) Πανταχοῦ καὶ ὁ Σωτὴρ ὁραθήσεται καθὼς ἄξιοι ἔσονται οἱ ὁρῶντες. Iren. l. 5. c. 36.

(e) Εἶτα συντυχία τε καὶ θέα ἀγγέλων τε Ἀρχαγγέλων κατ' ὀπτασίαν, ἢ καὶ τοῦ Σωτῆρος Χριστοῦ κατὰ τὸ εἰρημένον, ἐκδημοῦντες ἐκ τοῦ σώματος, καὶ ἐνδημοῦντες πρὸς τὸν Κύριον. Pſeud. Juſtin. Qu. & Reſp. 75.

*Laſtly*, obſerve, That at the Reſurrection there ſhall not only an ἔνδυμα, or cloathing of the Soul with its former naked Body; but an ἐπένδυμα, a cloathing of the Body raiſed, with a Covering that ſhall preſerve it from Corruption; and this is plainly the *Apoſtle*'s meaning, in the Similitude of Grain riſing not *naked*, as it was ſown, but *cloathed upon*, as is proved, Note on *v.* 3. here; and on 1 *Cor.* 15. 37. And this, I think is the meaning of thoſe words, *v.* 3. *if ſo be*, or *ſeeing we ſhall be*, ἐνδυσάμενοι, *cloathed upon*, as the Bodies of the Juſt will be, and not, γυμνοὶ, *naked*, as the Bodies of the Wicked ſhall be. For that the Wicked ſhall have immortal Bodies at the Reſurrection, I no where find clearly delivered in the Holy *Scripture*, but only that the Deſtruction of their Bodies, as well as the Torment of their Souls will be everlaſting. See the Reading of the Text, *v.* 3. vindicated, Examen *Millii* in locum.

g Ver. 10. Τὰ διὰ τοῦ σώματος, *the things done by the Body*.] Some Manuſcripts read τὰ ἴδια τοῦ σώματος, propria corporis, *the things proper to the Body*; ſo the Vulgar Latin: Both Readings do ſufficiently confute the *Doctrine* of the Roman *Purgatory*, and their Prayers for the Dead, as teaching Men ſhall receive hereafter, not according to the Prayers of others for them, when they are out of the Body, but according to what they themſelves have done in the Body. Now it is ſure, that what the Living do of this kind for them after Death, they themſelves do not in the Body, and ſo no Account will be had of it in the great Day. And why ſhould they ſuffer before, ſuch dreadful Pains in Purgatory, who afterwards muſt receive Rewards or Puniſhments, according, not to what they have ſuffered there, but according to what they had done in the Fleſh? Th *Fathers* here do farther note,

1*ſt*, That the ſame Body which was di ſolved, ſhall be raiſed again, and not an ther; it being abſurd to think that one B dy ſhould ſin, and yet another ſhould b puniſhed for it; one Body ſuffer, anoth ſhould be crowned for it: So *Methodiu Chryſoſtom*, and *Theophylact*.

2*dly*, That the Soul is to receive its R tributions with the Body, and not withou it, according to (f) *Methodius*, (g) *Theodore* and (h) *Hilary the Deacon*, who paſſeth unde the Name of St. *Ambroſe*.

Ver. 15. Καὶ ὑπὲρ πάντων ἀπέθανεν, *and died for all*.] Here obſerve,

1*ſt*, That Chriſt died for all, all th were dead, all who are by his Death enga ged to live to him; as all to whom th Knowledge of the Goſpel is vouchſafe are.

2*dly*, That they do certainly miſtake th meaning of theſe words, *then were all dea* who thus interpret them, (i) *then were obliged to be dead to ſin*: For (1.) in the two Verſes, the Word ἀπέθανον, *dead*, is fo times uſed, once before, and twice aft theſe words, *then were all dead*, and both b fore, and after, it undeniably ſignifies Dea in the proper Acceptation of the Wor Who then can think that the ſecond tin in the ſame Sentence, it ſhould import on an Obligation to die to Sin, or to our ſelve Whenſoever in the *Scripture* it bears a *M taphorical* Senſe, ſome other word is joyn to it, which doth enforce that Senſe; when we are ſaid to *die to ſin*, Rom. 6. *to die with Chriſt*, Rom. 6. 8. Col. 2. 2 *to die to the Law*, Gal. 2. 19. *to die to t World*, Gal. 6. 14. Col. 3. 3. Here ther fore nothing being added to it to infor that Senſe, it muſt be deemed alien from t Text. *See Examen Millii in locum.*

Ver. 16. οὐκ ἔτι γινώσκομεν, *we know him no more*.] It is manifeſt that the *Diſcipl* whilſt *Chriſt* was with them, were much a dicted to thoſe Temporal Intereſts, ſtill *ſtr ving*, and *contending*, *who among them ſhou be the greateſt in Chriſt's Kingdom*, Luke 9. 4 and 22. 24. asking *to ſit one at his right han the other on his left hand in his Kingdom*, Ma 10. 37. and ſaying, *We have left all, and fo lowed thee, what ſhall we have therefore?* Ma 19. 27. and preſently after his Reſurrect on enquiring, *Wilt thou, now Lord, reſtore t*

---

(f) Οὐδὲ γὰρ γυμνὴ ἡ ψυχὴ, ἀλλὰ διὰ τοῦ σώματος κομίζεται ταῦτα. Method. apud Oecumen. in loc.

(g) Ἔδειξε δὲ καὶ τὰς τιμωμένας, καὶ τὰς κολαζομένας ψυχὰς μετὰ τῶν σωμάτων δεχομένας τὰς ἀντιδόσε Theodoret.

(h) *Si judicante Chriſto unuſquiſque noſtrûm facta corporis recipiet, non utique ſine corpore adjudicabitur bo aut malo.* Hilar. (i) *Eſthius, Schlichting.*

*Kingdo*

*Kingdom to Iſrael*, Acts 1. 6. Theſe Expectations, ſaith the *Apoſtle*, we have now laid aſide, and ſerve Chriſt only for Spiritual and Eternal Advantages. Or we may interpret theſe words thus: We know (i. e. *reſpect*) no Man according to the Fleſh (i. e. *according to his Circumciſion, or his Nation*,) as being an *Iſraelite*, or *of the ſtock of Abraham*, as knowing that *in Chriſt Jeſus neither Circumciſion availeth any thing—— but a new Creature*, Gal. 6. 15. and though we *Jews* at firſt knew Chriſt according to the Fleſh, adhering to Circumciſion and the Law, even after Faith in Chriſt, yet now do we not ſo; but all theſe *old things are now paſſed away*, we being *dead to the Law, that we might live to God*, Gal. 2. 20. and ſerving him now *in newneſs of Spirit, not in the oldneſs of the Letter*, Rom. 7. 5.

Ver. 17. Καινὰ πάντα, *All things ſhall become new*,] Καὶ ψυχὴ καινὴ, ϗ σῶμα καινὸν, ϗ λατρεία καινὴ, *the Soul ſhall be renewed in the Mind, Will, and Affections*, the Body new in it's Actions, as being made an Inſtrument of Righteouſneſs, *Rom.* 6. 13. the Worſhip new, *Rom.* 7. 6. *Philip.* 3. 3. the whole *Life new*, Rom. 6. 4 ſo *Chryſoſtom*: See this Reading vindicated, Examen *Millii* in locum.

Ver. 20. Δεόμεθα ὑπὲρ Χριστοῦ καταλλάγητε τῷ Θεῷ, *be ye reconciled to God*.] Here is obſervable againſt the *Socinians* a double Reconciliation: 1*ſt*, a Reconciliation of God to us; for *God was in Chriſt reconciling the World to himſelf* through him; and that not by renewing our Natures, but by *not imputing our Treſpaſſes to us*. This Reconciliation was effected, ſaith the next Verſe, by making Chriſt a Sin-Offering for us, *that we might be made the Righteouſneſs of God in him*, and this Reconciliation is followed with an Exhortation on our parts *to be reconciled to God*.

*Object*. But *Crellius* objects, That the Reconciliation here mentioned, is aſcribed to God, and ſo it cannot be the appeaſing of his Anger by making any Satisfaction to him; for can it be ſuppoſed, ſaith he, that God being angry, ſhould appeaſe himſelf, and that by making Satisfaction by another to himſelf?

*Anſw*. I anſwer, That the Text doth not barely ſay, *God reconciled us to himſelf*, but that he was reconciling the World to himſelf in Chriſt, that is, by Chriſt, as the Means of our Reconciliation, or as the Sin-offering by which this Reconciliation was procured. It therefore is not neceſſary that theſe words ſhould import, that *God* being angry, ſhould appeaſe himſelf, but only that he ſhould declare himſelf ſo far appeaſed by Chriſt's Sufferings for us, and ſo well ſatisfied with his Blood ſhed for the Remiſſion of our Sins, that he would not impute thoſe Sins to any that believed in him: The Blood of Chriſt made a Sin-Offering, making Atonement for us, as the Blood of the Sin-offering under the *Law* made Atonement for the Sinner, and procured the Forgiveneſs of his Sins: And if under the Law Satisfaction was made by the Sinner to God, by a Beaſt of his own appointing, why may it not be made under the Goſpel by a *Saviour* of his own ſending?

Ver. 21. Ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, *he made him ſin for us*.] The Words here being *ſacrifical*, muſt be explained by their Uſe in the Old Law, when applied to Legal Sacrifices. Now the Word ἁμαρτία, which we render *Sin*, is uſed there cuſtomarily for *a Sin offering*, and is well expounded by *Oecum*. τὸ περὶ ἁμαρτιῶν θῦμα. So αἶγες, ἔριφος, μόσχος ὑπὲρ ἁμαρτίας, *Ezek*. 43. 22, 25. 44. 29. 45. 22, 23, 25. So the Law of *the Sin-offering* is ὁ νόμος τῆς ἁμαρτίας, Lev. 6. 25. the Bullock appointed for a Sin-offering is, τὸ μοσχάριον τὸ τῆς ἁμαρτίας, ὁ μόσχος ὁ τῆς ἁμαρτίας, *the Bullock of Sin*, Exod. 29. 36. Lev. 4. 8, 20. The Goat to be ſacrificed for Sin, is, ἡ χίμαιρα ἡ τῆς ἁμαρτίας, *the Goat of Sin*, Lev. 4. 29. To make ſuch a Beaſt a Sin-offering for the People, is in the Sacrifical Phraſe ποιεῖν ἁμαρτίαν, ποιεῖν τὸ περὶ ἁμαρτίας, *to make it ſin*, Lev. 4. 20. and 9. 7. and 14. 18. and 15. 19. Num. 6. 11, 16. and 8. 12. It cannot therefore be doubted, but that ποιεῖν ὑπὲρ ἡμῶν ἁμαρτίαν τὸν Χριστὸν, doth ſignifie here *to make Chriſt a Sin offering, or Sacrifice for Sin for us*. The End for which he was thus made a Sacrifice, is this, *that we might be made the Righteouſneſs of God in him*; i. e. that we might be juſtified by God, or might obtain Forgiveneſs of Sins, through Faith in the Blood of this Sin-offering. For δικαιοσύνη Θεοῦ, *the Righteouſneſs*, or the *Juſtification of God*, in St. *Paul*'s Stile, ſtill ſignifies the Righteouſneſs of Faith, in Chriſt dying, or ſhedding his Blood for us; as in theſe Words, δικαιοσύνη γὰρ Θεοῦ, *For the Righteouſneſs of God, in him is revealed from faith to faith, as it is written, the juſt ſhall live by his faith*, Rom. 1. 17. Again, δικαιοσύνη Θεοῦ, *the Righteouſneſs of God without the Law is manifeſt ——— to wit, the Righteouſneſs of God through Faith of Jeſus Chriſt*, Rom. 3. 20, 21. And Chap. 10. 3, 4. *For they not knowing* τὴν δικαιοσύνην τοῦ Θεοῦ, *the Righteouſneſs of God, and going about to eſtabliſh their own Righteouſneſs, have not ſubmitted* τῇ δικαιοσύνῃ τοῦ Θεοῦ, *to the Righteouſneſs of God. For Chriſt is the end of the Law for Righteouſneſs*, that is, Juſtification *to every one that believeth*, Philip. 3. 9. *That I may be found in him, not having my own Righteouſneſs, which is of the Law, but that which is by the Faith of Chriſt*, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, *the Righteouſ-*

*neſs of God by Faith.* The Interpretation therefore given in the Paraphraſe is very agreeable to *Scripture*, whereas the Gloſs of the *Socinians* puts a continual Force upon the Words; for where in *Scripture* doth ποιεῖν ἁμαρτίαν ſignifie *to treat an innocent perſon as a ſinner?* Where is it that, *to be made the Righteouſneſs of God in Chriſt*, doth ſignifie our being made new Creatures, or our being ſanctified? Where doth God's *reconciling us by Jeſus Chriſt*, import his converting the World to himſelf by Chriſt, as his *Ambaſſador?* Why is God ſaid *not to impute to Men their Treſpaſſes* by the preaching of Chriſt, who preached *only to the loſt Sheep of the houſe of Iſrael*, rather than by the preaching of the *Apoſtles* to the whole *Gentile* World? How was he *made ſin* more than they, if he were only treated as a Sinner on the Account of the ſame Doctrine, which they equally preached, and ſuffered for? And why may not Men be ſaid to be *made the righteouſneſs of God* in the *Apoſtles*, as well as in *Chriſt*, if this only imports our being converted, and ſo made righteous by the Doctrine, they, as well as he, delivered?

## CHAP. VI.

Verſe 2. WE then, as workers together with him, [1 *Cor.* 3. 9. *and his Ambaſſadors*, 2 Cor. 5. 20.] beſeech you
a alſo that ye receive not the [a] Grace of God
b in [b] vain.

c 2. For he ſaith, [*Iſa.* 49. 8.] [c] I have heard thee in a time accepted, [i. e. *of favour and acceptance*,] and in the day of Salvation have I ſuccoured thee: behold, now is the [*well*] accepted time, now is the day of Salvation, [*when God ſends his Miniſters to preach, and offer it to you*, 2 Cor. 5. 20.]

3. [*Which we are ſo careful to preach, as becomes workers with God*, v. 1.] giving no [*juſt*] Offence in any thing, that the Miniſtry be not blamed.

4. But in all things approving our ſelves as the Miniſters of God, in much Patience,
d [d] in Afflictions, in Neceſſities, in Diſtreſſes;

5. In Stripes, in Impriſonments, in Tumults [*raiſed againſt us for preaching the Goſpel*,] in Labours, in Watchings, in Faſtings, [i. e. *in conſtant enduring all ſorts of Sufferings, and exerciſing all kinds of Self-denial, for the Goſpel's ſake.*]

6. By Pureneſs [*of converſation*,] by Knowledge [*of the Divine Myſteries*,] by Long-ſuffering [*under all Provocations*,] by Kindneſs [*towards all men*] by the [*various Gifts of the*] Holy Ghoſt, by Love unfeigned.

7. By the word of Truth [*preached*] by the Power of God [*confirming it*, Rom. 15. 19.] by the Armour of Righteouſneſs [*which covers*
e *and protects us, when aſſaulted*;] [e] on the right hand [*by proſperous*,] and on the left [*by adverſe events.*]

8. By [*going through the various Conditions of*] Honour and Diſhonour; by [*going through*] evil Report, and good Report, [*being looked upon by the wiſe men of the world*] as Deceivers, and yet [*being*] true [*diſpenſers of the word of life to them.*]

9. As unknown [*and obſcure Perſons*,] and yet well known [*by the powerful works we perform*;] as dying daily [*by our continual Perſecutions*] and [*yet*] behold we live, as chaſtened, and [*yet*] not killed.

10. As ſorrowful [*in outward appearance*,] yet always [*inwardly*] rejoycing; as poor [*in the concernments of the world*,] yet making many *truly, and ſpiritually*] rich; as having nothing, and yet poſſeſſing all things [*in contentedneſs of mind*, Philip. 4. 18. *in the favour of that God who giveth all things richly to enjoy*, 1 Tim. 6. 17. *in Chriſt Jeſus who is all in all*, Col. 3. 11. *and in whom we are bleſſed with all ſpiritual bleſſings*, Eph. 1. 3. *and in the promiſe to inherit all things*, Rev. 21. 7.]

11. O ye Corinthians, [f] our Mouth is [*free- f*
*ly*,] open to you [*in ſpeaking well of you*, Chap. 7. 4.] our heart [*and our affection*] is enlarged [*to you.*]

12. Ye are not ſtraitened in us, [*you have a large room in our hearts*] but you are ſtraitened [*rather*] in your own Bowels [*of Affection to us.*]

13. [g] Now for a Recompence in the ſame g
[*kind*,] I ſpeak as to my Children, be ye alſo enlarged [*in your Affections to me your ſpiritual Father.*]

14. [h] Be ye not unequally yoked toge- h
ther with Unbelievers, [*do not joyn with them in their Idol Feaſts, and Heatheniſh Rites, or in the Matrimonial Yoke:*] For what Fellowſhip hath Righteouſneſs with Unrighteouſneſs? And what Communion hath Light with Darkneſs?

15. And what Concord hath Chriſt with Belial? Or what part hath he that believeth with an Infidel?

16. And what Agreement hath the Temple of God with Idols? [*you therefore muſt have none with them*,] for ye are the Temple of the living God, as God hath ſaid, I will dwell in them, and walk in [i. e. *among*] them, and I will be their God, and they ſhall be my People.

17. Wherefore come out from among hem, and be ye ſeparate, ſaith the Lord, nd touch not the unclean thing, and I will eceive and [*accept*] you.

18. And [i] I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.

## Annotations on Chap. VI.

erſe 1. Χάριν τοῦ Θεοῦ, *the grace of God.*] The Grace of God in the *Old eſtament* imports his Favour and kind Affection to us; and in this Senſe it is ſaid in gene-al, *a good man obtaineth, Ratzon,* χάριν παρὰ Κυρίου, *favour of the Lord,* Prov. 3. 34. and 12. 2. or in particular, that ſuch a pious Man found, חן, χάριν *grace in the ſight of God,* 2 *Sam.* 15. 25. Gen. 6. 8. for as when it is ſaid, that *Joſeph found grace in his Maſter's ſight*; the meaning is, his Maſter ſhewed Favour to him; and when 'tis added, that *he Ægyptians found grace in the ſight of Joſeph,* he meaning is, he was inclined to ſhew Favour to them, and grant them Corn for their ubſiſtence: So when the Scripture ſaith, hat pious Perſons *found grace in the ſight of God,* he Phraſe muſt ſignifie God's Inclination to hew Mercy, and bear a kind Affection to hem. The Grace of God in the *New Te-ament,* when it is not uſed to ſignify the iraculous Gifts of the *Holy Ghoſt,* bears enerally the ſame Senſe; as when the *Angel* aith to *Mary, Thou haſt found grace with od,* Luke 1. 30. St. *Stephen* of King *David,* hat *he found grace with God,* Acts 7. 46. t. *Luke,* That *Jeſus encreaſed,* χάριτι, *in race with God and Man,* Luke 2. 52. when *aul* and *Silas* are ſaid to be *commended to he grace of God for the work of the Miniſtry,* Acts 13. 3. and 14. 26. and 15. 40. this being one by their Prayers to God for his Favour nd Aſſiſtance in that Work. When Men re ſaid to be *juſtified by the grace of God,* Acts 15. 11. Rom. 3. 24. Eph. 1. 7. and ſo ave Forgiveneſs of their Sins, *according to he Riches of his Grace,* it muſt import the ame; for Juſtification and Forgiveneſs of in are Acts of God's free Grace and Fa-our to the Sinner. When it is ſaid, that *e are ſaved by the grace of our Lord Jeſus,* Acts 5. 11. *by grace ye are ſaved, not of works, by race we are ſaved through Faith,* Eph. 2. 8, . Seeing this is ſpoken to Men yet alive, nd ſo obliged *to work out their Salvation ith fear and trembling,* it cannot mean they ere actually ſaved, but only that they were alled to a State of Salvation, enjoyed the Means, and were put in the way of Salvaion by Grace, according to thoſe words f the ſame *Apoſtle, He hath ſaved us, and alled us with an holy Calling, not according to r works, but the grace given us in Chriſt Jeſus,* 2 Tim. 1. 9. and to be thus ſaved by grace, is to be ſaved by the Mercy and Favour of God to us, according to thoſe words of the *Apoſtle, when the kindneſs and love of God our Saviour to man appeared, not by works of righteouſneſs which we have done, but by his Mercy he ſaved us,* Tit. 3. 4, 5. it being purely of the Mercy, and the Grace of God that any *Nation* is called to the Knowledge of Salvation by Chriſt. When the Grace of God is ſaid to have *abounded towards us,* Rom. 5. 15, 20. and 15. 16. that Grace is ſtiled *the free gift of God.* When St. *Paul* ſaith, *by the grace of God, I am what I am,* 1 Cor. 15. 10. that he was *called by his grace,* Gal. 1. 15. and that *the grace of God was abundant to him,* 1 Tim. 1. 13, 14. he himſelf interprets this of God's great Mercy to ſo great a Sinner. When he ſaith, *I do not fruſtrate the grace of God,* Gal. 2. 21. this he interprets to be God's Favour to Mankind, in ſending his Son to die for us. *The exceeding riches of his grace,* Eph. 2. 7. is God's great Kindneſs to us in Chriſt Jeſus; and *by the grace of God* it is that *Chriſt taſted death for every man,* 2 Tim. 1. 9. Heb. 2. 9. Hence is this Goſpel ſtiled, *the grace of God which brings ſalvation,* Tit. 2. 11. *the grace of God which is able to build us up,* and procure us *an inheritance among them that are ſanctified,* Acts 20. 32. This alſo muſt be the Import of the Word, when the *Apoſtles* exhort their Converts to *continue in the grace of God,* Acts 13. 43. and when they inform us, that *God confirmed the word of his grace by doing ſigns and wonders,* Acts 14. 3. and that *the law came by Moſes, but grace by Jeſus Chriſt,* John 1. 17. See the Notes on *Heb.* 12. 28. and 13. 9. *James* 4. 6.

Gen. 39. 4. 43. 14. & 47. 5. Exod. 3. 1. & 11. 3. & 12. 36.

Ibid. Μὴ εἰς κενὸν τὴν χάριν δέξασθαι, *not to* [b] *receive this grace in vain.*] This we do (1.) When we do not obtain the End for which it was deſigned, *viz. to teach us, denying all ungodlineſs and worldly luſts, to live righteouſly, ſoberly, and godly in this preſent World.* Thus thoſe Oblations, which are not acceptable to God, are ſtiled *vain Oblations,* Iſa. 1. 13. and the Worſhip which is not according to his Will, *vain Worſhip,* Matth. 15. 9. becauſe this Worſhip, and theſe Oblations, though deſigned to procure God's Favour, will not do it. (2.) When we receive no Benefit by the Grace received, and it conveys no Pardon or Salvation to us; ſo upon Suppoſition, that there will be no Reſurrection, *your faith is in vain*, 1 Cor. 15. 17. and if you retain it not, *ye have believed in vain*, v. 2. So to *labour in vain*, and *run in vain*, Gal. 2. 2. and 4. 11. is to do theſe things without Profit to them, for whoſe ſakes they are done: And thoſe are called *vain queſtions*, and vain *words*, Tit. 3. 9. and Matth. 12. 36. which are unprofitable.

c Ver. 2. Καιρῷ δεκτῷ ἐπήκουσά σου, *I have heard thee in a time acceptable.*] Theſe are the Words of God the *Father* to Chriſt, ſignifying that he had accepted his Interceſſion for the Converſion of the *Gentiles*, and declaring that he had given him εἰς διαθήκην τῶν ἐθνῶν, *for a Covenant to the Nations, a Light to the Gentiles, and his Salvation to the Ends of the Earth*, Iſa. 49. 6. 8. And ſo the (a) *Jews* interpret them. That Salvation, either in the *Prophet* ſpeaking of Chriſt, *as the Salvation of the ends of the Earth*, or in the *Apoſtle* ſpeaking *of the day of Salvation*, ſhould mean the Deliverance of the *Chriſtians* from the perſecuting *Jews*, is very improbable in it ſelf, and is confuted by thoſe words, *Now is the Day of Salvation*; for *Chriſtians* then groaned under Perſecution both from *Jew* and *Gentile*; and the Deſtruction of *Jeruſalem*, which is ſuppoſed to have brought this Deliverance to the *Chriſtians* from the perſecuting *Jews*, was fourteen Years after the writing this *Epiſtle*.

d Ver. 4. Θλίψεις.] Say ſome, imports Afflictions in the general; Ἀνάγκαι more grievous Troubles; Στενοχωρίαι ſuch Preſſures as reduce us to the greateſt Straits. See *Chap.* 4. 8, 9. *v.* 7. 11. 13.

e Ver. 7. Δεξιῶν, καὶ ἀριστερῶν, *On the right hand, and on the left.*] All the *Greek Scholiaſts* here underſtand by δεξιὰ, τὰ εὐθυμότερα, *things proſperous and grateful*, by τὰ ἀριστερὰ, τὰ λυπηρὰ πάντα, *all things, which are grievous, or afflictive*; inſtructing us, that both theſe things have their Temptations, againſt which we are to arm our ſelves; and to ſuch things I have referred them in the *Paraphraſe*. But the (*) *Scholiaſt* upon *Sophocles* informs us, that ἀριστερὰ οἱ παλαιοὶ τὰ μωρὰ ἐκάλουν, δεξιὰ δὲ τὰ συνετὰ, *that the Ancients ſtiled foolish things left-handed, but wiſe things dexterous.* And in (†) *Ariſtophanes*, μανθάνειν δεξιὰ, is *to learn wiſe things*, and ſo this Armour may be to protect them againſt the Follies of the Vulgar, and the Wiſdom of the *Philoſophers*, and wiſe Men of the World.

f Ver. 11. Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, *our Mouth is opened to you*,] That is, ſay the *Greek Interpreters*, we are ſo full of Affection, that we cannot, σιγᾶν πρὸς ὑμᾶς, be ſilent, or abſtain from declaring our Affection to you, and our boaſting of you, 2 *Cor* 7. 14. 9. 2, 3.

Ver. 13. Τὴν αὐτὴν δὲ ἀντιμισθίαν ὡς τέκνοι λέγω.] The Senſe of theſe words ſeems to run thus, λέγω δὲ ὑμῖν ὡς τέκνοις; *and I ſay unto you as Children*, Τὴν αὐτὴν ἀντιμισθίαν ἀναδείξαντες τὴν ἰσότητα τῆς φιλίας ἔχοντες, ſhewing the ſame Affection by way of Recompence. πλατύνθητε καὶ ὑμεῖς, *let your Hearts and Affections be enlarged towards us, as ours are towards you*, v. 11. So *Oecumenius*, and *Theophylact*.

Ver. 14. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις, *be not unequally yoked with unbelievers.*] Here note that theſe words cannot be duly brought to prove, that *Chriſtians* muſt not communicate with vicious Perſons at the Table of the Lord, though they be *Chriſtians* in Profeſſion, ſince the *Apoſtle* only ſpeaks of *unbelievers*. (2.) The *Apoſtle* here uſeth the very words by which the Prophet *Iſaiah*, Chap 52. 11. exhorts the *Jews* to preſerve themſelves in *Babylon*, from the *Contagion* of thei Idolatry, and by which St. *John* exhorts al *Chriſtians* not to partake of the Sins, or th Spiritual *Whoredoms* of the *Beaſt*, Rev. 18. 4 He therefore cannot be ſuppoſed to forbi all *Chriſtians* all converſe even with th Unbeliever, for he permits the believing Husband to live with the unbelieving Wife and will not ſuffer the believing Wife t depart from her unbelieving Husband, *Cor.* 7. 12, 13. he therefore only doth forbid Communion with them in actions proper to them as *Heathens*, and alien from the Profeſſion of *Chriſtianity*, viz. their Feaſtings and Sacrifices in the *Idol-Temples*, 1 Cor. 8. 10. and 10. 21. And by Analogy he alſo may be ſuppoſed to forbid *Chriſtian* to marry with an Unbeliever; for this wa always held unlawful for the *Jews* to marry with an (b) *Heathen*, till they became *Proſelytes* to their Religion: For they looking upon themſelves as *the pure Servants of God* Neh. 2. 20. (See Note on 1 *Cor.* 7. 14.) thought it a Corruption of the Holy Seed to marry *with the People of the Earth*; and hence, when this was done, *Ezra* complains παρήχθη σπέρμα ἅγιον ἐν τοῖς λαοῖς τῆς γῆς, *the holy Seed was mix'd with the People of the Earth*, Ezra 9. 9. Now the *Chriſtians* being made an *holy Nation, a peculiar People*, the holy Temple in which God by his Spirit dwelt, it ſeemeth as unfit that they ſhould marry with *Heatheniſh Idolaters*; and therefore to ſuch of them as were free the *Apoſtle* ſpeaks thus, *Let them marry only in the Lord*, 1 Cor. 7. 39.

---

(a) *Pug. fid. part.* 2. c. 11. §. 21.
(*) In Ajace. F. 6. A.
(b) Ran. Act. 4. Sc. 2. p. 264.
(†) *Bux. Lex.* p. 403.

*i. e.* to one of their own Religion: The Marriage with an *Infidel* being the cloſeſt Conjunction with them, ſubjecting them many times to a neceſſary Abſtinence from *Chriſtian* Aſſemblies, and to continual Temptations to *Apoſtacy*, or Compliance with their evil Manners.

Ver. 18. Ἔσομαι ὑμῖν εἰς πατέρα, *I will be to you a Father.*] Theſe words are not to be found in *Jer.* 31. 1, 9. but they are the words of God to *Solomon* the Ruler of his People, Δικαστὴν υἱῶν σου καὶ θυγατέρων, *a Judge over his Sons and Daughters*, Wiſ. 9. 7. and they begin thus, τάδε λέγει Κύριος παντοκράτωρ, *thus ſaith the Lord Almighty*, 2 Sam. 7. 8. and *v.* 14. ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα καὶ αὐτὸς ἔσαι μοὶ εἰς υἱὸν, *I will be to him a Father, and he ſhall be to me a Son*, which words are by the *Apoſtle* aſcribed to Chriſt, *Heb.* 1. 4, 5. and here to all *Chriſtians*, as being Members of his Body, and Joint-Heirs with him. Moreover, the (c) *Jews* boaſted that *the Divine Majeſty dwelt among them. After the days of Jacob*, ſaith the Book (d) *Coſri*, *holy Men increaſed into a great Aſſembly, and the Schechinah, or Divine Majeſty, reſted upon them by love, to be their God.* This Favour *God* here promiſes to pious *Chriſtians*, as being the true *Iſraelites.* Again, They alſo thought that Purity from Uncleanneſs was a neceſſary *Requiſite* to obtain this Preſence of God: (e) *For God*, ſay they, *doth not appropriate his Name to Iſrael to be called their God, but when their Camps are holy; but at that very moment, that they are ſo, he makes his Preſence to dwell among them, and becomes their God*; and theſe things the *Apoſtle*, according to the Scripture-Language, here applies to the Society of *Chriſtians.* And oh! what a powerful Argument do they miniſter to all *Chriſtians, to cleanſe themſelves from all filthineſs of Fleſh and Spirit, perfecting Holineſs in the fear of God*, as they deſire this Almighty Lord and Protector to be ſtill preſent with them, and would not be obnoxious to the dreadful Woe which will certainly follow upon his Departure, *Hoſea* 9. 12. as they would have this God to be *their God*, which is a State of preſent Bliſs; *for, bleſſed are the People who have the Lord for their God*, as they would have him related to them as an heavenly Father, which Relation ſecures the Enjoyment of all Bleſſings to them, which they daily ask, *Matth.* 7. 12. Laſtly, as they deſire to be *his Sons and Daughters*, and by that glorious Relation to be made *Heirs of God, Joint-heirs with Chriſt*, Rom. 8. 17. and to have *the Spirit of his Son in their hearts, crying, Abba, Father*, Gal. 4. 6.

*See the* APPENDIX *to this* CHAPTER, *at the End of this* EPISTLE.

---

(c) *Targ. in Cant.* 1. 4, 5. (d) *Part* 3. §. 17. p. 179.
(e) *Coſri, ibid.* p. 178. *Bamidbar. Rab.* §. 8. in Deut. 23. 14.

CHAP.

## CHAP. VII.

Verſe 1. HAving therefore theſe Promiſes, dearly beloved [*of a God thus related to, and dwelling with us*] let us a cleanſe our ſelves [a] from all Filthineſs of the Fleſh [*all uncleanneſs and intemperance,*] and Spirit, [*all idolatry,*] perfecting [*or ſtill making progreſs in*] Holineſs, in the Fear of [*that holy*] God [*who dwelleth in, and ſtands ſo near related to us.*]

2. [*And*] receive us [*into your kind Affections, for*] we have wronged no Man, we have corrupted no Man [*from the truth,*] we have defrauded no Man, [*as your falſe Apoſtles have done,* 2 Cor. 11. 3, 20.]

3. I ſpeak not this [*with an evil mind*] to condemn you, [*as ſuſpecting ſuch things of us,*] for I have ſaid before that you are in our Hearts, [Chap. 3. 2. *ſo that we are ready*] to die, and live with you, [i. e. *we love you ſo affectionately, that we could even die for the promotion of your welfare.*]

4. [*And therefore*] great is my Boldneſs [*or freedom*] of Speech toward you; great [*alſo*] is my glorying of you; I am filled with Comfort [*for your obedience,* v. 14. *and your liberality,* 2 Cor. 9. 2.] I am exceeding b joyful [*on that account*] [b] in all our Tribulations.

5. [*I ſay our Tribulations;*] For when we were come into *Macedonia*, our Fleſh had no Reſt [*from them,*] but we were troubled [*and preſſed*] on every ſide; without, were Fightings [*with the oppoſers of the Goſpel*] within, were Fears, [*leſt the falſe Apoſtles ſhould have perverted you from the ſimplicity which is in Chriſt,* 2 Cor. 11. 3.]

6. Neverthleſs [*that*] God that comforteth thoſe that are caſt down, comforted us [*alſo*] by the coming of Titus [*with good tidings from you,* v. 13.]

7. And not by his coming only, but by the Conſolation wherewith he was comforted in you, [*which he diſcovered to us,*] when he told us your earneſt Deſire [*to rectifie what was amiſs in the matter of the inceſtuous Perſon,*] your mourning [*for your miſcarriage in it,*] your fervent Mind towards me, [*and zeal againſt my Adverſaries,*] ſo that I rejoyced the more [*for his conſolation, than for his coming.*]

8. For [*therefore*] though I made you c ſorry with a Letter, [c] I do not repent, [Gr. *I am not ſorry,*] though I did repent, [Gr. *though I was ſorry,* viz. *that I was forced to make you ſo,* Chap. 2. 4.] for I perceive that the ſame Epiſtle made you ſorry, though it were but for a [*little*] Seaſon.

9. Now I rejoyce, not [*barely*] that ye were made ſorry, but that ye ſorrowed to Repentance; for ye were made ſorry after a godly manner, that ye might receive Damage by us in nothing.

10. For godly Sorrow worketh Repentance to Salvation [d] not to be repented of, [Gr. *not repented of,*] but the Sorrow of the World worketh Death.

11. For behold, this ſelf ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you [*of obeying my directions,* v. 15.] yea, what clearing of your ſelves [*from guilt, by inflicting Cenſures on the guilty Perſon, and putting away evil from among you,* 1 Cor. 15. 13.] yea, what Indignation, [*againſt him who had ſo diſhonoured his Profeſſion, and defiled the Church,*] yea, what Fear [*of my Diſpleaſure, or the Rod I threatened,* 1 Cor. 4. 21.] yea, what vehement Deſire [*to rectify what was amiſs in this matter,* v. 7.] yea, what Zeal [*for me,*] yea, what Revenge [*in puniſhing the delinquent, ſo that*] in all things [*by this deportment*] you have approved your ſelves [e] to be clear [*from guilt*] in this matter.

12. Wherefore tho' I wrote [*ſo ſeverely*] to you, I did it not for his Cauſe that had done the Wrong, [*as delighting in his puniſhment,*] nor for his Cauſe that ſuffered Wrong [i. e. *out of particular kindneſs to the Father of the inceſtuous Perſon,*] but [*chiefly*] that our Care for you in the Sight of God might appear to you.

13. Therefore we are comforted in your Comfort, [i. e. *in the comfort we received from your deportment in this matter,*] yea, and exceedingly the more joyed we for the joy of Titus [*in you,*] becauſe his ſpirit was refreſhed by you all.

14. For [*now*] if I have boaſted any thing to him of you, I am not aſhamed, but as we ſpeak all things to you in truth, [*and ſincerity,*] even ſo our boaſting which I have made before Titus is found a truth.

15. And his inward affection, [Gr. *his bowels,*] is more abundant towards you, whilſt he remembereth the obedience of you all, how with fear and trembling you received him, [*leſt there ſhould be any thing found in you that might offend him, or require my rod.*]

16. I rejoyce therefore that I [*can*] have [*this*] confidence in you in all things.

## Annotations on Chap. VII.

a Verſe 1. Ἀπὸ παντὸς μολυσμȣ̃, *from all filthineſs of Fleſh and Spirit.*] The ſins of the *Corinthians* being Uncleanneſs and Idolatry, [See the *Preface* to the firſt *Epiſtle*, and the Notes on *Chap.* 10.] they ſeem to be here more eſpecially intended.

b Ver. 4. Ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, *under all our Tribulations.*] As ἐπὶ ſignifies, *Mark* 2. 26. *Luke* 3. 2. and 4. 17. *Acts* 11. 28. 1 *Cor.* 6. 1, 6. or *amidſt them*, as *Luke* 12. 14. or, *after them*, as *Philip.* 2. 27. *Heb.* 9. 15.

c Ver. 8. Οὐ μεταμέλομαι, *I do not repent.*] It ſeems incongruous that the *Apoſtle* ſhould repent of what he writ by the direction of the *Holy Ghoſt*, and to this very end to ſtir up a godly ſorrow in them; and therefore it ſeems better to render the Original, ȣ̓ μεταμέλομαι εἰ ϗ μετεμελόμην, with *Grotius* and others, *Non doleo quanquam doluit mihi, I am not ſorry now, though I was ſorry when I writ this Epiſtle*, doing it with many tears, *Chap.* 2. 4. Or thus, *I do not repent, though I ſhould have repented*, viz. if it had not found this good effect upon you.

Ver. 10. Ἀμεταμέλητον, *not repented of.*] d That is, ſuch a change from the Service of Sin to the Service of God, as we do not revoke, or repent of, by relapſing again into the Sins once left off. Note alſo, That godly Sorrow is not itſelf Repentance, but that which tends to work it in us, by preſerving us from relapſing into that Offence, which created ſo much bitterneſs and anguiſh to us. *The ſorrow of the World worketh Death*, it dries up the moiſture of the Body, *Prov.* 17. 22. and hath killed many, *Ecclus.* 30. 23.

Ver. 11. Ἁγνȣ̀ς εἶναι, *to be clear.*] Note here, e that true Repentance from Sin clears us from the Guilt of it, not only in the ſight of God, but Man; ſo that it is both uncharitable and unchriſtian, to ſtigmatize or reproach any Perſon for the Sin we know, or believe, he hath truly repented of.

## CHAPTER VIII.

Verſe 1. MOreover, Brethren, we do you to wit of [Gr. *we make* a *known to you*] [a] the grace of God beſtowed on the Churches of Macedonia, [*Philippi, Theſſalonica, Beræa*, &c.]

2. How that in a great trial of Affliction, the abundance of their Joy [*in the Holy Ghoſt appeared*, 1 Theſſ. 1. 6.] and their b deep poverty abounded [b] to the riches of their liberality; [*or how their being very poor, and much afflicted*, Acts 16. 20. and 17. 5, 13. *did notwithſtanding with great chearfulneſs and joy, make a rich Contribution towards the Relief of their poor Brethren in Judea.*]

3. For to their power I bear record, yea, c and [c] beyond their power, [*or abilities*,] they [*unſollicited by us*,] were willing of themſelves [*to contribute to the neceſſities of the poor Saints of Judea.*]

4. [*Not being intreated by us, but*] praying us with much intreaty that we would receive the gift, and take upon us the fellowſhip of miniſtering to the Saints; [*or be one of thoſe who ſhould take care for the Adminiſtration and Conveyance of it to them*, v. 19, 20, 21. Chap. 9. 12, 13. 1 Cor. 16. 4. Acts 24. 17.]

d 5. And this they did [d] not as we hoped, [*or thought the event would be, who could expect only a ſmall Collection from Men ſo poor, and ſo exhauſted;*] but firſt [*they*] gave themſelves unto the Lord, [i. e. *to his ſervice in it*,] and unto us [*to be employed in the promotion of this Charity, or the diſtribution of it to others*,] by the will of God [*moving them ſo to do, or according to his will*, 2 Cor. 9. 4.]

6. Inſomuch that [*ſeeing this forwardneſs in others*,] we deſired Titus, that as he had [*in his laſt viſit of you*] begun, ſo he would [*now*] finiſh in you the ſame grace [*or Charity*] alſo [*and ſee that ye be not defective in it.*]

7. Therefore [*Gr.* ἀλλ' *but*] as ye abound in every [*other*] thing [*or gift;*] in faith, in utterance, and knowledge, [1 *Cor.* 1. 5.] and in all diligence [*to amend what I had blamed you for*, 2 Cor. 7. 11.] and in your love to us, [*ibid.* v. 7. *ſo*] ſee that ye abound, [*or, I pray, that ye would abound*] in this grace alſo.

8. I ſpeak [e] not [*this*] by [*way of*] com- e mandment, but [*of advice only*, v. 10.] by occaſion of the forwardneſs of others, and to prove the ſincerity of * your love [*to Chriſt, and his Saints.*]

---

* All the Greek Scholiaſts here read ὑμετέρας.

9. [*And command you I need not* ;] For ye
know the grace [*or kindneſs*] of our Lord
f Jeſus Chriſt, that [f] though he was rich,
[Gr. *that being rich,*] yet for your ſakes he
became poor, that [ὑμεῖς] ye through his poverty might be rich ; [*or as* Chryſoſtom *and* Oecumenius *read, that* [ἡμεῖς] *we through his poverty might be rich ; which is the ſame in ſenſe with the other reading.*]

10. And herein I give my advice ; for
this is expedient for you, who have begun
g before, [g] not only to do, but alſo to be for-
h ward [h] a year ago.

11. Now therefore perform [*or compleat,*] the doing of it, that as there was a readineſs to will, ſo there may be a performance [*of that will*] alſo, out of that which ye have.

12. For if there be firſt a willing mind,
[*whatſoever is given*] it is accepted accord-
i ing to that a man hath, [i] and not [*expected
he ſhould give*] according to that he hath
not.

13. For I mean not that other men be eaſed, [*or by your Charity ſhould live at eaſe,*] and you [*in the mean time*] burthened [*with want.*]

14. But [*that Chriſtian Charity ſhould be
k managed*] by [k] an equality, that now at this
time your abundance may be a ſupply for their want, that [*another time*] their abundance alſo may be a ſupply for your want, that there may be equality.

15. [*That in your Peregrination it may be,*] as it is written [*of the Jews travelling into the wilderneſs, where*] he that had gathered much [*Manna*] had nothing over, and he that had gathered little, had no lack, [*Exod.* 16. 18.

16. But thanks be to God, which put the ſame earneſt care into the heart of Titus for you.

17. For indeed he [*not only*] accepted the Exhortation [*I made to him concerning this Employment,*] but being more forward [*than I thought to find him,*] [l] of his own accord, he went unto you.

18. And we have ſent with him the Brother, [m] whoſe praiſe is in the Goſpel throughout all the Churches.

19. And not that [*or ſo*] only, but who was alſo choſen of the Churches to travel with us with this grace, [*or Charity,*] which is adminiſter'd, [*or diſpenſed,*] by us to the glory of the ſame Lord, and [*to the*] declaration of your ready mind [*to relieve your poor Brethren, or of our ready mind to perform this charitable office,* Theodoret *and* Oecumenius *read,* ἡμῶν.]

20. [*We by taking ſuch faithful Companions with us.*] avoiding [*or taking care of*] this, that no man ſhould blame us, [*or charge us with inſincerity,*] in this abundance [*of your liberality*] which is adminiſter'd by us ;

21. [*And ſo*] providing for honeſt, [Gr. *creditable*] things, not only in the ſight of the Lord, but alſo in the ſight of Men.

22. And we have ſent with them [n] our Brother, whom we have oftentimes proved diligent in many things, but now much more diligent [*in this Employment*] upon the great confidence that I have in you.

23. Whether any do enquire of Titus, he is my Partner, and Fellow-helper concerning you [*in promoting your welfare and reformation,* 2 Cor. 2. 13. and 7. 6, 7.] or [*whether*] our Brethren be enquired of, they are the Meſſengers of the Churches, and [*the Promoters of*] the Glory of Chriſt.

24. Wherefore ſhew ye to them, and before the Churches, the proof of your love [*to me,*] and of our boaſting on your behalf ; [i. e. *that we did not vainly boaſt of your readineſs to perform ſuch works of Charity.*]

## Annotations on Chap. VIII.

a Verſe 1. ΤΗ'Ν χάριν Θεοῦ τὴν διδομένην ἐν, *the grace of God beſtowed on,*] Or the charitable Contribution given in the Churches of *Macedonia,* to which they were excited by God's rich grace towards them ; for that χάρις ſignifies Liberality, appears from *v.* 6. *I exhorted Titus to finiſh in you* χάριν ταύτην, *this charitable Contribution* ; And *v.* 7. that ye alſo may abound ἐν τῇ χάριτι ταύτῃ, *in this liberal Contribution.* And *v.* 19. *who was choſen of the Churches, to travel with us,* σὺν τῇ χάριτι ταύτῃ *with this Charity* to be diſpenſed by us. So Chap. 9. 8. *God is able to make* πᾶσαν χάριν *all liberality* abound among you. And 1 *Cor.* 16. 3. *to bring* τὴν χάριν *your liberality to the poor Chriſtians.* Hence χάριν is by *Heſychius* and *Phavorinus* interpreted *a Gift,* as it is here by the Apoſtle ſaying of this abounding Charity, *Thanks be to God for this unſpeakable Gift,* Chap. 9. 14, 15. This Charity is ſtiled *the grace of God,* either for its exceeding Greatneſs, as the *Cedars of God, and Mountains of God,* ſignify great *Mountains* and *Cedars,* Pſal. 36. 7. and 80. 11. See

Note on *Acts* 7. 20. *Gen.* 23. 6. and 30. 5. *John* 4. 3. or rather as proceeding from God as the Giver of this Diſpoſition, and the Motive to this Charity, as *the zeal of God*, 2 Cor. 11. 2. *the Love of God*, 2 Cor. 5. 14. *the Grace of God*, Tit. 2. 11.

Ver. 2. Εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν, *to the riches of their liberality.*] So the word ἁπλότης uſually ſignifies both in the *Old* and *New Teſtament.* So *Prov.* 11. 25. ψυχὴ ἁπλῆ, *the liberal Soul ſhall be made fat*, Rom. 12. 8. *He that giveth, let him do it* ἐν ἁπλότητι, *with liberality*, 2 Cor. 9. 11. *being enriched in all things* εἰς πᾶσαν ἁπλότητα *to all liberality.* And again, *v.* 13. James 1. 5. *If any man lack wiſdom, let him ask it of God, who giveth* ἁπλῶς *liberally.*

Ver. 3. Ὑπὲρ δύναμιν, *beyond their power.*] Thus (a) *Philo* notes it as the Excellency of a Servant to engage in his Maſter's Service, not only readily and laboriouſly, but even ὑπὲρ δύναμιν *beyond his ſtrength.*

Ver. 5. Οὐ καθὼς ἠλπίσαμεν, *not as we hoped.*] The word ἠλπίσας, *hoping*, is uſed by the (b) *Atticks*, ſay *Grammarians, not only touching good things, but ſimply touching the event of what is future*: The word hath two Senſes which well agree to this place, *viz.* (1ſt,) προσδοκᾶν to expect; and ſo it is rendered by *Heſychius* and *Phavorinus.* (2ly.) To Conjecture; ſo *Euſtachius* ſays ἀντὶ τοῦ στοχάζεσθαι κεῖται τὸ ἐλπίσασθαι, *The word ſignifies to Conjecture.* See *Ariſtotle ad Nichom.* l. 9. c. 4.

Ver. 8. Οὐ κατ' ἐπιταγὴν, *not by the way of commandment, or injunction.*] i. e. The *Apoſtle* commands not how much they ſhould confer; much leſs that they ſhould give all their Subſtance, and live upon a Common Stock, leaving nothing to themſelves which they could call their own; for where no man hath any thing of his own, there is no place for liberality.

Ver. 9. Δι' ὑμᾶς ἐπτώχευσε πλούσιος ὤν, *being rich, he became poor, for you*] Theſe words the *Socinians* interpret thus, That Chriſt being the only Son of God conceived by the *Holy Ghoſt*, and endued with the power of the *Holy Ghoſt*, and being one to whoſe power all things in the Earth did yield, was therefore ſtiled rich; and that he became poor when he was bound, led away, expos'd to contempt, ſpit upon, ſmitten on the face, whip'd, crucified. But this Interpretation ſeems not well conſiſtent with the words of the *Apoſtle*: For,

1. All theſe Sufferings are indeed proper Indications of Infamy caſt upon him, and ſeeming infirmity in him, but not of Poverty, ſeeing the richeſt Man may be expos'd to all, or any of theſe things.

2. The words ſeem to imply ſome change in the Perſon of whom it is here ſaid, that *being rich he became poor*; whereas Chriſt was not leſs the Son of God, or leſs indued with power, when he thus ſuffered, as appears by the great Miracles he then did. Others of them ſay, that he became poor by *leading a poor life on Earth*: But (1.) it is not by his Poverty on Earth that we *are made rich*, but by the Humiliation of himſelf. And (2.) he was thus poor from his Birth and Cradle, even before the *Holy Spirit* deſcended on him at his Baptiſm. How much more naturally therefore are theſe words interpreted by that of the ſame *Apoſtle*, that *being in the form of God, and thinking it no robbery to be equal with God, he emptied himſelf of all his glory*, when he came to take our Nature on him, taking together with it *the form of a Servant, and humbling himſelf to the death, even the death of the Croſs*? Philip. 2. 7, 8. See the Note there. Which death, ſaith *Irenæus*, he could only ſuffer ἡσυχάσαντος τοῦ λόγου, *the Divine Nature being then quieſcent*, and not active in him, This is that *glory which he had with the Father before the world was*, and which he, after his Aſcenſion, re aſſumed, *John* 17. 5. Now if Chriſt thus emptied himſelf of his glory, that we might be ſpiritually rich, it becomes us in imitation of his great Example, to part with our Temporals, to ſupply the Exigences of his needy and afflicted Members.

Ver. 10. Οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν, g
*not only to do, but to be willing or forward*] It is known that the will goes before the deed, and therefore τὸ θέλειν here cannot barely ſignifie to will, but either to do it μετὰ προθυμίας, with readineſs and zeal, as the following Verſe interprets it, or with delight, as the word often ſignifies; So 1 *Sam.* 18. 22. θέλει ἐν σοὶ βασιλεὺς, *the King delights in thee*: See 2 *Sam.* 15. 26. *Pſal.* 5. 4. *and* 21. 8. *and* 40. 12. *Eſth.* 6. 6, 7. *and* 8. 11. *Mal.* 3. 1. *Matth.* 37. 43. in all which places it anſwers to the Hebrew word *Chaphetz.*

Ibid. Ἀπὸ πέρυσι, *a year ago.*] The *Apoſtle* h
had exhorted them in his Epiſtle writ a year ago, to this Contribution, 1 *Cor.* 16. 2. and they, in obedience to his Directions, had begun to lay up in ſtore willingly, this Charity he now exhorts them to conſummate; and this he ſays, to ſhew they were not only moved to it by the Example of the *Macedonians*, but rather were Examples to them, *Chap.* 9. 2.

---

(a) *L. quis Rer. Div. Hæreſ.* p. 377. B. C.

(b) Ἐλπίσας, οὐ μόνον ἐπ' ἀγαθῶν, ἀλλ' ἁπλῶς ἐπὶ τῇ τοῦ μέλλοντος ἐκβάσει λέγεται παρ' Ἀττικοῖς. Suidas.

i Ver. 12. Οὐ καθὸ οὐκ ἔχει, *not according to what he hath not.*] What is due to another, either by Debt, or Duty of making Proviſion for thoſe of his own Family, cannot be charitably given, as being not our own.

k Ver. 14. Ἰσότης, *an equality,*] So far *Chriſtianity* ſeems to require this equality, as that we ſhould not ſuffer others to lack the Neceſſities of this preſent Life, whilſt we abound in them.

l Ver. 17. Αὐθαίρετος, *of his own accord.*] Here we ſee the ſweet *Harmony* there is betwixt the Gifts of God, and our Perſwaſion and Free-will. *Titus* was moved to this work by St. *Paul*'s Exhortation, and was alſo *willing of his own accord,* and yet *God,* ſaith the *Apoſtle, put this earneſt care into his heart.*

m Ver. 18. Οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ, διὰ πασῶν τῶν ἐκκλησιῶν, *whoſe praiſe is in the Goſpel.*] Who this Brother was is much conteſted; Antiquity hath carried it for St. *Luke,* worthy of Praiſe in all *Churches* for the Goſpel he writ. The Authority of this Aſſertion ſeems to reſt upon the words of (c) O*rigen,* the interpolated (d) *Ignatius,* an (e) St. *Jerom.* And this Difficulty lies a gainſt it, that this Brother is ſent before S *Paul* to *Corinth* with *Titus,* whereas St. *Luk* went with him to *Troas,* and from thence t *Corinth,* Acts 20. 4, 6. So Dr. *Lightfoot.* T which it may be anſwered, That it is no certain that St. *Paul* went from *Troas* to *Co rinth*; perhaps he rather went from *Philipp* to *Corinth,* and ſo to *Troas.* See the *Prefac* And ſo this Perſon being choſen by the *Chur ches* to travel with this Charity, *v.* 19. migh be both ſent before to prepare it, and bein returned to give notice to St. *Paul,* that it wa ready, might go back with him to receive i

Ver. 22. Τὸν ἀδελφὸν ἡμῶν, *Our Brother,*] *Apollo,* ſay ſome of the *Ancients,* viz. *Theo doret* and *Oecumenius,* who before doubte of them, and ſo was not diſpoſed to com to them, 1 *Cor.* 16. 12. But now, upo St. *Paul*'s confidence of their readineſs to o bey his Precepts, was prevailed upon t come.

---

(c) Orig. apud Euſeb. H. Ecc. *l.* 6. *c.* 25.

(d) Ὡς μαρτυρεῖ Λουκᾶς οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν. Ep. ad Eph §. 15.

(e) Scripſit Evangelium de quo idem Paulus, miſimus cum illo Fratrem cujus laus eſt in Evangelio per omne Eccleſias; *Verbo Lucas. Ita Titus Boſtrenſis in Luc.* 1. *p.* 763.

## CHAPTER IX.

Verſe 1. TO *me, I ſay, and to theſe Meſſengers of the Church;*] For as touching the miniſtering to the Saints [*in Judæa,*] it is ſuperfluous for me to write to you [*again.*]

a 2. For I know the [a] forwardneſs of your minds [*in that affair,*] for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago, and [*the fame and example of*] your Zeal, hath provoked very many.

3. Yet have I ſent the Brethren, [*mentioned,* Chap. 8. 17, 18.] leſt our boaſting of you ſhould be in vain in this behalf, that as I ſaid [*Chap.* 8. 11.] you may be [*found*] ready.

4. Leſt haply if they of Macedonia [*who gave themſelves up to us,* Chap 8. 5.] come with me, and find you unprepared, we, that we ſay not you, ſhould be aſhamed in this ſame confident boaſting.

5. Therefore I thought it neceſſary to exhort the [*aforeſaid*] Brethren, that they would go before unto you, and make up

b before-hand [b] your Bounty, whereof you had notice before, that the ſame might be ready as a matter of [*free*] Bounty, and not

c [*extorted from you with difficulty,*] [c] as [*a matter*] of covetouſneſs.

6. But [*to preſerve you from this temper*] this I ſay, he who ſoweth ſparingly, ſhall reap alſo ſparingly; and he who ſoweth bountifully, ſhall reap alſo bountifully [*from Go again,* Prov. 11. 24, 25.]

7. Every man [*then*] according as h purpoſeth in his heart, ſo let him give, no grudgingly, or [*as*] [d] of neceſſity *to avoi ſhame, or only to comply with the Example, or Importunity of others*] for God loveth a chearfu giver.

8. And [*to this end conſider, that*] [e] God i able to make all grace abound towards you that ye always, having all ſufficiency in al things, may abound in every good [*and charitable*] work.

9. [*According*] as it is written [*Pſal.* 112. 9.] He hath diſperſed abroad; he hath given to the poor; [f] his righteouſneſs, [i. e. *his liberality,*] remaineth for ever [*in remembrance before God.*]

10. Now [*may*] he that miniſtereth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your [g] Righteouſneſs.

11. [*That you may ſtill make progreſs in them,*] being enriched in every thing to all bountifulneſs, which cauſeth through us [*who diſpenſe it*] thankſgiving to God.

12. For the adminiſtration of this Service, not only ſupplieth the want of the Saints, bu

i

is abundant alſo by many Thankſgivings to [*the glory of*] God.

13. Whilſt by the experiment of this miniſtration, they [*who receive the benefit of it*] glorifie God for your [h] profeſſed ſubjection to the Goſpel of Chriſt, and for your liberal diſtribution to them, and to all men.

14. And [*you alſo will receive advantage*] by their prayers for you, which long after you, [*and earneſtly deſire your welfare,*] for the exceeding grace of God [*they ſee*] in you.

15. Thanks be to God for his unſpeakable Gift, [i. e. *this admirable Charity, by which God is ſo much glorified, the Goſpel receives ſuch Credit, others are ſo much benefited, and you will be ſo plentifully by God rewarded.*]

## Annotations on Chap. IX.

Verſe 2. Τὴν προθυμίαν ὑμῶν, *your forwardneſs.*] Some tell us that St. *Paul* preached the Goſpel at *Corinth* freely for two Reaſons: (1.) *Becauſe he obſerved in them ſuch a ſaving temper, as would hinder the progreſs of the Goſpel, if it ſhould prove matter of charge to them.* But this cannot be a true account of the matter: 1. Becauſe he doth the ſame at *Theſſalonica* the *Metropolis* of *Macedonia*, *labouring night and day, becauſe he would not become chargeable to any of them,* 1 Theſſ. 2. 6, 9. 2 Theſſ. 3. 8. and throughout all *Aſia*, ſaying thus to them, *You know that theſe hands have miniſtered to my neceſſities, and to thoſe that are with me*, Acts 20. 33. And it ſeems plain from his own words, that *no Church communicated* any thing to him, *but that of Philippi*, Philip. 4. 15, 16. (2.) Becauſe he commends them for their *readineſs* and *willing mind* here, and *Chap.* 8. 11, 19. and mentions the liberality of their Contribution, and their *unſpeakable Gift*, with thanks to God, *v.* 13, 14, 15. in this Chapter, in which he doth exhort them to compleat it. (3.) Becauſe they contributed to others who were *falſe Apoſtles*, and ſuffered them to *take of them*; ſo he inſinuates in theſe words, *If others are partakers of this power over you, are not we much more?* This he ſpeaks, ſay *Chryſoſtom* and the *Greek Scholiaſts*, not of *Peter* or the other Apoſtles; for then he would not have ſaid, *Are not we much more* partakers of this power than they? ἀλλ' ἑτέρων τινῶν νόθων, *but of ſome falſe Apoſtles*, and Corrupters of them, of whom he ſaith, 2 *Cor.* 11. 20. *You ſuffer if a man devour you, if he take of you*; which alſo is a Confutation of the ſecond pretended Reaſon of this Abſtinence, that the *Apoſtle* did this to diſappoint the arts of theſe *falſe Teachers*, who preached the Goſpel freely, and gloried in ſo doing. See the Note on 2 *Cor.* 11. 12, 13. The *Apoſtle* himſelf gives another Reaſon of the doing this, both here, and elſewhere, *viz.* not becauſe we have not power, but *to make our ſelves an example to you to follow us*, 2 Theſſ. 3. 9. And again, *Acts* 20. 34. *I have ſhewed you all things, how that ſo doing you ought to ſupport the Weak, and to remember the words of the Lord Jeſus, how he ſaid, It is better to give than to receive.*

Ver. 5. Τὴν εὐλογίαν ὑμῶν, *your Gift,*] Or b Preſent to the Churches in *Judæa*; for as the *Hebrew Beracha*, ſo the *Greek* εὐλογία oft ſignifies a Gift, or Preſent; as when *Jacob* ſaith to *Eſau*, λάβε τὰς εὐλογίας μου, *receive my Preſent*, Gen. 33. 11. and *Abigail* to *David*, λάβε τὴν εὐλογίαν ταύτην, *receive this Gift*, 1 Sam. 25. 27. and *Naaman* to *Eliſha*, λάβε τὴν εὐλογίαν, *receive a Gift from thy Servant*, 2 Kings 5. 15. See alſo *Judges* 1. 15. 1 *Sam.* 30. 26.

Ibid. Καὶ μὴ ὥσπερ πλεονεξίαν, *and not* c *as a matter of covetouſneſs.*] The *Corinthians* abounded, ſaith (a) St. *Chryſoſtom* περὶ τῶν ἄλλων πάντων τῇ τῶν χρημάτων περιουσίᾳ, *in wealth above all other Cities, as being a very Famous Mart*, and ſo the *Apoſtle* is concerned to ſtir them up to an abundant Charity, as he did, *v.* 14. and becauſe Riches begat Covetouſneſs, he here arms them againſt that Vice. Note alſo, That to give Alms out of ſhame, or to ſatisfie the Importunity of others, rather than out of love and good will, is a ſymptom of a covetous temper.

Ver. 7. Μὴ ἐξ ἀνάγκης, *not of neceſſity.*] Note d that neceſſity in *Scripture* ſtands oppoſed, not to Coaction, but to the Free Election of the Will. See the Note on *Philem.* 14. and on 1 *Pet.* 5. 2.

Ver. 8. Δυνατὸς ὁ Θεὸς, *God is able*] Here e note, that not only the Promiſe, but the power of that God, who is good to all, is a Motive to expect his Grace and Favour; See the Note on *Rom.* 11. 23. *Heb.* 2. 18. Note, 2*ly*, That περισσεῦσαι here ſignifies *to make*, or *cauſe to abound*, ſo *Matth.* 13. 22. and 25. 29. Whoſoever hath, to him ſhall be given, καὶ περισσευθήσεται, *and he ſhall be made to abound*, 1 Theſſ. 3. 12. *The Lord make you to encreaſe*, καὶ περισσεῦσαι, *and to abound in love.*

---

(a) *Prefatio in Epiſt. prim.*

f Ver. 9. Ἡ δικαιοσύνη αὐτοῦ, *his righteouſneſs.* ] That is, his Liberality, as the word often ſignifies in the *Septuagint*; So *Gen.* 19. 19. Thou haſt magnified τὴν δικαιοσύνην σου, *thy mercy*, or *kindneſs to me*, Chap. 13. ταύτην τὴν δικαιοσύνην, *This kindneſs thou ſhalt ſhew me*, Chap. 24. 27. He hath not left τὴν δικαιοσύνην αὐτοῦ, *his kindneſs to Abraham*, See *v.* 49. *Chap.* 32. 10. *Exod.* 15. 13. *and* 34. 7. *Prov.* 20. 28. *and* 31. 21. *Iſa.* 63. 7. Hence צדקה is ten times by the Septuagint rendered ἐλεημοσύνη, *Alms.*

g Ver. 10. Note that all the *Greek Scholia* read δικαιοσύνης, not διακονίας, *miniſtry.*

Ver. 13. Ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας.] 'Ομ λογία in the *New Teſtament* ſtill ſignifies th Confeſſion of Faith, 1 *Tim.* 6. 12, 13. *He* 3. 1. *and* 4. 14. *and* 10. 23. ὑποταγὴ ſubjectio to the Precepts of that Faith. So the *Apoſt* ſignifies, that men ſeeing in them, by th Charity, the ſincerity of their love, *Chap.* 8. and ſo of their obedience to the Goſpel will be induced to glorifie God, and own th Excellency of that Religion which produ ceth ſuch Fruits of Righteouſneſs.

## CHAPTER X.

Verſe 1. NOw I Paul my ſelf, [*who would not deal ſeverely with you,*] beſeech you by the meekneſs and gentleneſs of Chriſt, [*which I deſire to imitate, even I,*] who in, [*or, as to my*] preſence am [*eſteemed*] baſe among you, but being abſent am [*accounted*] bold towards you, [*v.* 10.]

2. But [*whatſoever you eſteem me,*] I beſeech you that I may not [*find reaſon to*] be bold when I am preſent, with that confidence wherewith I think [*meet*] to be bold againſt ſome, who think of us as if we walked according to the Fleſh; [*now ſaying one thing, and then another, according to our Carnal Intereſts,* 2 Cor. 1. 17.]

3. For though we walk in the Fleſh, we do not war after the fleſh, [*exerciſing our Authority in weakneſs;*]

a 4. For [a] the weapons of our warfare are not [*weak,* Iſa. 31. 3. *and*] carnal, but mighty through God, to the pulling down of [*the*] ſtrong holds [*of the Gentiles.*]

5. Caſting down [*their*] imaginations [*and reaſonings,*] and every high thing that exalteth it ſelf againſt the knowledge of God,

b and [b] bringing into captivity every thought to the obedience of [*the Goſpel of*] Chriſt; [i. e. *making the Gentiles obedient to it, in word and deed, by mighty ſigns and wonders, and by the power of the Spirit of God,* Rom. 15. 18, 19.]

6. And having in a readineſs to revenge all [*the*] diſobedience [*of your diſſolute Members,* Chap. 12. 20, 21. *and of theſe deceitful workers by puniſhing them with our Spiritual Rod.*

c 1 Cor. 4. 21,] [c] when your obedience is [*or ſhall have been*] fulfilled.

7. Do ye look on things after the outward appearance, [*judging of me from my outward perſon, and the Infirmities of my body,* v. 1, 2. *and not from the power of Chriſt reſting upon me,* 2 Cor. 12. 9. *and working by me?*] If any man [*on the account of his Gifts*] truſt to himſelf that he is Chriſt's [*a Miniſter of Chriſt,* 2 Cor. 11. 23. *an Apoſtle of Chriſt,* v. 13.] let him of himſelf think, [*or conclude*] this again, that as he is Chriſt's, even ſo are we Chriſt's [*For the proofs of Chriſt ſpeaking in me*] *are n weak, but mighty,* 2 Cor. 13. 3. *and in nothing a we behind the very chiefeſt Apoſtles,* Chap. 12. 11.

8. For though I ſhould boaſt ſomewha more [*than I do, or they can do*] [d] of our Au thority, which the Lord hath given us fo edification, and not for [*your*] deſtruction I ſhould not be aſhamed, [*or put to ſhame.*]

9. [*And this I ſay*] That I may not ſeem as i I would terrifie you by Letters [*as you ſay I do.*

10. [e] For his Letters, ſay they, are weighty and powerful, but [f] his bodily preſence i weak, and his ſpeech contemptible.

11. [*But*] let ſuch a one think [*or con clude*] this, that ſuch as we are in word b Letters, when we are abſent, ſuch will w be alſo indeed when we are preſent; [*for i I come again I will not ſpare,* Chap. 13. 2. *bu puniſh all diſobedience.*]

12. [*This I ſay only,*] For we dare no make our ſelves of the number, or compare our ſelves with ſome [*among you*] wh commend themſelves, [*for their own perfor mances, above meaſure, not conſidering how muc they fall ſhort of the performances of them they vilifie;*] but they [*thus*] meaſuring themſelves [*only*] by themſelves, and comparing themſelve [*only*] among themſelves, [*one falſe Apoſtle wit another,*] are not wiſe.

13. [g] But we will not boaſt, [Gr. *neithe will we boaſt,*] of things without our meaſure [*or the Commiſſion given us by Chriſt to go t the Gentiles,* Rom. 15. 16. Gal. 2. 7, 9.] bu according to the meaſure of the Rule which God hath diſtributed to us, a meaſure to reach even to you [*Gentiles, we having preached through all the interjacent Provinces from Judæa to you of Corinth,* Rom. 15 19.]

14. For we ſtretch not ourſelves beyond our meaſure, as though we reached not t you, for we are come [*before any others*] as fa as to you alſo, in preaching the Goſpel o Chriſt.

15. Not boaſting of things without our meaſure, that is, of other men's labours, but having hope, when your faith is encreaſed, that we ſhall be enlarged by you, [*giving teſtimony to our labours,*] according to our Rule, [Gr. *in reſpect of our line,*] abundantly.

16. To preach the Goſpel in the Regions beyond you, and not to boaſt in another man's line, of things made ready to our hand.

17. But he [*of us*] that glorieth [*of his Apoſtleſhip, or Miniſtry,*] let him glory in the [*power or aſſiſtance the*] Lord [*affordeth to render it ſucceſsful.*]

18. For not he who commendeth himſelf is [*an*] approved [*Miniſter, or Apoſtle of Chriſt,*] but [*he*] whom the Lord commendeth [*by his Gifts vouchſafed to, and by the power of Chriſt attending on him in that Miniſtry.*]

## Annotations on Chap. X.

Verſe 4. ΤΑ' ὅπλα τῆς στρατείας ἡμῶν, *the weapons of our warfare.*] That theſe include the Cenſures of the *Apoſtolical Authority*, is certain; but that they are to be reſtrained to them, I do not think; but rather that they chiefly do refer to the miraculous Powers God hath given them for the Converſion of the *Gentiles* to the *Chriſtian* Faith. Moreover, the *Apoſtolical* Rod ſeems not to relate to the power of Excommunication, but of inflicting Corporal Diſeaſes on Perſons refractory, and diſorderly, and ſeemeth not to have been continued after the Death of the *Apoſtles.*

Ver. 5. Αἰχμαλωτίζοντες πᾶν νόημα, *captivating every thought.*] The *Apoſtle* ſpeaks not here of *captivating* the Reaſon of a *Chriſtian* to the Articles of Faith, by his belief of any thing propoſed as ſuch, though never ſo abſurd, or contrary to the Reaſon of all Mankind, as ſome *Popiſh Doctors* lewdly talk; but of captivating the Reaſons of *Jew* and *Gentile*, againſt the *Chriſtian* Faith, by the Demonſtration of the Spirit and Power, 1 *Cor.* 2. 4. *Captivat intellectum, dum contradicentem ratione vincit*, Ambr.

Ver. 6. Ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοὴ, *when your obedience is fulfilled.*] His love to the *Corinthians*, whom he deſired to ſpare, and the infirm ſtate of their Church at preſent, made him chuſe to defer the Puniſhment of theſe Offenders, till he had wrought off the Affections of the *Corinthians* from their falſe *Apoſtles*, and made them more unanimous in their regards to him; and this is the beſt Excuſe that can be made for the neglect of *Chriſtian* Diſcipline in any Church, *viz.* That (a) *there is no place for ſevere Remedies, when the Diſeaſe hath infected the whole Church*; the *Apoſtle* being here forced to yield to this Neceſſity, becauſe the Offenders in the Church of *Corinth* being many, they could not eaſily be puniſhed. Accordingly the *Primitive Church* relaxed the Severity of its Diſcipline, when great Multitudes were concerned, or ſuch as were like to draw great Multitudes after them.

d Ver. 8. Περὶ τῆς ἐξουσίας ἡμῶν, *of our Authority.*] The *Apoſtle* ſeems to refer to the Authority peculiar to the *Apoſtles*, of inflicting Corporal Puniſhments on refractory Perſons, and delivering them up to *Satan*; See Note on 1 *Cor.* 4. 21. and 5. 5. which Power none of theſe *falſe Teachers* could pretend to, 1 *Cor.* 4. 19, 20. And this, ſaith he, the Lord hath given me for Edification, and not for Deſtruction, it being deſigned for *revenging mens diſobedience*, v. 6. for the *ſaving of the ſpirit*, 1 Cor. 5. 5. and to teach Men, by what they ſuffer, *not to blaſpheme* the Truth, 1 *Tim.* 1. 20.

e Ver. 10. Ἐπιστολαὶ, *Letters.*] It cannot be hence concluded, That St. *Paul* writ more than one Epiſtle to them, for nothing is more common than this Enallage of Number. So *Polycarp* writing to the *Philippians*, ſaith, That St. *Paul* being abſent, ἔγραψεν ὑμῖν ἐπιστολάς, *writ Epiſtles to you.* See *Coleterius* there.

f Ibid. Παρουσία τοῦ σώματος ἀσθενὴς, *his bodily preſence is mean*;] Seems plainly to refer to that which (b) *Chryſoſtom*, *Nicephorus* and *Lucian*, relate of St. *Paul*, that his *ſtature was low, his body crooked, and his head bald*, and ſo he was literally κατὰ πρόσωπον ταπεινός, *low in perſon*, v. 1. When it is added that his Speech was contemptible, this cannot be underſtood as if it were ſo for want of Eloquence, or the Floridneſs of the *Greek*, for that was as much wanting in his Letters as his Speech, or Sermons; it therefore ſeemeth to refer to ſome Infirmity of his Speech in Teaching. See Note on 2 *Cor.* 12. 7.

Ibid. Οὐ συνιοῦσιν,] See this Reading vindicated, Examen *Millii* in locum.

---

(a) *Neque enim duris remediis locus eſt, ubi tota Eccleſia in morbo cubat.* Grot. *Neque poteſt eſſe ſalutaris correptio, niſi cum ille corripitur qui non habet ſociam multitudinem. Cum autem idem morbus plurimos occupaverit, nihil aliud bonis reſtat quam dolor, & gemitus.* Auguſt. contra Epiſt. Parmen. l. 3. p. 61. B. D. *neceſſitate temporum ſuccubuit*, Cypr. Ed. Ox. 55. §. 3, 6, 9, 10.

(b) Ὁ τρίπηχυς ἄνθρωπος. Chryſ. Tom. 5. p. 992. lin. 40.

g Ver. 13, &c.] In theſe four Verſes the *Apoſtle* ſeems to advance himſelf above the falſe *Apoſtles* in theſe things: (1.) That whereas they could ſhew no commiſſion to preach to the *Corinthians*, no meaſure by which God had diſtributed the *Corinthians* to them as their Province, he could do ſo, *v.* 13. (2.) That whereas they went out of their Line, leaping from one Church to another, he went on orderly in Converſion of Churches to the Faith, from *Jude* thro' all the interjacent Provinces till h came to *Corinth*. (3.) Whereas they onl came to, and perverted thoſe Churches wher the Faith had been already preached, and could only *boaſt of things made ready to the bands*, v. 16. he had ſtill ſtriven *to prea the Goſpel, where Chriſt was not named, le he ſhould build upon another man's foundatio* Rom. 15. 20.

## CHAP. XI.

Verſe 1. Would to God you could bear with me a little in [*thus*] a [a] my [*ſeeming*] folly, [*in boaſting of my own performances*,] and indeed bear with me.

2. For [*I therefore do it, becauſe*] I am jealous over you with a godly jealouſy; for I have eſpouſed you to one Husband, b [*and deſire*] that I may preſent you as [b] a chaſt Virgin unto Chriſt [*your Husband.*]

3. But I fear, leſt by any means, as the c Serpent beguiled [c] Eve through his ſubtilty; ſo your minds ſhould [*by the ſubtilty of deceitful workers*,] be corrupted from the ſimplicity [*of the Faith*] that is in Chriſt; [*by mixing the obſervation of the Law with the Goſpel, as theſe Judaizers did, and ſo returning as it were to your former husband.* See Note on *Rom.* 7. 3.]

4. [*I ſay, I am jealous of you, leſt you be corrupted by theſe falſe Apoſtles.*] For if he that cometh [*after me*] preacheth another Jeſus, [i. e. *hath another Saviour to propound to you*,] whom we have not preached; or if ye receive [*from him*] another Spirit h [*affording ſuch Spiritual Gifts*] which ye have not received [*from us*,] or another Goſpel which ye have not accepted [*or received already*,] ye might well bear with him [*in his pretenſions to exceed us; but this cannot be ſaid.*]

5. For I ſuppoſe [*in theſe things*] I was not a whit behind the very chiefeſt Apoſtles, [*Peter, James and John, from whom theſe falſe Teachers from Judea may pretend to come*, 1 Cor. 1. 12.]

d 6. [*But*] though I be [d] rude in ſpeech, yet [*am I*] not [*ſo*] in knowledge [*of Chriſt and his Goſpel*,] but we have been throughly made manifeſt among you in all things [*of this nature*, Chap. 12. 11, 12.

7. Have I committed an offence in abaſing myſelf [*ſo far, as to labour with mine* e *own hands*,] [e] that you might be exalted [*by the Spiritual Riches and Advantages of the Goſpel; and in having an Apoſtle more regardful of you, than of other Churches?*] becauſe [*being chargeable to ſome of them*,] I have preached to you the Goſpel of God freely.

8. [f] I robbed [i. e. *made naked*] othe Churches, taking wages [*or a ſtipend*] o them to do you ſervice.

9. And when I was preſent with you, an wanted, [g] I was chargeable to no man; fo that which was lacking to me, the Brethre which came from [*Philippi*, Philip. 4. 15, 1 *in*] Macedonia ſupplied; and in all thing I have kept myſelf from being burthenſom to you, and ſo will I keep my ſelf.

10. As the truth of Chriſt is in me, n man ſhall ſtop me of this boaſting in th Regions of Achaia.

11. [*And*] wherefore [*do I thus reſolve Is it*] becauſe I love you not? God know [*the contrary.*]

12. But what I do [*of this kind*] that will [*ſtill*] do, that I may cut off occaſio [*of boaſting*] from them which deſire occaſion, [h] that wherein they glory, they ma be found even as we.

13. For ſuch are [*your*] falſe Apoſtle deceitful workers, transforming themſelve into the Apoſtles of Chriſt, [*ſeeming to as we do, or deſiring to be thought equal to in all things.*]

14. And no marvel, for Satan himſelf [*ſometimes*] transformed into an Angel o Light, [*pretending to do their work, and be miniſtering Spirit to them whom he intendeth deſtroy.*]

15. Therefore it is no great thing if hi Miniſters alſo be transformed as the Miniſters of Righteouſneſs, whoſe end ſhall b according [*not to their ſpecious and hypocritical pretences, but*] to their works. [*Phil.* 3. 18.]

16. I ſay again, let no man think me fool [*in boaſting thus of myſelf*,] if otherwiſe yet as a fool receive [i. e. *ſuffer*] me, that may boaſt myſelf a little.

17. That which I ſpeak [*thus*,] I ſpea it not after the Lord, [*as commanded by hi ſo to ſpeak*,] but as it were fooliſhly, in thi confidence of boaſting,] *tho' the falſe Apoſtles have made it neceſſary, and ſo a part Chriſtian Wiſdom ſo to do*, Chap. 12. 11. *vindicate my Apoſtleſhip, and to confirm you the Truth.*]

18. Seein

28. Seeing that many glory after the fleſh, [*as being the Seed of Abraham according to the fleſh,*] I will glory [*as to that*] alſo.

19. [*Nor can my ſeeming folly offend you, if you be indeed what you pretend,*] for you [*will*] ſuffer fools gladly, ſeeing you yourſelves are wiſe [*in your own conceits; or being wiſe, you muſt ſuffer fools gladly.*]

20. [*And ſure I am, you can bear with greater matters;*] For ye ſuffer, if a Man bring you into bondage [*to the Jewiſh Rites,* Gal. 4. 9. and 5. 1.] if a man devour you, [*as did the Phariſees widows houſes, living deliciouſly upon your Subſtance;*] if a Man take of you, [[i] *if he take away what is yours;*] [k] if a man exalt himſelf [*above you,*] if a man ſmite you on the face, [*or uſe you contumeliouſly.*]

21. [*That which I ſaid of ſmiting you upon the face,*] I ſpeak as concerning [*the*] reproach [*they caſt upon you as prophane, uncircumciſed, whereas they are all an holy Nation,*] [l] as though we had been weak, [i. e. *inferiour to them in theſe things, not able to aſcribe to our ſelves theſe advantages as well as they;*] howbeit whereinſoever any is bold [*in this kind,*] I ſpeak fooliſhly, I am bold alſo.

22. [*For,*] [m] Are they Hebrews [*ſpeaking the Jewiſh Language?* Philip. 3. 5.] ſo am I. Are they Iſraelites? [*deſcended from beloved Jacob,* Mal. 1. 2. *not from Eſau?*] ſo am I. Are they the Seed of Abraham, [*and not Proſelytes?*] ſo am I.

23. [n] Are they Miniſters of Chriſt? I ſpeak as a fool, I am more [*ſo,*] in labours more abundant [*than any of them,*] in ſtripes above meaſure, [*Acts* 16. 22, 23.] in priſons more frequent, [*v.* 24.] in deaths oft, [1 *Cor.* 15. 31. 2 *Cor.* 4. 11.]

24. Of the Jews five times received I forty ſtripes [o] ſave one.

25. Thrice [*by the Gentiles*] was I beaten with rods; [*Acts* 16. 23.] once was I ſtoned, [*Acts* 14. 19.] thrice I ſuffered ſhipwreck, a night and a day I have been [p] in p the deep:

26. In journeying often, in perils of waters, in perils of Robbers, in perils by my own Country-men, [*Acts* 20. 3.] in perils by the Heathen, in perils in the City, [*Damaſcus, Jeruſalem, Epheſus,*] in perils in the Wilderneſs, in perils in the Sea, in perils among Falſe Brethren.

27. In wearineſs and painfulneſs, in watchings often, [2 *Theſſ.* 3. 8.] in hunger and thirſt, in faſtings often, in cold and nakedneſs, [1 *Cor.* 4. 11. 2 *Cor.* 6. 5.

28. [*And*] beſides thoſe things which are without, that which cometh upon me daily [*is*] the care of all the Churches, [*planted by me,* 2 Cor. 7. 5. *or by others among the Gentiles,* Coloſſ. 2. 1.]

29. [*For*] who [*of them*] is weak, and I am not [*as*] weak, [*in compaſſionating them, and complying with their weakneſs?* 1 Cor. 9. 22.] who is offended, [*or ready to fall from his Profeſſion,*] and I burn not [*with zeal to recover him?*]

30. If I needs muſt glory, I will glory of the things which concern my Infirmities, [i. e. *rather in my Sufferings for Chriſt, than in the great things he hath done by me.*]

31. The God, and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not, [*in any thing I have now ſaid of my Sufferings.*]

32. In Damaſcus, the Governor under Aretas the King, kept the City of the Damaſcens with a Garriſon, deſirous to apprehend me [*in compliance with the Jews.*]

33. And through the Window in a basket, was I let down by the wall, [q] and eſcaped q his hands.

## Annotations on Chap. XI.

Verſe 1. ΤΗ͂Σ ἀφροσύνης μου, *my folly.*] Though the Neceſſity which lay on the *Apoſtle* thus to commend himſelf for vindication of his Apoſtleſhip, made him free from Folly in this matter; yet becauſe Self-commendation uſually proceeds from Vanity, and Folly, and they who know not the Neceſſity which lay upon him ſo to ſpeak, would be apt to impute this to him, he uſeth this word here, though ſaying, *v.* 16. *Let no man think me a fool in this my boaſting.* And Chap. 12. 6. *Though I did glory, I ſhould not be a fool.*

Ver. 2. παρθένον ἁγνὴν, *a chaſt Virgin.*] b Here is thought to be an Alluſion to the ἁρμόσυνοι of the *Lacedæmonians,* who formed the Lives and Manners of the Virgins, and made them Regular, and ſo prepared them for their Husbands. But the *Greek Commentators* agree with our Tranſlation, rendering the word ἡρμοσάμην, by ἐμνηστευσάμην, *I have eſpouſed you:* So (a) *Phavorinus* doth interpret theſe very words. And ſo the word is uſed frequently by (b) *Herodotus*, and it bears the ſame Senſe in the *Septuagint*, παρὰ Κυρίου ἁρμόζεται γυνὴ ἀνδρὶ, *the wife is eſpouſed to the Husband of the Lord*, Prov. 19. 14. As therefore the *Jews* ſay, that (c) *Moſes eſpouſed Iſrael to God in Mount Sinai*, when he made them enter into Covenant with him; ſo ſaith the *Apoſtle* here, by converting you to the *Chriſtian* Faith, *I have eſpouſed you to one husband, even Chriſt.*

---

(a) Ἡρμοσάμην, ἐμνηστευσάμην ὡς ὁ Ἀπόστολος, ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ, ἤτοι τῷ Χριστῷ ἐμνηστευσάμην ὑμᾶς.

c Ver. 3. Εὔαν, *Eve.*] He mentions *Eve*, not *Adam*, becauſe ſhe was only perſonally deceived by the Serpent, and was *firſt in the tranſgreſſion*, 1 Tim. 2. 14. And he calls this Deceit, φθόρα, in alluſion to the Metaphor of Virginity.

d Ver. 6. Ἰδιώτης τῷ λόγῳ, *rude in ſpeech.*] This cannot refer to his want of Eloquence, or *Rhetorical* Artifice in his Compoſitions, for this ſeems equally wanting in the Epiſtles of St. *Peter* and St. *James*; it therefore muſt refer to ſome imperfection in his Speech, which they had not.

e Ver. 7. Ἵνα ὑμεῖς ὑψωθῆτε, *that you might be exalted.*] So St. *James* uſeth the word, ſaying, *Let the Brother of low degree rejoyce* ἐν τῷ ὕψει αὐτοῦ, *in his exaltation* to the Riches, and Privileges of the *Chriſtian* Faith, *Chap.* 1. 9. So the Song of the *Virgin Mother* ſaith, that God by ſending the *Meſſiah* ὕψωσε ταπεινοὺς, *hath exalted them that were low*, Luke 1. 52. And *Capernaum* is ſaid to be ὑψωθεῖσα *exalted to Heaven* by our *Saviour*'s frequent preaching to them, *Luke* 10. 15.

f Ver. 8. Ἐσύλησα, *I robbed.*] Συλᾶν, γυμνοῦν, the word ſignifies *to make naked*, ſaith *Phavorinus*; *to ſpoil*, ſay others: For the Churches of *Macedonia*, from whom he received his Gifts, being poorer than that of *Corinth*, 2 Cor. 8. 2. might comparatively ſeem by this to be ſpoiled of what was neceſſary for them.

g Ver. 9. Οὐ κατενάρκησα οὐδενός, *I ſtunn'd no body with complaints*;] I importuned none of them to ſupply my wants.

h Ver. 12. Ἵνα ἐν ᾧ καυχῶνται, *that in what they glory.*] This moſt *Interpreters* thus gloſs, That whereas the *Falſe Apoſtles* glory in preaching the Goſpel freely, they may be found even in that to do only what we have ſtill done among you: And true it is that the *Jewiſh* Writers tell us, That their Wiſe Men of old would not be nouriſhed ſo from the *Church*, but rather choſe to get their living by their own labour; and therefore uſed to ſay, *It is better to skin dead Beaſts, than to ſay to the People, I am a Wiſe Man, or a Prieſt, therefore nouriſh me*; and, That the moſt excellent and perfect of them clave Wood, and carried Timber, and drew Water, and wrought in Iron and Coals, and neither asked, nor would receive any thing of the *Church*: And therefore, to make himſelf equal with the beſt of theſe Wiſe Men of the *Jews*, St. *Paul* might refuſe Maintenance from the Churches of *Achaia*. See *Campegius Vitranga de Synag. Vet. l.* 3. *part.* 1. *c.* 18. *p.* 884, 885. But this Expoſition is liable to this great Objection, That the *Apoſtle* ſpeaking to the *Corinthians* of the ſame Perſons, ſaith, *Ye ſuffer if a man devour you, if a man take of you*, v. 20. and 1 *Cor.* 9. 12. *If others are partakers of this power, are not we much more?* And elſewhere where he repreſents theſe *Jewiſh* Teachers, as *counting gain godlineſs*, and doing all things for *filthy lucre*, Phil. 3. 19. 1 *Tim.* 6. 5. 2 *Tim.* 3. 2 *Tit.* 1. 11. Others therefore interpret the words thus. This I will do, that I may cut off occaſion of Glory from them who ſeek occaſion, that they might be found even as us. In which thing they would glory, but now they cannot do it, becauſe they are known to receive of you.

Ver. 20. Εἴ τις λαμβάνει.] *Supple* ἀφ᾽ ὑμῶν *if a Man take away what is yours*; for this Word is uſed, ſaith *Phavorinus*, when we take that which the Owner is not willing to part with. So the Word ſignifies, in *Chriſt*'s Exhortation to the Church of *Philadelphia*, to retain what ſhe had, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου, *that none may take away thy Crown*, Rev. 3. 11. And when it was given to the Angel, λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, *to take away Peace from the Earth*: So (*) *P. Gregory* interprets theſe Words, *Si quis rapit, accipere enim aliquando dicimus auferre*: So the *Hebrew* Word *Lakac* is rendered by the Septuagint, ἀπολαμβάνω, ἀποφέρω, αἴρω, ἀφαιρέω. Others render the words thus; *if a Man makes a Gain of you*: So *Budæus* ſaith, λαμβάνειν is κερδαίνειν, *to gain.* So 2 *Cor.* 12. 16. δόλῳ ὑμᾶς ἔλαβον; *did I take you by guile?* Is interpreted by ἐπλεονέκτησα ὑμᾶς; *did I make a gain of you?* *v.* 17. 18. and for this Senſe our *Gataker* pleads in his *Adverſaria*, giving many Inſtances, where not only λῆμμα, and λῆψις Nouns derived from λαμβάνειν, but alſo where τὸ λαβεῖν bears this Senſe. Adverſar. *Cap.* 27. *p.* 293.

Ibid. Εἴ τις ἐπαίρεται, *if a Man exalts himſelf.*] The *Jews* had a very high opinion of themſelves, *as being the Seed of Abra-*

---

(b) Ἁρμόσαι τοῦ Μίλωνος θυγατέρα Δημοκήδης γυναῖκα. Herod. l. 3. c. 138. Ἁρμοσάμενος Τήλυος θυγατέρα. 5. 47. Παυσανίης ἡρμόσατο θυγατέρα. Ibid.

(c) *Devarim Rabba*, c. 7. col. 4.

(*) L. 33. in Job, c. 16.

*ham*, and ſo of noble Birth; (See Note on 1 *Cor.* 1. 26.) the People of God, and ſo holy and beloved of him; his *firſt born* and *only begotten, for whom the world was made*, 2 Eſd. 6. 59, 60. Hence in their Prayers to God they ſay, *Populus tuus ſumus, Fœderati tui, progenies Abrahami, amici tui, cui ſacramento fidem tuam obſtrinxiſti in monte Moriæ, ſemen Iſaachi dilecti tui, qui ligatus fuit ſuper Altari tuo, cœtus Jacobi filii tui, Primogeniti tui*, &c. And they had as mean and deſpicable thoughts of all other Men, whom therefore they inſulted over, calling them (d) *the People of the Earth, the Prophane*, yea, likening them *to Dogs*, (See Note on 1 *Philip.* 3. 2.) and *ſpittle*, 2 Eſd. 6. 56, 57. And from this Opinion, that *the world was made for them*, (See Note on 1 *Cor.* 3. 22.) they might eaſily conclude, that it was lawful for them to take it away from others, as being uſurpers of it. Hence (e) *Buxtorf* cites this paſſage from the *Talmud*, That *all the Poſſeſſions of the Gentiles are as Common, he that firſt ſeizes on them is Lord of them.*

Ver. 21. Ὡς ὅτι ἡμεῖς ἠσθενήσαμεν, *as if we were weak.*] To be weak in this *Epiſtle*, Chap. 13. is to be unable to exerciſe the *Apoſtolical* Rod, or the Power that *Chriſt* had given them to inflict Cenſures, and Diſeaſes on the Refractory, *v.* 3. 4. 9. τολμᾶν *to be bold*, is to exerciſe theſe Cenſures on the Diſobedient, *Chap.* 10. 2. where the *Apoſtle* argues for this Boldneſs, *v.* 7. as here, *Are they Chriſt's Miniſters?* So are we; and adds, as here, *v.* 8. *that he could glory of the Power Chriſt had given him for Edification, and not for Deſtruction*; ſo that the Import of theſe words ſeems to be this. "You ſuffer patiently from theſe falſe Prophets, as if their power over you was to be dreaded (though indeed there was nothing in it beſides big words, 1 Cor. 4. 19. See Note on *Chap.* 5. 3.) but we to be deſpiſed as weak, and having no power you need to dread; whereas we ſhall be as bold as they, if you do not reform, as being much more the Miniſters of Chriſt, and having ſuffered more to ſhew our Fidelity to him, and therefore having greater Reaſon to expect his powerful Aſſiſtance than they have.

Ver. 22. Ἑβραῖοί εἰσι; Ἰσραηλῖται; *Are they Hebrews? are they Iſraelites?*] Here is a certain Indication that theſe *Falſe Apoſtles* and *Deceitful Workers* were not originally *Samaritans*, as *S. Magus*, *Doſitheus*, and their Followers were, but of the *Jewiſh* Extract. 2*dly*, That they were *Jews* converted to, and ſtill owning, and preaching up the Faith of Chriſt, as is evident from the words following, *Are they Miniſters of Chriſt? So am I*; as alſo from *Chap.* 10. 7. It therefore ſeems that they muſt be of the Sect of (f) *Cerinthus*, that great Stickler againſt St. *Paul* for the neceſſity of circumciſing the *Gentiles*, and for their Obſervation of the Law of *Moſes*; or the *Nazarens*, or *Ebionites*: For theſe are not the Names of Perſons who were the Authors of any Sects, but of the (g) *Jews* which believed in *Jeſus*, and yet were zealous obſervers of the Law of *Moſes*. Now theſe *Jews*, before they believed, were of two ſorts; ſuch as admitted other *Nations* to live quietly among them, and even to embrace their Religion *without Circumciſion*; and ſuch as by no means would permit them ſo to do. Thus when *Izates* the Son of *Helen* Queen of *Adiabene*, embrac'd the *Jewiſh* Religion, (h) *Ananias* declared he might do it without Circumciſion; but (i) *Eleazer* maintained that it was ἀσέβεια great impiety to remain uncircumciſed. And when two eminent Perſons of *Traconites* fled to *Joſephus*, the (k) Zealots among the *Jews*, were urgent for their Circumciſion, if they would abide with them, but *Joſephus* perſwaded the multitude againſt it. And this Controverſie continued after they embraced *Chriſtianity*, ſome allowing them to embrace *Chriſtianity* without ſubmitting to Circumciſion and the *Jewiſh* Law, others contending that without Circumciſion, and the Obſervance of the Law, they could not be ſaved. And theſe were the *Falſe Apoſtles* which troubled the Churches of *Corinth*, *Galatia*, *Philippi*, and were great Enemies to St. *Paul*, who taught the contrary. So *Epiphanius* informs us of the (l) *Cerinthians*, adding alſo of the *Nazarens*, that they in all things accorded with the Doctrines of the *Cerinthians.* And certain it is, that ſuch Perſons went from *Judæa*, and gave great diſturbance to all *Chriſtian* Churches, eſpecially to thoſe which had been planted by St. *Paul*; for in the firſt Epiſtle to *Timothy*, and that to *Titus*, we have mention of thoſe of the Circumciſion who were *Vain Talkers* and *Deceivers*, Tit. 1. 10, 11. 1 Tim. 1. 4, 6. Chap. 6. 4, 5. See *Gal.* 4. 9, 10. and 6. 12, 13. *Philip.* 3. 2. *Col.* 2, 16, 20.

---

(d) *See Buxt. Lex. voce*, עם, p. 1626. (e) *Voce*, נכס, p. 1345.

(f) *Iren.* l. 3. c. 11. *Euſeb. l.* 3. c. 28. *Epiph. Hær.* 28. §. 2. *Theodor. Hær. fab.* l. 2. c. 3.

(g) Οἱ ἀπὸ Ἰουδαίων, εἰς τὸν Ἰησοῦν πιστεύοντες, οὐ καταλελοίπασι τὸν πάτριον νόμον. Βιοῦσι γὰρ κατ' αὐτὸν ἐπώνυμοι τῆς κατὰ τὴν ἐκδοχὴν πτωχείας τοῦ νόμου γεγενημένοι. Ἐβίων τε γὰρ ὁ πτωχὸς παρὰ Ἰουδαίοις καλεῖται, καὶ Ἐβιωναῖοι χρηματίζουσιν οἱ ἀπὸ Ἰουδαίων τὸν Ἰησοῦν ὡς Χριστὸν παραδεξάμενοι. Origen in Celſum, l. 2. p. 56.

(h) Ananias ἔφη καὶ χωρὶς τῆς περιτομῆς τὸ θεῖον σέβειν, εἴγε πάντως κέκρικε ζηλοῦν τὰ πάτρια τῶν Ἰουδαίων· τοῦτο εἶναι κυριώτερον τοῦ περιτέμνεσθαι· Joſ. Ant. Jud. l. 20. c. 2. p. 685. E. (i) Ibid.

(k) Τούτους περιτέμνεσθαι τῶν Ἰουδαίων ἀναγκαζόντων, εἰ θέλουσιν εἶναι παρ' αὐτοῖς. Vit. Joſeph. p. 1007. B. Οὐκ ὀφείλειν ζῆλῳ λέγοντες μὴ μεταβῆναι θέλοντας εἰς τὰ παρ' αὐτοῖς ἔθη. Ibid. p. 1010. C.

(l) Ἀποστάντων γὰρ τούτων, καὶ εἰς ψευδαποστόλους τραπέντων, καὶ ἄλλους ψευδαποστόλους ἀποστειλάντων εἰς τὴν Ἀντιόχειαν καὶ εἰς ἄλλους τόπους, λέγοντας, ὅτι ἐὰν μὴ περιτμηθῆτε, &c. οὐχ ἡ τυχοῦσα τότε ταραχὴ ἐγένετο, καὶ οὗτοί εἰσιν οἱ παρὰ τῷ Παύλῳ εἰρημένοι ψευδαπόστολοι. Hær. 28. §. 4. Σύγχρονοι ἦσαν ἀλλήλοις, καὶ ὅμοια κέκτηνται τὰ φρονήματα. Hær. 29. §. 1. p. 117.

n Ver. 23. Note here that the *Apoſtle* proves the truth of his Miniſtry and *Apoſtleſhip*, not, as elſewhere, from the Miracles and Gifts of the *Holy Ghoſt*, which accompanied his preaching, but from his Sufferings, as being the things theſe *Falſe Apoſtles* could not pretend to, *Gal.* 5. 11. and 6. 12. and ſo could not glory that they were like unto him in them, *v.* 13.

o Ver. 24. Παρὰ μίαν, *ſave one.*] The Law aſſigned *forty ſtripes* to them that were worthy to be beaten, but forbad them to exceed that number, *Deut.* 25. 3. But it being their Cuſtom to beat them with a Whip that had three Cords, and ſo every ſtroke with it going for three, they could only give them *thirty nine*, or *forty two*, which would have exceeded the number appointed by the Law; and therefore (m) *Joſephus* ſays, *he that did contrary to the Law received by a publick Whip forty ſtripes ſave one.*

Ver. 25. Ἐν τῷ βαθῷ, *in the deep.*] This cannot well be underſtood of the Priſon at *Cyzicum*; for we never read that St. *Paul* preached there; nor of the Shipwreck, mentioned *Acts* 27. for that happened after the writing of this *Epiſtle*; but probably of ſome of the other Shipwrecks mentioned here, in which he might be ſo long toſſed to and fro in the Sea, upon ſome broken piece of a Ship, before he got to Land, as (n) *Joſephus* ſaith he was. *Theodoret* ſaith he was put into a Priſon, ſo called, at *Lyſtra*; but of this we read nothing in the *Acts* of the *Apoſtles*, Chap. 14. where St. *Luke* gives an Account of his Treatment there.

Ver. 33. Ἐξέφυγον.] Of ſuch a flight as only is deſigned to preſerve us ſtill in a capacity of preaching the Goſpel, eſpecially where our Charge is not any ſettled Church, but the Church in general, or as St. *Paul's* was, the whole *Gentile* World; (o) St. *Auſtin* ſpeaks well thus, *Quicumque iſto modo fugit, ut Eccleſiæ neceſſarium miniſterium, eo fugiente, non deſit, facit quod Dominus præcepit, ſive permiſit; qui autem ſic fugit, ut gregi Chriſti ea, quibus ſpiritualiter vivit, alimenta ſubtrahantur: Mercenarius ille eſt, qui vidit Lupum venientem, & fugit, quoniam non eſt ei cura de ovibus.*

---

(m) Ὁ δὲ παρὰ ταῦτα ποιήσας, πληγὰς μιᾶς λειπούσας τεσσαράκοντα τῷ δημοσίῳ σκύτει λαβών, τιμωρίαν ταύτην αἰσχίστην ἐλεύθερος ὑπομενέτω. Antiq. l. 4. c. 8. p. 124. E.

(n) Βαπτισθέντος γὰρ ἡμῶν τοῦ πλοίου κατὰ μέσον Ἀδρίαν δι' ὅλης τῆς νυκτὸς ἐνηξάμεθα. Joſeph. de Vita ſua pag. 999.

(o) Ep. 80. ad Honoratum.

## CHAP. XII.

Verſe 1. IT is not expedient for me, a doubtleſs to glory; [*but ſince it may be ſo to you,*] I will come to Viſions and Revelations of the Lord.

2. I knew a man in Chriſt above fourteen years ago, whether in the Body I cannot tell, or whether out of the Body I cannot tell, God knoweth, [*I ſay, I knew,*] ſuch a one caught up to the third Heavens, [*the Habitation of the Bleſſed Angels, and of the Majeſty of God.*]

3. And [*again*] I knew ſuch a man, whether in the Body, or out of the body, I cannot tell, God knoweth.

b 4. How that he was [*at another time*] [b] caught up into Paradiſe, and [*there*] heard unſpeakable words, which it is not lawful [*or poſſible,*] for a man to utter.

5. Of ſuch a one [*thus rapt out of himſelf,*] will I glory, yet [*or but*] of my ſelf, [*as I appear to you in my own Perſon,*] I will not glory [*willingly*] but in mine infirmities.

6. [*Not that I really eſteem it a folly ſo to do, though in compliance with you I do ſtile it fooliſhneſs,* 2 Cor. 11. 1. 16, 17. and 12. 11.] for though I ſhould deſire to glory [*of theſe things,*] I ſhall not be a fool; for I will [*ſhall only*] ſay the truth: But now I forbear [*even to ſpeak of that,*] leſt any man ſhould think of me above that which he ſees me to be, or heareth of me, [*above what*

*what my conſtant words and actions teſtifie of me.]*

7. And leſt I ſhould be exalted above meaſure through the abundance of the Revelations [*vouchſafed to me,*] there was given to me a thorn in the fleſh, [c] the Meſſenger of Satan to buffet me, [*or, that a Meſſenger of Satan might buffet me,*] leſt I ſhould be exalted above meaſure.

8. For this thing [d] I beſought the Lord [*Chriſt,* v. 9.] thrice, that it might depart from me, [i. e. *that I might be delivered from this thorn in my Fleſh* ;]

9. And he ſaid unto me, My grace [*or favour*] is ſufficient for thee; for my ſtrength is made perfect, [*and ſhewed more illuſtriouſly*] in [*this thy*] weakneſs: Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may [*more conſpicuouſly appear to*] reſt upon me.

10. Therefore I take pleaſure in [*theſe*] infirmities [*of the fleſh,*] in [*the*] reproaches [*I ſuffer upon that account,*] in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake; for when I am [*thus*] weak [*in my ſelf,*] then am I ſtrong [*in the power of Chriſt. This latter Clauſe is in all the Greek Scholiaſts.*]

11. I am become [*as*] a fool in glorying [*thus, but*] ye have compelled me [*to it,*] for I ought [*rather*] to have been commended of you; for in nothing am I behind the very chiefeſt Apoſtles, though I be nothing [*of my ſelf, but through the grace of God I am what I am,* 1 Cor. 15. 10.]

12. Truly the ſigns of an Apoſtle were wrought among you [*by me*] in all patience, in ſigns and wonders, and [*in*] mighty deeds. [*See the Note on* Heb. 2. 4.]

13. For what is it wherein you were inferiour to other Churches, except [*it were in this,*] that I my ſelf was not burthenſome to you? Forgive me this wrong.

14. Behold the third [e] time I am ready to come to you, and I will [*ſtill continue*] not [*to*] be burthenſom to you, for I ſeek not yours, but you; [f] for the children ought not to lay up for the Parents, but the Parents for the Children.

15. And I [*like a good ſpiritual Father,*] will very gladly ſpend [*my ſpiritual Treaſures on you,*] and be [*ſpent my ſelf*] for you, though the more abundantly I love you, the leſs I be loved.

16. But be it ſo; I did not burthen you [*my ſelf:*] Nevertheleſs [*it may be ſuggeſted by ſome, that*] being crafty, I caught you with guile, [*getting much from you by the means of others.*]

17. [I ask therefore,] Did I make a gain of you by any of them whom I ſent to you?

18. I deſired Titus [*to go to you,*] and with him I ſent a Brother: Did Titus make a gain of you? Walked we not in the ſame ſpirit? Walked we not in the ſame ſteps?

19. Again, think you that we excuſe our ſelves unto you [*by ſpecious pretences, when we ſay that we deferred our coming that we might ſpare you, and be helpers of your joy?* 2 Cor. 2. 23, 24.] we ſpeak [*as*] before God in Chriſt, [*calling him again to record that we uſe no ſuch Arts* ;] but we do all things, dearly beloved, [*as we did that,*] for your edifying.

20. [*And too much reaſon had we ſo to do* ;] For [*yet*] I fear, leſt when I come, I ſhall not find you ſuch as I would, and that I ſhall be found unto you [*by inflicting neceſſary Cenſures, and Puniſhments upon you,*] ſuch as you would not; leſt there be debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults, [*the uſual, and almoſt neceſſary, conſequence of Schiſms and Factions in a Church.*]

21. And leſt when I come again, my God will humble me among you, and that I ſhall [*find reaſon to*] bewail many who have ſinned already, [g] and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed, [*after the Example, and by the Inſtigation of their Falſe Teachers, who themſelves practiſe the hidden things of ſhame,* 2 Cor. 4. 2. *and whoſe exhortation is of uncleanneſs,* 1 Theſſ. 2. 3.] g

## Annotations on Chap. XII.

a Verſe 1. Καυχᾶσθαι δὲ οὐ συμφέρει.] All the *Greek Scholiaſts* own our reading of theſe words, which may from the *Greek* be rendered, *Surely it profiteth* ( or it advantageth) *not me to glory, for I ſhall come to Viſions*; and then the ſenſe may be ſupplied thus, *But it may be ſo to you*, for I ſhall come to Viſions and Revelations of the Lord, in which I ſhall give ſuch an Evidence of the favour of Chriſt to me, ſuch a Teſtimony of my Miſſion from Heaven, as none of theſe *Falſe Apoſtles*, or *Deceitful Workers* can pretend to.

Ibid. Καυχᾶσθαι δὲ οὐ συμφέρει μοι, *it becomes not me to glory.*] St. *Chryſoſtome*, *Theodoret*, *Oecumenius*, and *Theophylact*, all agree in this Reading, making no mention of the other, εἰ καυχᾶσθαι δεῖ, which therefore is to be rejected.

b Ver. 4. Ἁρπαγέντα.] Here ( 1.) it is enquired, Whether St. *Paul* was either, as to Soul only, or as to Soul and Body jointly, rapt into Heaven, or Paradiſe, as the Spirit ἥρπασε *caught up* Philip, *Acts* 8. 39. or whether he only had a Viſion of theſe things on Earth, as the Spirit took up *Ezekiel* in a Viſion, *Ezek.* 11. 24. and as St. *John* was *carried away into the wilderneſs*. I incline to the Opinion that this was a real Rapture, as being moſt agreeable ( *firſt* ) to the words ἡρπάγη ἕως, *he was ſnatched up as far as to the third Heaven*, and ἡρπάγη εἰς παράδεισον, *he was ſnatch'd up into Paradiſe*; for theſe words do not well agree to a Viſion, or to an Extaſie. As for the ſeeming Raptures of *Ezekiel* and St. *John*, the Text plainly informs us, that they were not real, by ſaying, *The Spirit took me up, and brought me in a Viſion by the Spirit of God into Chaldæa*, Ezek. 11. 24. And again, *The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and ſet me down in the midſt of the Valley that was full of Bones*, Chap. 37. 1. And of St. *John*, *He carried me away in the Spirit into the Wilderneſs*, Rev. 17. 3. And Chap. 21. 10. *He carried me in the Spirit to a great, and high Mountain.* In theſe two Inſtances all is expreſly ſaid to be done ἐν πνεύματι, *in the Spirit*; but nothing of this nature is intimated in St. *Paul's* Rapture. If you ſay he owns that this was done ἐν ὀπτασίᾳ, *in a Viſion*; I anſwer, He ſeems not to ſay ſo, but only that in this Rapture he had a Viſion of the Lord. (2.) He ſays, He cannot tell whether he was then in the Body, or out of the Body; whereas in all imaginary Viſions the Soul continues in the Body. (3.) He adds, That he *heard there unſpeakable words*, which intimates that he was really in *Paradiſe*.

*Q.* 2. A ſecond Enquiry is, whether St. *Paul* here ſpeaks of one Viſion or Rapture only, or of more. I *anſwer*, The Opinion of all the *Ancients* ſeems to have been this, that he was rapt at ſeveral times, into ſeveral places, and conſequently that he ſpeaks of more Raptures than one. ( a ) *Irenæus* ſaith that *he was caught up into the third Heaven, and again was carried into Paradiſe.* So alſo ſay ( b ) *Tertullian* and *Pſeud-Ambroſius*: ( c ) *Epiphanius* ſpeaks thus, *Who can can hear the Opinion of* Origen, *which placed Paradiſe in the third Heaven?* And this appears highly probable: 1. From theſe words, *I will proceed to Viſions and Revelations of the Lord*; which intimates that he would ſpeak of more than one: And from *v.* 7. *leſt he ſhould be exalted* τῇ ὑπερβολῇ τῶν ἀποκαλύψεων, *with this multitude of Revelations.* 2dly, *Methodius* of old did well infer this, from the Repetition of thoſe words, *Whether in the Body*, &c. for ſuch a Repetition muſt have been needleſs concerning one and the ſame Viſion. *For* (d) *hence*, ſaith he, *he intimates that he had ſeen two great Viſions, being twice aſſumed, firſt into the third Heaven, and then into Paradiſe.* Hence therefore it doth not follow that *Paradiſe* is in the third Heaven, as later Writers have hence gathered againſt the Opinion of all the *Ancient Chriſtians*: And therefore (e) *Epiphanius* anſwers to this Text produced by *Origen*, *by ſaying he was rapt up into the third Heaven, and after adding into Paradiſe, he ſhews Heaven to be in one place, and Paradiſe in another.* Though therefore the third Heaven here, according to the Language and Diſtinction of the *Jews*, doth ſignifie the *Angelick* Heaven;

---

(a) Uſque ad tertium Cœlum raptum ſe eſſe ſignificans, & rurſum delatum eſſe in Paradiſum —— quid illi prodeſt aut in Paradiſum introitus, aut in tertium cœlum aſſumptio, *l.* 2. *c.* 54.

(b) *Tertull. de Præſcript.* c. 34. *Ambroſ. in locum.*

(c) Quis audiat in tertio cœlo donantem nobis Origenem Paradiſum? *Ep. ad Job. Hieroſ.* c. 3.

(d) Δὶς ἀναληφθεὶς ἐναργῶς, ἅπαξ μὲν τρίτου οὐρανοῦ, ἅπαξ δὲ εἰς τὸν παράδεισον. *Apud Epiph. Hær.* 64. §. 47. *p.* 572. *C. D.*

(e) Ubi ſupra apud Hieron. *T.* 2. *F.* 57. *E.*

it doth not follow hence that *Paradiſe*, into which the *Apoſtle* was caught up, at another time, and in another Viſion, muſt ſignifie the third Heaven.

2*dly*, Hence we may ſtrongly argue for the Diſtinction of the Soul from the Body, and its Capacity to receive and underſtand *Cæleſtial* Things in Separation from the Body; for if the Soul be not diſtinguiſhed from the Body, nor is capable of any Viſion or Revelation when out of the Body, there remains no foundation for the *Apoſtle*'s doubt, whether he had theſe Viſions in the Body, or out of the Body, there being a neceſſity, upon that Suppoſition, to have them in the Body, or not at all.

Ver. 7. Ἄγγελος Σατᾶν.] They who interpret this *Meſſenger of Satan*, and *Thorn in the Fleſh*, of the Motions of Concupiſcence, and the Suggeſtions of Luſt ariſing in *Paul*, are guilty of a great Miſtake: For this *Thorn in the Fleſh* was given him of God, who raiſeth in us no impure luſtings, *James* 1. 13, 14, 15. and never cures one Sin by another; nor would St. *Paul* have wiſhed that all Men ſhould have been as he, if he had felt theſe burnings, nor would he have refuſed that Remedy againſt them he preſcribed to others, 1 *Cor*. 7. 7, 9. nor could he have *gloried*, much leſs *took pleaſure* in theſe Infirmities, as here, *v*. 9, 10. he doth in this *Thorn in the Fleſh*. In a word, by confeſſing ſuch impure Motions lodged in his Breaſt, he would not have defended his Reputation againſt his *Adverſaries*, but rather given them freſh occaſion to reproach him, and would have rendered his Threats againſt the unclean, *Chap*. 12. 21. leſs prevalent. Let it be then obſerved.

1. That this *Thorn in the Fleſh* was ſurely ſome infirmity in the Fleſh, or Body of St. *Paul*. So doth St. *Paul* himſelf inform us, by ſaying, τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου, οὐκ ἐξουθενήσετε, οὐδὲ ἐξεπτύσατε, *you did not count me as nothing, nor ſpit upon me, becauſe of my Temptation which was in my Fleſh*, Gal. 4. 14. *but received me* (notwithſtanding) *as an Angel or Meſſenger of God*. Whence two things are obſervable, (1.) That this Thorn, or this Temptation, was in his Fleſh, or in his Body. And (2.) that it was ſuch as rendered him in his Preaching obnoxious to great Contempt, and made him deſpicable in the Eyes of others.

2. 'Tis highly probable that this Infirmity in the Fleſh happened to him after theſe Viſions, and Revelations of which he here ſpeaks; for he ſaith, it was ſent to, or befel him, *that he might not be exalted through the multitude of his Revelations*; and therefore muſt be given him after he had that Temptation they afforded to exalt himſelf.

3. 'Tis certain that it was ſome Infirmity of the Fleſh which naturally tended to obſtruct the Efficacy of his Preaching, and render'd his Miniſtry leſs grateful and acceptable to others, and made him ſubject to reproach, and to contempt in the diſcharge of this his Function. This is extreamly evident from the place cited from *Gal*. 4. 14. where, ſaith *Theodoret*, καίτοι πολλὴν ἔφερον ἐπὶ τοῦ σώματος ἀτιμίαν, *though I brought with me great Ignominy in my Body*, you did not reject me; and alſo from Chriſt's anſwer to him, That his power was perfected in St. *Paul*'s weakneſs, *i. e.* the greater is thy Infirmity in preaching the Goſpel, the greater is my Power in rendering it efficacious when preached by one ſubject to ſo great Infirmity.

4. 'Tis alſo certain, that this was objected by the *Corinthians*, and the *Falſe Apoſtles*, to the diſparagement of St. *Paul*, and rendered him contemptible in their Eyes, That he was ἰδιώτης τῷ λόγῳ, *rude in Speech*, 2 Cor. 10. 10. (which, as I have obſerved upon that place, cannot refer to his want of Eloquence, that being as much wanting in his *Epiſtles*, which they allowed to be *powerful and weighty*, as in his Sermons to them;) That *in preſence he was baſe among them*, ibid. v. 1. That *the preſence of his Body was weak, and mean*, καὶ ὁ λόγος ἐξουθενημένος, *his ſpeech*, ſuch as rendered him, *contemptible*, where the *Apoſtle* uſeth that very word which he had applied to the Infirmity of his Fleſh, *Gal*. 4. 14.

5. It cannot be denied but that an ἰσχνοφωνία, *a ſtammering in ſpeech*, or *a ſqueeking ſhrilneſs* in the voice, joined with a low deformed ſtature, do naturally tend to render a Man contemptible in his preaching; and therefore *Moſes* declines the Meſſage God ſent him upon to *Pharaoh*, becauſe *he was ſlow of Speech, and of a ſtammering tongue*, Exod. 4. 10. ἰσχνόφωνος, καὶ βραδύγλωσσος.

6. Theſe words, *a Thorn in the Fleſh, a Meſſenger of Satan*, being here put by way of Appoſition, muſt ſignifie the ſame thing, and ſo he muſt be puffeted by *Satan*, when by theſe *Falſe Apoſtles* and Miniſters of *Satan*, 2 Cor. 11. 15. he was contemned, and made the Subject of their Scorn and Laughter, for this Infirmity in his Speech. But 'tis obſervable, that theſe words may be rendered thus: *There was given me a Thorn in the Fleſh*, Ἄγγελος Σατᾶν ἵνα με κολαφίζῃ, *that the Angel of Satan might buffet me*. Since then he calls the *Falſe Apoſtles* Miniſters of *Satan*, it is not to be wonder'd that he here ſtiles them, or the Chief of them, who thus reviled, and contemned him for this infirmity, and therefore laboured to take off the Affections of the *Corinthians* from him,

*An Angel of Satan buffeting him.* See *Oecumenius* on the place.

d Ver. 8. Παρεκάλεσα, *I beſought the Lord.*] *Here,* ſaith *Schlictingius, is an inſtance of Prayer directed to Chriſt*; *Ergo,* ſay I, here is an inſtance of his *Divinity*: Prayer made to Chriſt by all *Chriſtians,* in all times and places, and for all things, being an evidence of his Omniſcience, Omnipotence, and Omnipreſence.

Note alſo, That though this *Thorn in the Fleſh* was not removed upon the Prayer of the *Apoſtle,* yet was that granted for which he deſired that it might be removed, *viz.* that he ſhould preach the Goſpel more effectually, and to the Honour of his Lord; and therefore he not only reſts ſatisfied under this Infirmity; but even glories in it on this account, that it tended to demonſtrate the Power of Chriſt reſiding in him. Thus doth God truly anſwer our Requeſts, when he gives, not what we would, but what he ſees to be more for his Glory, and our Good.

e Ver. 14. Τρίτον, *the third time.*] Moſt *Interpreters* ſay, That St. *Paul* had made two Reſolutions before to come to them, for proof of which they cite 1 *Cor.* 16. 5. 2 *Cor.* 1. 16. But both the Texts ſeem plainly to refer to one and the ſame Reſolution, and the laſt to be only an *Apology* for Non-performance of the firſt: His meaning therefore may be this; I have once actually been with you, I was ready once more to come, though your Diſorders unreformed hindered the performing that intended Journey, 2 *Cor.* 1. 23. and I am now ready the third time.

Ibid. *For the Children ought not to lay up for the Fathers, but,* &c.] *i. e.* If Fathers of the Fleſh, they ought to lay up for them Temporals; if Spiritual Fathers, as St. *Paul* was, 1 *Cor.* 4. 15. to provide Spirituals for them, good Inſtructions, and Advice for the welfare of their Souls.

Ver. 24. Μετανοησάντων.] Hence it is evident, againſt *Novatian,* that the *Chriſtian* Diſpenſation admits Sinners to Repentance, though they have, after Baptiſm, committed great Offences, and lapſed into the Sins of the Fleſh, mentioned *Gal.* 5. 19, 20, 21.

## CHAP. XIII.

a a Verſe 1.[a][a] THIS is the third time I am
a coming to you; [a]in the mouth of two or three Witneſſes ſhall every word be eſtabliſhed.

2. I told you before [*in my firſt Epiſtle,* Chap. 4. 19, 20, 21. *being then abſent in Body, but preſent in Spirit,* Chap. 5. 3.] and [*I ſtill continue in my Reſolution,*] foretel- [*ling*] you as if I were preſent the ſecond time, [*or, I foretel you as preſent in Spirit the ſecond time,*] and being abſent [*in Body,*] I now write to them which heretofore have ſinned, [*and have not repented,* Chap. 12. 21.] and to all others [*who ſhall fall into the like ſins,*] that if I come again, [*which I now fully am reſolved upon,*] I will not ſpare [*you.*]

3. Since ye ſeek a proof of Chriſt ſpeaking in [*and by*] me, [*even that Chriſt*] who to you-ward is not weak, but is mighty
b [b] in [*and among*] you, [*you ſhall find it in the exerting the Power he hath given us to chaſtiſe ſuch Offenders.*]

4. For though he was crucified through [*the*] weakneſs [*of that Human Nature which he took upon him, and in that appeared to others, as weak;*] yet he liveth [*and diſcovers efficaciouſly that he doth ſo,*] by the power of God, [*ſo glorouſly attending the Invocation of his name, and Faith in him;*]
c [c] for we alſo [Gr. *and ſo we alſo*] are [*as yet in your Apprehenſions,*] weak in him, but we ſhall [*appear to*] live with him by the power of God, [*exerting it ſelf by us*] towards you.

5. [*And for a farther Evidence that Chriſt preached by me hath not been weak, but mighty towards you;*] Examine your ſelves, whether ye be in the Faith, prove your own ſelves. Know ye not [*of*] your own ſelves, [*by the Miracles done among you, and the Variety of Gifts conferred upon you,*] how that Jeſus [d] Chriſt is in [*among*] you, [e] except ye be Reprobates, [i. e. *diſapproved by God, and ſo he hath withdrawn theſe Gifts from you.*]

6. But [*however it may be with you,*] I truſt that you ſhall know we are not Reprobates, [i. e. *not diſapproved of, but owned by God, and Chriſt.*]

7. Now I pray to God, that ye do no evil [*which may force us to exerciſe and ſhew our power among you, as deſiring*] not that we ſhould appear approved, [*by our power in puniſhing your offences,*] but [*rather*] that you ſhould do that which is honeſt, though we be [*in ſhew*] [f] as Reprobates, [i. e. *as deſtitute of the power of Chriſt in your eyes.*]

8. [*And then you will be Secure from our Chaſtiſements,*] for we can do nothing againſt the truth, but [*only*] for the truth, [*having our power given for edification only and not for deſtruction,* v. 10.]

9. *Nor have we any deſire to uſe our power thus* ; ] for we are [*rather*] glad, when we are weak, [ *as having no occaſion to manifeſt our power,*] and ye are ſtrong [*in faith, and good works* ;] and this alſo we wiſh, even your perfection [*in them.*]

10. [*And*] therefore I write theſe things being abſent, [*to warn and reform you,*] leſt being preſent I ſhould [ *be conſtrained to* ] uſe ſharpneſs, [*towards the unreformed among you,*] according to the power which the Lord hath given me to edification, and not to deſtruction.

11. Finally, Brethren, farewel ; be perfect- [ *ly knit together,* ] be of good comfort [*under all Calamities,*] be of one mind, live in peace, and the God of love and peace ſhall be with you.

12. Greet one another with [g] an holy kiſs.

13. All the Saints [*here*] ſalute you.

14. [h] The grace of the Lord Jeſus Chriſt, and the love of God [ *the Father,* ] and the Communion of the Holy Ghoſt, be with you all. Amen.

## Annotations on Chap. XIII.

Verſe 1. Τρίτον τοῦτο, *this is the third time.*] Of his coming the third time, ſee note on Chap. 12. 14. Theſe Witneſſes, ſaith Dr. *Lightfoot,* were *Stephanus, Fortunatus,* and *Achaicus,* ſent to aſſure them of his coming ; Say others, his own reiterated Teſtimony to them by Letters, That if theſe Admonitions did not prevail on them who had ſinned to reform, he would not ſpare them.

Ibid. *At the mouth of two or three Witneſſes* ; ] Though theſe words ſeem to be cited from *Deut.* 19. 15. rather than from *Matth.* 18. 16. it being rare to find this *Apoſtle* citing any thing from the *New Teſtament,* without calling it *an Ordinance of the Lord* ; yet it is probable, that the *Apoſtle* here alludes to the Practice there preſcribed, for the reclaiming of Offenders, and then his firſt *Epiſtle* being written with this Introduction, *Paul an Apoſtle, and Soſthenes* ; his Second thus ; *Paul, and Timotheus* ; may paſs for two or three Witneſſes ; and his Preſence the Third time in Perſon, to exerciſe his Cenſures on theſe Offenders, before the Body of the *Church,* may bear a fair Reſemblance to the Preſcription relating to the *Church.*

Ver. 3. Ἐν ὑμῖν, *among you.*] Chriſt ſhewed his power among them, by enabling St. *Paul* to preach the Goſpel to them in *demonſtration of the Spirit and Power,* ſo efficaciouſly, as to convert them to the Faith, 1 *Cor.* 2. 4. In that variety of Gifts conferred on them, together with the Goſpel, by which their *Teſtimony of Chriſt was confirmed,* 1 Cor. 1. 6. By his Power, conſpicuous in ſeconding St. *Paul's* delivery of the inceſtuous Perſon up to *Satan,* 1 Cor. 5. 4, 5. By the Chaſtiſements they ſuffered for communicating in the Lord's Supper unworthily.

Ver. 4. Καὶ γὰρ ἡμεῖς, *and ſo we alſo.* ] Theſe Particles ſignifie *atque ita, even ſo, and ſo,* and *in like manner,* and accordingly are rendered by *Paſor, ſic & nos,* as in this Paraphraſe. Again, It is evident from *Scripture,* that though Chriſt appeared to the World, as weak, and unable to eſcape his Sufferings, by permitting himſelf to be taken, and carried bound before the *High-Prieſt,* and *Pilate,* and at laſt to be lifted up upon the Croſs, and there die, yet was he only in appearance then weak ; for he permitted not himſelf to be taken, till he had with a word ſtruck them to the ground who came to apprehend him, *John* 18. 6. and had declared that he was able to deliver himſelf out of their hands, *Matth.* 26. 53. Even ſo (ſaith the *Apoſtle*) we ſeem weak to you *Corinthians,* becauſe we do not exerciſe that Power among you which God hath given us, 2 *Cor.* 10. 10. and 11. 21. and here *v.* 9. But we ſhall ſhew our ſelves to live by the Power of God exerciſed upon the Offenders in your Church.

Ver. 5. ὅτι Χριςὸς ἐν ὑμῖν ἐςὶν, *that Chriſt is in you* ; ] i. e. With, or among you. So σὺ ἐν ἡμῖν εἶ Κύριε, *thou Lord art with us,* Jer. 14. 9. οὐχὶ Κύριος ἐν ἡμῖν ; *is not the Lord among us ?* See *Gen.* 23. 6. *Pſal.* 124. 1. The Words ſeem to allude to thoſe ſpoken by the tempting, contumacious *Iſraelites,* who after all the Signs and Wonders God had ſhewed to them, remained ſtill doubtful of his Preſence with them, enquiring εἰ Κύριος ἐν ἡμῖν ; *is the Lord among us, or not ?* Exod. 17. 7. So ſaith the *Apoſtle,* Seeing after all the Miracles done among you, and the Miraculous Gifts received by you, you ſtill ſeek a Proof of Chriſt ſpeaking in or by me ; Ask your own ſelves : Know ye not by the Gifts exerciſed among you, except ye be rejected of God, that his Spirit, conveyed by my Miniſtry, is ſtill among you ? But then let it be noted here, that this place ſpeaks not of their being in Chriſt, but of Chriſt's being in them ; not of his being in, but among them ; not of his being in them, by their Faith in him, but his Miraculous Preſence with them ; not of his being in any private Perſon, but in the Church of *Corinth* in general.

Ibid. Εἰ μή τι ἀδόκιμοί ἐςε, *if ye be not Reprobates :* ] i. e. *Chriſtians* in name only, and *not in deeds*, ſo *Grotius* ; *ſtupid and hardened*, Dr. *Hammond* ; *wicked and unfit for the Faith*, Vorſtius ; *unworthy of the Name of Chriſtians*, Dickſon ; *deprived of faith, light, grace, and knowledge*, Menochius ; *unleſs you by your Crimes have caſt off Chriſt* , Calvin.

f Ver. 7. Ὡς ἀδόκιμοι, as *Reprobates.*] It is to be obſerved, that the word ἀδόκιμος, which we render *reprobate*, hath no relation in *Scripture* to any Decree of God, either *abſolutely* excluding Men from a capacity of Salvation, or doing it *conditionally* on the account of the Sin of *Adam* ; but only doth denote ſuch Men as have made themſelves unworthy, by the Corruption of their Faith or Manners, to be approved and owned by God. Thus they, *who when they knew God, did not glorifie him as God, neither were thankful, but changed the truth of God into a lie, and worſhipped the Creature more than the Creator, and liked not to retain God in their hearts*, Rom. 1. from *v.* 21. ——— 28. are the Men *given up* by God εἰς νοῦν ἀδόκιμον, *to a reprobate mind*, which prompted them to do thoſe things God could not approve of, but abhor ; And they who reſiſted the Truth through the Corruption of their Minds, are ſtiled ἀδόκιμοι περὶ τὴν πίστιν, i. e. *Reprobates concerning the Faith*, 2 Tim. 3. 8. *i. e.* Men whoſe Faith cannot be owned, or approved of. They alſo are in *Scripture*, as to their Manners, ſtiled *Reprobates*, whoſe *Mind and Conſcience is defiled*, ſo that though *in words they profeſs to know God, yet in works they deny him, being abominable, diſobedient, and to every good work* ἀδόκιμοι, *reprobate* ; i. e. void, not of Judgment only to diſcern, but of Affection to approve of it. Thus tha Earth is ſtiled ἀδόκιμος, *reprobate*, or rejecte which, after all the Showers which fall up on it, *brings forth only Thorns and Briars* Heb. 6. 8. and that Silver, ἀργύριον ἀδόκιμον *reprobate Silver*, which, being falſe ſtamped or coin'd, will not be receiv'd, but rejected *Prov.* 25. 4. *Iſa.* 1. 22. And in this ſenſe St. *Paul* ſaith, he kept under his Body, *leſ whilſt he preached to others, he himſelf ſhoul be* ἀδόκιμος, diſown'd and rejected by God 1 *Cor.* 9. 27.

Ibid. And tho' ἀδόκιμοι here ſeems to ſignifie one that cannot give a Proof of his Power, as when it relates to the *Apoſtle*, v. 6, 7. yet ſeeing the *Apoſtle*, pretending that the Lord had given him this Power, muſt be ἀδόκιμος, one fit to be rejected as a falſe Pretender, if he had it not ; and though, when it relates to the *Corinthians*, v. 5. it ſignifies Perſons, who could not give a Proof, that they belonged to Chriſt or had his Preſence with them ; yet ſeeing the Want of this Proof ſhewed, they were to be rejected as Perſons not approved by *Chriſt* ; this differs not much from the Senſe aſſigned of that Word.

Ver. 12. Ἐν ἁγίῳ φιλήματι, *with an holy kiſs.*] As Brethren ; for this ſeems to be the *Jews oſculum propinquitatis*, of which ſee *Buxtorf's Lexicon*, p. 1404, 1405.

Ver. 14. Note that here plainly, as in the Form of Baptiſm, *Matth.* 28. 19. we have the Names of the Sacred *Trinity* ; and the *Father* and *Son* in both places being mentioned as diſtinct Perſons, we have no reaſon to doubt of the *Perſonality* of the *Holy Ghoſt* thus mentioned with them.

# AN
# APPENDIX
## TO THE
## Sixth CHAPTER of the Second EPISTLE
## TO THE
# CORINTHIANS.

Monſieur *le Clerc* hath obſerv'd in his *Ars Critica, part* 1. *c.* 8. *p.* 110. That *ſince the time of St.* Auſtin, *ſcarce any Word hath been uſed more frequently in ſpeaking concerning the Converſion of a Sinner, than is that of Grace; and yet if you ask them that uſe it what they mean by it, they can give you no clear anſwer: So that a Jeſuit ſaid, not unpleaſantly, That it was nothing but a* Neſcio quid, *and that the Grace of God in Scripture doth always ſignifie not any ſecret Afflatus, but his Mercy and his Kindneſs to us.* Now that I may not ſeem, with his *witty Jeſuit*, to ridicule, or with the *Pelagians* to deny that Grace, becauſe my Note in this Chapter partly accordeth with his Criticks, I ſhall here briefly ſhew two Things:

1*ſt*, That it ſeems neceſſary to aſſert that God vouchſafes to Men, not only the outward Diſpenſations of his Word to be the ordinary means of their Converſion and Sanctification, but alſo ſome inward Aſſiſtances and Operations of his Holy Spirit.

2*dly*, I ſhall endeavour to ſhew that theſe Aſſiſtances may be ſo explained, as to be no more unintelligible than are all the Influences of God upon the Soul, or the Temptations of the Evil Spirit.

*Firſt*, That it is neceſſary to aſſert that God vouchſafes to Men ſome inward Operations or Aſſiſtances of his Holy Spirit, to incline them to what is good, convert, and ſanctifie them. For,

1. Why elſe is it expreſly ſaid, That *God works in us both to will and to do of his good pleaſure*, Philip. 2. 13. and *doth within us what is acceptable in his ſight*, Heb. 13. 21. for ſure he cannot properly be ſaid ἐνεργεῖν, ϗ ποιεῖν ἐν ἡμῖν, *to act, and work within us*, who does, and worketh nothing in us? Yea, how doth the Word of God it ſelf, when heard, or read, work on us but by making impreſſions on our Minds? And ſhall that be deny'd to God himſelf which we allow to his Word? Or ſhall he not be believed, when he ſaith, *He doth work in us both to will and to do, He doth in us what is acceptable in his ſight?*

Again, Does it not ſeem unreaſonable to deny that influence to God and the Good Spirit, to excite Men to Goodneſs; which generally is, and muſt, according to the Scripture, be allowed to the Evil Spirit tempting Men to wickedneſs? Now, though this evil Spirit cannot lay us under a neceſſity of doing wickedly, yet is he frequently in Scripture repreſented as a *Tempter* to Sin; which he can only be immediately, by raiſing ſome Idea's in our Brain which do excite, diſpoſe, and move us, as our own Thoughts, or inward Sentiments, at other times, were wont to do, to what is evil. He alſo is in Scripture ſtiled that Spirit which ἐνεργεῖ, *works inwardly in the Children of Diſobedience*, Eph. 2. 2. and *leads them captive* εἰς τὸ ἐκείνȣ θέλημα, *to do his will*, 2 Tim. 2. 26. which words ſeem plainly to import ſome inward energy of *Satan*, to excite them to this Diſobedience to the Will of God, and this compliance with his own Will: Since then *ſtronger is he that is in us, than he that is in the world*, 1 John 4. 4. *i. e.* that good Spirit which dwells in pious Men, is more powerful in them than *Satan* is in wicked Men; we muſt allow this good Spirit ἐνεργεῖν, *to work* in the Children of Obedience, as *Satan* is allowed to work in his own Children.

Moreover, the evil Spirit, is repreſented as *a lying Spirit in the mouth of Ahab's Prophets*, 1 Kings 22. 21. He *moved David to number* *the People*, 1 Chron. 21. 1. He *entered into Judas*, Luke 22. 3. He *filled the Heart of Ananias to lie to the Holy Ghoſt*, Acts 5. 3. All which Expreſſions can never be accounted for, without allowing him ſome power to work upon the ſpirits of theſe perſons, ſo as to raiſe within them ſome ſuch Ideas as would excite and ſtir them up to the performance of thoſe actions. Nor can we otherwiſe give any rational account of the *Snares*, *Methods*, *Wiles*, and *Devices* of *Satan*, mentioned 2 *Cor.* 2. 11. *Eph.* 6. 11. or tell how he comes and takes *away the Word out of the heart*, Luke 8. 12. or how he takes *advantage over us* when we are overwhelmed with grief, 2 *Cor.* 2. 10.

When therefore, on the other hand, God is ſaid to *put his fear, and his law in our hearts*, Jer. 32. 40. Heb. 8. 10. and *his ſpirit within us*, Ezek. 36. 27. *to create in us a clean heart, and renew in us a right ſpirit*, ibid. to *give us a new heart*, Ezek. 11. 19. to *circumciſe*, and to *convert the heart*, Deut. 30. 6. Jer. 31. 18. If he by his good Spirit raiſeth no good Motions, or Ideas in us, which may diſpoſe us to his fear, and by attention to them may convert and cleanſe our hearts; if he vouchſafes unto us no inward Illuminations, by attending to which we may diſcern *the wondrous things of this law*; What can theſe Words or Metaphors import? Or why is his Spirit put within us, if he hath nothing to do there? Yea, why are we ſaid to be *ſtrengthened with might through the Spirit in the inward man to do his will*? Eph. 3. 16. to be enabled *thro' the Spirit to mortifie the deeds of the fleſh*? Rom. 8. 13. Why is the Spirit ſaid to *help our infirmities*, v. 26. to *purifie our hearts*, 1 Pet. 1. 22. to be unto us a Spirit of *Sanctification*, 1 Cor. 6. 11. the *Comforter*, the Spirit of *Power*, *Love*, and of a *ſound Mind*? 2 Tim. 1. 7. For how is it poſſible he ſhould be all, or any of theſe things to us, or ſhould do all, or any of theſe things for us, by doing nothing in us? And ſeeing Conſolation ariſeth only from the inward teſtimony of the Conſcience; ſeeing Sanctification conſiſts in the renewing of the inward Man, and hath the Soul for its Subject; ſeeing the heart is purified by an inward change, and temper, which renders it averſe from ſin, and ſets the Affections, Deſires, and Inclinations of the Soul againſt it; ſeeing the deeds of the fleſh are only mortified by ſuch a Renovation of the Mind as makes us to diſcern the pernicious Effects and dreadful Conſequences of living ſtill according to our fleſhly Appetites, and ſo begetteth a dread and hatred of them, a Reſolution to forſake them, a vehement deſire to be freed from them, a ſincere Endeavour to reſiſt the motions of the fleſh, and a care that we do not for the future yield obedience to it in the luſtings of it; If there be no Renovation wrought in us by the Spirit, no Teſtimony of him *with our ſpirits, that we are the Sons of God*, how can a Man conceive that all this ſhould be done by the Spirit without any energy in the Mind, an the Affections of a Man, and by that conſequently on the Will?

Moreover, If the holy Spirit hath no hand i producing, and carrying on the new Life why is he ſtiled πνεῦμα ζωοποιοῦν, *a quickening* o *life-giving Spirit*? Seeing all Vital Operation iſſue from a Spirit acting in us, why are we ſaid *to live in the Spirit*, Gal. 5. 15. and t *walk in the Spirit*, Rom. 8. 14. and ἄγεσθαι t *be led*, or conducted *by the Spirit* of God For as in natural and moral actions, we cannot be ſaid to live or walk, without an inward Principle of life and motion, or to be led or guided in thoſe Actions, but by the Light of Reaſon; ſo neither can we properly be ſaid to live, and walk in the Spirit, or t be guided by him, if he imparts no inwar light to guide us in the ways of Piety, no inward motions to excite us to walk in them no inward ſtrength or vital efficacy for th performance of them. And were it otherwiſe why are all thoſe inward habits and diſpoſitions which adorn the Soul, and make i *meet for the inheritance of Saints in light*, ſtile *the fruits*, not of the preaching of the Word or of our own Conſideration, but *of the Hol Spirit*? For how are they his Fruits, if h doth nothing to produce them? Why ar they ſtill aſcribed, according to this Doctrin never to that which only doth, but to tha only which doth not, produce them?

To ſay theſe things, and theſe Expreſſion concern only the times, in which the extraordinary Gifts and Operations of the Holy Spirit were vouchſafed, is to make future Age ſince the ceaſing of theſe Gifts, deſpair o being quickened, ſanctify'd, or comforted, o even enabled to purifie the Heart, or t mortifie the deeds of the Fleſh, to live o walk in the Spirit; and conſequently to deſpair of being now the Sons of God, unite to Chriſt Jeſus, or having any of the Fruit of the Spirit wrought within them. And were it only then that no Man could be regenerate or born again without Water and the Holy Ghoſt, by what are we now regenerated? Why are we now baptized? O why is Baptiſm adminiſtered ſtill in the Name of the Holy Ghoſt?

In fine, it ſeems not poſſible, according to this Hypotheſis, to explain how, or to what end the Holy Spirit is ſo often ſaid to *dwell*, or to *abide* within us; how we are *made an habitation of God through the Spirit*; How we are made *the Temples of God through the Hol Ghoſt which is in us*, or united to Chriſt by the Spirit, or to what end the Holy Ghoſt thus dwells, or takes up his abode in them, in whom he acteth nothing, or reſts upon thoſe *Chriſtian Sufferers* whom he doth not inſpire with inward courage. And yet this abode of the good Spirit with us, is repreſented not only as the higheſt Privilege, but as the ineſtimable advantage of the *Chriſtian*. By this Chriſt doth encourage his Diſciples to demonſtrate their love to him by keeping his Commandments, that then *the Father will love them, and we,* ſaith he, *will take up our abode with him,* John 14. 23. By this, ſaith the *Apoſtle,* God becomes *our God, and we his People ; our Father, we his Sons and Daughters,* 2 Cor. 6. 16. And from our union by this Spirit to our head Chriſt Jeſus, ſuch an ἐνέργεια, or *inward working* is ſaid to be diffus'd thro' every part of his myſtical Body, as cauſeth *the whole Body to encreaſe, and edifie it ſelf in love,* Eph. 4. 16. Col. 2. 19. Now what account can be offered of theſe things, without allowing ſome inward Operations of the holy Spirit, as the conſequence of this Spiritual Union, and this inhabitation of the holy Spirit in us? Yea, who can tell what is the advantage of theſe Promiſes, *I will put my Spirit in you,* or *pour him upon you,* Prov. 1. 23. Jer. 36. 27. and 37. 14. Zach. 12. 10. John 7. 37, 38. if we receive no influx from him thus put into our hearts? What, laſtly, is it for the holy Spirit *to depart,* or to be *taken* from us? Or what can be the dreadful miſery and *woe* denounced upon us *when he doth ſo*? For if he did nothing in us whilſt he continued to be with us, what can we loſe by his departure? Or why did *David* ſo importunately beg, God would *not take his holy Spirit from him*? Pſal. 51. 12.

To ſay here the holy Spirit only dwelt in *Chriſtians* whilſt the extraordinary Gifts and Afflatus of the holy Spirit were continued to the Church, and they lay under Perſecution from the *Heathen Emperors,* is not only to contradict the Tenor of the Scriptures, which declare that all Chriſt's living Members are thus united by the Spirit to their Head, 1 *Cor.* 12. 13. and that *if any man have not the Spirit of Chriſt,* dwelling in him, *he is none of his,* Rom. 8. 9. He cannot be the Son of God, for *as many as are led by the Spirit of God, they are the Sons of God,* v. 14. He hath no right to call God Father, *v.* 15. no intereſt in the *adoption,* and in the inheritance of Sons, *v.* 17. but it is alſo to enervate the virtue of the Promiſes of Chriſt, and the conſolation of *Chriſtians* of all future Ages under their Sufferings for the ſake of Chriſt; yea, it is in effect to make the Diſpenſation of the Goſpel ceaſe, the difference betwixt that, and the Law, being by the *Apoſtle* placed in this, That the one is *the miniſtration of the letter* only, the other alſo *of the Spirit.* And if this were ſo only whilſt theſe extraordinary Operations of the holy Spirit laſted, then from the time that they have ceaſed, the Goſpel doth not in this differ from the Law, or deſerve to be preferr'd above it on that *account.*

*Argument* 2. This Doctrine ſeems to take off from the energy of Prayer in general, and from the virtue of Prayer for the holy Spirit in particular, and ſo to make Men ſlight and neglect that Duty of which the Scripture ſpeaketh ſo magnificently, and to which it ſo frequently exhorts us, at leaſt, it ſeems not well conſiſtent with the tenor of thoſe inſpired Prayers, or thoſe Preſcriptions for it recorded in the Holy Scripture. For who can reconcile it with thoſe Expreſſions, in which holy Men of God ſo often beg God would *encline their hearts unto him,* ſince this he cannot do without ſome Operation on their hearts, that he would *draw them, that they might run after him,* that he would *open their eyes,* and *give them underſtanding to diſcern his Law,* that he would *lead them in the right way, in the way everlaſting,* and *guide them by his eye*? For if God by his Spirit hath no influence upon the Heart, or Soul, how doth he encline, or draw it? If none upon the underſtanding, how doth he enlighten or inſtruct it? If this be done only by the Word read, preach'd, and pondered in the heart, we may as well apply our ſelves to that work without, as with Prayer, unleſs we in theſe caſes pray for ſome new external Revelations, or for ſome Motives not contained in Scripture.

Moreover, according to this Doctrine, it ſeems both fruitleſs and abſurd to pray for the aſſiſtance of the holy Spirit, or to expect we ſhould enjoy it. And ſo that paſſage of St. *Luke, Ask and ye ſhall receive, ſeek and you ſhall find, knock and it ſhall be opened to you, for if evil parents give good gifts to their Children, how much more will your heavenly Father give his holy Spirit to them that ask him,* Luke 11. 9, 13. muſt be of no uſe or virtue to us. For what in theſe Expreſſions can we pray for, but the aſſiſtance of the holy Spirit? And what aſſiſtance can he afford us, if he doth not operate at all upon our Souls?

To ſay this Promiſe is to be confin'd to the *Apoſtles* days, ſeems not agreeable to Reaſon; for why then do we hear of it in the Sermon on the Mount, which certainly was ſpoken εἰς ἀκοὰς τοῦ λαοῦ, *in the audience of the multitude*? Why doth it run in words ſo general, πᾶς γὰρ, *for every one that asks, receives*? Moreover, thoſe ſpiritual and ordinary Effects for which the holy Spirit was then given, thoſe Fruits of the Spirit they produced in them, are as needful, and as ſpiritually good for *Chriſtians* now, as when our *Saviour* ſpake theſe words; for as the *holy Spirit* was needful then to ſtrengthen Chriſt's Servants *in the inward man to do his will,* Eph. 3. 16. to comfort them in Tribulations, and ſupport them under fiery Tryals, and to preſerve them from the Subtilties of *Satan,* and the Temptations of the wicked World; ſo is there the ſame need of his Aſſiſtance now for all theſe gracious ends, and therefore the ſame reaſon to expect him ſtill to all theſe purpoſes. Moreover, the Conditions of this Promiſe may be performed by us now, as well as then; we may be now ſincerely deſirous to obey the *holy*

Will of God, and with true fervency and importunity may beg the holy Spirit to this end. And if we may acceptably perform theſe duties to which this Promiſe is annexed, why may we not as confidently expect the bleſſing promiſed from the God of Truth? For the encouragement here given to expect the Aſſiſtance of the holy Spirit is this, that we ask him of our heavenly Father; Now this moſt comfortable relation God bears to all his Children of what age ſoever, he is *the ſame yeſterday to day and for ever*; and therefore there is now, and ever will be, the ſame benignity in God, the ſame good will and readineſs in him to give his holy Spirit now unto his Children for all needful purpoſes, as in all former ages. If therefore in like manner we do ask, we muſt have equal reaſon to expect we ſhould receive him. To proceed therefore,

*2dly*, To explain, as far as I am able, and think it needful ſo to do, how thoſe *Fruits of the Spirit*, which the *Schools* call *Graces*; are wrought in us by the Spirit of God;

*1ſt*, I aſſert, that the manner in which the holy Spirit acts upon the minds and hearts of Men, for the production of theſe Fruits or Graces, and the preparatory diſpoſitions of the Soul towards them, may reaſonably be conceived to be ſuch as is ſuitable to the Reaſon and Faculties of Men, *viz.* the Underſtanding and the Will. Now it is certain, that what naturally makes the Underſtanding to perceive, is Evidence propos'd and apprehended, conſider'd or adverted to; for nothing further can be requiſite, to make me *come to the knowledge of the truth, and underſtanding what the will of the Lord is*, and ſo be *wiſe unto ſalvation.* Hence the *Apoſtle* prays, that his *Philippians* might *abound more and more in knowledge, and in all wiſdom*, ἐν πάσῃ αἰσθήσει, in all perception, that ſo they may *approve the things that are moſt excellent*, Philip. 1. 9, 10. Hence he ſpeaks to the *Romans* thus, *Be ye transformed by the renewing of your mind*, εἰς τὸ δοκιμάζειν, *that you may diſcern and approve what is* according to *the good, and acceptable, and perfect will of God*, Rom. 12. 2. and ſaith to the *Epheſians, Be ye not unwiſe, but underſtanding what the will of the Lord is*, Eph. 5. 17. and *v.* 8, 10. *Walk as children of the light, approving what is acceptable to the Lord.* Again, what makes the Will chooſe, is ſomething approved by the Underſtanding, and conſequently appearing to the Soul as good, and whatſoever it refuſeth, is ſomething repreſented by the Underſtanding, and ſo appearing to the Will as evil; whence all that God requires of us is, and can be only this, *to refuſe the evil, and to chooſe the good.* Wherefore to ſay that Evidence propos'd, apprehended, and conſidered, is not ſufficient to make the Underſtanding to approve; or that the greateſt Good propos'd, the greateſt Evil threatened, when equally believed, and reflected on, is not ſufficient to engage the Will to chuſe tha Good, and to refuſe that Evil, is in effect t ſay, that which alone doth move the Will t chuſe, or to refuſe, is not ſufficient to engag it ſo to do; that which alone is requiſite t make me underſtand and approve, is not ſufficient ſo to do. Now this being contradictory to it ſelf, muſt of neceſſity be falſe.

Be it then that we have naturally an averſion to the Truths propoſed to us in the Goſpel, that only can make us indiſpoſed to attend to them, but cannot hinder our conviction when we apprehend them, and attend t them. Whence for removal of it, the *Apoſtl* only prays, that *the eyes of our underſtanding may be enlightened, that we may know them*, Eph 1. 18. adding, *that where the light of the knowledge of the glory of God in Chriſt Jeſus* was revealed, if after this *their Goſpel was hid* from any, it was only ſo, *becauſe the God of thi world had blinded the conceptions of their minds that the light of the Goſpel might not ſhine int them*, 2 Cor. 4. 3, 4. Be it that there is in u a renitency to the Good we are to chooſe that only can indiſpoſe us to believe, and t approve it as our chiefeſt Good. Be it tha we are prone to the Evil which we ſhoul decline; that only can render it the more difficult for us to believe it is the worſt o Evils. But yet, what we do really conceiv to be our chiefeſt Good will ſtill be choſen and what we apprehend to be the worſt o Evils, will, whilſt we do continue under tha conviction, be refuſed by us. It therefore can be only requiſite, in order to theſe ends that the good Spirit ſhould ſo illuminat our Underſtandings, that we attending to and conſidering what lies before us, ſhould apprehend, and be convinced of our Duty and that the Bleſſings of the Goſpel ſhould be ſo propounded to us, as that we may diſcern them to be our chiefeſt Good, and the Miſeries it threatens, ſo as we may be convinced they are the worſt of Evils, that we may chooſe the one, and refuſe the other. Now to conſider in order to approbation and conviction to chooſe, in order to our good, and refuſe, that we may avoid miſery, muſt be the actions not of God, but Man, though the Light that doth convince, and the Motives which engage him thus to chooſe, and to refuſe, are certainly from God.

To illuſtrate this more familiarly by an Inſtance taken from our ſelves, or our deportment towards others: When a Man, in words plain and intelligible, ſpeaks to another, if he will hearken to what he ſays, he muſt underſtand his mind; for by that very impreſſion the words make upon his brain, he immediately perceives his meaning. And cannot the divine impreſſion on the brain, which is God's ſpeaking inwardly to man, do the ſame thing? This action is indeed ſo neceſſary, that as it is not virtuous, or praiſe-worthy in any Man to underſtand the mind of him who doth thus ſpeak to him, ſo neither ſeemeth it praiſeworthy in us, purely to underſtand the mind of God thus ſpeaking to us. Again, theſe words of Man contain ſome exhortation to me to do what he deſires I would do, back'd with incouragements to do ſo, taken from the propoſal of ſome advantage, the promiſe of ſome good I ſhall receive by complying with his Exhortation; or they contain ſome Dehortation from doing what he would not have me to do, becauſe it will be hurtful to me, or will be certainly attended with ſome evil Conſequences: Is not this the method uſed by all the World in dealing with one another? And do they not all do this with hopes and expectation of Succeſs? And is it not a great diſparagement to the Word of God, to think that his Perſwaſions, Admonitions, Exhortations, Promiſes, and Threats ſhould be all inſufficient to prevail with us to turn from our ſinful Courſes, and turn to him, when all Men who do uſe theſe Methods towards their Children, Servants, Friends, or Relations, do it in hopes that they ſhall be ſucceſsful by theſe means? Moreover, If the Perſon they addreſs to, be ſlow of Underſtanding, do they not hope to overcome that Difficulty by the Clearneſs of their Diſcourſe, and by reiterating the ſame thing by ſuch variety of Expreſſions as he is beſt able to perceive? If he be averſe from doing that which is deſired, do they not hope to overcome that averſion by repeated Exhortations, and vigorous Impreſſions of thoſe incouragements they tender to prevail upon him to comply with their deſire? If he ſtrongly be inclined to that from which they vehemently dehort him, do they not endeavour to turn the bent and current of his Inclinations by the like repeated Exhortations, and lively Repreſentations of the Evils he will be certainly expoſed to by ſo doing? All Men are therefore of this Opinion in their practice, that acting with Men by convincing Reaſon, and by Motives, and Perſwaſions, is acting with them ſuitably to their Faculties; And is not God himſelf of the ſame Mind? Hath he not revealed his Will on purpoſe that we may know it? Hath he not directed his Letters and Epiſtles to us, that by reading we may underſtand in them, and *know the things which do belong to our peace?* Did not our Saviour utter all his Diſcourſes to the ſame end? Why elſe doth he enquire ſo oft, *Why is it that ye do not underſtand my ſpeech?* John 8. 43. *How is it that ye do not underſtand?* Mark 8. 21. Why doth he preface them with this inſtruction, *hear and underſtand?* Matth. 15. 10. Doth not God call upon us *to conſider of our ways, and lay to heart* his Sayings, and his Diſpenſations? *Hag.* 1. 5, 7. Doth he not preſcribe this as the Remedy for preventing his Judgments, when he ſays, *Oh conſider this ye that forget God!* Pſalm 50. 21. and of being wiſe, by ſaying, *Oh that they were wiſe, that they would conſider their latter end!* Deut. 32. 29. Doth he not repreſent this as the ſource of all the wickedneſs and idolatry of his own People, that *they would not conſider in their heart?* Iſa. 1. 3. and 44. 19. Doth he not make Converſion the Effect of this Conſideration, when he ſaith, *Becauſe he conſidereth and turneth away from all the tranſgreſſions that he hath committed, he ſhall ſurely live,* Ezek. 18. 29. Pſal. 119. 59. Yea, doth he not repreſent this as a juſt ground of hope, that even the moſt ſtubborn ſinners may be reformed, when he ſaith to the Prophet, *Remove by day in their ſight, it may be they will conſider, though they be a rebellious people,* Ezek. 12. 3. Does not the *Apoſtle* pray, that his *Coloſſians may be filled with the knowledge of his will in all wiſdom, that* (ſo) *they might walk worthy of the Lord to all well pleaſing, being fruitful in every good work?* Coloſſ. 1. 9, 10. that his *Philippians* might *diſcern* and *approve the things that are moſt excellent, that they might be ſincere, and without offence, being filled with all the fruits of righteouſneſs,* &c. Philip. 1. 10, 11. And muſt not then this knowledge and approbation of his Will, be a means of rendering us fruitful in all works of Righteouſneſs? Does not God require his People to *chuſe life,* Deut. 30. 19. pronouncing a Bleſſing on them that *chuſe the things that pleaſe him,* Iſa. 56. 4. and threatening Deſtruction to them that *would not chuſe the fear of the Lord,* Prov. 1. 20. but *choſe the things in which he delighted not,* Iſa. 56. 4. Now doth he any thing more to prevail with them who do *not chuſe the fear of the Lord, do not the things that pleaſe him,* to engage them ſo to do, or not to do the contrary, but teach them his ways, and perſwade them to walk in them? Muſt is not then be certain, that either he tranſacts with them, as Men who might by theſe things be induced to chuſe to fear him, and do the things that pleaſe him, and abſtain from the contrary; or threatens to deſtroy them for doing what they could not help, and had no means ſufficient to avoid, and for not doing what it was impoſſible for them to do? Again, doth he not exhort Men to be *willing and obedient,* promiſing a full Pardon, and a Bleſſing to them that do ſo? *Iſa.* 1. 18. 19. Doth not Chriſt reſolve the Deſtruction of the *Jews* into this, *You will not come unto me that you may have life,* Joh. 5. 40. declaring this to be the reaſon why they were not gathered, becauſe *he often would have gathered them, but they would not be gathered,* Luke 13. 34. becauſe being ſo graciouſly invited to the Marriage-Feaſt, *they would not come?* Matt. 22. 34. Now what did he to engage them to come unto him, to gather them, to prevail upon them to come unto the Marriage-Feaſt, but ſhew them the way of Life, exhort and invite them to come unto the Feaſt? Either then he tranſacted with them, as one who knew this was ſufficient for theſe ends, and that theſe things might have prevailed upon them to be willing, or elſe he reſolv'd on their Excluſion from the Marriage-Feaſt; and their not taſting his Supper, for not doing what they could not do, and condemn'd them for not coming when they could not, becauſe *the Father did not draw them*, or *give them* to him, *Joh.* 6: 37, 44. and for not being gathered when indeed he would not, whatever he ſaid to the contrary, ſeeing he would not do that for them without which they could not be gathered. Moreover, doth he not earneſtly exhort and perſuade Men to repent, and turn from the evil of their ways? Doth he not ſay, *O that my people would have hearkened to me, that Iſrael would have walked in my ways!* Pſal. 81. 13. *Oh that they were wiſe, that they would underſtand this!* Deut. 32. 29. *Oh Jeruſalem, wilt thou not be made clean, when ſhall it once be?* Jer. 13. 27. *Oh that thou hadſt known in this thy day the things which belong unto thy peace!* Luke 19. 42. Now either in theſe Exhortations and Perſwaſions he acts with Men ſuitably to their Faculties, exhorting them to do, and pathetically wiſhing they had done what they might have done, though they did it not; or called them to repent that they did not do what they never could do, that they did not avoid what it was impoſſible they ſhould avoid, and even to repent that God had not irreſiſtibly done this for them, and ſeriouſly wiſhed they themſelves would have done what, if it ever had been done, muſt have been done by himſelf, and therefore was not done, becauſe he would not irreſiſtibly work the Change in them.

In fine, Doth not God encourage Men to repent and believe, to be *willing* and *obedient*, by great and precious Promiſes of the moſt excellent and laſting Bleſſings? Hath he not threatened eternal Damnation to them that do not believe? *Mark* 16. 15, 16. hath not he ſaid, *He will come in flaming fire, taking vengeance on all that obey not the Goſpel?* 2 Theſſ. 1. 7. And muſt not all theſe things ſufficiently convince us, that God acts with Men as one who doth indeed ſuppoſe that Men may hearken to his Exhortations, and comply with his Perſwaſions to believe and to obey his Goſpel? May be prevailed on by his Promiſes to the performance of their Duty, and terrify'd by the Conſideration of the Judgment threatened from their Diſobedience? Why elſe is it ſaid, that God hath *given us theſe great and precious promiſes, that by them we may be made partakers of a Divine Nature?* 2 Pet. 1. 2. or why are we exhorted, *having theſe promiſes, to cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God?* 2 Cor. 7. 1. or why doth the *Apoſtle* ſay, *Knowing then the terrors of the Lord, we perſwade men?* 2 Cor. 5. 11. If beyond all this, there be ſome phyſical and irreſiſtible operation on God's part, neceſſary to make Men know, and knowing, chooſe the Good, and refuſe the Evil, this being not wrought in them who are not born anew; why is the want of this New Birth, and this Spiritual Regeneration ſo oft imputed to their want of Conſideration, and their not laying to heart the things propounded to them; to their not *inclining their mind to wiſdom, and not applying their hearts to underſtanding*; and their not *framing their doings to turn unto the Lord?* Prov. 1. 14—30. Hoſ. 5. 4. If it be ſaid, this may be done becauſe they had grace and ſtrength ſufficient in their firſt Parents ſo to do; I anſwer, Admit that vain Imagination, that we had what we never indeed had, or could have, becauſe 'twas loſt long before we had a Being, yea, what *Adam* never had, becauſe then we muſt have had Power to repent after his Fall, and then we muſt have it ſtill, for what power he had to repent after his Fall, he could not loſe by his Fall; I ſay, admit this Suppoſition, what is it to the import of all the Exhortations, Perſwaſions, and Motives contained in the Goſpel, which are all directed to fallen Man, and ſo, if God be ſerious in them, declare his great unwillingneſs that fallen Man ſhould periſh, his paſſionate deſire that he ſhould be ſaved; and if he ſpeaketh in them ſuitably to the Capacities and Faculties of fallen Man, plainly ſuppoſe him ſtill in a Capacity, by theſe Aſſiſtances and Motives to underſtand his Duty, and to chooſe the Good, and refuſe the Evil?

*Prop.* 2. I add, That *this is not ordinarily, and needs not at all to be done now, by propounding to the Underſtanding any Truths, or to the Will any Motives or Inducements, which are not contained in Holy Scripture.* For if the Word of God be a perſpicuous and perfect Rule, *able to make us wiſe to Salvation, and furniſhed for every good work*, ſure the good Spirit may, by ſuggeſting the Truths contained in it, and bringing them to our remembrance, and *opening our underſtandings to perceive the Scriptures*, ſufficiently remove the darkneſs that is in our Minds; if it be *a light ſhining in darkneſs*, 2 Pet. 1. 19. and πάντα τὰ ἐλεγχόμενα, *all Errors* to be corrected, all Vices to be reproved, *are made manifeſt by the light*, Eph. 5. 13. then muſt it be ſufficient to illuminate our Underſtandings, and direct our Paths, or *lead our feet into the way of truth.* Again, Seeing the Motives contained in the Scripture, to engage us to turn from thoſe evil

ways

ys which tend to our diſquiet, torment, and iery at preſent, and will hereafter ſubject to eternal Miſeries, muſt be ſufficient to n us from the evil of our ways, or elſe the gheſt Motives that can be offered muſt be ufficient to that end ; all other Motives to ter us from any action as pernicious and ſadvantageous to us, being as nothing, when mpared to that, *Depart from me ye wicked o eternal fire* ; all evils we can dread, or ſuf- from the hand of Man, is little in reſpect that we muſt have cauſe to fear from him ho *can deſtroy both Soul and Body in hell-fire.* nce, on the other hand, the promiſe of e- rlaſting Happineſs, recorded in the ſame riptures, as the reſult of our ſincere Obedi- ce, muſt be ſufficient to engage us in a ſin- re endeavour to yield that Obedience to the od and holy will of God, or no inducements n be ſufficient to that end ; ſeeing this Mo- ve eminently contains all other Motives it, there being more in thoſe two words, *e enjoyment of God, and everlaſting Happineſs,* an Kingdoms, Thrones, and Treaſures, Joy, eaſures, Honours, and all that can expreſs e good things of this World, import ; and erefore a more vehement conſtraining ower in them, to the performance of our uty, than in the united ſtrength of worldly reatneſs, Honour, Pleaſures, and that which preſenteth to our hopes and our deſires, at which incomparably excels all we can ope for, or deſire beſides : I ſay, this being , the holy Spirit, by making deep impreſſi- ns on the Mind, of the advantages and re- ards promiſed to our Converſion and ſin- ere Obedience, and of the dreadful evils reatened to the Diſobedient, and bringing eſe things oft to our remembrance, which the Scripture-Phraſe is *putting theſe laws in r minds, and writing them upon our hearts* ; See ote on *Heb.* 8. 10. muſt do what is ſufficient work in us Converſion and ſincere Obe- ience. For what reaſon can be given why e Spirit of Wiſdom, having *enlightened the es of our underſtanding to know what is the hope our calling, and the glorious riches of the inhe- itance of the Saints*, Eph. 1. 18. and theſe hings being thus made preſent to our minds, ould not have greater prevalence upon ur wills to Obedience, than any temporal oncerns to yield Obedience to the Laws of an? 'Tis certain, *Satan* can only tempt us, y ſuggeſting ſome temporal alurements nd advantages, or ſome temporall loſſes or ffrightments to us ; Since then the Scrip- ure doth aſſure us, *this is our Victory over e world, even our faith*, 1 Joh. 5. 4. *i. e.* our *xpectation of things hoped for, our evidence of ings not ſeen*, Heb. 11. 1. theſe Objects of ur Faith contained in the *Scriptures*, being reſented to us, and impreſſed upon us by e holy Spirit, muſt be ſufficient to baffle ll the Temptations of Sin, Satan, and the World. In fine, of this we may be ſufficiently convinced from the Experience of Mankind : For ſince the apprehenſion of Good or Evil is the ſole Motive to make us undertake, or decline any Action, the greater the Good or Evil is, the ſtronger Motive it muſt be. Now, do not many Millions in the World forego their preſent Eaſe and Pleaſure, encounter Difficulties, and venture upon Dangers, and undergo moſt toilſom Labours, in expectation of ſome finite temporal Advantage, of which they cannot have Aſſurance? Do they not oft abſtain from what they paſſionately love, only for fear of Dangers which poſſibly might not enſue upon the ſatisfaction of their Appetites? Do they not ſow, and plant, and trade only in hopes of an Encreaſe? And ſhould not then the hopes of infinite eternal Happineſs, and the dread of endleſs Miſeries, more powerfully engage us to obey God's Precepts, and to reſiſt all the temptations which Fleſh and Blood ſuggeſts againſt them?

But then, becauſe the Bleſſings and Miſeries of another World are things inviſible, and only are diſcerned by the Eye of Faith, they being only moral and ſpiritual Motives, which only work upon us as they are preſent to our minds by actual conſideration and reflection on them, and this they are not always, when the Temptations of the World, the Devil, and the Fleſh, by ſenſual Objects, are thus preſent with us ; 'tis therefore neceſſary that at all times, when they are not thus preſent with us, and therefore cannot operate upon us, the holy Spirit ſhould either, by repreſenting to us from the *Scriptures* thoſe Divine Truths with which our Underſtandings have not been ſufficiently enlightened, inſtruct and guide us ; or elſe by reviving, and impreſſing, *i. e.* inculcating on our Spirits thoſe Motives and Inducements to reſiſt thoſe Temptations, and to perform thoſe Duties which are required at our hands, aſſiſt us ſo to do.

*Prop.* 3. I therefore humbly conceive this inward Operation of the holy Spirit to conſiſt in theſe two Things :

1ſt, *In repreſenting Divine Truths more clearly to our underſtandings*, that we may have a fuller evidence, ſtronger Conviction and Aſſurance of them, which is in Scripture ſtiled *the Illumination of the Mind.*

2dly, *In bringing theſe Truths to our remembrance*, that ſo they may be preſent with us, when this is requiſite to enable us to reſiſt Temptations, and to encourage us to the performance of our Duty. And upon ſuppoſition of theſe two things, that God acts with us ſuitably to the nature of our Faculties ; ( on our Underſtanding, by repreſenting the Light to it, and on our

Wills,

Wills by Motives to chooſe the Good and refuſe the Evil, and that the higheſt Motives and Inducements poſſible, when firmly believed, and preſent to the Mind, muſt be ſufficient to produce their ends;) it can be only requiſite to our Converſion and ſincere Obedience, that the good Spirit ſhould aſſiſt us in this Work, by that Illumination which is ſufficient to produce this ſtrong Conviction and Plerophory of Faith, and ſhould preſent thoſe Motives to our Memories, and make a deep impreſſion of them there; which being preſent, will move our Wills and our Affections to proſecute the ends for which they are ſufficient.

I am not ignorant that there be many, who beyond all this, require a phyſical and irreſiſtible Motion of the Holy Spirit, in which we are wholly paſſive, to the Converſion of a Sinner, and I ſhall not diſpute with them, that Controverſie being ſo fully handled by Dr. *Claget*, but ſhall endeavour briefly to compound and ſtate the matter.

*Firſt* then, I ſay it muſt be granted, that in raiſing an Idea in my Brain by the Holy Spirit, and the impreſſion made upon it there, the action is properly phyſical.

*2dly*, That in theſe Actions I am purely paſſive; that is, I my ſelf do nothing formally to produce theſe Ideas, but the Good Spirit without my Operation, doth produce them in me. And

*3dly*, That theſe Operations muſt be irreſiſtible in their Production, becauſe they are immediately produced in me without my knowledge of them, and without my will, and ſo without thoſe Faculties by which I am enabled to act.

But then I add, That as far as they are ſo, they cannot be imputable to me, *i. e.* it cannot be praiſe-worthy in me, or rewardable, that I have ſuch Ideas raiſed in me; but only that, when they are thus raiſed in me, I attend to them, comply with, and improve them to the ends for which they were deſigned by the Holy Spirit. To make this evident by an Example: It is on all hands granted, that *Satan* can ſo work upon the Brain, as to raiſe up in it impure and blaſphemous Ideas; but then it is generally held, That the Thoughts they immediately produce, will never be imputed to us as our Sins, nor will God be diſpleaſed with us for them, if we do not after ſhew any good-liking of them, or conſent to them; but manfully reſiſt, and riſe up into deteſtation and abhorrence of them; and That, becauſe the raiſing theſe Ideas is the Devil's action, not our own, we are purely paſſive in them till we conſent to, or ſhew ſome liking of them: And they are alſo inevitable and irreſiſtible, it being in the power of no Man to prevent or reſiſt them; *i. e.* to hinder them from being raiſed in his Brain, or any ways to ſuppreſs them, till he doth firſt perceive them raiſ there. And therefore, for the ſame reaſo thoſe Ideas which are objectively good, b ing thus raiſed in us, cannot be imputed us for reward, nor can God be well pleaſ with us for them, till we co-operate wi them; becauſe the raiſing of them is pr perly God's, not our own action, and we a purely paſſive in it, nor is it in our Pow to prevent or to reſiſt them: But then, G having planted in us a Principle of Reaſ and Diſcretion, we can attend to them bei raiſed, and ſo improve them to the Il mination of our Underſtandings, and to t Approbation of them in our Minds. H alſo having given us a Will to chuſe t Good and refuſe the Evil, we may conſent the good Suggeſtions, and purſue the go Motions raiſed thus in us; for to what oth ends can they be raiſed in us by the Ho Spirit? As therefore our attendance a conſent to the Suggeſtions of the evil Spi being free, and what we may avoid, is culp ble; ſo our attendance to, and complian with theſe Motions and Ideas of the Ho Spirit, being things in which we are free a active, and that upon deliberation; and ſo them we do perform the proper and fr actions of a Man, doing that which w might not do, and refuſing to do that w have both power and temptations to pe form, therefore theſe Things muſt be praiſ worthy and acceptable in the ſight of God

I alſo add, that theſe Ideas being th raiſed up in us by God alone, and even t power of attending and conſenting to the being, together with our Nature, entire derived from God, and all the Inducemen which we have to attend to them, and co ply with them, being properly of Divi external Revelation, or ſuch Divine inte nal Operation as if they had not intervene we ſhould have had none of theſe goo Effects produced upon us; theſe Effects a properly to be aſcribed to God, and all t Praiſe and Glory of them muſt be due him alone, becauſe the Principle of actin and the Inducement thus to act is ſole from him.

To conclude, The greateſt Inſtance powerful Converſion I can call to mind, that of perſecuting *Saul*. He is confounde by a *Light ſhining round about him bright than the Sun*; by this he is *ſtruck down the Earth*, and hears a dreadful voice fro Heaven, ſaying, *Saul, Saul, Why perſecute thou me?* Now in all this he was pure paſſive, and the action done upon hi was phyſical and irreſiſtible; and therefo this Action being wholly Chriſt's, not hi there could be nothing in it on his pa praiſe-worthy, or rendering him a bett Man. But then, when he enquires the Holy Jeſus, *Lord, what wouldſt th*

*hav*

*ve me to do?* When *he prays* earneſtly for
e forgiveneſs of his Sins, *Acts* 9. 11. when
e ſubmits to that Baptiſm which was
ppointed by the Holy Jeſus for that end,
nd for the Dedication of himſelf to his
ervice; when, being told what grievous
nings he was to ſuffer for the Name of
eſus, he notwithſtanding *was not diſobe-*
*ient to the Heavenly Viſion,* but *went, and*
*eached up that Faith which he had formerly*
*poſed*; theſe being Actions of deliberation
nd free choice, proceeding from Reflecti-
ns on the Heavenly Viſion, and the Con-
iction it had wrought upon him, muſt be
raiſe-worthy and acceptable in the ſight of
God; Though, being the Reſults of what
ur Lord had done upon him, he very pro-
erly aſcribeth the whole glory of them to
he grace and favour of our Lord towards
im. Hence, ſay St. *Chryſoſtom* and *Oecume-*
*ius*, he doth ſo magnify the Grace of God
n this matter, as *μὴ λυμήνασθαι τῷ αὐτεξουσίῳ,*
*ot to invalidate Man's Free-Will.* See Note
n 1 *Tim.* 1. 12. And that there is a perfect
Harmony betwixt the Operation of God's
Grace, and the Co-operation of our Wills,
ve learn from two Examples recorded in
ne Chapter, *viz.* 2 Cor. 8. 1, 3. where the
*Apoſtle* advertiſeth the *Corinthians*, *of the*
*Grace of God given to them of Macedonia*;
or, ſaith the *Apoſtle*, they were *according to*
*heir power*, yea, and *above their power αὐθαί-*
*ρετοι, of themſelves willing* to contribute to the
Neceſſities of the Saints; *viz.* the Contribu-
tion was an act of their own Free Wills, pro-
ceeding from their choice; but the Grace
and Favour of God given to them, was the
Spring and Motive of it. So again, *v.* 16, 17.
*Thanks be to God τῷ διδόντι, to him that gave*
*this care in the heart of Titus, for he accepted*
*the exhortation, and being more forward αὐθαί-*
*ρετος ἐξῆλθε, he went to you of his own accord*;
*i. e.* the Exhortation was from St. *Paul*, that
which gave the weight and vigour to it,
and rendered them more forward in it, was
the Grace and Favour of God to him; the
reflection on both made this Journey the matter of his own choice, and ſo he became *willing of his own accord*: Yea, this is evident even from the very words, by ſome thought to aſſert the contrary, *Phil.* 2. 12, 13. *Wherefore, beloved——not only as in my preſence* (when you had me to be your Monitor,) *but much more now in my abſence,* (which God by the Workings and inward Teachings of his Spirit ſupplies,) *work out your Salvation with fear and trembling*, v. 13. *For it is God that worketh in you, both to will and to do of his own pleaſure*; (i. e. ſometimes by outward, and ſometimes by inward means;) for if beyond theſe inward Suggeſtions and Perſwaſions, ſome phyſical and irreſiſtible Operations be required on God's part, which make it neceſſary for us, both to will and do, why are we then commanded *to work out our own Salvation*; for can we act where we are truly paſſive? Or can that be a reaſon why we our ſelves ſhould work, that another will effectually do that very thing without our co-operation? Is it not rather a manifeſt reaſon why we ſhould neither will, nor work at all, ſince both is, and will be irreſiſtibly performed without us? Why, 2*dly*, are we ſaid to *work out our Salvation with fear and trembling*; for can there be any cauſe of *fear and trembling* leſt that Salvation ſhould not be wrought out, which God works in us irreſiſtibly? Surely if God works in us irreſiſtibly both to will and to do, there can be no poſſibility of Miſcarrying, and ſo no ground *for fear and trembling*. Why 3*dly*, are the *Philippians* exhorted to do this, *much more* in St. *Paul's abſence*, than *in his preſence*, if when he was preſent, God wrought in them irreſiſtibly to will and do, and could do no more in his abſence? 'Tis therefore evident from theſe Conſiderations, that God works in us both to will and to do, by giving us our Wills and Faculties, and then ſtirring them up to put forth their own Acts.

---

# THE PREFACE TO THE Epiſtle to the *GALATIANS.*

§. 1. THough *in the* Pure *and* Primitive Ages *of the* Church, *I find no Controverſie touching the Nature of Faith, or of Juſtification, they ſaying nothing of Juſtification, but as it is included in the Article of* Remiſſion of Sins; *yet ſeeing both this Faith, and the Juſtification which is aſcribed to it, have, in the latter Ages, miniſtered occaſion to many Queſtions and Diſputes, canvaſſed with much Contention, and proſecuted with the greateſt Zeal, as being judged Matters of very high importance, and the* Epiſtles *to the* Romans *and* Galatians *are the* Epiſtles *which treat chiefly of this Subject, I therefore ſhall, by way of Preface to this* Epiſtle, *endeavour to ſhew,*

1. *What is the import of the word* Faith *in* Scripture, *eſpecially as it relates to the Matter of Juſtification, or what the* Scripture *repreſenteth as true* Chriſtian Faith.

2. *What it is to be* juſtified *in St.* Paul's *acceptation of that word.*

3. *That this Juſtification is by St.* Paul *aſcribed to* Faith *alone, in oppoſition to Works of Righteouſneſs, done either by the* Jew *or* Gentile.

4. *That it ſeems neceſſary from the nature of the thing, and the ſtate and condition of the Perſons to whom the Goſpel was then preached, that it ſhould be ſo.*

5. *That though this Faith doth not include ſincere Obedience, and much leſs Perſeverance in it to the end, which yet are neceſſary and eſſential Conditions, even of the New Covenant; Yet,*

1. *It lays the higheſt Obligations on us to perform them, under the penalty of forfeiting the Bleſſings of it. And*

2. *It tendereth ſufficient Motives to this Obedience, and, where it is ſincere and laſting, it will moſt certainly produce it.*

§. 2. *And* (1.) *as for the import of the word* Faith *in Scripture, I think ſcarce any thing is more evident throughout the whole* New Teſtament, *than that the Faith there mentioned is only a cordial and firm belief that* Jeſus is the Chriſt, *the* Lord, *the true* Meſſiah *or* Prophet, ſent from God to reveal his Will *to th World, the* Son of God, *the* Saviour of th World. *To make this manifeſt,*

Conſider (1.) *That Divine Faith in genera is only a firm aſſent to, or full perſwaſion of min concerning the truth of what is teſtified, revealed, or reported by God himſelf, or Perſon commiſſionated by God to reveal, or to bear record to it. For ſeeing Human Faith is only perſwaſion of the truth of what is told us, or teſtified by Man; Divine Faith muſt be a firm perſwaſion of the truth of what is teſtified, or revealed to us by God. And this deſcription o Faith is clearly taught us by St.* John, 1 *John who having declared* V. 4, 5. *That the Faith b which we* overcome the World, *is the belief tha* Jeſus is the Son of God, *proceeds to ſhew w have great reaſon to believe this Propoſition, tha Jeſus* is the Son of God; 1. *Becauſe the* Holy Spirit beareth witneſs to it, and he is the Spirit of Truth, *v.* 6. 2. *Becauſe* there ar three that bear record in Heaven to it, *viz.* the Father, the Word, and the Holy Ghoſt, *v.* 7. *Now, ſaith he,* if we receive the witneſ of Men; *if we rely upon their Teſtimony in an Courts of Judicature; if by the mouth of tw or three human Witneſſes our weightieſt matter are determined, ſhall not the* Witneſs of God *be greater?* i. e. *ſhall it not be of more validit for confirmation of our Faith in this particular that* Jeſus is the Son of God? V. 9. *Surely we cannot disbelieve this Truth, but we muſt give the lie to him, ſaith the Apoſtle,* V. 10. Becauſe we believe not the record which God hath given of his Son; *but if we do receive this Teſtimony on his Authority,* we ſet to our Seal, that God is true, *John* 3. 33.

*This being then the nature of Divine Faith in general, Faith in our* Lord Jeſus Chriſt, *muſt be a full aſſent to, or firm perſwaſion of mind concerning the Truth of what is teſtified, revealed, or reported by God himſelf, or by Perſons commiſſionated by him to reveal his Will, concerning our* Lord Jeſus Chriſt. Or *briefly thus; It is a firm perſwaſion that he who ſuffered at* Jeruſalem *was the true* Meſſiah, *the* Saviour of the World, *the* Prophet *who was*

*fo*

*to come, that Perſon who was conſtituted* Lord all Things; *or, which amounts to the ſame ing, that he was* Chriſt the Son of God. *For cplication of this Propoſition;*

Conſider (1.) *That the Scripture mentions this the great thing teſtified concerning him, by all e Witneſſes of the* Meſſiah, *as* v. g.

1. *By St.* John *the* Baptiſt, *who came* for a 'itneſs to teſtify of the Light, *John* 1. 7. *and ho* ſaw, and bare record that this is the Son God, *v.* 34. *Hence do St.* John's *Diſciples y*, He to whom thou bareſt witneſs bapti-eth, *John* 3. 25. *And Chriſt ſpeaks thus to e Jews*, You ſent to John, and he bare itneſs to the Truth, *John* 5. 33.

2. God *the Father bare him record, and te-ified by divers methods, that he was* the Son God; *ſo do we read expreſly*, John 5. 32. 'here is another that beareth witneſs of me, nd I know that the witneſs which he wit-eſſeth of me is true, the Father himſelf who ath ſent me, beareth witneſs of me. *And gain*, Chap. 8. 17, 18. It is written in your aw, that the teſtimony of two Men is true; e. *it is to be received as ſuch:* I am one that ear witneſs of my ſelf, and the Father which ent me beareth witneſs of me. *Now God the 'ather bore witneſs to his Son*, 1. *By a voice om Heaven, ſaying*, Thou art my beloved on, in whom I am well pleaſed, *Mark* 1. 1. *This voice was perſonally directed to* Chriſt *imſelf, as being that Commiſſion which was ſent im from Heaven, to exerciſe the Office of od's Supreme Miniſter, or* Legat *in the World; ut it was alſo prefaced with an* ἰδὲ, *Behold, irecting the People to attend to it*, Matth. 3. 17. *dly, By giving him the power of working Mira-les for confirmation of his Doctrine, and his own 'eſtimony; and therefore he ſpeaks thus to the People*, I have a greater Teſtimony than hat of John, the works which my Father ath given me to do, they bear witneſs f me that the Father hath ſent me, *John* . 36.

3*dly, The* Holy Spirit *beareth witneſs that* eſus is the Son of God, 1 *John* 5. 6. *and this e did not only by his deſcent upon our* Saviour *t his Baptiſm, and by raiſing him from the ead, he being* put to death in the Fleſh, but uickened by the Spirit, 1 *Pet.* 3. 18. *but by nabling him to caſt out* Devils, *and to perform ich works as never any other perſon did, or ould do. Whence he thus argues*, If by the pirit of God I caſt out Devils, then is the ingdom of God come to you; i. e. *then is clear that I am the* Meſſiah *ſent from God, preach the Doctrine of his Kingdom to you*, Matth 12. 28. *Since my Commiſſion is confirmed y theſe Operations of his Spirit, and teſtified* by the Finger of God, *as the phraſe is va-ied*, Luke 11. 20. *and this, after our Lord's ſcenſion, this Spirit was to do more fully:* or when, *ſaith Chriſt*, the Comforter is come, ven the Spirit of Truth, he ſhall teſtifie of me, *John* 15. 26. *and this he actually did; whence* Chriſt *is ſaid to be* juſtified by the Spirit, 1 *Tim.* 3. 16. i. e. *freed by his teſtimony from the ſuſpicion of being an* Impoſtor, *or falſe Pretender, when he declared he was* Chriſt the Son of God.

4*thly, The* Apoſtles *were Men choſen for this very end:* Ye ſhall bear witneſs of me, *ſaith Chriſt*, becauſe ye have been with me from the beginning, *John* 15. 27. Ye ſhall be witneſſes to me both in Jeruſalem and Judea, and in Samaria, and to the uttermoſt parts of the earth. *Hence are they ſtiled* Witneſſes choſen of God, *Acts* 10. 41. Eye-witneſſes *of what he did and ſuffered*, Luke 1. 2. Eye-witneſſes of his glory, 2 *Pet.* 1. 16. That which we have heard, and ſeen, and looked upon, μαρτυροῦμεν, we witneſs, and declare unto you, *ſaith St.* John, 1 *John* 1. 2.

5*thly*, Moſes *alſo, and the* Prophets, *are produced as his Witneſſes, for* unto him give all the Prophets witneſs, *Acts* 10 43. *All the Scriptures:* Search the Scriptures, *ſaith Chriſt*, for they are they which teſtifie of me, *John* 5. 39. *And* Moſes *in particular; For if you believed* Moſes, *you would believe me, for he wrote of me*, v. 46.

Conſider, 2*dly, The things for which the Witneſſes are produced, the Evidence they give in concerning the* Meſſiah, *and that will teach us what is Faith in Chriſt. Sometimes 'tis ſaid that they bear record that he is* the Son of God, *John* 1. 34. 1 *John* 5. 5.— 10. *Sometimes they teſtifie that he was* the Chriſt. *Thus St.* Paul confounded the Jews, teſtifying that he was the Chriſt, *Acts* 9. 20, 22. *St.* Peter *teſtifying to all the Houſe of Iſrael*, that God had made him Lord and Chriſt, *Acts* 2. 36. *Sometimes they teſtifie that he was* the Saviour of the World. *So* 1 John 4. 14. We have ſeen, and do teſtifie that God hath ſent his Son to be the Saviour of the World; *or that he was* the Lamb of God that taketh away the ſins of the World, *John* 1. 29. *that him* God hath exalted to be a Saviour, to give repentance and remiſſion of ſins to them that believed in his Name, *Acts* 5. 31. and 13. 38. *Sometimes they teſtifie that he is* Lord of all things, *Acts* 10. 36. *and as a conſequent of this, that he by God's appointment was to be Judge of all Men; for* he commanded us, *ſaith* Peter, to preach to the People, and to teſtifie, that it was he who was ordained to be the Judge of the quick and the dead, *Acts* 10. 42. *Sometimes they are ſaid to bear witneſs of his Reſurrection*, Acts 1. 22. *ſaying*, This Jeſus hath God raiſed up, whereof we are Witneſſes, *Acts* 23. 2. *for* we have teſtified of God that he raiſed up Chriſt, 1 *Cor.* 15. 15.

3*dly, Obſerve that all theſe ſeveral Teſtimonies, though they differ in Expreſſions, they differ little in Reality, and in effect do only ſignifie that he is* Jeſus Chriſt our Lord. *For* 1. *to ſay he is* the Son of God, *is in effect to* *ſay he is* the Chriſt, *that Perſon by God anointed to be our* Prophet. *St.* Matthew *gives us the Confeſſion of St.* Peter *thus,* Thou art the Chriſt the Son of the Living God, *Matth.* 16. 16. *St.* Mark *thus,* Thou art the Chriſt, *Chap.* 8. 29. *St.* Luke, Thou art the Chriſt of God, *Chap.* 9. 10. *And when our Lord forbids them to divulge this to the World, he only ſaith,* Tell no man that I am Jeſus the Chriſt, *Matth.* 16. 20. Art thou the Chriſt, the Son of God? *ſaith the* High Prieſt *to him,* Matth. 26. 63. *whereas St.* Luke *relates the queſtion only thus,* Art thou the Chriſt? *Chap.* 22. 67. *2ly, To be* the Son of God, *is in effect to be* the Lord of all things, *the Perſon to whom all Power is given in Heaven and Earth*; *that* every Knee ſhould bow unto him, *as their Sovereign Lord and King*; *And therefore, whereas* Pilate *is, in the other Evangeliſts, ſaid only to ask,* Art thou the Chriſt, the Son of God? *St.* John *relates the queſtion thus,* Art thou the King of the Jews? *3ly, To be* the Son of God, *muſt alſo ſignify to be* the Saviour of the World; *the Teſtimony of the* Apoſtles *being this, that* God had ſent his Son to be the Saviour of the World, *1 John* 4. 14. *to teſtify that he* was riſen from the dead, *was in effect to teſtify he was* the Son of God; *for he was* declared to be the Son of God with power by the Reſurrection from the dead, *Rom.* 1. 4. *'Twas in effect to teſtify that he was made* both Lord and Chriſt; *and therefore* Peter *having proved* Chriſt's *Reſurrection and Exaltation to the right hand of God, infers that we may all be hence aſſured, that* God hath made him Lord, *Acts* 2. 36. *and St.* Paul *tells us, it was a demonſtration that* God by him would judge the World, *Acts* 17. 31. *And ſince his Reſurrection was performed by the Almighty power of God, it muſt be a ſufficient demonſtration of the truth of what Chriſt teſtified of himſelf,* viz. *that he was* Chriſt the Saviour of the World, *and that he ſhould hereafter* ſit at the right hand of Power, *it being impoſſible that God ſhould have employ'd ſo great power in raiſing him from the dead, had he not been his well-beloved Son, or that* Meſſiah *he declared himſelf to be.*

*This being then the thing which all thoſe Witneſſes were ſo concerned to atteſt, and to engage Men to believe, we may be ſure this is, according to the tenor of the* Holy Scripture, *Faith in* Chriſt; *and that by heartily believing that Chriſt is the* Meſſiah, *ſent into the World to inſtruct us in the Will of God, the* Saviour of the World, *ſent to redeem us by his Death from Death and Miſery, and give Salvation to all his faithful Servants; that he is our* Lord *and* King, *by whoſe Laws we are to be governed, and by whoſe Laws we ſhall be judged and rewarded at the Laſt Day; We truly do believe in Chriſt: Which yet will farther be apparent.*

1ſt, *From plain Texts which ſeem expre to aſſert the ſame. We find* Nathaniel *ſayin* Rabbi, Thou art the Son of God, Thou a the King of Iſrael, *John* 1. 49. *And Chr thus anſwering to him,* Becauſe I ſaw thee u der the Fig-tree, believeſt thou? *Whence is evident, that to acknowledge* Jeſus *to be the* Sc of God, the King of Iſrael, *was to believe him. This was the Faith of the* Samaritan *W man, and her Fellow-Citizens,* John 4. 26. *f to this Woman our* Saviour *teſtifies he was true* Meſſiah, *ſaying,* I that ſpeak unto the am he, *v.* 29. *Then the Woman goes into t City, and ſaith to the Men of it,* Come, ſee man that told me all things that ever I di is not this the Chriſt? *This being ſaid,* man of the Samaritans believed on him, becau of the ſaying of the Woman; *and many mo believed,* becauſe of his own words, *v.* 3 *that is, they were perſwaded, partly by what th heard her teſtify, partly by what they heard o* Saviour *ſpeak, to acknowledge he was the tr* Meſſiah, *or the* Saviour *of the World; for they do themſelves explain the meaning of beli ving on him, ſaying to the Woman,* Now w believe not becauſe of thy word, for w ourſelves have heard, and know, that th is verily the Chriſt, the Saviour of the Worl *v.* 42. *This was the Faith of* Martha, *for J ſus having ſaid to her,* I am the Reſurrectio and the Life, he that believeth on me, th he were dead, yet ſhall he live; Believe thou this? *She anſwers,* Yea Lord, I believ thou art the Chriſt, the Son of God, wh waſt to come into the World, *John* 11. 2 26. *To believe this, was therefore to believe i Chriſt, if* Martha *did ſo. We find St.* Pau opening and alledging that Chriſt muſt need have ſuffered, and riſen again from the dead *Acts* 17. 3. *and that* this Jeſus *whom he preach ed,* was the Chriſt; *and then it follows, tha* ſome of them believed, *v.* 4. ἐπείσθησαν, *the were perſwaded of the truth of what St.* Pau *had teſtified. Again it follows, that thoſe o* Berea *ſearching the Scriptures, and finding that theſe things were ſo,* believed, *v.* 11. i. e *they were perſwaded of the Truth of what S* Paul *had taught, that* Jeſus was the Chriſt *that he had ſuffered, and was riſen from th dead: This therefore muſt be to believe. Again St.* Paul *was* preſſed in Spirit, and teſtifies to the Jews that Jeſus was the Chriſt *Acts* 18. 5. *whereupon* Criſpus a chief Rule of the Synagogue, and many of the Corinthians believed; i. e. *they acknowledged th truth of St.* Paul's *teſtimony, that* Jeſus was th Chriſt. The word of faith which we preach *ſaith the ſame* Paul, *is this, That* if thou con feſs with thy mouth the Lord Jeſus, and i thy heart believeſt that God hath raiſe him from the dead, thou ſhalt be ſaved, *Rom* 10. 8, 9. *And this he proves, becauſe the Scri pture ſaith,* Whoſoever believeth in him ſha not be aſhamed, *v.* 10. *To confeſs therefore, an*

*acknow*

*nowledge that* Jeſus is the Lord, *and that*
*d raiſed him from the dead, is to believe on*
*n. Laſtly,* This, *ſaith St.* John, is the vi-
ory over the World, even our Faith, 1 *John*
4. *and then it follows,* Who is he that over-
meth the World, but he that believeth
at Jeſus is the Son of God? *To believe there-*
*e that* Jeſus is the Son of God, *is* Chri-
an *Faith.*

3*dly, This was the Faith which the* Apoſtles
*l require in order to Baptiſm; and where*
*re was a due appearance of it, there Per-*
*s were admitted into the number of* Belie-
rs. *For inſtance, St.* Peter *ſaith to the* Jews,
et all the houſe of Iſrael know that God
th made this Jeſus, whom ye crucified,
ord, and Chriſt, *Acts* 2. 36. *This pricks them*
*the heart, and makes them to enquire,* what
all we do? *St.* Peter *anſwers,* Repent you,
d believe every one of you in the Name of
e Lord Jeſus Chriſt, for the remiſſion of ſins,
38. *and then it follows, that* they who glad-
received his word, were baptized; and
ere were added to the Church three thou-
nd Souls, *v.* 41. *And* 47. The Lord daily
lded to the Church τὸς σωζομένὸς, the ſaved,
e. *ſuch who were by this Faith put into the*
*ey of Salvation; and, if they perſevered in it,*
*ould obtain it. Again,* Philip *went down to*
*e City of* Samaria, *and* preached to them
hriſt, *Acts* 8. 5. *and* when they believed
hilip preaching the things concerning the
ingdom of God, *v.* 12. i. e. *when they did*
*eartily aſſent to them,* they were baptized,
oth Men and Women. *And when the* Eunuch
*uts the queſtion to him,* What hindereth me to
e baptized? Philip *returns this anſwer,* If
hou believeſt with all thy heart, thou may-
ſt, *v.* 37. *And when the* Eunuch *anſwered, I*
elieve that Jeſus Chriſt is the Son of God,
*hen was he inſtantly* baptized; *ſo that the*
*aith required to Baptiſm, was only an hearty*
*cknowledgment that* Jeſus Chriſt was the Son
f God.

§. 3. *And becauſe there be many falſe, and,*
*n my apprehenſion, dangerous deſcriptions of true*
*aith, which have obtained in theſe latter Ages,*
*will here briefly lay them down, and then pro-*
*ed to other Confirmations of the Scripture-Notion*
*true Faith, by which we may abundantly diſ-*
*rm the falſhood of them. Now they are ſuch as*
*eſe,* viz.

1. *That* (a) Faith is a firm aſſent, by which
very true Believer is perſwaded, not only
at Remiſſion of Sins is promiſed in the
eneral, but to him in particular. So *Calvin*; *and after him the generality of the* French *and* Dutch Divines.

2*dly, That Faith conſiſts* in (b) the application of Chriſt's Merits to ourſelves, in caſting ourſelves upon the Merits of Chriſt, in apprehending, relying, or laying hold upon Chriſt for Salvation; *or, as others ſay,* 'tis a recumbency on Chriſt for Salvation. *Of all which Notions of juſtifying, or true Chriſtian Faith, this is a full confutation, that they are perfectly* unſcriptural: *For the firſt cannot be contained in Scripture, it being certain to a demonſtration, that* Scripture *no where ſaith, that* Daniel, John, *or* Thomas, *&c. have remiſſion of ſins. This therefore cannot be Divine Faith, or Faith built immediately on a Divine Revelation, or Record, but reſts upon our own Experience, or Knowledge of ourſelves; for the Argument muſt run thus, He that repenteth and believeth, ſhall be ſaved, I* Daniel *and* Thomas *have done this, which may indeed be matter of their knowledge, but not of Divine Faith, as being not revealed in* Scripture.

3*dly, Nor are the other Opinions leſs* unſcriptural, *for we do not once read in Scripture any command* to apply Chriſt's Merits to ourſelves, *or to* apprehend his Merits, *or to* lean and roll ourſelves upon him for Salvation; *we find no Exhortation in* Scripture ſo to do; *no Reprehenſion of any Perſon for not reſting on, or not* applying Chriſt's Merits *to themſelves; no Promiſe made to any upon the application of Chriſt's Merits: In a word, the* Scripture *is wholly unacquainted with theſe* Phraſes. *And is that likely to be the Duty on which our* Juſtification, Adoption, *and all our Happineſs depends, which hath no Precept, Promiſe, or Example in the* Holy Scripture? *But I ſhall add ſome farther Confirmations of the Scripture-Notion of true Faith, by which all theſe unſcriptural Opinions will be at once confuted. And therefore,*

4*thly, The* Scripture *frequently informs us, that the Miracles done by* Chriſt *are propounded as the great Motive to believe on him, and as the aggravation of their ſin, who ſtill continued in their infidelity, and alſo that the conſideration of them cauſed many to believe. On this account he requires to be believed;* if you believe not me, believe the works, *John* 10. 38. 14. 11. for the works that I do bear witneſs of me, that the Father hath ſent me, *John* 5. 36. and 10. 25. *On this account he pronounces the Infidelity of the* Jews *inexcuſable, ſaying,* If I had not done among them the works that no other man did, they had no ſin; but now they have no cloak for their ſin, *Joh.* 15. 22, 24. *'Twas this Conſideration which induced many of them to believe; for* many believed on his Name when they ſaw the Miracles which he did, *John* 2. 23. and 7. 30. *Now what were all his Miracles deſigned to produce in them, but a firm belief that he was* Chriſt the Son of God? *So doth St.* John *expreſly teach us, ſaying,* There be many other Miracles which Jeſus did, that are not written in this Book; but theſe are written that ye might believe that Jeſus is the Son of God, *John* 20. 30. *If you imagin that Faith is a* firm aſſent that Chriſt died for you in particular, *and that you have remiſſion of ſins by him; that 'tis* an Application of Chriſt, *or of* his Merits to your ſelves, *or a* Rolling your ſelves upon him for Salvation: *How do his Miracles convince you that you ſhould thus believe on him? But if you ſay, it is a firm perſwaſion that he is the Chriſt,* the Son of God, *nothing can be more proper to convince us of the truth of what he thus declared, than theſe Miracles; then may you ſay with* Nicodemus, We know thou art a Teacher ſent from God, for no Man can do ſuch Miracles as thou doſt, except God were with him, *John* 3. 2.

---

(a) *Synopſ. purior. Theol. Diſp.* 31. §. 1. Hanc fidem juſtificantem ſic definimus; nempe eſſe firmum aſſenſum
omiſſionibus Evangelii, quo fidelis non tantùm credit eas eſſe veras, ſed etiam ad ſe peculiariter pertinere.
*ef. Sedan. vol.* 1. *p.* 633. §. 12. Nunc juſta fidei definitio nobis conſtabit, ſi dicamus eſſe divinæ erga nos bene-
lentiæ firmam certamque cognitionem, *Calv. Inſtit. l.* 3. *c.* 2. §. 7, & 28.

(b) *The Principal Acts of Saving Faith are accepting, receiving, and reſting upon Chriſt alone for Juſtification.*
ſſemb. Catech. c. 14. q. 2.

Quo homo electus promiſſiones gratuitas de Chriſto ſibi applicat, iiſque ſuaviſſimè acquieſcit. *Wolleb. Chriſt.*
*ol. l.* 1. *c.* 29. Fides igitur iſta propriè dicitur juſtificans, qua recumbimus in Chriſtum ad remiſſionem pec-
orum ad ſalutem. *Ameſ. Theol. l.* 1. *c.* 27. §. 17.

5thly, *This will be yet more evident from all thoſe places which aſcribe our Juſtification and Salvation to Faith in God, or in him that ſent this Jeſus into the World. So doth our Lord himſelf in theſe Words,* Verily, verily, I ſay unto you, he that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death to life, *John* 5. 24. and 12. 44. *The Faith of* Abraham *is thus deſcribed,* Abraham believed God, and it was imputed to him for Righteouſneſs, *Rom.* 4. 3. i. e. *this Faith in God was imputed to him for righteouſneſs: When therefore the* Apoſtle *adds, that* he is the Father of them that believe, that Righteouſneſs might be imputed to them alſo, *v.* 9. *muſt it not be imputed upon their believing in God, as he did? Doth not the* Apoſtle *hence infer, that* unto him that worketh not, but believeth in him that juſtifieth the ungodly, his Faith is counted for righteouſneſs, *v.* 5. *Now to believe in him that* juſtified the ungodly, *is certainly to believe in God the* Father, *for it is* God that juſtifieth, *Rom.* 8. 33. *To be juſtified by this Faith, muſt therefore ſignifie to be juſtified by Faith in God the Father, according to thoſe words of St.* Peter, We through him believe in God, that our Faith and Hope might be in God, 1 *Pet.* 1. 21. *Now if Faith be ſuppoſed to conſiſt in believing that* our owns ſins are pardoned, in Application of Chriſt's Merits to our ſelves, *or in* Rolling our ſelves upon the Perſon of Chriſt, *What affinity or connexion is there betwixt believing in God, believing the truth of*
*his Promiſes, as* Abraham *did, and was juſt*
*fied, and believing that* our own ſins are pa
doned, applying the Merits of Chriſt to ou
ſelves, *or* rolling our ſelves upon him for Sa
vation? *But then if juſtifying Faith doth pr*
*marily conſiſt in a firm perſwaſion that* Jeſus
the Son of God, the Saviour of the World
the Prophet ſent of God *to ſhew us the way*
*Salvation, the* Lord and King, *by whoſe Law*
*we are to be governed if we would obtain it, the*
*Faith in Chriſt, and Faith in God are one thing*
*For God having teſtified all this concerning h*
*Son* Jeſus Chriſt, *and alſo promiſed that* ever
one that hath ſeen the Son and believed o
him, ſhall have eternal life, *John* 6. 40. *B*
*thus believing, we receive his* Teſtimony, *an*
ſet our Seal that God is true.

6thly, *This may be argued from all thoſe pla*
*ces which aſcribe our Juſtification and Salvati*
*on to the belief of the Reſurrection of* Jeſu
Chriſt, *or of God's power exerciſed in raiſin*
*him from the Dead. Thus doth St.* Paul *in tha*
*very Chapter in which he profeſſedly diſputes o*
*Juſtification by Faith; for he expreſly declares*
*that to them that* believe in him who raiſe
Jeſus from the dead, that Faith ſhall be im
puted for Righteouſneſs, *Rom.* 4. 24. *as* A
braham's *Faith in him that quickened the dead*
*was imputed unto him for Righteouſneſs. An*
*again:* If we believe with the heart, tha
God hath raiſed up the Lord Jeſus from th
dead, we ſhall be ſaved, for with the hear
Man believeth to Juſtification, *Rom.* 10. 9
*Now what Agreement is there betwixt my Be*
*lieving* my own ſins are pardoned, *or* my Ap
plying Chriſt's Merits *to my ſelf, or* Rolling
my ſelf upon him, *and Chriſt's reſurrectio*
*from the dead by the power of God? But then, i*
*we ſay that Faith is a firm perſwaſion that Jeſu*
*was the* Son of God, *the* Saviour of the
World, *the* Prophet *that was to come into th*
*World, the* Lord and Ruler *over all; This, as h*
*teſtified of himſelf whilſt living, and God th*
*Father alſo teſtified, ſo was he* declared to be
the Son of God with power by this reſurre
ction from the dead, *Rom.* 1. 4. *By this all* Iſ
rael *might* know that God had made him
Lord, and Chriſt, *Acts* 2. 24.—36. *and that* Go
had exalted him to his Right hand, to be
Prince and Saviour, to give repentance to
Iſrael, and remiſſion of ſins, *Acts* 5. 31. *Hence*
*the* Apoſtle *teacheth that Chriſt* died for ou
ſins, and roſe again for our Juſtification
*Rom.* 4. 25. *and puts the queſtion,* Who is h
that condemneth us? It is Chriſt that died
yea rather that is riſen again, *Chap.* 8. 34.

7thly, *This appears farther from this conſide*
*ration, that* * *in all the* Scriptures *of the* Nev
Teſtament, *there is not to be found one Exhor*
*tation to any* Chriſtian *to believe in* Chriſt,
*to act Faith on Chriſt. When the* Apoſtle
*preached to* Jews *or* Gentiles, *Men not co*

---

* Concerning this Paſſage, See an Advertiſement to the Reader, at the End of this *Preface.*

*vert*

rted *to the* Chriſtian *Faith, they ſtill exhort em to believe that* Jeſus was the Chriſt, the on of God, *the* Saviour *of the World, or to* elieve in the Lord Jeſus. *And this was neſary to be preached to them, to perſwade them believe in, and to obey him; for till they d believe he was a Perſon ſent from God, d that they ſhould receive ſome benefit by dog ſo, they could have no inducement to own, d no encouragement to obey him. It was therefore ceſſary that this ſhould be firſt preached to* Jew d Gentile, *that Chriſt was a Perſon ſent from od to preach the Doctrine which he taught, d that remiſſion of ſins, and everlaſting life as to be obtained by his* Name, *and by obedice to this* Teacher. *But then, I ſay, the ſame* poſtles *in their* Epiſtles *directed to thoſe Perns who were already* Chriſtians, *and who had ſtified their Faith by being baptized in the Name of* Jeſus, *have not one Exhortation to any f them to believe in* Chriſt; *but only to be ſtedaſt in the Faith, to encreaſe and grow in Faith, nd to repent of what they had done contrary to he Faith they had received. The Exhortations of ur Lord to the* ſeven Churches, *and more articularly to that of* Sardis, *in which there were ut very few who had not* defiled *themſelves,* Rev. 3. 1, 2, 3. *and that of* Laodicea *which e threatened to* ſpew out of his mouth for her ukewarmneſs, *v.* 16, 18. *is only* to repent, nd renew their firſt works, *not to believe n him, or to apply his Merits to themſelves. Now what account can be given of this thing, y thoſe who are ſo zealous in their Sermons to exhort* Chriſtians *to believe in Chriſt, to* roll hemſelves upon him, *and* apply his Merits o themſelves, *and are ſo full of Motives to perſwade them ſo to do? I ſay, what reaſon can hey give why Men, aſſiſted by the Holy Ghoſt, never exhorted any* Chriſtian *to believe, but nly to* ſhew forth their faith by their works, *Jam.* 2. 18. *and to* add unto their faith vertue? 2 *Pet.* 1. 5, 6, *&c. But then if* Chriſtian *Faith be only a firm perſwaſion that* Jeſus s the Chriſt, *the* Son of God, *the* Saviour *of he World, the reaſon is exceeding manifeſt why no* Chriſtian *ſhould be exhorted to believe, becauſe whoever is a* Chriſtian, *not only doth believe all this already, but hath profeſſed his belief f it by being* baptized *in the Name of Jeſus. There therefore needs no Exhortation to any* Chriſtian *to believe in Chriſt, but only to walk anſwerably to that Faith, to be ſtedfaſt in it, and to add* to his Faith vertue, knowledge, emperance, godlineſs, brotherly kindneſs, charity, 2 *Pet.* 1. 5—8. *that they may not be* ſlothful, and unfruitful in the knowledge of our Lord Jeſus Chriſt.

Object. *If it be here objected that St.* John *ſaith,* Theſe things have I written to you that believe on the Name of the Son of God, that ye may know ye have eternal Life (ϗ ἵνα πιστεύητε) and that ye may believe in the Name of the Son of God, 1 *John* 5. 13. *I anſwer.*

1. *That the* Alexandrian, *and other Greek* Manuſcripts, *read not* ϗ ἵνα πιστεύητε, *but* πιστεύοντες, *that* ye may know ye have eternal life who believe in the Name of the Son of God. *And this reading is confirmed by the* Vulgar, *the* Syriac *and* Æthiopic *Verſions.*

2dly, *They who retain our Verſion, interpret the words thus, That ye may* continue to believe in the Name of the Son of God; *or that ye may* (c) more firmly, and certainly believe. *Nor will the words bear any other meaning, unleſs you will ſuppoſe St.* John *ſhould ſeriouſly exhort Believers to begin to do, what he had told them in the immediate preceding words, was ſo effectually done by them already, that they might* know they had eternal life.

*In a word, Either it is true before we actually believe it, that our ſins are pardoned, that we have a right to apply Chriſt's Merits to us, and to roll ourſelves upon his Perſon for Salvation; or it is not: If it be true before we have believed, we muſt have Faith before, ſince nothing can procure this pardon of our ſins, or give us any right to apply his Merits to ourſelves, or depend on him for Salvation, but Faith in Chriſt: If it be not true, we muſt obtain the pardon of our ſins, and an intereſt in Chriſt's Merits by believing a Lie. And ſo much for the firſt Particular. To the next Enquiry;*

§. 4. 2*dly,* What is it to be juſtified in St. *Paul's* acceptation of the Word? *I anſwer,*

1. *That this Juſtification which St.* Paul *ſpeaks of, is an act of God terminated upon Man. This the Apoſtle expreſly doth deliver in theſe words,* Who ſhall lay any thing to the charge of God's Elect? It is God that juſtifies, *Rom.* 8. 33. *And again,* It is one God who juſtifies the Circumciſion by Faith, and the Uncircumciſion through Faith, *Rom.* 3. 30. It is God that juſtifieth the ungodly, *Rom.* 4. 5. He is juſt, and the Juſtifier of him that believeth in Jeſus, *Rom.* 3. 26. *Now according to the clear tenor of the Scripture,*

2dly, *God juſtifies the ſinner by abſolving him from the guilt of his paſt ſins, by a free act of grace, in pardoning his iniquities, or not imputing his ſins to him, and ſo his juſtification muſt import his abſolution from the guilt of ſin, and as a neceſſary and immediate conſequence of that, our being reconciled to God, and received into favour with him. This will be evident if we conſider,*

1. *What the* Baptiſt *teſtified concerning him, that all men might believe,* viz. *that he was* the Lamb of God that taketh away the ſins of the world, *John* 1. 29. *and what Chriſt teſtified of himſelf,* viz. *that* he that believeth in

---

(b) Ut certiùs & firmiùs credant. *Calv.* Ut in fide perſeveretis. *Vorſt. Epiſcop. That ye may be encouraged to ontinue in the Faith. Dr.* Hammond, Πιστεύειν ἀδιστάκτως. Oecum.

him ſhould not come into condemnation, *John* 3. 36. *that his blood was* the blood of the New Covenant, which was ſhed for the remiſſion of ſins, *Matt.* 26. 28. *even of that Covenant in which God promiſes* to be merciful to our unrighteouſneſs, *and* to remember our iniquities no more, *Heb.* 8. 13. and 10. 17. *As alſo from what his* Apoſtles *promiſed to win Men to the Faith of* Jeſus, *viz. remiſſion of ſins. Thus when the* Jews *were pricked to the heart, and ſaid,* What ſhall we do? *St.* Peter *anſwers,* Repent ye, and be baptized in the Name of Jeſus Chriſt, for the remiſſion of ſins, *Acts* 2. 37. *And again,* Repent you, and be converted, that your ſins may be blotted out, *Acts* 3. 19. *For* him hath God exalted to be a Prince and a Saviour to give Repentance, and Remiſſion of ſins, *Acts* 5. 31. *St.* Peter *begins his Sermon to* Cornelius *thus,* The Word which God hath ſent us to preach, *is* Peace by Jeſus Chriſt, *Acts* 10. 36. To him give all the Prophets witneſs, that through his Name whoſoever believeth on him ſhall receive remiſſion of ſins, *Acts* 13. 23. *St.* Paul *declares, that* God had raiſed up to Iſrael a Saviour Jeſus; *and then he adds,* Known therefore be it to you, that through this Man is preached to you remiſſion of ſins; and in him every believer on him ſhall be juſtified from all things, from which they could not be juſtified by the Law of Moſes, *Heb.* 10. 1, 4. *that Law being not able to take away ſins,* Rom. 3. 23. i. e. *to free men from the guilt of ſin. Seeing then the benefit propoſed to the Believer, is the remiſſion of ſins to be obtained through Chriſt, through his Name; ſeeing we are ſaid to be juſtified through Chriſt,* Chap. 5. 9 *through Faith in his Blood,* Eph. 1. 7. *that Blood which is ſo often ſaid to be* ſhed for the remiſſion of our ſins, *Col.* 1. 14, 20. *and to procure our* Peace, *and our* Redemption; *Since, laſtly, we are ſaid by believing in Chriſt to be juſtified from ſin,* Acts 13. 39. *which Phraſe can only ſignifie exemption from the condemnation of it: I ſay, from theſe expreſſions it appears, that God's juſtification of a ſinner by Faith, or through Faith in the Blood of* Jeſus, *is chiefly the remiſſion of the Believer's ſins, and the exemption of him from the condemnation of the Law, by virtue of Chriſt's Blood ſhed for the remiſſion of ſins.*

2dly, *This we may learn from the Reaſonings by which the* Apoſtle *confirms his Concluſion, or the Arguments by which he proves, that both* Jew *and* Gentile *are to be juſtified by Faith, without the works of the Law, or without works. His Concluſion is laid down* Chap. 1. 17. *thus,* The righteouſneſs of God (*which proceeds*) from faith, is revealed in the Goſpel, to (*beget*) faith in Jew and Gentile, *v.* 16. (*See the Note there.*) *And this way of obtaining Righteouſneſs or Juſtification, he proves to be abſolutely neceſſary to them both, beginning firſt with the* Gentiles; *whom he pronounces ſubject to the wrath of God, for* holding the Truth (*they by the Light of Nature knew*) in unrig teouſneſs, *v.* 18. *And this he proves to the e of that Chapter, which concludes thus,* That th knowing the Judgment of God, that th who did ſuch things were worthy of dea not only did the ſame, but had pleaſure them that did them. *In the ſecond Chap he declares the* Jews *guilty of the ſame thin the* Heathens *did, and ſo obnoxious to the ſa Condemnation, and alſo guilty of violating t Law of* Moſes; *and thence concludes, that to this matter there was no difference betwe them, he having proved both* Jews and Ge tiles to be all under ſin, *Chap.* 3. 9. *and ſo bo equally needing to be juſtified by Faith, or to juſtified freely by an Act of Grace, pardoni their ſins through faith in Chriſt,* v. 24. *H Argument then is plainly this; Both* Jew *a* Gentile *lie under the guilt of ſin, there bei* none of them that is righteous, *Rom.* 3. i. e. *free from ſin,* no not one, *v.* 10. *Neither them can be juſtified by the Law, becauſe th by the Sentence of it are* ὑπόδικοι τῷ Θεῷ, guil before God; *v.* 19, 20. *and obnoxious to p niſhment, as being both Tranſgreſſors of i* Therefore, *ſaith he,* by the Law can no fle be juſtified, for by the Law is the knowledg of ſin, *rendering us obnoxious to condemnatio where then there remains the guilt of ſin, the can be no Juſtification; where therefore the is remiſſion of ſin, and ſo a freedom from bei guilty of it before God, there is Juſtificatio Again,* All have ſinned, *ſaith he,* and falle ſhort of the glory of God, *v.* 23. *that is, eith of his approbation, as that phraſe ſignifies,* Joh 12. 43, *or of the* fruition of the glory of Go *as it imports,* Rom. 5. 1, 2. *Therefore abſol tion from this ſin muſt be ſufficient to make obtain this glory of God.* We who have th ſinned, *ſaith he,* are juſtified freely by h Grace through the Redemption that is i Chriſt Jeſus, *v.* 24. *Now what is this Redem tion? It is, ſaith the ſame* Apoſtle *twice,* Re miſſion of our ſins, *Eph.* 1. 7. *Col.* 1. 14. *Th* Apoſtle *argues to the ſame effect in the* Epiſtl to the Galatians, *That Juſtification cannot b by the Law, becauſe the Law cannot give lif and this it cannot do, becauſe* the Scriptur hath concluded all under ſin, *Gal.* 3. 21, 22 *and ſo ſhut out that way of being juſtified. Ou freedom therefore from the guilt of ſin, muſt b ſufficient for our Juſtification to life. In his fourt Chapter to the* Romans *he deſcribes Juſtificatio by the not-imputing ſin, and the forgiveneſs o it; in theſe words,* To him that worketh no but believeth in him that juſtifieth the un godly, his faith is counted for righteou neſs, *v.* 4. As *David* ſpeaks of the bleſſe neſs of the man to whom the Lord imputet righteouſneſs without works, *v.* 5, 6. ſaying Bleſſed are they whoſe unrighteouſneſs forgiven, and whoſe ſin is covered, *v.* Bleſſed is the man to whom the Lord im puteth not ſin, *v.* 8. *Since then the bleſſedneſ* *of which the* Apoſtle *was diſcourſing, was that of Juſtification, the Juſtification of the* ungodly, *and ſince this Bleſſedneſs is ſaid to conſiſt in the* remiſſion, covering, *the* not-imputing *his ſins to him, it cannot reaſonably be denied, that the Bleſſedneſs of a juſtified Perſon is here deſcribed by the Bleſſedneſs of a pardoned Perſon, as being one and the ſame thing.*

*3dly, This will be farther evident, from the conſideration of the Phraſes the* Apoſtle *uſeth as equivalent to Juſtification, and interpretative of it. As,*

1. Reconciliation to God, *that this is the ſame with Juſtification, appears by theſe words;* Much more being juſtified by his blood, we ſhall be ſaved from wrath by him; for if when we were enemies we were reconciled to God by the Death of his Son, much more being reconciled, we ſhall be ſaved by his Life, *Rom.* 5. 9, 10. *where to be* juſtified by his blood, and reconciled by his death, *ſeem plainly the ſame thing. Now that reconciliation is effected by the remiſſion of ſins, is evident from theſe words,* God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them, 2 *Cor.* 5. 19. *and therefore Juſtification alſo muſt be ſo obtained; for if upon the not-imputing ſin to us, God did not account us as righteous, he could not be reconciled to us, becauſe he cannot be reconciled to any man continuing unrighteous, or under the notion of a ſinner.*

*2dly, Juſtification ſtands directly oppoſed to condemnation, in theſe words,* Who ſhall lay any thing to the charge of God's Elect, *or to Believers?* τὶς ἐγκαλέσει κατὰ, who ſhall object *a crime againſt them?* It is God *that juſtifieth, who is he that condemneth them?* Rom. 1. 33, 34. *And again,* If the miniſtration of condemnation, *i. e. the Law which chargeth us with guilt, and ſo rendereth us obnoxious to condemnation,* was glorious, much more the miniſtration τῆς δικαιοσύνης, of juſtification doth exceed in glory, 2 *Cor.* 3. 9. *Now what is it that Mankind is accuſed of, and charged with by the Law, but ſin? What is it that they ſtand condemned for at God's Bar, but the tranſgreſſion of his Law? Juſtification therefore, which ſtands oppoſed to it, muſt be a clearing and diſcharging them from the guilt, or the Condemning power of ſin.*

*3dly, Juſtification is ſaid to be from ſin;* By him all that believe are juſtified ἐκ πάντων, from all thoſe ſins from which they could not be juſtified by the Law of Moſes, *Acts* 13. 39. *And again,* The judgment was from one ſin to condemnation, but the free gift to juſtification ἐκ πολλῶν ἁμαρτημάτων from many ſins, *Rom.* 5. 16. *Now what can Juſtification from ſin ſignify, beſides our abſolution from the guilt of ſin?*

*4thly, The juſtifying the Believer, and the remiſſion of his ſins, are divers expreſſions of the ſame thing, as is apparent from theſe words,* God hath ſet forth Chriſt Jeſus to be a propitiation through faith in his blood: *This he hath done, ſaith the* Apoſtle, to declare his righteouſneſs in the remiſſion of ſins, *Rom.* 3. 25. viz. *to thoſe that have this faith,* i. e. *to manifeſt the way of Juſtification by faith, which he alone admits of for the remiſſion of ſins. He did this, ſaith the next Verſe,* to declare his righteouſneſs, that he might be juſt, *in requiring this propitiation for our ſins,* and the juſtifier of him that believeth in Jeſus, *v.* 26. *Is it not therefore manifeſt, that to juſtify the Believer, and to remit his ſins, muſt be the ſame thing?*

*5thly, We are juſtify'd, ſaith the* Apoſtle, through the redemption that is in Jeſus, through Faith in his Blood, *Rom.* 3. 24, 25. through his Blood, *Rom.* 5. 9. *Now what doth this Blood procure* for us? Forgiveneſs of ſins, *Eph.* 1. 7. *Col.* 1. 14. *ſaith the* Apoſtle, *it being* ſhed for the remiſſion of ſins, *Matth.* 26. 28. *He appearing* in the end of the world to put away ſin by the ſacrifice of himſelf, *Heb.* 9. 26. *What benefit have Believers by it?* He hath loved them, and waſhed them from their ſins in his blood, *Rev.* 1. 5. *He hath* made peace *for them* by the blood of his Croſs, *Col.* 1. 20. with a God only angry for ſin; *He hath* obtained eternal redemption *from tranſgreſſions by it,* Heb. 9. 12, 15. *By all theſe equivalent expreſſions it appears, that God's juſtifying the ſinner, in St.* Paul's *ſenſe of the expreſſion, is his abſolving him from the guilt of his paſt ſins, from puniſhment, and condemnation by the Law for them, by an Act of Grace and free Pardon of them through the Blood of* Jeſus; *his being as fully reconciled to us, as if we never had offended againſt the former Covenant we were all under, till the New Covenant was eſtabliſhed in the Blood of* Jeſus.

§. 5. *3dly, I add, That this Juſtification is, by St.* Paul *aſcribed to Faith alone, in oppoſition to Works of righteouſneſs done, either by the* Jew *or* Gentile. *This plainly follows from that Notion of Juſtification, which I have eſtabliſhed as the true Senſe of the Expreſſion in St.* Paul; *for how could* Jew *or* Gentile *be juſtified by the Works of that Law, whether* Moſaical *or* Natural, *which render'd them both obnoxious to Condemnation for Sin, and guilty before God? Could they receive Remiſſion of Sins by compliance with that Law, which left them under Condemnation for it? Can any Man imagine, after the Charge he lays againſt the* Gentiles, *Chap.* 1. *and againſt the* Jews, *Chap.* 2, *and* 3. *He could have any Inclination to aſſert they ſhould be juſtified, or abſolved from the guilt of thoſe Offences by their Works, and not by Faith only? The miſtake in this matter ſeems to lie here, that Men look upon Juſtification, not as looking backward only, and procuring an Abſolution from our paſt Sins, but as looking forward to our whole* Chriſtian *Converſation, and importing our Abſolution from all our Sins committed againſt the Tenor of the Covenant of Grace, or* *the New Covenant; whereas it only doth conſiſt* ἐν τῇ παρέσει τῶν προγεγονότων ἁμαρτημάτων, *in* the remiſſion of our paſt ſins, *Rom.* 3. 25. *in the* Redemption of us from τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, the ſins committed againſt our former Covenant, *Heb.* 9. 15. *in the* purgation of the Believer τῶν πάλαι αὐτοῦ ἁμαρτιῶν from his old ſins, 2 *Pet.* 1. 9. *And leaves us afterward to be abſolved or condemned, as we obey, perform, or violate the Conditions of the New Covenant, and ſo to be judged hereafter, not according to our Faith, but Works. See the Note on* Rom. 3. 25.

2*dly, This is exceeding evident from the plain words of the* Apoſtle, *and by the Arguments by which he proves we muſt be juſtified by Faith, and not by Works.* For, *ſaith he,* by the deeds of the Law ſhall no fleſh be juſtified in his ſight, for by the Law is the knowledge of (*that*) ſin, (*which renders us obnoxious to condemnation.*) *Now this knowledge of ſin, being chiefly produced by the* Moral *Law, Rom.* 7. 7. *ſhews, the* Apoſtle *excludes as well that, as the Ceremonial Law, from Juſtification. And evident it is, that the* Antitheſis *runs all along not between* Ceremonial *and* Moral *Works, or between Works done by the Law of* Moſes, *or by the tenor of the Law of* Nature, *but between* Works *in general, and Faith,* the Law of Works, *and the* Law of Faith. *Again,* We are, *ſaith he,* juſtified freely by his Grace, *Rom.* 3. 24. i. e. *by a free Act of Grace in pardoning our paſt ſins, by which we had* fallen ſhort of the Glory of God: *Now a free Act of Grace is ſtill oppoſed to Works. Thus if our Election or Calling to the Faith of Chriſt,* be of Grace, then is it not of Works, *Rom.* 11. 6. By Grace ye are ſaved through Faith, not of Works, *Eph.* 2. 8, 9. *See the Note there.* Not by works of righteouſneſs which we had done (before the goodneſs and loving-kindneſs of God our Saviour appeared to us,) but according to his mercy he ſaved us, *Tit.* 3. 5. *See the Note there. Moreover,* we reckon, *ſaith he,* that a Man is juſtified by Faith without the works of the Law, *v.* 28. *where 'tis on all ſides granted, that the Works of the Law of* Moſes *are entirely excluded from Juſtification by Faith, and then much more the Works of the* Gentiles; *it being* the ſame God who juſtifies the Circumciſion by Faith, and the Uncircumciſion through Faith, *v.* 30. *In the next Chapter he ſaith,* To him that worketh not, but believeth in him that juſtifieth the ungodly, his Faith is reckoned for righteouſneſs, *Rom.* 4. 5. *Now how can the* ungodly *be juſtified by Works, and by what words can Works be more entirely excluded, than by* not working?

3*dly, That Evangelical Obedience, or Works of Righteouſneſs done by us after Faith in Chriſt, are excluded from that faith which juſtifies, is evident, becauſe they follow the faith which juſtifies,* i. e. *procures the pardon of our paſt ſins.* For, *ſaith the* Apoſtle, we are ſaved, (*from the wrath due unto us for our paſt ſins,* Rom. 5. 9. *or we are put into the way or ſtate of ſalvation*) by grace through faith, not of works; for we are created in Jeſus Chriſt to good works, which God hath ordained that we ſhould walk in, *Eph.* 2. 8, 9, 10. *So that we muſt be firſt in Chriſt by virtue of this faith, before we can be fitted to do works of Evangelical Righteouſneſs. And this Argument may be confirmed from many inſtances of Perſons who believed, and were immediately baptized the ſame day;* for being baptized for the remiſſion of ſins, *they muſt be juſtified. Thus at St.* Peter's *Sermon, three thouſand believed, and were* baptized the ſame day, *Acts* 2. 41. *Thus the* Samaritans, *upon the hearing* Philip *preach* concerning the Kingdom of God, and the Name of the Lord Jeſus, *were immediately baptized,* Acts 8. 12. *So alſo was the* Eunuch *upon his preaching to him,* v. 18. *So was* Cornelius, *and all that heard St.* Peter's *Sermon,* Acts 10. 48. *So was the* Jaylor, *and* all his houſe ſtraitway, *Acts* 16. 33. *See* Acts 9. 35, 42. *and* 11. 21. *and* 13. 12, 48, 49. *and* 14. 1. *and* 17. 4, 12, 34. *and* 19. 18. *Now what Evangelical Obedience could theſe men perform to render them juſtified by works?*

4*thly, This may be fairly argued from the example of* Abraham's *juſtification, and the paſſage whence St.* Paul *concludes it;* Abraham believed God, and it was imputed to him for righteouſneſs: *For it deſerves to be obſerved that* Abraham *had faith, or was a Believer before this was ſaid unto him, for* by faith Abraham, being called, obeyed, and went forth, *Heb.* 11. 8. *And after by a ſtrong faith he offered up his Son* Iſaac, believing that God was able to raiſe him from the dead, *v.* 17. *but neither of theſe inſtances are pitch'd upon by the* Apoſtle, *as fit for his purpoſe, becauſe in both* Obedience *was joined with Faith, whereas here was a pure act of faith without works; and of this act of faith it is ſaid, what is not ſaid of either of the other,* it was imputed to him for righteouſneſs. *If therefore thus it was in the example of the* Father of the faithful, *we may hence conclude it was ſo alſo in the Children of* faithful Abraham.

*Laſtly, The Scripture is expreſs and frequent in this aſſertion, That* Believers are juſtified by Faith; *in which expreſſion either Faith muſt include Works, or Evangelical Obedience, or it doth not; if it doth not, we muſt be juſtified by Faith alone. And that it doth not formally include Works of Evangelical Righteouſneſs, appears,*

1. *From the plain diſtinction which the Scripture puts between them, when it informs us, that* Faith works by love; acts with our works, and is made perfect by them; *when it calls upon us to* ſhew forth our faith by our works; *and to* add to our faith, virtue, knowledge,

*Gal.* 5. 6.
*Jam.* 2. 18, 22. 2 *Pet.* 1. 5, 6. *Rom.* 16. 26.
1 *Theſſ.* 1. 3.

godlineſs, temperance, patience, brotherly kindneſs, charity ; *and when it ſpeaks of the* works of faith, *and the* obedience of faith.

2*dly*, *Faith, in the nature of it, is only an aſſent to a Teſtimony, Divine Faith an aſſent to a Divine Teſtimony, Faith in Chriſt an aſſent to the Teſtimony given by God of Chriſt.* Now *'tis not reaſonable to conceive, that Chriſt, and his* Apoſtles, *making uſe of a word which had this known and fixed import, ſhould mean more by the word, than what it ſignified in common uſe, as ſure they muſt have done, had they included in the meaning of the word the whole of our Evangelical Righteouſneſs: Though therefore Faith is the ſpring, and the foundation of that righteouſneſs, and, where 'tis cordial and laſting, will moſt aſſuredly produce it; yet is not that righteouſneſs included in the very nature, or contained in the import of it.*

Object. *But doth not St.* James *ſay expreſly, That* a man is juſtified by works, *and* not by faith only? *Chap.* 2. 24.

Anſw. *In anſwer to this capital Objection, I ſhall firſt produce the words of the Apoſtle* James, *with a ſhort Paraphraſe, and then return a poſitive Anſwer to the Objection. The words I paraphraſe thus:*

Ver. 14. [*And let not any Jew or Chriſtian think his Faith ſufficient to juſtify and ſave him, without thoſe works of charity and mercy here ſpoken of,* v. 8,—13. *for*] what doth it profit, my Brethren, if a man ſay he hath faith, [i. e. *in words profeſs to have faith in God.* v. 19. *or in Chriſt,* v. 1.] and have no works [*to evidence the truth of that profeſſion,*] can [*ſuch a naked, fruitleſs*] faith ſave him?

Ver. 15. If a brother or ſiſter be naked, or deſtitute of daily food;

Ver. 16. And one of you ſay unto them, depart in peace, be you warmed and filled, [*making profeſſion of compaſſion for, and good will to them in your words, but*] notwithſtanding ye give them not thoſe things which be needful for [*the cloathing or feeding of*] the Body, what doth it profit [*them to hear your kind words?*]

Ver. 17. Even ſo faith [*profeſſed with the mouth,*] if it hath not works [*anſwerable to that profeſſion, or conſequent upon it,*] is dead [*and fruitleſs as thoſe words,*] being alone, [i. e. *without works ſhewing the truth of it.*]

Ver. 18. Yea, a man may ſay, [*to ſuch a Solifidian,*] thou haſt [*in profeſſion*] faith, and I have [*real*] works, ſhew me thy faith, [*which thou profeſſeſt*] without thy works, [*which thou canſt never do, faith being ſeated in the heart, and only diſcoverable by its effects,*] and I will ſhew thee by my works my faith, [*as the cauſe is demonſtrated by the effect.*]

Ver. 19. Thou [*being a Jew*] believeſt there is one God, thou [*in this*] doſt well, [*but doſt no more than the very devils, for*] the Devils alſo believe and tremble, [*and if thou haſt no better faith than they, thou haſt the ſame reaſon to tremble which they have.*]

Ver. 20. But wilt thou know, oh vain man, [*who makeſt profeſſion of ſuch a naked faith,*] that faith without works is dead, [*and ſo unable to juſtify or ſave thee: See it in the example of that very* Abraham, *in thy Relation to whom thou ſo confideſt:*]

Ver. 21. [*For*] was not Abraham [*whom we ſtile*] our Father, juſtified by works [*proceeding from his faith,*] when he had offered his ſon Iſaac upon the Altar? [*counting that God was able to raiſe him from the dead,* Heb. 11. 17, 19.]

Ver. 22. Seeſt thou how [Gr. *thou ſeeſt by this example, that*] faith wrought with his works [*to produce them?*] and by works was faith made perfect, [*and advanced in him to the greateſt height.*]

Ver. 23. And the Scripture was [*again*] fulfilled, which ſaith, Abraham believed in God, and it [viz. *that faith which produced theſe works,*] was accounted to him for righteouſneſs, and [*upon that account*] he was called the friend of God.

Ver. 24. Ye ſee then how that by works [*proceeding from faith*] a man is juſtified, and not by faith only, [i. e. *being alone, and without them.*

*Now in anſwer to the Objection from theſe words, I ſay,*

*That when St.* Paul *ſaith, we are juſtified* by faith without the works of the Law, *and that* to him that worketh not, but believeth in him that juſtifieth the ungodly, faith is imputed for righteouſneſs, *or to Juſtification; Juſtification there aſcribed to faith without works, imports only our abſolution from condemnation by reaſon of our paſt ſins committed before faith in Chriſt, and our reconciliation to God by the pardon of them, or the not imputing them to thoſe who believe in him. This I have ſhewed already, and 'tis apparent from the chief Argument the Apoſtle uſeth to prove, that both* Jew *and* Gentile *ſhould be juſtify'd freely by his grace, and not by works, becauſe they were all under ſin, all become guilty before God, all* having ſinned, and come ſhort of the glory of God, *Rom.* 3. 9, 19, 23. *whereas, ſaith he,* being juſtified by faith, we have peace with God, and rejoyce in the hope of the glory of God, *Rom.* 5. 1, 2. *Therefore, Chap.* 3. *he muſt be ſpeaking of the condition both of* Jew *and* Gentile *before faith in Chriſt. So again when the Apoſtle ſaith,* The Scripture hath concluded all under ſin, that the promiſe [*of Juſtification*] by [*the*] faith of Jeſus Chriſt might be given to them that believe [*in him.*] Wherefore the Law was [*then*] our School-maſter to bring us to Chriſt, that we might be juſtified by faith [*in him.*] But now, after that Faith is come, we are no longer under a School-maſter, [i. e. *under the pedagogy of the Law;*] For ye are all the Children of God through Faith in Chriſt Jeſus, *Gal.* 3. 22, 23, 24, 25, 26. *He plainly inſinuates that we cannot be juſtify'd* *by the works of the Law, becauſe the Law leads us to Chriſt for Juſtification. And again,* We are juſtified by grace, not of works; for we are God's workmanſhip, created in Chriſt Jeſus to good Works, *Eph.* 2. 10. *Where the Argument ſeems plainly to run thus, We cannot be juſtified by works preceding faith, becauſe we do no good works till by faith we are intereſted in Chriſt Jeſus. Whereas St.* James *ſpeaks plainly of thoſe works which follow faith, are wrought by it, and are the effects of it, and of their neceſſity in order to our continuance in a ſtate of Juſtification, and our freedom from final Condemnation. St.* James *ſpeaks of a mere profeſſion of faith with the mouth, St.* Paul of believing from the heart; *St.* James *of a faith* dead *and* fruitleſs, *when we have it; St.* Paul *of a faith working by love when we have it, and of a perſon only juſtified without works, becauſe he had no faith to produce them.*

§. 6. 4*thly, It ſeemeth neceſſary from the nature of the thing, and the ſtate and condition of the perſons to whom the Goſpel was firſt preached, That they ſhould be juſtified, or abſolved from the guilt of their paſt ſins, without new obedience, or without actual obedience to all the Commandments of Chriſt; though not without that faith which did engage them to it, and was ſufficient to produce it. For,*

I. *This was all that could be done by the convinced* Jews *or* Gentiles, *who at one Sermon or Diſcourſe believed, and were baptized for the remiſſion of ſins. 'Tis manifeſt they then knew but little of the Commandments of Chriſt, and ſo could not be doers of them. Either then they were not juſtified, and then* faith is not imputed to them for righteouſneſs, *nor did Baptiſm conſign to them* remiſſion of ſins; *or they were juſtified by that faith which did not include actual obedience to all the Commandments of Chriſt, as the condition of that Juſtification. And ſeeing perſeverance to the end, and being* faithful to the death, *are by our Lord himſelf made the Conditions of Salvation, and of receiving from his hands* the Crown of Life; *if theſe be alſo the Conditions of the Juſtification promiſed to Faith in Chriſt, no perſon is, or can be juſtified by faith till he dies. This faith therefore in* Jew *and* Gentile, *thus converted, could only import three things;* (1) *By way of preparation for it, an owning the true God who gave this teſtimony to his Son, and ſo a* turning from dumb Idols to ſerve the living God, *and a ſorrow for the ſins committed againſt him in the time of their ignorance; and in the* Jews, *a ſorrow for their paſt ſins, and in particular for having* crucified the Lord of Life; *and in this ſenſe repentance goes before faith: And Chriſt's* Apoſtles *preached to the* Jews repentance for the remiſſion of ſins through faith in his Name, *Acts* 14. 15. *and to the* Gentiles, to turn from theſe vain things to the living God, who made Heaven and Earth; *and to both,* repentance towards God, and Faith in our Lord Jeſus Chriſt, *Acts* 20. 21. (2.) *As a means to obtain this remiſſion of ſins, faith in our Lord Jeſus Chriſt.* (3.) *An engagement for the future to ceaſe from ſin, and to give up themſelves to the Service of God, according to the Rules and Precepts delivered to them by his Son. Now this Engagement was virtually contained in their repentance, and their faith in Chriſt, and was ſolemnly made by them at their* Baptiſm, *as will be proved hereafter. Now this being all that they could then do, it muſt be all they were obliged to do in order to their Juſtification; and yet 'tis certain that a promiſe of obedience, is not obedience; and that even the New Covenant requires, in order to Salvation, a ſincere and conſtant performance of the obedience thus promiſed. So that the Conditions of Salvation, and of Juſtification from our paſt offences, can never be the ſame.*

2*dly, This will be farther evident, if we conſider that no man can enter into Covenant with God, be reconciled to him, be admitted to his grace and favour, or be enabled to ſerve him acceptably, till his ſins be pardoned; for God cannot be reconciled to ſinners whilſt they continue under the guilt of ſin unpardoned; nor can he enter into Covenant with them, or receive them to his grace and favour, or accept their ſervices, till he be reconciled to them. When God enter'd into Covenant with his own People, a Sacrifice was firſt offered to make atonement for their ſins, and the Blood of it was ſprinkled upon all the People,* Heb. 9. 19. *And the New Covenant, in which he promiſed* to be merciful to our iniquities, and to remember our ſins no more, *was eſtabliſhed in the Blood of Jeſus ſhed for the remiſſion of our ſins. So that the ſins of a Believer muſt be immediately pardoned upon his Faith in Chriſt, or he can have no peace with God, no reconcilement to him, no intereſt in the New Covenant, and be in no capacity to do him any acceptable ſervice. This is the import of thoſe words,* Chriſt ſuffered for our ſins, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, that he might bring us to God, 1 *Pet.* 3. 18. For to bring us to God *in all other places of the New Teſtament, in which this phraſe is uſed, with reſpect to Chriſt, is to give us freedom of acceſs to God, who by our ſins were formerly excluded from it, and baniſhed from his gracious preſence;* By him, *ſaith the* Apoſtle, we have προσαγωγὴν πρὸς τὸν πατέρα admiſſion to the Father, *Eph* 2. 18. *By him we do obtain* a freedom εἰς τὴν προσαγωγὴν, of acceſs to God with confidence, *Eph.* 3. 12. *This is obtained, ſaith the ſame* Apoſtle, *by virtue of Chriſt's Blood; for* we, who ſometimes were afar off, are by the Blood of Chriſt brought nigh unto him, for he is our peace, *v* 13, 14. *and he hath reconciled both* Jew *and* Gentile *to God by his Croſs. If then the Blood of Chriſt procured this freedom of acceſs to God, 'tis certain we had no freedom of acceſs to him without it; and 'tis as certain we muſt have it by that*

faith

*ith which giveth us an intereſt in the propitia- on purchaſed by it.*

*To ſet this matter in the cleareſt light, and ew the reaſon why it was neceſſary, that ſuch act of grace in pardoning our paſt ſins upon r faith in Chriſt ſhould be vouchſafed, that ſo e might be reconciled to God, capacitated for s friendſhip, and fitted for his Service, let it e obſerved:*

1. *That* to come to God, *is to approach him in the way of worſhip, as in thoſe words,* He that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him. *Heb.* 11. 6.

ee Pſal. 42.
. and 65. 2.
6. 9. 95. 26.
ſa. 1. 12.

2dly, *That God being an holy God, none were o come into his preſence who had any pollution r defilement upon them, upon pain of death, ll they were ſanctified, or cleanſed from it by me purification, or atonement made for them o God. He dwelt in the whole Camp of* Iſrael, *nd ſo thoſe* Lepers, *who were ſo unclean as to ollute the Camp, were driven from it,* Lev. 13. 6. Numb. 5. 2, 3. 2 Kings 15. 5. *And thoſe in-offerings which were polluted with the ſins of he whole Congregation, were carried out of the amp,* Lev. 16. 21, 22, 27. Heb. 13. 11. *God welt more eſpecially in the* Temple, *and herefore they who had leſſer impurities,* i. e. *who were defiled by the dead, or by an iſſue, and ll menſtruous women, were not to come thither ill they were cleanſed from thoſe defilements,* Lev. 12. 4. *and* 15. 31. *Moreover, he being a God* of purer eyes than to behold iniquity, *they who had committed any ſin of ignorance, or lay under the guilt of it, were not permitted to come into the Court of the Men of* Iſrael, *till they had brought their offering of Atonement. See* Ainſworth *on* Numb. 5. 3.

3dly, *They who had no Ceremonial Defilement to be purged away, and no known ſin to make Atonement for, were admitted to come near to God, as being holy; they had* προσαγωγὴν τῷ Θεῷ, a freedom of acceſs to God *in his* Tabernacle, *and in his* Temple, *whence they are ſtiled* ὁ λαὸς ἐγγίζων αὐτῷ, the people that draw near to God, *Pſal.* 65. 4. *and* 148. 14. Lev. 10. 3. *And God is ſaid to be* ὁ Θεὸς ἐγγίζων αὐτοῖς, a God near to them, Deut. 7. 4. *both by relation, as having owned them as his Children, and enter'd into Covenant to be their God, and by his more eſpecial preſence with them, for the* Shechinah, *or the glorious Preſence dwelt among them in the holy place, and ſo to them belonged* ἡ λατρεία, *the privilege of coming to his Court to worſhip him, and a promiſe of his bleſſing if they ſincerely did it: Whereas the* Heathens *who by reaſon of their* Idolatry *were not permitted to ſerve him, are ſaid to be* afar off, *and ſo far without God in the World, as to have no freedom of acceſs to his Service, no ſuch converſe with him, or relation to him,* Eph. II. 12, 13, 17, 19.

*Now God being ſtill as holy a God as ever, and ſtill of* purer eyes than to behold iniquity, *the* Scriptures *of the New Teſtament ſeem as plainly to make our freedom of acceſs to God, to depend upon our being ſanctified in the* ſacrifical *ſenſe,* i. e. *our being purged, and delivered from the guilt of ſin by an atonement made for us by the Blood of Chriſt, that our ſins being thus pardoned through faith in his Blood, we may have peace with God, and an acceſs to his favour. This plainly ſeems to be the import of thoſe words,* If the blood of Bulls and Goats, and the aſhes of an Heifer, ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, (and by ſo doing procureth an admiſſion of the perſon cleanſed to ſerve God in the Sanctuary,) How much more ſhall the Blood of Chriſt, who through the Eternal Spirit offered himſelf without Spot to God [*for us,*] purge your Conſcience from dead works, *Heb.* 9. 12. [*or works expoſing you to death, the puniſhment of the perſon who came unclean into God's preſence, that ſo you may be admitted*] to ſerve the living God? *See the Notes there. So again, the* Apoſtle *having ſaid that the Covenant eſtabliſhed in the Blood of Chriſt, was this, That* he would be merciful to our iniquities, and remember our ſins no more; *and having thence infer'd, that having thus obtain'd remiſſion for us, there was no need that he ſhould make himſelf again* an offering for ſin, *he adds, that* therefore we may draw near to God with full aſſurance of Faith, *that we ſhall be accepted through the beloved,* as having our hearts ſprinkled *by his Blood, and therefore cleanſed from all guilt of Conſcience,* and our Bodies waſhed [*by Baptiſm*] with pure water, *Heb.* 10. 16, 17, 18, 19, 20, 21, 22.

*Two things obſerved by the judicious Dr.* Barrow, *ſeem here conſiderable,*

1. ‘*That the* Apoſtle *in this Diſcourſe im-*
‘*plies that no precedent Diſpenſation had exhibi-*
‘*ted any manifeſt overture or promiſe of par-*
‘*don, and upon that account were in a main*
‘*point defective; for the light of Nature doth*
‘*only direct to duty, condemning every man in*
‘*his own judgment and conſcience, who tranſ-*
‘*greſſeth; but as to pardon, in caſe of tranſ-*
‘*greſſion, it is blind, and ſilent: And the Law*
‘*of* Moſes *rigorouſly exacteth punctual obedience,*
‘*denouncing in expreſs terms a condemnation,*
‘*and curſe to the tranſgreſſors of it in any*
‘*part; and ſo it was a Law* οὐ δυνάμενος ζωο-
‘ποιῆσαι, not able to give life, *Gal.* 3. 21.
‘*or ſave us from death. Hence doth the* Apo-
‘ſtle *lay down this at the foundation of this*
‘*whole Diſpute, that the Goſpel alone was the*
‘power of God through Faith to the Salva-
‘tion *both of* Jew *and* Gentile, *Rom.* 1. 16, 17.
‘*becauſe in that alone was* the righteouſneſs of
‘God by faith revealed *to beget faith in them,*
‘*even the faith by which* the juſt ſhall live,
‘*declaring that no precedent Diſpenſation could*

‘ *juſtify any man, and that a man is juſtify'd by faith, or hath an abſolute need of ſuch a juſtification as that which the Goſpel tendereth.* λογιζόμεθα οὖν, We therefore collect, *ſaith he,* that a man is juſtified by faith without the works of the Law, *whether* natural *or* Moſaical; *which juſtification muſt therefore import their receiving that free Pardon which the criminal and guilty World did ſtand in need of, and without which no man could have any comfort in his mind, or peace with God: For if the State of man was a State of Rebellion, and ſo of heinous guilt, of having forfeited God's favour, and of obnoxiouſneſs to his wrath, then that juſtification which he needed muſt be a diſpenſation of Mercy removing that Guilt, and reſtoring him to the favour of God.*

*And this may alſo ſtrongly be argued from the* Objections, *which the* Jew *and* Gentile *made againſt this Doctrine of Juſtification by a free Act of Grace, That it ſeemed to render it unjuſt in God to take vengeance on thoſe Sins which tended ſo highly to the glory of God's grace; ſee the Note on* Rom. 3. 5. *and to encourage us to do* evil that good may come. *See the Note on* v. 8. *And more eſpecially from the Objections which he anſwers,* Chap. 6. 1, 15. *For thus they run,* τί οὖν ἐροῦμεν; What do we ſay then? [*do we ſay this,*] Let us [*who have received this grace,*] continue [*ſtill*] in ſin, that grace may abound [*towards us?*] *And* v. 15. What then ſhall we [*go on in*] ſin, becauſe we are not under the Law, [*which condemns us to death for every tranſgreſſion,*] but under [*that Covenant of*] Grace [*which allows the pardon, and promiſes the forgiveneſs of it?*] *That is, do we by declaring that* we are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus, *Chap.* 3. 24. *and that* as ſin abounded grace did more abound, *give juſt occaſion for theſe Inferences? Now if the faith to which* St. Paul, *in this Diſcourſe aſcribed our Juſtification, did not only oblige us to, but even comprehend and include Evangelical and conſtant Obedience, what colour could there be for theſe Objections? And therefore,*

2dly, *The* Doctor (p. 83.) *propoſes it as his Conjecture, That the* Apoſtle *in this Diſcourſe deſignedly ſets himſelf to anſwer this Objection of the* Jew *and* Gentile *againſt this Doctrine of* Chriſtianity, *viz. That it did upon ſo ſlender a Condition or Performance as that of Faith, tender to all Perſons indifferently, howſoever culpable their former lives had been, a plenary remiſſion of their ſins, and reception into God's favour. The* Jews *could not conceive or reliſh, that any man ſo eaſily ſhould be tranſlated into a ſtate equal, or ſuperior to that which th*
*ſuppoſed they did enjoy. The* Gentiles *the*
*ſelves could hardly digeſt it, that the* Chriſtia
*ſaid,* Believe, and ἡ πίστις σου σώσει σε, thy fai
ſhall ſave thee: *This is one of the Exceptio*
*which* Celſus *makes againſt it. And* (
Zozimus *having ſaid, that the* Heathen Prie
*having told* Conſtantine, *that their Religion a*
*forded no purgation for his Crimes, he w*
*perſwaded to embrace* Chriſtianity, *as bei*
*told the Chriſtian Doctrine would take away*
*ſin; and had this promiſe annexed to it, Th*
the ungodly, who would embrace it, ſhou
preſently be abſolved from all ſins; *intima*
*that he looked on this as a juſt Exception*
*gainſt the* Chriſtian Faith. *This prejudice*
*gainſt the Goſpel, ſaith he, St.* Paul *remov*
*by ſhewing that,* ‘ *becauſe of all men's guilt a*
*ſinfulneſs, ſuch an exhibition of mercy, ſu*
*an overture of acceptance and remiſſion*
*ſins, was neceſſary in order to ſalvation;*
*that without it no man could be exempt*
*from wrath and miſery, and that conſequen*
*all other Religions, as not exhibiting ſuch*
*remiſſion, muſt be eſteemed in a main poi*
*defective.*

§. 7. Object. 1. *But againſt this it may*
*objected, That our Juſtification ſeems to be co*
*nected with our Glorification, for* whom he j
ſtifies, them he alſo glorifies, *Rom.* 8. 3
*Now it is certain that our future ſtate of Gl*
*ry depends not only on our Faith, but Works*
*And by the ſame* Apoſtle, *in the ſame Epiſtl*
*is promiſed to him that* worketh good, *Rom.*
6, 7, 10. *we being all to be hereafter recompenſ*
according to our works.

Anſwer, 1. *To this it may be anſwered in t*
*words of the Reverend Dr.* Hammond, (*Pr. Ca*
*tech.* p. 89.) That whom God juſtifies, if the
paſs out of this Life in a juſtified ſtate, the
he will certainly glorify, *Or, as in his Par*
*phraſe,* Whom he called to ſuffer after th
example of his Son, them upon patience an
perſeverance under thoſe Sufferings, he juſt
fies, *i. e.* he approves of as ſincere, and wo
thy, as they ſuffer for, ſo to be glorified wit
him, *Rom.* 8. 17. 2 *Tim.* 2. 11, 12. 1 *Pet.* 4. 1
*and* whom he thus juſtifies, them he will alſ
glorify. *And according to this import of t*
*words, Juſtification doth not ſignify, as in t*
*great diſpute of the* Apoſtle, *the remiſſion of o*
*paſt ſins committed before Faith in Chriſt; b*
*rather our Juſtification at the great Day*
*our Accounts, as his ſincere and faithful Se*
*vants. As it ſeems to import moſt clearly*
*thoſe words of the ſame* Apoſtle, I know n
thing of myſelf (*whereby to condemn myſe*
*of unfaithfulneſs in the diſcharge of my Office*

---

(d) Προσήει τοῖς Ἱερεῦσι καθάρματα τῶν ἡμαρτημένων αἰτῶν, εἰπόντων δὲ ὡς οὐ παραδέδοται καθαρμοῦ τρόπος δυσσεβήματα τηλικαῦτα καθῆραι δυνάμενος. Hiſt. l. 2. p. 61.

(e) Πάσης ἁμαρτάδος ἀναιρετικὸν εἶναι τὴν τῶν Χριστιανῶν δόξαν, καὶ τοῦτο ἔχειν ἐπάγγελμα τὸ τοὺς ἀσεβεῖς μεταλαμβάνοντας αὐτῆς, πάσης ἁμαρτίας ἔξω παραχρῆμα καθίστασθαι. Ibid.

et am I not thereby juſtified, but he that udgeth me is the Lord, 1 *Cor.* 4. 4. *And in hoſe words of the Epiſtle to the* Romans, Not he hearers of the Law *only* ſhall be δίκαιοι, uſt before God, but the doers of the Law ικαιωθήσονται, ſhall be juſtified, *Rom.* 2. 13. *And o St.* James, Abraham was juſtified by works, nd he was call'd the Friend of God.

Anſwer. 2. But 2dly, *There is another* ancient *Interpretation of theſe words, which cuts off the whole Force of this Argument,* viz. Thoſe he glorified, by giving them that Spirit of Glory, *and of God, who is the earneſt of their future Inheritance.* He glorified them, ſay (f) *St.* Chryſoſtom, Theodoret, Oecumenius, *and* Theophylact, *by* the Spirit of Adoption, calling them Sons, and giving them the grace of the Holy Spirit. *To ſtrengthen this Interpretation, let it be conſidered that our Saviour is ſaid, whilſt he was on Earth, to have wrought his Miracles by the Spirit of God; and by theſe Miracles he is ſaid ſometimes to be* δοξαζόμενος glorified, Luke 4. 15. *ſometimes to* ſhew forth τὴν δόξαν αὐτοῦ his glory, *John* 2. 11. *and ſometimes it is ſaid that* God ἐδόξασε glorified him, *John* 8. 54. *and* 11. 4. *and* 13. 31, 32. *and* 16. 14. *And when Chriſt gave to his Apoſtles and Believers the Holy Spirit to enable them to work the like Miracles, he expreſſes himſelf thus to his Father,* The glory which thou gaveſt me I have given them, that the World may know that thou haſt ſent me, *John* 17. 22, 23. *Moreover, by reaſon of this Spirit given with the Goſpel, the miniſtration of Juſtification is ſaid to be* ἐν δόξῃ, *with, or* in glory, 2 Cor. 3. 8, 9, 10, 11. *as being the miniſtration of the Spirit; and Believers, by participation of this Spirit of the Lord, are ſaid not only to* behold the glory of the Lord, *but alſo* to be changed into the ſame Image with him, from glory to glory, *v.* 18. *and ſo to be* conformed to the Image of his Son. *And thus, ſaith* Origen *on this place* (g), they may be ſaid to be glorified in this Life. *Note alſo, that when the* Apoſtle *ſpeaks of our final Glorification in this Chapter, he ſtill ſpeaks of it as a thing future, ſaying,* We ſhall be glorified with him, *v.* 17, 18, 21. *whereas here he ſpeaks of it as a thing paſt already, ſaying,* οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε, whom he hath juſtified, them he hath alſo glorified; *which confirms this Interpretation. And laſtly, Thus it connects well with the foregoing words, The* Spirit *which* helpeth our Infirmities, *intercedeth* according to the mind of God *for the Saints;* οἴδαμεν δὲ, we know therefore that all things ſhall work together for good to them who love God, who are called according to his purpoſe [*of making them the Sons of God by adoption, and giving them the Spirit of his Son in their hearts.* Gal. 4. 6. Eph. 1. 5, 13.] For whom he [*thus*] foreknew, them he predeſtinated [*or appointed*] to be thus conformed to the Image of his Son, and whom he [*thus*] predeſtinated, them he alſo called [*to the Chriſtian Faith,*] and whom he called, [*upon their cordial embracing of that faith*] he juſtified, [*we being made the Sons of God through faith in Chriſt Jeſus,* Gal. 3. 26.] and whom he [*hath thus*] juſtified, them he hath alſo glorified.

§. 8. Object. *2dly, It may be ſaid, that not only our Juſtification, but Salvation is by the* Apoſtle *aſcribed to Faith: As when he ſays,* By grace ye are ſaved through faith, *Eph.* 2. 8, 9. *and* if thou believeſt with the heart, thou ſhalt be ſaved, *Rom.* 10. 9. *Tit.* 3. 5. *whereas doubtleſs Salvation dependeth on our Works, which therefore muſt be included in this Faith.*

Anſw. *To this Objection I anſwer, That Salvation may very well in Scripture be aſcribed to Faith upon theſe two accounts:*

1. *Becauſe Faith puts us in the way of Salvation; that way of owning the Saviour of the World, and ſubjecting ourſelves to his Government, which gives us a preſent right to Salvation, ſhould God take us hence ſoon after Baptiſm into this Faith, or a ſincere belief in Chriſt; as in the caſe of thoſe many* Martyrs *who believed, and ſuffered the ſame day; and if we live by, and ſuitably to, this Faith, ſtill owning the Lord* Jeſus, *and ſtill ſubjecting our ſelves to his Laws and Government, will keep us in the ſtate of Salvation; for* he that *thus* believeth in the Son hath Eternal Life, *John* 3. 36. *See* v. 16. i. e. *he hath a preſent right to it, and may* rejoyce in the hope of the glory of God, *and by continuing ſo to do, he ſhall receive* the end of his faith in the ſalvation *of his ſoul. It puts us in a preſent ſtate of freedom from condemnation, by procuring the pardon of all our paſt ſins; for he that thus* believeth, ſhall not come into condemnation, but is paſſed from death to life, *John* 5. 24. and 3. 18. *It doth at preſent ſave us from the wrath of God, he being only angry with us on the account of ſin unpardoned; for* being juſtified, *ſaith the* Apoſtle, by faith in his blood, we ſhall be ſaved from wrath by him, *Rom.* 5. 9. *Now this is all which very frequently is ſignified by the words* Saved *and* Salvation: *As when it is ſaid of* Zachæus, This day is Salvation come unto this Houſe; *and* the Lord daily added to the Church τοὺς σωζομένους, the ſaved, *Acts* 2. 47. *And again,* The word of the Croſs is τοῖς σωζομένοις ἡμῖν to us the ſaved, the power of God, 2 *Cor.* 1. 18. *See this farther pro-*

---

(f) Ἐδόξασε διὰ χαρισμάτων διὰ τῆς υἱοθεσίας· διὰ τῶν χαρισμάτων τῆς υἱοθεσίας. *Chryſ. Oecum.* Ἐδόξασεν υἱοὺς ὀνομαζόμενος, καὶ Πνεύματος ἁγίου δωρησάμενος χάριν. *Theodor. Theoph.*

(g) De glorificatione in præſenti ſæculo poſſumus illud intelligere quod dicit Apoſtolus, nos autem omnes revelatâ facie gloriam Domini ſpeculantes, eàdem imagine transformamur à Gloria in Gloriam.

*ved in the Notes on* Eph. 2. 8. Tit. 3. 5.

*2dly, Salvation may be well aſcribed to Faith; not indeed in oppoſition to, or excluſion of, works, but rather as the cauſe, and the producer of all Works of Piety and Righteouſneſs: And both the Wiſdom and the Excellency of this Method for the procuring the great ends of Chriſtian Piety, of purity of Life, and of ſincere Obedience to the whole Will of God, will be extremely evident from theſe Conſiderations:*

*1. That this Faith conſigned by Baptiſm, doth lay the higheſt Obligations on us to a Life of Holineſs and Obedience, under the pain of forfeiting all the Bleſſings of the new Covenant, or all the Privileges of Chriſtianity. For (1.) Faith in him as the true* Meſſiah, *the* Prophet *ſent from* God *to declare his Will, and make known his Precepts, and to lay down the Terms on which we may expect Salvation from him, muſt ſurely oblige us to perform that Will, and to ſubmit to the Terms on which alone Salvation is thus tender'd to us, not only that we may not miſs of that Salvation, but that we may not be condemned as deſpiſers of ſo great Salvation.*

*Again, Faith in him as our* Saviour, *one who hath, by his Death, purchaſed deliverance to us from Death, and from the wrath to come, muſt ſure oblige us, as well in point of Duty, as of Gratitude, to* live to him who died for us, 2 *Cor.* 5. 15. *and being bought with ſuch* a price, to glorify him with our Souls and Bodies which are his, 1 *Cor.* 6. 20. *eſpecially when we conſider that this was one great end of theſe his Sufferings; he having* died for all, that they who live ſhould not henceforth live to themſelves, but to him that died for them; *that he might* redeem us from this preſent evil world, *Gal.* 1. 4. and purify us to himſelf, a People zealous of good works, *Eph.* 5. 25, 26. *and that we* being dead to ſin, might live to righteouſneſs, 1 *Pet.* 2. 24. *And ſurely, they cannot expect the Bleſſings of his ſalutary Paſſion, who defeat the deſign, and fruſtrate the purpoſe of it.*

*Faith in him as our* Lord *and* King, *as it doth preſuppoſe his right to require ſervice from, and preſcribe Laws to us, ſo muſt it engage us to the honour and ſervice of this Lord; (for* why, *ſaith he,* call ye me, Lord, Lord, and do not the things that I ſay? *Luke* 6. 46.) *to fear and to obey this* King *of Saints, as knowing he will ſay to all his diſobedient Subjects,* Bring theſe mine enemies, which would not I ſhould reign over them, and ſlay them before me, *Luke* 19. 27.

*Faith, laſtly, in him as our* Judge *and our* Rewarder, *muſt cauſe us herein* to exerciſe ourſelves always to have Conſciences void of offence towards God and Man, *Acts* 24. 16. *as we deſire to be found blameleſs at that day, and to be ſtedfaſt and abounding in the work of the Lord, which will ſo plentifully be rewarded,* 1 Cor. 15. 58.

*In a word, to what other end can we think an holy God was ſo concern'd that we ſhould firmly be perſwaded of, and yield a free aſſent to theſe things? Can it be only this, that he ſhould fill our heads with Notions, but leave us ſtill at liberty to diſobey the Meſſage ſent us from Heaven by his only Son? Why then, ſaid he,* This is my beloved Son, hear him? *Matth.* 17. 5. *Can he ſuffer us to ſlight the Terms on which alone Salvation is thus tender'd to us? Why then were they at all propounded? Can he permit us to be diſobedient to this Lord, or Rebels to this King of Saints? Why then was this Authority conferred upon him? Hath he made him the Judge, and the Rewarder of all Men at the great Day? And will he not reward them all according to their Works?*

*But then if we conſider further this Faith, as it hath Baptiſm annexed to it, according to thoſe words of Chriſt,* He that believeth and is baptized, ſhall be ſaved; *our obligation to Obedience by it will ſtill be more evident. For is not our Baptiſm in the Name* of the Father, Son, and Holy Ghoſt, *an entire dedication of ourſelves to the ſervice of the* Bleſſed Trinity, *a ſolemn entrance into Covenant that we will own no other God, will ſerve no other Lord, will not be led by the unclean, but by the conduct of the good and holy Spirit? Did not Chriſt command his* Diſciples *to teach them whom they baptized,* to obſerve all things which he commanded? *Matth.* 28. 20. *and muſt they not be obliged to obey what they were to be taught in his Name? What is it to baptize, but* μαθητεύειν *to* make Diſciples *to the* Holy Jeſus? *And hath he not ſaid,* Then only are you my Diſciples indeed, when you continue in my word? *John* 8. 31. *What is it to be baptized, but to make the* ſtipulation of a good Conſcience towards God? 1 *Pet.* 3. 21. *and are not we obliged to be true to this ſolemn Promiſe made to God? Or can we neglect to do ſo without mocking him, and taking his ſacred Name in vain? Are we not baptized into the Name of* Chriſt? *And are not they who name that Name, engaged* to depart from all iniquity? 2 *Tim.* 2. 19. *Hath not St.* Paul *informed us, that* as many as are baptized into Chriſt, are baptized into his death, *Rom.* 6. 3. *and ſo are by that baptiſm obliged* to die to ſin, *v.* 6. 11. not to obey it in the luſts thereof, not to yield their Members inſtruments of ſin to unrighteouſneſs, *but to* walk in newneſs of life, *v.* 12, 13. to live to God, *and* to preſent their Members inſtruments of righteouſneſs to God, *v.* 4, 10, 13. *and to* have their fruit to holineſs, that the end may be eternal life, *v.* 22. *And that upon this conformity to Chriſt's Death and Reſurrection depends our hope that* we ſhall live with him? *v.* 8. *So that 'tis evident to a demonſtration, that both our Faith and Baptiſm do lay upon us the ſtricteſt Obligations to depart from all iniquity, and yield ſincere Obedience to the Laws of God and Chriſt, as we expect the Bleſſings*

*purchaſed*

*rchaſed by him for, or promiſed to Believers. s then St.* Peter *ſaith on this account, That* aptiſm now ſaveth us, *1 Pet.* 3. 21. *ſo may lvation be on the ſame account aſcribed to our aith in Chriſt.*

*2dly, Faith is the Spring and the Foundation all the Obedience we afterwards perform, and erefore may be well ſaid to ſave as many as tain Salvation, becauſe it worketh in them at Obedience by which they are ſaved, and oves them to perform thoſe Conditions on which eir actual Salvation doth depend. Thus of aith in God, the* Apoſtle *teacheth, that it uſt be neceſſarily laid as the foundation of all he ſervice we perform unto him;* for he that ometh to God muſt believe that he a rewarder of them that diligenty ſeek [*to pleaſe*] him, *Heb.* 11. 6. *And thus e ſhews it was with all the* Patriarchs *and holy eople of God before the Revelation of the Goel; they by that Faith, which was* the expectaion of things hoped for, the evidence of hings not ſeen, obtained teſtimony that they ere righteous, *Heb.* 11. 4. *and that they* plea-ed God, *v.* 5. 8, 18, 19. obeyed his call *in the oſt difficult inſtances;* choſe rather to ſuffer ffliction with the People of God, than to enoy the pleaſures of ſin for a ſeaſon; wrought ighteouſneſs, and ſuffered death, not accepting a deliverance, *v.* 25, 26, 33, 35. *And ſo it with Faith in Chriſt, 'tis the foundation of all ur Obedience, which therefore is in Scripture iled* the obedience of Faith, *Rom.* 1. 5. *and* 16. 6. *and of all our good works, they being all* the vork of Faith, 2 *Theſſ.* 1. 11. *It is by virtue of this Faith that we are enabled* to overcome the World, *to* reſiſt the Devil, *and to* quench all the fiery darts of Satan. *John* 5. 5. *Pet.* 5. 9. *Eph.* 6. 16. *'Tis Faith* that works by love *to God, nd to our Brother, which love we teſtify to God, y* keeping his Commandments, *and to our Neighbour* by fulfilling the Laws of Juſtice and Charity. *And this is very evident, even from the nature of Faith; for can any man bey the Precepts this* Prophet *hath delivered n his* Father's *name, unleſs he believes he was hat* Prophet *which was ſent by him to reveal his will? And that* King *by whoſe Laws we muſt be govern'd? Can he ſubmit to the Terms of Salvation propounded by him, till he believes* he is the Author of Salvation to all that obey him? *Can he herein* exerciſe himſelf to have always a Conſcience void of offence towards God and Man, *but by that Faith which doth aſſure him, that* he will judge all Men *by theſe Laws, awarding* glory and immortality to every man that worketh righteouſneſs, *Rom.* 2. 8. and puniſhing them with everlaſting deſtruction from his preſence that obey not his Goſpel? 2 *Theſſ.* 1. 8. *And is not then this Faith the true Foundation of all Chriſtian Piety? Thus doth the* juſt man live by his Faith, *and doing ſo,* believeth to the ſalvation of his Soul. *As therefore we are ſaid to be* ſaved by hope, *Rom.* 8. 24. *becauſe it is the motive to ſtedfaſtneſs in our obedience, ſo may we be ſaid to be ſaved by Faith upon the ſame account. And,*

*3dly, We may be well ſaid to be ſaved by Faith, becauſe where Faith is hearty and conſtant, it will produce ſincere Obedience, and Holineſs will follow in the Life; And when it doth not follow, this is to be aſcribed to the want of Faith. This will be evident, if we conſider the material Objects of our Faith, the Bleſſings promiſed to the Obedient, and the Evils threatened to the Diſobedient; for it is certain, that the Bleſſings promiſed in the Goſpel, do far exceed all other Bleſſings that we can enjoy; and that the Evils threatened there are far more laſting and intolerable than any other Evils we can ſuffer; and it is no leſs certain that theſe Bleſſings are by our Lord confined to the Obedient;* for not every one that ſaith unto me, Lord, Lord, ſhall enter, *ſaith he,* into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven, *Matth.* 7. 21. *And 'tis as ſure that theſe tremendous Evils are entailed upon the wicked, Chriſt having ſolemnly declared he will ſay to them at the great day,* Depart from me, I know ye not, ye workers of iniquity, *v.* 23. *And if we do believe our Saviour was a* Prophet *ſent from God, we muſt believe thoſe Revelations he hath made concerning both our future happineſs and miſery, and the conditions on which alone the one can be obtained, and the other is to be avoided. Now can a man at the ſame time believe theſe are the greateſt Bleſſings which he can enjoy, and yet prefer a leſſer Good before them? If not, whenever he doth this, he ceaſes in effect to have this Faith. Can a Man fully be perſwaded, that what he is about to do, will render him obnoxious to the worſt of Evils, and yet be mov'd to do it to avoid a leſſer Evil? If not, whenever he doth chuſe to do what renders him obnoxious to the worſt of Evils, he ceaſeth to believe they are ſo. When therefore we neglect to do that which is by our Lord declared abſolutely neceſſary to obtain, and to ſecure our eternal Intereſts, and venture upon that to which he threateneth everlaſting Miſery, 'tis certain that we have no lively, full perſwaſion of theſe Truths then preſent to our Minds, and therefore do not actually believe them then. So that although we may have ſtill ſuch an habitual aſſent to all that this great* Prophet *hath delivered, as that we do not doubt the truth of what he taught; yet doth not* Chriſt dwell in our hearts by Faith, *nor have we any living ſenſe or permanent perſwaſion of theſe truths on our Souls, but Faith is at the preſent dead, and ſo no more deſerves the name of Faith, than a dead Man can properly be called a Man. Thus for example, when* Chriſt *ſaith to his Diſciples fearing to periſh in the ſtorm,* How is it that ye have not Faith? *Mark* 4. 40. *He lays this to their charge, not that they diſbelieved his power to* *ſave them, for this they teſtify, by ſaying,* Maſter, ſave us; *but that they did not actually exert this Truſt by an entire Commiſſion of themſelves to the protection of his Providence. As therefore, when we do what is contrary to our love to God, or to our hope, and our affiance in him, there always is a want of love, and hope, and truſt in God; ſo when we do what is oppoſite to the great Objects of our faith, there muſt be in us a like want of faith; and ſo when this is cuſtomarily done, there muſt be a defect as to the habit, or the grace of faith.*

2*dly, This will be ſtill more evident, if we conſider all the glorious things which are aſcribed in Scripture to this Faith, and do compare them with other paſſages of the ſame Scripture: For inſtance,* Whoſoever believeth that Jeſus is the Chriſt, is born of God, 1 *John* 5. 1. *ſaith the* Apoſtle John; *But then he adds in the ſame Chapter,* whoſoever is born of God overcometh the world, *v.* 5. *by virtue of this faith: And again,* We know that whoſoever is born of God ſinneth not; but he that is begotten of God keepeth himſelf, and the wicked one toucheth him not; *v.* 18. *chap.* 3. 9. *Whence it muſt follow, that he believeth not in the* Apoſtle's *ſenſe, that* Jeſus is the Chriſt, *who overcometh not by virtue of that Faith, the Temptations of the World, the Fleſh, and the Devil.* Whoſoever confeſſeth, *ſaith the ſame* Apoſtle, that Jeſus is the Son of God, God dwelleth in him, and he in God, 1 *John* 4. 15. *But then he alſo ſaith,* He that abideth in him, ought alſo to walk as he walked, 1 *John* 2. 6. *that w do hereby* know that we are in him, b keeping of his word, *v.* 5. *that* whoſoeve abideth in him ſinneth not, and he tha ſinneth hath not ſeen him, neither know him; that if we ſay we have fellowſhip wit him, and walk in darkneſs, we lie. *So tha if this faith doth not preſerve us from ſin, an engage us to walk in the light, and as he walked 'tis not that faith in the Son of God the Apoſtle ſpeaks of. We are not* juſtified by th Works of the Law, but by the Faith of Jeſus, *ſaith St.* Paul *to the* Galatians, *Gal.* 5. 6 and 6. 15. *But then it is, ſaith he, that* Fait which works by love, *and renders us* Nev Creatures. *The ſame he ſaith in the* Epiſtl *to the* Romans, *declaring that his Goſpel wa* the power of God through Faith unto Salvation, *Rom.* 1. 16. *v.* 5. *But then 'tis th* obedience of Faith *in the ſame Chapter,* Obedience in word and deed, *Chap.* 15. 18. 'Obeying from the heart the form of Doctrin delivered to them, *Chap.* 6. 16. *which make this faith become the power of God to ſalvatio Whence it is evident, that he eſteemed that alone true faith which was productive of Obedience and ſo doth virtually, although not formally, include Obedience, as the effect is virtually contained in the cauſe. So that the difference betwee Men of Judgment, as to ſaving Faith, is more i words that ſenſe, they all deſigning the ſam thing, than we cannot be ſaved by that faith which doth not produce in us a ſincere Obedienc to the Laws of Chriſt.*

---

# *An* ADVERTISEMENT *relating to the aforegoing* PREFACE *to the Epiſtle to the* GALATIANS.

ONE Paſſage in the *Preface* to the *Epiſtle* to the *Galatians*, hath met with very hard Uſage from different Hands; but more eſpecially from one, who ſtiles his Book, *The Preacher*, but gives full Demonſtration that he is no *Solomon*; his Words are theſe, *p.* 153. (*a*) " And can we imagine that that " other Author hath a better Opinion of the " Writings of the *New Teſtament*, who " tells us, that *in all the Scriptures of the* " *New Teſtament*, *there is not to be found* " *one Exhortation to believe in Chriſt, or to* " *act Faith on Chriſt*? And accordingly he " adds afterwards: *Now what Account can* " *be given of this thing, by thoſe who are* " *ſo zealous in their Sermons, to exhort Chri-* " *ſtians to believe in Chriſt, and are ſo full* " *of Motives to perſuade them ſo to do?* It " ſeems we have been in a great Error " and Miſtake, hitherto; and all our Ser- " mons to our *Chriſtian* Auditors, to per- " ſuade them to exert Faith in our *Lor* " *Chriſt*, have been idle and vain; and the " more zealous we have been in this Mat- " ter, the more fooliſh we have been; fo " *Chriſtians* are no where exhorted in the " New Teſtament to believe in *Chriſt*, they " are only unconverted *Jews* and *Gentiles* " who are called upon to do this. And ſuc were the Apoſtles, and Diſciples, when ou Saviour exhorted them to *believe in God* and to *believe alſo in him: Who ſees not tha is abuſing the Scriptures?* Now here,

1*ſt*, Sure I have Reaſon to complain o very hard Meaſure, and of great Injuſtice that after all the Pains I have taken to prov this Propoſition: (*b*) *That the Apoſtles, an*

---

(*a*) Pref. pag. 255.

(*b*) *Gen. Pref. to the Goſpels,* §. 1.

*Evang*

*vangeliſts, endited theſe Scriptures, by the ſſiſtance of the Holy Ghoſt*; and that there- re I allow no *Slips of Memory*, no Rules f Human Prudence, without the Guidance nd Direction of the Holy Spirit, §. 5. I hould be publickly traduced as one, *that nnot be imagined to have a better Opinion the Writings of the New Teſtament*, than ne who aſſerts, that (c) *there are ſeveral epugnances in ſeveral parts of it; that it altered in very many places, and ſome of he greateſt Moment; and hath too many iſagreements which are material, and weigh- y.* How far I am from thinking any hing of this nature, how zealous in my Opoſition to ſuch Sentiments, the World will hortly farther ſee. And that the words here ited by *the Preacher*, have no Relation to, nd contain no Detraction either from the uthority, or Veneration due to that inſpired ook, is evident to all diſcerning Perſons; uch vile, and ſcandalous Suggeſtions, without all Ground, or Shew of Reaſon, is that f which I hope I never ſhall be guilty.

*2dly*, I add, that the Aſſertion here expoſed, as *a viſible Abuſe of Scripture*, is as ertain and demonſtrable, as any Propoſiion in the Book of *Euclid*. Thus,

Definition. *A Chriſtian is one that believes n Chriſt*; nor can he ceaſe to do ſo, whilſt e is a *Chriſtian*; as a Man cannot ceaſe to ave an human Nature, whilſt he lives.

*Poſtulatum.* It cannot be conſiſtent with he Wiſdom of the *Holy Ghoſt*, or of the *Holy Scripture*, to exhort any *Chriſtian* to do what he knows every *Chriſtian* muſt do, and cannot chuſe to do, any more than a iving Man can ceaſe to have an human Nature.

*Ergo.* It cannot be conſiſtent with the Wiſdom of the *Holy Ghoſt* to exhort any *Chriſtian* to believe in Chriſt; this being the ſame in effect, as to exhort a living Man to retain his human Nature during Life.

*3dly*, To the Argument of the *Preacher*, from *John* 14. 1. I have returned a full Reply, in my Anſwer to a late Pamphlet, p. 20. 21, 22, 23. to which I add, that it is not certain that theſe words contain any Exhortation to believe in Chriſt; even the *Synopſis* informs us, that they may be rendered in the indicative Mood thus; *Creditis in Deum, & me creditis*; in which ſenſe they contain no Exhortation, but an Aſſertion only of this great Truth, that the Diſciples of Chriſt believed in God the Father, and in Chriſt his only Son; and from that Faith had ground of Comfort under all the Troubles they ſhould meet with in the World.

*4thly*, Had he not changed my words, he would have had no Shew of Ground for his vain Imagination, that I count it *a great Error to perſuade Chriſtians to exert Faith in our Lord Chriſt*: Now this I no where ſay, but only that there is no Exhortation in the *New Teſtament*, to any *Chriſtian* to believe in Chriſt, or (in the Senſe of the *Presbyterians*, and *Independants*, againſt whom I there diſpute) to *act Faith on Chriſt*; to exert that Faith we have in Chriſt, by ſhewing forth the Fruits of it, and *walking anſwerably to it*, and comforting, and ſupporting our ſelves from the Conſideration of it; and the encouraging our ſelves to the Performance of all *Chriſtian* Obedience, is the Duty of all *Chriſtians*, to which I there ſay, the *Scripture* doth exhort them; but to act Faith on Chriſt for Juſtification, or that *Chriſtians* may be Believers, which is the Senſe thoſe Writers put upon the Phraſe, is an unſcriptural Expreſſion.

In fine, It might have reaſonably been expected, that after all theſe hideous Outcries, after theſe terrible Accuſations, that by this Aſſertion *I have viſibly abus'd the Holy Scriptures*, and made it *unimaginable that I have any good Opinion of the Writings of the New Teſtament*: Some plain Text ſhould have been produced from thoſe *Scriptures*, exhorting thoſe, who were already *Chriſtians*, to believe in *Chriſt*; and tho' I judge my Aſſertion a Truth equally certain to a Demonſtration; yet when either *the Preacher*, or *the Pamphleteer*, or any other bold Condemner of it, ſhall ſhew the contrary by one plain Text, containing ſuch an Exhortation, I promiſe to renounce it publickly.

---

(c) *Preacher*, pag. 152.

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# Epiſtle to the *GALATIANS.*

## CHAP. I.

a Verſe 1. [I] Paul [*who am*] an Apoſtle, [a] not of man, neither by man, [*for I received not my Call, or my Commiſſion to that Office from Man, nor was I choſen to it by Man, as Matthias was,*] but by Jeſus Chriſt [*appearing to me in Perſon for that end, that he might ſend me to the Gentiles,* Acts 22. 21. and 26. 16, 17.] and God the Father, [*who choſe me that I ſhould know his will, and ſee that juſt One, and be his Witneſs to all Men, of what I had ſeen and heard,* Acts 22. 14, 15. *and revealed his Son to me,* v. 13. *even that God*] who raiſed him from the dead;

b 2. [b] And all the Brethren which are with me, [*and own the Doctrine which I preach, ſend greeting*] to the Churches of Galatia;

3. [*Wiſhing that*] Grace [*may be*] to you, and peace from God the Father, and from our Lord Jeſus Chriſt,

4. Who gave himſelf [*an expiatory Sacri-*
c *fice*] for our Sins, [c] that he might deliver us from [*the wrath and condemnation of, or from*
d *conformity to*] this preſent evil world, [d] according to the will of God, and our Father, [Gr. *of our God and Father:*]

5. To whom be glory for ever and ever. Amen.

6. I marvel that ye are ſo ſoon removed
e f [e] from him that called you to [f] the grace of Chriſt, to another Goſpel.

7. Which [*whatſoever ſome may ſuggeſt, who preach another thing under the ſpecious title of the*
g *Goſpel*] [g] is not [*indeed*] another [*Goſpel, nor would be ſo eſteemed by any of you;*] but [*that*] there be ſome who trouble you [*with falſe ſtories,*] and would pervert the Goſpel of Chriſt, [*by mixing with it the neceſſary obſervance of the Law of Moſes.*]

8. But [*whatſoever they ſuggeſt to you of another Goſpel, taught by Peter, James and John,*] though we [*Apoſtles,*] or [*even*] an Ange from Heaven, [*ſhould*] preach any othe Goſpel to you, than that which we [*Paul and Barnabas,*] have preached to you, let him be accurſed.

9. [*And that ye may not think this proceed raſhly from me, but may the more regard it,*] As we ſaid before, ſo ſay I now again, if any man preach any other Goſpel to you, than that ye have received [*from us,*] [h] let him be accurſed.

10. [*But this you cannot reaſonably ſuſpect concerning me;*] For do I now [*in the execution of my Apoſtleſhip,*] [i] perſwade, [*obey, or ſeek to appeaſe*] men, or God? [k] Or do I ſeek to pleaſe men? [*no ſure,*] for if I yet pleaſed men, [*if I made that my buſineſs,*] [l] I ſhould not be the ſervant of Chriſt [*in that work of the Goſpel which creates me ſo much hazard from them.*]

11. But [*howſoever others may leſſen my Goſpel,*] I certifie you Brethren, that the Goſpel which was preached of me. [i. e. *by me to you, and others,*] is not after man.

12. [m] For I neither received it of man, [*a the Jews do their Traditions from their Fathers,*] neither was I taught it, but by the [*immediate*] [n] revelation of Jeſus Chriſt.

13. [*And of this you may be further ſatisfied from my former Converſation, and m Deportment, ſince I began to preach the Fait of Chriſt;*] For [*doubtleſs*] ye have heard c

m

my Converſation in times paſt in the Jews Religion, [*which was ſuch*] that beyond meaſure I perſecuted the Church of God, and waſted it. [*Acts* 8. 3. and 9. 1. 13, 14. and 22. 4. and 26. 10, 11.]

14. And profited in the Jews Religion above many my equals in mine own Nation, [*or above many Jews of the ſame Age with me,*] being more exceedingly zealous [*than they were*] [o] of the Traditions of my Fathers.

15. [*Thus, I ſay, was my Converſation in times paſt*;] But when it pleaſed God, who ſeparated me from my mother's Womb, [*as he had formerly done Jeremiah, to be a Prophet of the Nations,* Chap. 1. 5.] and [*after*] called me by his grace [*to preach the Goſpel,* Acts 22. 14.]

16. To reveal his Son [p] [*to*] me, that I might preach him among the Heathen, immediately I conferred not [q] with fleſh and blood, [i. e. *with any man ſo as to receive any Miſſion from them to that work, or any Inſtructions how to perform it.*]

17. Neither went I up to Jeruſalem to them that were Apoſtles before me, [*as, if I had wanted either Authority, or Inſtruction, I ſhould have done*;] but I went from Damaſcus [*the place of my Converſion,*] to [r] Arabia, and returned again to Damaſcus,] *preaching the Goſpel there.*] r

18. Then after three years [*of my Converſion,*] I went up to Jeruſalem to ſee Peter, and abode with him fifteen days.

19. But [s] other of the Apoſtles ſaw I none, ſave James the Lord's Brother, [*and therefore could not learn my Goſpel from them.*] s

20. Now [*of the truth of*] the things which I write to you, [*you may reſt aſſured, for*] [t] behold, before God I lie not. t

21. Afterwards I came into the Regions of Syria, [i. e. *to Cæſarea,* Acts 22. 17, 18.] and [*to Troas,* Acts 9. 30. and 22. 3. in Aſia Minor.]

22. And was [*all the while*] unknown by face to the Churches of Judæa which were in Chriſt.

23. But they had heard only, that he which perſecuted us [*Chriſtians*] in times paſt, now preacheth the faith [u] which once he deſtroyed. u

24. [x] And they glorified God, [*for the Converſion he had wrought*] in me. x

## Annotations on Chap. I.

Verſe 1. Οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, *not of Man, neither by Man.*] It is no objection againſt the truth of theſe words, that the *Holy Ghoſt*, ſaying by the *Prophets* at *Antioch*, *Separate me Barnabas and Saul to the work of the miniſtry to which I have called them*, they faſted and prayed, and laid their hands on them, and ſent them away, *Acts* 13. 2. 3. for that this was not a Miſſion to the *Apoſtolical Office*, appears becauſe St. *Paul* at leaſt nine years before, was immediately called to it by God, and ſent to exerciſe it by *Jeſus Chriſt*; and becauſe *Barnabas* is here equally ſeparated to this Office, and ſent with him, who yet was never an Apoſtle properly ſo called. This Separation, and Miſſion therefore of them was only by way of Prayer, and Benediction of them in their Miniſtry; or by way of ſpecial Commiſſion to preach in the Synagogues of the *Jews*, v. 5. And this Miſſion they preſently compleated, and then returned to *Antioch*, declaring to them what they had done in purſuance of it, *Acts* 14. 26. 27.

Ver. 2. Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *and all the Brethren that are with me.*] It is the Conjecture of the Reverend Dr. *Hammond*, that the word *Brethren* here denotes thoſe that accompanied St. *Paul* in his Travels, and aſſiſted him in preaching the *Goſpel*; in which ſenſe *Soſthenes* is called, *a Brother*, 1 Cor. 1. 1. as alſo *Apollos*, 1 Cor. 16. 12. *Timothy*, 2 Cor. 1. 1. *Titus*, Chap. 2. 12. *Tychicus*, Eph. 6. 23. *Epaphroditus*, Philip. 2. 25. *Oneſimus*, Col. 4. 9. *Sylvanus*, 1 Pet. 5. 12. St. *Paul*, 2. Pet. 3. 15. And in this ſenſe the word *Brethren* ſeems to be diſtinguiſhed from that of *Saints*, Philip. 4. 21. and mention is made of the *Brother whoſe praiſe is in the Goſpel*, 2 Cor. 8. 18. of *Titus*, *Paul's fellow-worker*, of the Brethren, who are the *Apoſtles* of the *Church*, v. 25. and of the Brethren, who for his Name's ſake, went forth to preach the Goſpel, *taking nothing of the Gentiles*, 3 John 3,—7. or elſe it may be ſaid, That the *Apoſtle* writes according to the form of *Epiſtles*, uſed in the beginning of *Chriſtianity*, when *Biſhops* ſent to other Churches, not in their own names only, but in the name of the whole Church where they reſided: So (a) *Clemens* begins his Epiſtle to the Church of *Corinth* thus, *The Church of God in Rome, to the Church of God at Corinth*; and ſo this *Epiſtle* being writ from *Rome*, ſhews the conſent of that Church with him in his Doctrine.

c Ver. 4. Ἵνα ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, *that he might deliver us from this preſent Evil World*;] That this preſent Evil Age, ſhould ſignifie the *preſent Jewiſh Conſtitution, and Nation together*, is very improbable : For did Chriſt die for our Sins, to deliver the *Galatians*, and other *Gentiles* from the *Jewiſh* Nation, or from that Conſtitution they were never under? How much more natural is it to ſay with the *Fathers*, he died for our Sins, that he might deliver us, ἐκ τῶν πονηρῶν πράξεων καὶ διεφθαρμένης ζωῆς, *from the evil Actions, and corrupt Manners of this preſent World*, or Age, from thoſe Luſts of the Fleſh, and that Corruption of Mind, in which the *Heathens* formerly lived, κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *according to that Courſe of Life*, the Men of the World then led, *Eph.* 2. 2, 3. when they were guided by the Wiſdom, τοῦ αἰῶνος τούτου, *of this World*, 2 Cor. 4. 4. and under the Power of the Rulers, τοῦ σκότους τοῦ αἰῶνος τούτου, *of the Darkneſs of this World*, Eph. 6. 12.

---

(a) Ἡ Ἐκκλησία Θεοῦ ἡ παροικοῦσα Ῥώμην τῇ Ἐκκλησίᾳ Θεοῦ παροικούσῃ Κόρινθον.

d Ibid. Κατὰ τὸ θέλημα τοῦ Θεοῦ, *according to the will of God.*] Theſe words may refer to our deliverance ἐκ τῶν πονηρῶν πράξεων καὶ τῆς διεφθαρμένης ζωῆς. *Oecum.* from the evil manners of this world, this being *the will of God, even our Sanctification*, 1 Theſſ. 4. 3. and the great end of our Lord's ſalutary Paſſion, *who gave himſelf for us, that he might redeem us from all iniquity, and purify to himſelf a peculiar people, zealous of good works ; and bare our ſins in his body on the Tree, that we being dead to ſin, might live to righteouſneſs*, 1 Pet. 2. 24. 2 Cor. 5. 15. Eph. 5. 25, 26. whence it is evident that Chriſt's inherent Righteouſneſs is not imputed to us ; for ſure he died not to this end, that we might do ourſelves what he already had done for us, and ſo what he had made it needleſs for us to do. Or elſe theſe words may be connected thus, Chriſt gave himſelf for us according to the will of God, *viz.* that he ſhould die for our ſins ; and then the *Apoſtle* here aſſerts, in oppoſition to the *Judaizing Chriſtians*, that our Juſtification by Faith in Chriſt's Death is according to the Will of God, and that he died in purſuance of his Decree to eſtabliſh that new Covenant in his Blood by Faith, by which we are tranſlated from that Wrath, and ſtate of Alienation from God, in which the World lies, and have obtain'd Peace with God, and are become his Church and People.

e Ver. 6. Ἀπὸ τοῦ καλέσαντος ὑμᾶς, *from him that called you* ;] i. e. from God : For the *Apoſtle* ſcarce ever aſcribes this work to himſelf, but conſtantly to *God* the Father: See *Rom.* 9. 24. 1 *Cor.* 7. 15. *Gal.* 1. 15. 1 *Theſſ.* 2. 12. and 4. 7. and 5. 24. 2 *Theſſ.* 2. 14. 2 *Tim.* 1. 9.

f Ibid. Ἐν χάριτι Χριστοῦ, *to the grace of Chriſt.*] Or rather, by, or through the grace of Chriſt offered you in the Goſpel. For though ἐν be often put for εἰς, yet ἐν χάριτι, where it is elſewhere uſed, doth either ſignify, in the grace, or through the grace, as *Rom.* 5. 15. 2 *Cor.* 1. 12. 2 *Theſſ.* 2. 16. 2 *Tim.* 2. 1. nor do I find where it is ever uſed in the *Epi*ſtles for εἰς χάριν.

Ver. 7. Ὃ οὐκ ἐστὶν ἄλλο.] Theſe Word cannot ſignify, *which is not any thing elſe* or, *which is not owing to any thing elſe*, a one here thinks. For the Pronoun ὃ hath no other antecedent but ἕτερον εὐαγγέλιον *v.* 6. Nor is it any Objection againſt ou Tranſlation, that the *Apoſtle* doth not ſay ὃ οὐκ ἐστιν ἕτερον, as before, but ἄλλο ; it being noted by *Budæus*, and others, that the *Greek* uſe ἄλλο καὶ ἕτερον ἐκ παραλλήλου, theſe two words as equivalent. And when two *allo* come together, the ſecond is always render'd ἕτερος, *another*, ἄλλος πρὸς ἄλλον λέγοντες, *ſaying one to another*, Acts 2. 12. and 21. 34. So ἄλλη σὰρξ ἀνθρώπων, ἄλλη δὲ κτηνῶν, *there is on Fleſh of Men, and another Fleſh of Beaſts*, &c 1 *Cor.* 15. 31. and again, *v.* 41. The *Apoſtle*'s meaning then is, that the Preaching o the Goſpel to you, παρ' ὃ εὐαγγελισάμεθα *beſides that which we have preached*, would be the Preaching of another Goſpel ; but tha which theſe Perverters of the *Galatians* taugh as ſuch, was not indeed another Goſpel, bu rather a ſetting up of the Law in Oppoſition to the Goſpel. Note alſo, that εἰ μὴ here i uſed, as *Chap.* 2. 16. 1 *Cor.* 7. 17. *Rev.* 9. 4 21. 27.

Ver. 9. Ἀνάθεμα ἔστω, *let him be Anathema.* Hence it follows (1.) That the Doctrine o Juſtification by Faith, as it ſtands oppos'd to the contrary Doctrine of the neceſſity of the obſervance of the *Moſaical* Law to Juſtification, is a Fundamental Doctrine, to which he that oppoſeth himſelf, maintaining the Neceſſity of obſerving the Law of *Moſe* to that end, deſerveth an *Anathema*, as introducing another *Goſpel*. Whence *Commentators* here obſerve, that the *Apoſtle* calls not the *Galatians, Saints*, becauſe they had begun to decline from the *Goſpel*, by ſeeking thus to be juſtified by the *Law* ; but ſpeaks of them as thoſe who had Chriſt yet to be formed in them ; and who were to be *born again*, Chap. 4. 19.

2*dly*, Hence it appears that a man may err fundamentally, not only by rejecting a Fundamental Article of Faith, but alſo by maintaining, and teaching in the Name of *Chriſt*, things unneceſſary, to be neceſſary, ſo as to ſay, Salvation cannot be obtained without them : And herein conſiſts the great Guilt of the Church of *Rome*, and particularly of the *Trent Council*, that they have added many unneceſſary Articles to the true *Chriſtian Creed*, and have defin'd them to be ſo neceſſary to be believed by all *Chriſtians*, that no Salvation can be obtain'd without the Belief of them : And ſo they ſeem plainly to have fallen under the *Anathema* of St. *Paul*, more dreadful than all the vain *Anathema*'s they have thunder'd out againſt the *Proteſtants*.

Mr. *Walker* and *Grotius* note, That the *poſtle* ſpeaks here only of Doctrines con- ary to his Goſpel. But this Expoſition is .) contrary to the very words of the *Apo- le*, who ſaith not, *againſt*, but παρ' ὃ, *beſides hat* I have delivered. And it is contrary the Expoſition of the (b) Fathers, St. *hryſoſtom*, *Oecumenius*, among the *Greeks*, and . *Auſtin* among the *Latins*, whoſe note is is; *He ſaith not, if they preach things contrary, t if they preach things never ſo little different om the Goſpel which I have preached to you.* 'Tis ery true, as *Eſthius* ſuggeſts, That the *Apo- le* doth not pretend to propound an *Ana- ema* againſt any man who ſhall ſuggeſt iy thing farther in confirmation of *Chriſt*'s oſpel, as St. *John* after did, or give any rther Rules purſuant to the Precepts of it, y the ſuggeſtion of that Spirit by which e Goſpel was endited, for then he would ave pronounced an *Anathema* upon all that rit after him, and even upon himſelf who rit many *Epiſtles* after this; but yet he ronounceth an *Anathema*, upon all thoſe who reach a Goſpel which differed from the oſpel which they preached; to whom a- ne it was by *Chriſt* committed to pro- ound the terms of Salvation, and this is at of which we do accuſe the Church of *ome*, that they propound terms of Salva- on no-where delivered by *Chriſt* or his *poſtles.*

*2dly*, This Expoſition of Mr. *Walker* will ot free them from the *Anathema* of the *poſtle*; for by this very thing that they dd any thing to the Goſpel of *Chriſt* as ne- eſſary to be believed, or done to Salvation, ey do no leſs oppoſe the Doctrine of the *poſtle*, than they did who joyned the obſer- ation of the Law of *Moſes*, as neceſſary to e Faith of *Chriſt*; for therefore did they ppoſe his Doctrine, becauſe they teaching is was needful to Salvation, did thereby ach that what the *Apoſtle* had taught as fficient to Salvation, was not ſo without eir Additions, which is the very thing the *apiſts* do by their *New Articles*, and *Tradi- onary Doctrines*; for if they be indeed ne- eſſary to Salvation, what is delivered in the oſpel, in which confeſſedly ſome of their octrines are not, cannot be ſufficient to alvation. Moreover, it is extremely evi- ent, that *Prayer in an unknown Tongue* is plain- y contrary to the *Apoſtle*'s Doctrine, 1 *Cor.* 14. nd that *Communion in one kind* is oppoſite oth to *Chriſt*'s Inſtitution, and to St. *Paul*'s Diſcourſe upon that Sacrament, 1 *Cor.* 11.

Ver. 10. Πείθειν, *to perſwade.*] The *Criticks* i here obſerve, that the word πείθειν ſignifies to *pacify*, and *appeaſe* any one incenſed againſt us. So when *David*'s Soldiers, hunted and haraſſed by *Saul*, were earneſt when they found *Saul* in the Cave, that they might have liberty to ſlay him, ἔπεισε Δαβὶδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις, *David pacified his Men with words*, 1 Sam. 24. 7. So to induce the Soldiers to own that Chriſt's Body was ſtolen away by his Diſciples from the Sepulcher, whilſt they ſlept, the chief *Prieſts* and *Elders* promiſe, that if this came to the Governour's ear, πείσομεν αὐτὸν, we will appeaſe him, *Mat.* 28. 14. And *Menelaus* promiſed *Ptolemey* to give him much Money, πρὸς τὸ πεῖσαι τὸν βασιλέα, if he would pacify the King towards him, 2 *Mac.* 4. 5. Or (2.) the word may ſignify to obey; for ſo the word is uſed by St. *Paul* in this Epiſtle, when he ſays, *Who hath bewitched you*, τῇ ἀληθείᾳ μὴ πείθεσθαι, *that you ſhould not obey the truth?* Chap. 3. 1. and, *ye did run well, who hindered you* τῇ ἀληθείᾳ μὴ πείθεσθαι, *that you ſhould not obey the truth?* Chap. 5. 7. and elſewhere: So τοῖς ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, *to thoſe who obey not the truth, but obey unrighteouſneſs*, Rom. 2. 8. πείθεσθε τοῖς ἡγουμένοις, *obey your Governors*, Heb. 13. 17. See alſo *Acts* 5. 36, 37. *James* 3. 3. And ſo is the word often uſed by *Heathen* Authors when they treat of *Moral* Subjects: So (c) *Plato* ſaith, Philoſophy compels *the Irrational Affections to obey Reaſon*, and introduceth (d) *Socrates* ſaying, πείσομαι τῷ θεῷ μᾶλλον ἢ ὑμῖν, *I will obey God rather than you.* (e) *Plutarch* ſaith, *It is the ſame thing* ἕπεσθαι θεῷ, καὶ τὸ πείσασθαι λόγῳ, *to follow God, and obey reaſon.* So (f) *Arian*; *This is to be placed among the higheſt Pleaſures*, ὅτι πείθῃ τῷ θεῷ, *that thou obeyeſt God*; *I am free, and the friend of God*, ἵν' ἑκὼν πείθωμαι αὐτῷ, *that I might willingly obey him. I know to whom I ought to be ſubject*, τίνι πείθεσθαι, τῷ θεῷ καὶ τοῖς μετ' ἐκεῖνον, *and to obey God, and thoſe that are next to him.* And *Zeno*, *that it is fit* τὸ πείθεσθαι παῖδας τοῖς παιδαγωγοῖς, *that Children ſhould obey their Maſters*, Diog. Laert. l. 7. p. 432. So then the import of theſe words is this, Do I in preaching the Goſpel act in obedience to Men, who every where perſecute me, and oppoſe me for it, or in obedience to that God who called me to be an *Apoſtle* of the *Gentiles*? v. 15, 16. And this ſenſe is confirmed by the Verſe following.

Mr. *Cl.* here is poſitive that πείθω ſignifies k only *to perſwade*; whereas the (g) Lexicographers ſay expreſly, *tria ſignificat pareo, morem gero, ſuadeo, perſuadeo.* So *Heſychius*, πειθώ σε τὸ ἢ τὸ πρᾶγμα, *I obey thee in this thing*; and πείθομαί σοι τοῦτο, ſaith *Stephanus*, ought to be render'd, *pareo tibi in hac re*, or *pareo conſilio tuo in hac re.* And whereas he fanſies an *Ellipſis* of μὴ ἀγανακτεῖν μοι, *not to be diſpleaſed with me*, making the ſenſe to run thus, For do I now perſwade Men, or God, not to be diſpleaſed with me? He is ſtill out; for who can ſee either any Connection of theſe with the former words, or any force in the *Apoſtle*'s reaſon, according to this ſtrained ſenſe? *If any man*, ſaith he, *preach any other Goſpel than that which ye have* received from us, *let him be Anathema*, v. 9. for do I in preaching this Goſpel obey Men, or God? ſaith our Interpretation, making both the Connection clear, and the Reaſon ſtrong; ſeeing God could not command him to preach one *Goſpel*, and others another: Let him be *Anathema*, ſaith Mr. *Cl.* for do I now perſwade God, not to be diſpleaſed with me? where, let him that can, ſhew either Reaſon or Connection. 2*dly*, How could St. *Paul* ſay, he did not perſwade Men not to be diſpleaſed with him, when in this *Epiſtle* he ſo often doth it? ſaying, *Brethren, I beſeech you be as I am*, Chap. 4. 12. *am I therefore become your Enemy, becauſe I tell you the truth?* v. 16. *From henceforth let no man trouble me*, Chap. 6. 17. See Chap. 5. 11. And 3*dly*, why ſhould he tell the *Galatians*, he perſwaded God not to be diſpleaſed with him, when he was ſo honeſtly diſcharging his Office, that he knew nothing of Inſincerity by himſelf in the execution of it, 1 *Cor.* 4. 4. and ſurely had no mind to give them any reaſon to ſuſpect he had diſpleaſed him.

---

(b) Καὶ οὐκ εἶπεν ἐὰν ἐναντία καταγγέλλωσιν, ἀλλὰ κἂν μικρόν τι εὐαγγελίζωνται παρ' ὃ εὐηγγελισάμεθα. *Reſtat ergo, ut n ex divinis Scripturis, ſed ex vobis iſta dicatis. Proinde digniſſimè reſpondebitur anathema ſitis. Tenent enim Eccle- e Apoſtolico lab re fundatæ, cum quantâ curâ ſibi prædictum ſit; ſi quis vobis Evangelizaverit præterquam quod accepi- s, Anathema ſit.* De unitate Eccl. contra Epiſt. Petil. Tom. 7. c. 15. p. 542. *Sive de Chriſto, ſive de ejus Eccleſiâ, ſive quacunque alia re quæ pertinet ad fidem, vitamque noſtram, ſi Angelus de Cœlo nobis Evangelizaverit præterquam uod in Scripturis legalibus & Evangeliis accepiſtis, Anathema ſit.* L. 3. contra Lit. Petil. c. 6. p. 167.

(c) Τὸ μὲν ἄλογον τῷ λογικῷ πείθεσθαι. Tim. locr. p. 1096. C.

(d) *Apol.* p. 23. B. (e) *De audit.* p. 37. F. (f) *Arian.* l. 3. c. 4. p. 343. l. 4. c. 3, 12. (g) *Conſtantine.*

Ibid. Ἢ ζητῶ ἀνθρώποις ἀρέσκειν;] Theſe words which Dr. *Mills* ſaith crept in from the Margin, are owned by all the *Greek Scholiaſts*, by the Vulgar, the Cod. Alex. *Hilarius Diac.* and St. *Jerom.* See *Examen* Millii *in locum.*

Ibid. Χριστοῦ δοῦλος οὐκ ἂν ἤμην, *I ſhould not be the ſervant of Chriſt.*] That is, ſay the *Greek Commentators*, I ſhould not have left *Judaiſm* to embrace *Chriſtianity*; i. e. I ſhould not have quitted Honour, Friends and Kindred, for Dangers, Perſecutions, and Diſhonours, which I continually ſuffer for the Cauſe of *Chriſt.* And this Expoſition is confirmed from thoſe words, *If I preach Circumciſion, why do I yet ſuffer Perſecution, ſince then is the offence of the Croſs ceaſed?* Chap. 5. 11. and from this account that others preached up Circumciſion only, *leſt they ſhould ſuffer Perſecution for the Croſs of Chriſt*, Chap. 6. 12.

Ver. 12. Οὐ παρ' ἀνθρώπου, *I received it by man.*] In the firſt Verſe he ſaith, was not an Apoſtle by Man, *but by Je Chriſt*; Here, that he was not taught Goſpel by Man, *but by Jeſus Chriſt*; when *Chryſoſtom, Theodoret*, St. *Jerom, Oecumeni* and *Theophylact* conclude that our Lord w not only Man, but God; and ſo *Novati* (*chap.* 13.) argued before the *Nicene Coun if* St. Paul *was not conſtituted an Apoſtle or by Man, and yet was conſtituted ſuch Jeſus Chriſt*, Meritò Chriſtus eſt Deus, *Chr muſt be God*: For though the *Scripture* ſom times calleth Magiſtrates, and Judges Go as *Crellius* here notes, it never ſaith th what was done by them, was not done Man. *Crellius* adds further, That our Lo being the only begotten Son of God, and h ving now obtained his Celeſtial Kingdo was exempted from the common rank Men; *and from the ſtate of mortal Me* ſaith *Grotius*: And ſo the *Apoſtle* mig ſpeak of him not as a Man, as *Sampſon* ſai of himſelf, *If they bind me with Wreaths, ſhall be as a Man*, Judges 16. 7, 11, 17. B Chiachad Aadam, *as one Man*, i. e. as we as one Man only, or having no more ſtreng than another Man. *Crellius* therefore ha not ſaid any thing appoſite in anſwer to th Argument. Nor doth the *Apoſtle* here oppo Man to Man, or Mortal Man to thoſe Ble ſed Spirits who are Immortal, but only *Jeſus Chriſt*, and *God the Father.*

Ibid. Δι' ἀποκαλύψεως, *by Revelation.*] what time this Revelation was made to hi is uncertain, but it is probable it muſt before he went to preach the Goſpel to th *Gentiles*; for the words following, *I conſu ed not with fleſh and blood, but preached at D maſcus*, ſeem plainly to imply this Revelati was made to him before he preached the or went to *Jeruſalem.*

Ver. 14. Τῶν πατρικῶν παραδόσεων, *of Traditions of my Fathers.*] He being a *Phari* and ſpeaking of the Traditions not of th *Law*, but of the *Fathers*, ſeems to mean th *Oral Traditions* that Sect ſo highly magn fied, even above the *Law* and the *Pr phets.* See Note on *Mark* 7. 3. *Acts* 27. Now there is reaſon to believe, that a Ma ſo exceeding zealous for the Religion the *Jews*, and ſo full of hatred to that *Chriſtians*, would not have renounced th Religion he had ſo great a Reverence fo to embrace that he was ſo incenſed again without ſome more than Human M tive.

Ver. 16. Ἐν ἐμοὶ, *to me.*] So ὁ λαλῶν ἐν ἐμ *He that ſpeaketh to me ſhall be a Barbaria* 1 Cor. 1. 11. See *Mark* 1. 15. *Acts* 4. 1 *Cor.* 9. 15. 2 *Cor.* 4. 3. and 8. 1.

Ibid. Σαρκὶ ϗ αἵματι, *with fleſh and blood.*] This Phraſe in *Scripture*, and among *Jewiſh Writers*, is only a *Periphraſis* for Man, as *Matth.* 16. 17. 1 *Cor.* 15. 20. *Eph.* 6. 12. *Heb.* . 14. *Ecclus.* 14. 18. and ſo all other Interpretations of it muſt be alien from the Scope of the *Apoſtle*.

Ver. 17. Εἰς Ἀραβίαν, *into Arabia.*] Of this Journey into *Arabia*, St. *Luke*, not being with him, ſaith nothing.

Ver. 19. Ἕτερον τῶν Ἀποστόλων, *other of the Apoſtles.*] Hence it appears,

1*ſt*, That only *Peter* and *James* were then at *Jeruſalem*, for *Barnabas* brought him to the *Apoſtles* that were there, *Acts* 9. 27.

2*dly*, That *James* the *Lord*'s Brother was an *Apoſtle* in the ſtrict and proper ſenſe of the word, ſince *Peter*, who is mentioned with him, was doubtleſs ſo, and *Barnabas* who brought him to *Peter* and *James*, is ſaid to bring him to the *Apoſtles*; and *Peter*, *James*, and *John*, who are here called *the Men of Reputation*, and *Pillars of the Church*, Chap. 2. 6, 9. ſeem plainly to be the ſame Perſons who in his ſecond Epiſtle to the *Corinthians*, are called λίαν Ἀπόστολοι, *the chief of the Apoſtles*; And (h) *Origen* ſaith expreſly of *James* the Juſt, *This is that James whom Paul in his Epiſtle to the Galatians ſaith he ſaw*, citing thoſe very words for the proof of it. See this confirmed in the Preface to the Epiſtle of St. *James*. Note,

3*dly*, That the *Apoſtle's* Argument is to this effect, Having therefore preached the Goſpel ſo long before I ſaw them, and ſtaying ſo little while with them, and going then only to ſee, not to learn of them, it cannot be conceived I ſhould receive my Inſtructions how to preach the Goſpel from them.

Ibid. Note alſo, that * *Nicephorus* ſaith, this *James* was τοῦ μνήστορος τοῦ Ἰωσὴφ παῖς, *the Son of Joſeph, the Husband of the Mother of our Lord.*

Ver. 20. Ἰδοὺ ἐνώπιον τοῦ Θεοῦ, *behold before* t
*God.*] Hence it is evident that the *Apoſtle*, when it was neceſſary to confirm the truth of the Goſpel, or of his Commiſſion to, or his Sincerity in preaching it, *i. e.* when the benefit of Souls required him thus to atteſt to Men, what otherwiſe they could not be aſſured of, refuſed not to ſwear, and ſo eſteemed not our *Saviour*'s Prohibition of an Oath to be abſolute. See *Rom.* 1. 2. and 9. 1. 2 *Cor.* 1. 23. and 11. 31. 1 *Theſſ.* 2. 5. See the Note on 2 *Cor.* 1. 23.

Ver. 23. Ἦν ποτε ἐπόρθει;] See this Read- u
ing vindicated, *Examen* Millii *in locum.*

Ver. 24. This Teſtimony of the *Jewiſh Chriſtians* was a Confirmation of his Do- x
ctrine; for if they could have found any juſt Exceptions againſt it, they would not have glorified God for his preaching of it.

---

(h) Ἰάκωβος δὲ ἐστιν οὗτος, ὃν λέγει Παῦλος ἰδεῖν ἐν τῇ πρὸς Γαλάτας ἐπιστολῇ, εἰπὼν ἕτερον δὲ τῶν Ἀποστόλων, &c. Hom. 13. in Matth. Ed. Huet. p. 223. C. & l. 1. contra Celſum, p. 35.

* Hiſt. Eccleſ. l. 2. c. 3.

## CHAP. II.

Verſe 1. THen [a] [2] fourteen years after my [*firſt journey thither,*] I went up again to Jeruſalem with Barnabas, and took Titus with me alſo [*though uncircumciſed, to ſhew the liberty I took of converſing with Perſons not circumciſed.*]

And I [a] went up by Revelation, and communicated to them [*at Jeruſalem,*] that Goſpel which I preach [*every-where*] among the Gentiles; but [*this I did*] [b] privately to them which were of reputation, [*or the chief Men there; not that I diſtruſted my Doctrine, or needed their Inſtructions, but*] left by any means, [*or falſe Suggeſtions of the Judaizers, that my Doctrine was contrary to what they who were called before me, preached, and ſuch as they would not own,*] I ſhould run [*hereafter,*] or had run [*hitherto,*] in vain.

3. But [*even then was nothing done by me which ſhewed any change in my Doctrine or Practice, or any oppoſition made by them to it; for,*] neither Titus who was [*then*] with me, being a Greek, was [*upon that account*] compelled to be circumciſed, [*as they would have contended he ſhould, had they thought Circumciſion neceſſary to the Gentiles.*]

4. And that [*which concerns the bringing and retaining Titus with me uncircumciſed, was done*] [c] becauſe of falſe Brethren, [*who came down* c
*to Antioch*, Acts 15. 1.] unawares brought in, [Gr. *introduced into the Aſſembly*, Acts 15. 5. *or inſinuating themſelves into the Church of Antioch*, v. 1.] who came in privily to ſpy out [Gr. *to enſnare us in,*] our liberty [*from the obſervance of the Jewiſh Law,*] which we have in [*and through*] Chriſt Jeſus, that they might bring us into bondage [*to it, they pleading for the neceſſity of circumciſing the Gentiles, and commanding them to keep the Law*, Acts 15. 1.]

5. [d] To whom we gave place by ſubjection d
no not for an hour, [*by ſubmiſſion to their Demands, but continued firm to our Reſolution, not to ſubject the Gentiles to this yoke of Bondage,*] that the truth of the Goſpel [*of Chriſt which frees the Gentiles from the Obligation of the Law,*] might continue with [*or among*] you.

6. But of thoſe who ſeemed to be ſomewhat, whatſoever they were, [*or, but what-*

*ſoever they were who ſeemed to be ſomewhat,]* it maketh no matter to me; [*their ſeeming, or their real greatneſs affects not my Doctrine:*] God accepteth no man's perſon; for they who ſeemed to be ſomewhat, in conference added nothing to me, [*or to my Doctrine, nor corrected any thing in it; and ſo neither am I concerned for their greatneſs, nor doth God reſpect them the more upon that account.*]

7. [*They added, I ſay, nothing to my Doctrine*] but contrariwiſe [*they approved of it; for*] when they ſaw that the Goſpel of the Uncircumciſion was committed to me, [*and I was authorized to preach to the Gentiles,*] as the Goſpel of the Circumciſion was to Peter, [*he being appointed to preach to the Jews:*]

8. [*As evidently it was,*] For he who wrought effectually in [*with*] Peter towards the Apoſtleſhip of the Circumciſion, the ſame was mighty in me, [Gr. *wrought alſo with me*] towards the Gentiles;) [*Rom.* 15. 19.]

e 9. [e] And when James, Cephas and John, who ſeemed to be Pillars [*of the Church,*] perceived the grace [*of God*] that was given to me [*for the Apoſtolick Office,*] they gave to me, and Barnabas the right hand of fellowſhip, [*concluding*] that we ſhould [*ſtill*] go [*on to preach*] to the Heathen, and they [*ſhould ſtill continue preaching*] to the Circumciſion.

f 10. [f] Only they would that we ſhould remember the poor [*Chriſtians in Judea,*] the ſame which [Gr. *which ſame thing,*] I alſo was forward to do:

g 11. But when Peter was come to Antioch, [g] I withſtood him to the Face, becauſe he was to be blamed.

12. For before that, certain [*Brethren of the Jews*] came from James, he did [*freely*] eat with the Gentiles; but when they were come, he withdrew, and ſeparated himſelf [*from them,*] fearing *to exaſperate, or ſcandalize*] them which were of the Circumciſion.

13. And the other Jews diſſembled likewiſe with him, inſomuch that [*even*] Barnabas alſo was carried away with their diſſimulation.

14. But when I ſaw that [*in this matter*] h [h] they walked not uprightly, according to the truth of the Goſpel, I ſaid to Peter before them all, If thou being a Jew, [*one of that Nation to which alone the Law of Moſes was given,*] liveſt after the manner of the Gentiles, [*converſing freely with them, and eating of their Meats, as, ſince the Viſion which thou ſaweſt, thou haſt done,*] and not
as do the Jews, [*abſtaining from their Meat*
*and Perſons as unclean,*] why [*now*] com
pelleſt thou the Gentiles, [*by thy Example,*
to live as do the Jews?

15. We who are Jews by [*birth, or*] na
ture, and not [i] ſinners of the Gentiles, [*no*
*idolatrous Heathens.*]

16. Knowing that a man is not juſtifie
by the works of the Law, but [*only*] by th
faith of Jeſus Chriſt, even we have believe
in Jeſus Chriſt, that we might be juſtified b
the Faith of Chriſt, and [*thereby have teſtifie*
*to our Conviction, that we could*] not [*be juſti*
*fied*] by the works of the Law, [*as indee*
*we cannot be,*] for by the works of the La
ſhall no fleſh be juſtified.

17. [k] But if while we [*thus*] ſeek to b
juſtified by Chriſt, we ourſelves alſo a
found ſinners, [*as we muſt be if we be ſt*
*obliged to obſerve that Law we have renounce*
*as unable to juſtify us,*] is therefore Chri
[*who taught us thus to renounce the Law, an*
*to ſeek Juſtification by Faith in him,*] the min
ſter of ſin? God forbid [*that we ſhould charg*
*this on him.*]

18. [*And yet we by aſſerting the neceſſi*
*that the Gentiles ſhould obſerve the Law, an*
*ſo much more the Jews, do in effect ſay th*
*Chriſt hath taught us to be ſinners;*] for if
[*thus*] build again the things that I de
ſtroyed, [*urging the neceſſity of obſerving th*
*Law to Juſtification, which I declared unab*
*to juſtify, and therefore renounced for faith i*
*Chriſt,*] I make myſelf a Tranſgreſſor [
*not obſerving it to that end.*]

19. [*But whatſoever others may think fit*
*do, far be it from me to imitate them;*] for
through the Law, [*teaching me that it co*
*demns all men to death, and bearing witneſs*
*the Juſtification which is of God by Fait*
Rom. 3. 21.] am [*become*] dead to [*the obſe*
*vance of*] the Law, that I might [*for the fu*
*ture*] live to God, [*Rom.* 7. 4.]

20. I am crucified with Chriſt, [*and*
*dead to the Law,* Rom. 6. 4.] nevertheleſs
live, yet not I [*as formerly a Jew, and an o*
*ſerver of the Law,*] but Chriſt liveth in m
[*and I am acted by his Spirit,* Rom. 7. 6.] an
the life that I now lead in the fleſh, I liv
by the faith of the Son of God, who love
me, and gave himſelf for me.

21. I do not fruſtrate the grace of Go
[*as I ſhould do, did I ſeek for Righteouſneſs*
*the Law;*] for if Righteouſneſs come b
the Law, then Chriſt is dead in vain, [*the*
*being then no neceſſity that he ſhould die to pu*
*chaſe Juſtification for us, and no ſufficient Vi*
*tue in his Death to procure it.*]

## Annotations on Chap. II.

ſe 1. ΔΙὰ δεκατεσσάρων ἐτῶν, *fourteen years after.*] I cannot aſſent to thoſe
icks, who for δεκατεσσάρων, *fourteen*, would
d τεσσάρων, *four years after*; for not only
the Manuſcript Copies and Verſions read
teen, but *Irenæus, l.* 3. *c.* 13. doth confirm
s reading in theſe words; *Then after four-*
*years I went up to Jeruſalem*, &c. *if any*
*n carefully examine by the Acts of the Apo-*
*s, the time mentioned of his aſcent to Jeruſa-*
*for the queſtion aforeſaid, he will find the*
*rs agreeing with thoſe mentioned by St.* Paul.
ow theſe years muſt be reckoned from the
ne of his Converſion, mentioned here,
*ap.* 1. 18. which happened in the Year of
r Lord 35, his Journey to St. *Peter* was
*D.* 38. and then between that and the
uncil of *Jeruſalem*, aſſembled *Anno Chriſti*
will be *fourteen* intervening years; for
ereas ſome reckon theſe *fourteen years*
m the third year of his Converſion to the
*ncil* met at *Jeruſalem*, and ſo make that
*ncil* meet *Anno Domini* 52. becauſe it is
d here ἔπειτα, *afterwards*, and πάλιν ἀνέβην,
*ent up again*; it may be anſwer'd that the
rd ἔπειτα, *afterwards*, doth not connect
ſe words with the three years mentioned,
*ap.* 1. 18. as is evident, becauſe there fol-
s another ἔπειτα, *afterwards*, v. 21. nor doth
λιν ἀνέβην, *I went up again*, relate to his firſt
urney to *Jeruſalem*, mentioned, *Chap.* 1. 18.
r he had been twice at *Jeruſalem*; three
ars after his Converſion, to ſee *Peter*, and
ne years after that, to carry Alms to the
ethren at *Jeruſalem*, Acts 11. 30. though,
ing then none of the *Apoſtles*, he makes
mention of that Journey here, as being
thing to his purpoſe; See Dr. *Pearſon's*
*nal. Paulin. p.* 8, 9. So that whereas he
d ſaid, *Chap.* 1. 18. that *three years after*
y Converſion, *I went up to Jeruſalem, to ſee*
*ter*, he ſaith here, *and fourteen years after*
*I went up again.* Now that the *Apoſtle*
re ſpeaks of the Journey to *Jeruſalem* men-
oned, *Acts* 15. will appear,

1. From the agreement of what he here
lates, with what then happen'd, as that *he*
*mmunicated to them the Goſpel, which he*
*ached among the Gentiles*, v. 2. as he then did
*ts* 15. 4. That Circumciſion was not then
dged neceſſary to the *Gentiles*, v. 3. as we
d, *Acts* 15. 24. That *when they ſaw the Goſpel*
*Uncircumciſion was committed to him, they*
*ve to him and Barnabas the right hand of*
*lowſhip*, v. 9. as then they did, ſending their
ry Decree, with one conſent to the Gen-
es, *by the hands of Paul and Barnabas*, Acts 15. 24, 25. who were received by the *whole Church*, v. 4. and ſtiled *beloved*, v. 25.

2*dly*, It ſeems not likely that the *Apoſtle* writing this Epiſtle about nine years after the decree of that *Council*, ſhould make no mention of a thing ſo advantageous to the Cauſe he is pleading here, and ſo proper to confute the Pretences of the Adverſaries he diſputes againſt: And

3*dly*, *James*, *Peter*, and *John* being all the *Apoſtles* that were preſent at the *Council* then held at *Jeruſalem*, the mention of their Conſent to his Doctrine and Practice, was all that was neceſſary to his Purpoſe, to be mentioned concerning that *Council*. It is no objection againſt this Opinion that we find no mention, *Acts* 15. of *Titus*'s being with him, for he is not mentioned in the whole Book of the *Acts*, during which interval this journey muſt have happened.

Ver. 2. Ἀνέβην κατὰ ἀποκάλυψιν, *I went up by Revelation.*] Made to the *Apoſtle*, ſaith Dr. *Hammond*, to comply with this Determination of the Church of *Antioch*, made to the Prophets of the Church of *Antioch*, to ſend them, ſaith Dr. *Lightfoot*, which I do not gainſay. But the *Apoſtle* doth not ſay he went up δι᾽ ἀποκαλύψεως *by Revelation*, but κατὰ ἀποκάλυψιν *according to Revelation*. Now he had ſaid before, he received not his Doctrine or Goſpel by Men, or of Men, *but by the Revelation of Jeſus Chriſt*; and here he may be ſuppoſed to add, that in his journey he acted ſuitably to the Revelation, which conſtituted him the *Apoſtle* of the *Gentiles*; telling the Church of *Jeruſalem* what things he had done among the *Gentiles* in purſuance of it, not enquiring what they did, but declaring what God did by him; not permitting *Titus* a *Greek* to be circumciſed, *not giving place for an hour to the falſe Brethren*, &c. a

Ibid. Κατ᾽ ἰδίαν δὲ τοῖς δοκοῦσι, *privately to them of Reputation.*] Not that his Doctrine might be confirmed by the Concurrence of St. *Peter*, or others with him in it, as *Eſthius* from St. *Jerom*, and St. *Auſtin*, here ſuggeſts; for ſure that Doctrine which he received by immediate Revelation from *Jeſus Chriſt*, and God the *Father*, needed no farther confirmation from the Authority of Man; but only to obviate the Cavils of thoſe who laboured to hinder the effect of his Goſpel, by ſuggeſting that it was contrary to, or diſowned by thoſe *Apoſtles* who were called before him. b

Ver. 4. Διὰ τοὺς ψευδαδέλφους, *becauſe of falſe Brethren.*] Theſe falſe Brethren, ſaith (a) c

---

(a) Καὶ ἄλλοτε στάσιν ὁ Κήρινθος, οἱ μετ᾽ αὐτοῦ εἰργάσαντο, ἐν αὐτῇ τῇ Ἱερουσαλὴμ, ὁπηνίκα Παῦλος ἀνῆλθε μετὰ Τίτου ---- καὶ Παῦλος λέγει, ἀλλ᾽ οὐδὲ Τίτος ὁ σὺν ἐμοὶ, &c. Hær. 28. §. 4. p. 112.

*Epiphanius*, were *Cerinthus*, and thoſe of his Party.

Ibid. Διὰ δὲ, *&c.*] Here alſo it ſeems neceſſary to ſupply the Senſe from the firſt Verſe thus; συνπαρέλαϐον δὲ Τίτον διὰ τοὺς ψευδαδέλφους; *and I took with me Titus, becauſe of the falſe Brethren.* Examples of the like Ellipſis, or Deficiency, to be ſupplied from the precedent Words, in the *Old Teſtament*, are very numerous; ſee *Gloſſius de figuris Grammaticis*, l. 4. Tract. 2. Obſerv. 11. So *Matth.* 2. 10. ἰδόντες δὲ τὸν ἀστέρα, *ſeeing the Star*, ἑστῶτα ἐπάνω οὗ ἦν τὸ παιδίον, add, *ſtanding over the Place where the Child was*, v. 9. *they rejoiced.* This Addition was neceſſary, becauſe they before, ſaw the Star going before them, *v.* 9. ſo *John* 9. 3. *neither hath he ſinned, nor his Parents*; add, from *v.* 2. ἵνα τυφλὸς γεννηθῇ, *that he ſhould be born blind*, ἀλλὰ ἵνα; but add again, *He was ſo born, that the Works of God might be made manifeſt in him*, 1 John 2. 19. *They went out from us, but they* (who thus went out) *were not of us; for if they had been of us, they might have remained with us*, ἀλλ', *Supple*, ἐξῆλθον ἐξ ἡμῶν, *but* (they went out from us) *that it might appear they all were not of us.*

Ver. 5. Οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ,] Here Dr. *Mills* contends from the Authority of the vulgar, *Tertullian*, and *Hilary D.* that οὐδὲ is an Addition to the Text; tho' *Jerom* poſitively ſaith, that this was only the reading *quorundam Latinorum Codicum, reclamantibus Græcis*, of ſome *Latin* Copies againſt the Authority of the *Greek* Fathers: See this Reading confuted, Examen *Millii* in locum. And there alſo, οἱ δοκοῦντες, v. 6. is proved againſt the *Doctor*, not to be irreptitious.

Ver. 6. Οἱ ἀπὸ δὲ,] As ſome would read, if not ſuitable to the *Greek* Idiom; begin the Words as you muſt the Conſtruction, ὁποῖοι δὲ πότε ἦσαν ἀπὸ τῶν δοκούντων εἶναι τι, and the Senſe is plain, *but of what Quality they were, who ſeemed to be ſomewhat, or were of Reputation*, οὐδέν μοι διαφέρει, *I was not the better for it*, where note, that the *Scholiaſt*, on *Thucydides* ſaith thus, διαφέρει, *i. e.* ὠφελεῖ, λυσιτελεῖ, the Word ſignifies to *profit*, or *be advantageous. Phavorinus*, and *Heſychius* ſay, that it ſignifies ϐέλτιον εἶναι, *to be the better*, ſo that the Words may be thus rendered. *It was no advantage to me, I was not the better for it*, and this ſenſe is confirmed by the following Reaſon; *for they who were of Reputation added nothing to m*

Ver. 9. Note, That the beginning of th Verſe from the *Greek* runs thus, *And Jam Cephas and John, who ſeemed to be Pilla of the Church, knowing the grace*, &c.

Ver. 10. Note, that from theſe four Ve ſes, the Supremacy of *Peter* over the reſt the *Apoſtles*, and the whole Church, ma be by many Arguments refuted. For

1. *James* is here mentioned firſt among t *Apoſtles* of the Circumciſion, according to t common Doctrine of the *Ancients*, who ſti him, (b) *the firſt Biſhop, Archbiſhop, Prin and Biſhop of Biſhops*, τὸν τῆς νέας Ἱερουσαλὴμ Ἀ χιστράτηγον, τὸν τῶν Ἱερέων ἡγεμόνα, τῶν Ἀποστόλ τὸν ἔξαρχον, τὴν ἐν κεφαλαῖς κορυφὴν, *the Chieftain the New Jeruſalem, the Leader of the Prieſt the Prince of the Apoſtles, the Top of the Hea* And this agrees with the *Eccleſiaſtical Tradi on* mention'd by (c) *Euſebius*, That the Br thren and Kinſmen of our Lord, whilſt th lived, were preferr'd before other *Apoſt* and *Biſhops*, and that therefore *Peter* a *John* contended not with *James* the Lord Brother, but *choſe him Biſhop of Jeruſale* and after his death judged *Simeon his Couſi German worthy of that See*, ὡς ἀπὸ γένους ὄντος τ Κυρίου, *as being of the Kindred of our Lord.*

2*dly*, He puts no difference betwixt the *Pillars* or *chief of the Apoſtles*; which no mor agrees with the ſuppos'd Supremacy of *Pete* than it would with the *Pope*'s Supremacy be reckoned among, or after ſome of th *Cardinals*; which as it is never done by them who own the *Pope*'s Supremacy; ſo neithe would this have been done by St. *Paul*, ha he owned the Supremacy of *Peter*.

3dly, He ſays the Goſpel of the Uncircum ciſion was committed to him, as was tha of the Circumciſion to *Peter*, by whic words (d) *he ſhews himſelf equal to Peter*, ſa the *Scholiaſts*. By theſe words, ſaith *H lary the Deacon, Plena Authoritas Petri i prædicatione Judaiſmi data dignoſcitur, & Pauli perfecta authoritas in prædicatione Gentilium invenitur.* So that then *Peter*'s Supremacy was not owned at *Rome*.

Laſtly, *It makes no matter to me*, ſaith he *what they were*; which ſure could not fitly be ſaid of him whom *Chriſt* had conſtituted to be his Head and Judge.

Ver. 11. Αὐτῷ ἀντέστην, *I withſtood him*, &c.] (e) *Quis ergo auderet Petro, primo Apoſtolo— reſiſtere, niſi alius talis qui fiduciâ ſuæ electionis, ſciens ſe non eſſe imparem, conſtanter im probaret quid ille ſine conſilio fecerat?*

---

(b) *Heſych. apud Phot.* Cod. 275. p. 1525. See *Cotel. Not. in Barnab.* p. 6.

(c) *Eccleſ. Hiſt. l.* 2 *c.* 1. *l.* 3. *c.* 11. *l.* 4. *c.* 20, & 32.

(d) Δείκνυσιν ἑαυτὸν ἰσότιμον τῷ Πέτρῳ, ἑαυτὸν ἐξισοῖ τῷ Πέτρῳ. Chryſoſt. Oecum. Theophylact.

(e) *Hilar. in locum.*

er. 14. Οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν
υαγγελίου, *they walked not uprightly.*] By this
on *Peter* is charged with a ſinful fear,
3. *not walking uprightly according to the*
*of the Goſpel*, v. 14. with hypocriſie
*diſſimulation* againſt his own knowledge,
practice elſewhere, *v.* 13. with *building*
*n what he had pulled down*, v. 18. and
n *compelling the Gentiles to live as do the*
*s*, v. 14. where obſerve, that he is ſaid
*compel*, in *Scripture*, not only who doth
ently force, but who being of Authori-
provokes by his Example, as here: As
they who lay a neceſſity on others to do
thing, either by their Deportment, as the
*nthians* who *compelled* St. *Paul* to glory,
or. 12. 11. or by their Doctrine, as did
*Judaizers, compelling the Gentiles to be cir-*
*ciſed*, Gal. 6. 12. and in this ſenſe our
*iour* ſays to his *Diſciples*, *compel them to*
*e in*, Luke 14. 23.
er. 15. Ἁμαρτωλοὶ, *ſinners of the Gentiles.*]
is word in the *Scripture*-phraſe ſignifies a
at and habitual ſinner; and becauſe the
*tiles* were by the *Jewiſh* Nation ſtill e-
emed ſuch, and generally were ſo, therefore
the word is uſed to denote the *Gentiles*
that knew not God. So what is ἐθνικοὶ, the
*Heathens*, in many Copies, *Matth.* 5. 46,
47. is ἁμαρτωλοὶ, *ſinners*, Luke 6. 32, 33, 34.
And to be delivered εἰς χεῖρας τῶν ἁμαρτωλῶν,
*into the hands of ſinners*, Matth. 26. 45.
Mark 14. 41. is to be delivered τοῖς ἔθνεσι *to*
*the Gentiles*, Matth. 20. 19. Mark 10. 33.
Luke 18. 32.

Ver. 17, 18. This Expoſition of theſe two k
Verſes, which I have taken from *Hilary*,
and all the *Greek Scholiaſts*, ſeems much bet-
ter than that of *late Commentators*, who
make the *Seventeenth Verſe* to be an Ob-
jection againſt St. *Paul*'s Doctrine of Juſtifi-
cation by Faith, and the *Eighteenth* an An-
ſwer to it; for which I ſee no ground in
the *Apoſtle*'s words.

Ibid. Or theſe Words may be para-
phraſed thus; εἰ γὰρ ἃ κατέλυσα, if the things
which [*by Chriſt's Authority committed to his*
*Apoſtles*, Matth. 18. 18.] I have looſed
[*by declaring Men abſolved from the ritual*
*Precepts of the Law of Moſes.*] I again
build up [*by teaching they are to be obſer-*
*ved,*] I make my ſelf a Tranſgreſſor.

## CHAPTER III.

rſe 1. [a] O Fooliſh Galatians, [b] who hath
bewitched you, [*or envied*
*r happineſs, and ſo endeavoured*] that
i ſhould not obey the truth, [c] before
oſe Eyes Jeſus Chriſt hath been evident-
ſet forth, crucified among you?
2. This only would I learn of you; Re-
ved you the Spirit [*in his gifts and power-*
*operations*] by [*obedience to*] the works of
Law, or by the hearing of Faith? [i. e.
*belief of the Goſpel: If by the latter; this*
*a manifeſt token, that your juſtification and*
*ptance with God, was the fruit of your*
*h, and not of your obedience to the Law;*
*God by giving you his Spirit whilſt uncir-*
*ciſed, as well as to believing Jews, bare*
*neſs to this very thing, that he puts no dif-*
*nce betwixt you and them, on that account,*
ts 15. 8, 9.]
3. Are ye [*then*] ſo fooliſh? having
*us*] begun in the Spirit, [*as to receive his*
*aculous Gifts by Faith, without the Works*
*the Law,*] are ye now [*ſeeking to be*]
de perfect by the fleſh, [*by Circumciſion,*
*obſerving the Carnal Ordinances of the*
*w?*]
. Have ye ſuffered ſo many things
*om the perſecuting Jews,* Acts 17. 5.] in
n? [d] if it be yet [*or even*] in vain.
. [*To re-aſſume my Argument:* He there-
that miniſtereth the Spirit to you [*in his*
*extraordinary Gifts,*] and [e] worketh Miracles
among you, doth he it by [*virtue of your* e
*obedience to*] the works of the Law, or by
the hearing of Faith? [i. e. *that Faith which*
*taught you to believe in a Crucified Saviour.*]

6. [*For we muſt be juſtified*] even as A-
braham [*the Father of the faithful was, who*]
[f] believed in God, and it was accounted to f
him for righteouſneſs.

7. Know ye therefore, that they who are
of Faith, [*and ſeek juſtification by it,*] the
ſame are the [*true*] Children of [*faithful*]
Abraham.

8. And the [*Holy Ghoſt in*] Scripture
foreſeeing that God would juſtifie the Hea-
then through Faith, preached before [*the*
*giving of the Law, and before his Circumci-*
*ſion,*] the Goſpel to Abraham, [*by*] ſaying
[*Gen.* 12. 3.] [g] in thee ſhall all Nations be g
bleſſed.

9. So then they which are of faith, [*and*
*ſeek juſtification by it*, Rom. 9. 32.] are bleſſed
with faithful Abraham, [*and as he was.*]

10. [*And not by the works of the Law;*]
For as many as are of the works of the Law,
[*and ſeek to be juſtified by them,*] are under
the Curſe [*of it, and ſo uncapable of juſtifica-*
*tion by it;*] for it is written, [*there,*] Curſed
is every one that continueth not in all things
that are written in the Book of the Law to
do them, [*Deut.* 27. 26. *Now this being per-*
*fectly*

*fectly done by none, all that are under the Law are under the Curſe of it.*]

11. But that no man is juſtified by [*obſervance of*] the Law in the ſight of God,
it is [*farther*] evident, for [*the Prophet Habakkuk*
h *ſaith*, Chap. 2. 4.] [h] the juſt ſhall
live by faith.

12. And [*now, or whereas*] the Law is not of faith, but [*ſaith,*] the man that doth them, [i. e. *that perfectly obſerves what is required by the Law,*] ſhall live in [*or by*] them.

13. [*This being ſo,*] Chriſt hath redeemed us from the curſe of the Law, [*by*] being
made [*according to the Sentence of Law*]
i a curſe for us; for [*there*] it is written, [i]
Curſed is every one that hangeth on a tree,
[*as you know he did upon the Croſs.*]

14. [*And this he ſuffered,*] That the bleſſing of Abraham might come on the Gentiles through [*faith in*] Jeſus Chriſt, that
we [*Gentiles believing in him,*] might receive
k the promiſe of the Spirit [k] through Faith,
[*for we are all the Sons of God through Faith in Chriſt Jeſus; and becauſe we are Sons, God hath ſent forth the Spirit of his Son into our hearts*, Gal. 4. 5.]

15. Brethren, I ſpeak after the manner of men, [*uſing an example taken from the common practice of all men, and ſpeaking what is owned in all civilized Nations;* See Note on 1 *Cor.* 9. 8.] though it be but a man's Covenant [*that is made,*] yet if it be [*legally*] confirmed, no man diſannulleth [*it,*] or addeth any thing thereto.

l 16. Now to Abraham, and his [l] Seed,
were the promiſes made; He [*God*] ſaith
not, And to Seeds, as of many; but as
m [*ſpeaking*] of one, and [m] to thy Seed, which
is Chriſt.

17. And this I [*farther*] ſay, that the Covenant which was confirmed before of God in Chriſt, [i. e. *the Covenant made in Chriſt the promiſed Seed, and confirmed by God to Abraham before the Law was given,*] the Law
n which was [*given*] [n] four hundred and thirty
years after, cannot diſannul, [*ſo*] that it ſhould make the promiſe [*be*] of none effect; [*as it muſt have done, were Juſtification to be obtained by the Law, for then none could be bleſſed in, and by, the promiſed Seed only, or without the Law.*]

18. For if the Inheritance [*of the bleſſing promiſed to Abraham,*] be [*to be obtained by Obſervance*] of the Law, it is no more [*the effect*] of [*the*] promiſe; but [*that cannot be ſaid, for*] God gave it to Abraham by promiſe.

19. [*But you will enquire.*] Wherefore then ſerveth the Law? [*I anſwer,*] it was
o added [*after the promiſe made,*] [o] becauſe of
tranſgreſſions, until the Seed ſhould come to whom the promiſe was made; and it was ordained, [*or delivered, not as the Promiſe, immediately by God himſelf to Abraham, b by* Angels, *it being the word ſpoken by gels*, Heb. 2. 2. *not as the Promiſe, withou Mediator betwixt God giving, and Abrah receiving, but*] in the hand of a Mediat [*even Moſes, who ſtood between them, the Lord at that time, to ſhew them the w of the Lord*, Deut. 5. 5. *and ratifie the venant on the People's part.*]

20. Now [*But the Promiſe required Mediator, for*] [p] a Mediator is not of [*party only*] but God [*who made the Prom to Abraham*] is one [*only.*]

21. Is the Law then againſt the Promi of God? [*as it muſt be, if it condemns t to whom the promiſe doth aſſign a bleſſing: is it againſt thoſe Promiſes, which ſay the j ſhall live by faith, and the Bleſſing of Ab ham ſhall come upon us by faith? as it m be, provided we are to be juſtified not by fa but by the works of the Law: But*] God f bid, [*it ſhould be thought he had given a L which diſannulled his Promiſes; as it m have done, had juſtification to life depen on the obſervance of it:*] For if there h been [*ſuch*] a Law given which could h given life, verily righteouſneſs [i. e. *juſt cation to life*, Rom, 5. 18.] ſhould have be by the Law, [*whereas it ſubjecting us to dea we may be ſure God never did intend it that end.*]

22. But the Scripture hath concluded [*men of all nations*] under ſin, [*and ſo un condemnation by the Law Moral, and Cere nial, and ſentenced not to life, but death by and thereby ſhewed the neceſſity,*] that the pr miſe [*of Juſtification*] by Faith of Jeſus Chr [*the promiſed Seed,*] might be given them that believe [*in him; and thus Law is not contrary, but ſubſervient to Promiſes of living by Faith.*]

23. But before faith came [*to be reveale*] we were kept under [*the Diſcipline of*] t Law, [q] ſhut up unto the Faith whic ſhould afterwards be revealed.

24. [r] Wherefore the Law, was [*then*] o School-maſter to bring us to Chriſt, [*a cauſe us, thus condemned by the Law, to fly him who is the end of the Law for Righteou neſs*, Rom. 10. 3.] that we might be juſtif ed by faith [*in him.*]

25. But [*now*] after that faith is com we are no longer under a School-maſte [*being no longer Children in minority*, Ro 7. 3.]

26. For ye are all the [*adult*] [s] Childre of God, [*and ſo heirs of God*] by faith Chriſt Jeſus.

27. For as many of you as have [*believ in Chriſt, and upon that faith have*] bee baptized into Chriſt, have put on Chri [*and ſo are become Sons of God; for to as m ny as believed in him, he gave power to the Sons of God.* John 1. 12.]

28. The

28. There is [*under the Goſpel-Diſpenſa-on,*] neither [*diſtinction made of*] Jew; nor reek; there is neither [*of*] bond, nor ee; there is neither [*of*] male, nor fe-ale, [*as under the Jewiſh Oeconomy, the ale only bearing the ſign of the Covenant,*] for ye are all one, [*as to the privileges of the Goſpel*] in Chriſt Jeſus.

29. And if ye be Chriſt's, then are ye [*indeed*] Abraham's Seed, [*not from Iſmael, but Iſaac,*] and [*therefore*] heirs according to the promiſe.

## Annotations on Chap. III.

erſe 1. Ω ἀνόητοι, *O fooliſh*, &c.] The *Apoſtle* by calling the *Galatians oliſh*, doth not contradict our *Saviour's* recept, becauſe he doth it not εἰκῆ *raſhly* nd *without Cauſe*, ſaith *Theophylact*, nor out f anger, and ill will to them, but from an rdent deſire to make them ſenſible of their lly.

Ibid. Τὶς ὑμᾶς ἐβάσκανε; *who hath bewitched u?*] Τὶς ἐφθόνησε; *who hath looked upon you ith an evil or envious Eye*, as envying you e Bleſſings of the Goſpel? So the *Greek holiaſts*. The word alſo ſignifies, *oculis æſtigia imponere*, to put Deluſions, or as e ſay, *Miſts before the Eyes*, which imort ſuits beſt with the following words. he Reverend Dr. *Hammond* obſerves here, at this Seduction may refer to the *Ebiotes*, if the time would permit, as doubtſs it will; for they were only a Branch of e *Nazarens*, or *Cerinthians*, who were ontemporary with St. *Paul*; and all his *iſtles* ſhew that then there were many who aintained, and eagerly promoted among e *Gentile* Converts the chief Doctrine of oſe Sects, *viz. that they were obliged to obve the Legal Conſtitution*, (a) *as being not pable of Salvation only by Faith in Chriſt, d a Life agreeable to it*. And if this once granted, there will be no need of his *oſticks* in this, and perhaps not in any her of St. *Paul's* Epiſtles.

Ibid. Τῇ ἀληθείᾳ μὴ πείθεσθαι;] Theſe ords, ſaith *Jerom*, are not extant in *exemribus Adamantii*, in the Copies of *Origen*; t they are extant in the *Arabick* Verſion, e *Vulgar*, *Hilary D. Theodoret*, *Oecumenius*, d *Theophylact*.

I cannot ſufficiently wonder at Mr. *le Clerc's* ild Conjecture, That the *Ebionites* were *maritans*, eſpecially after he had given us e words of *Origen*, in which he twice ſaith, ey were οἱ ἀπὸ Ἰουδαίων εἰς τὸν Ἰησοῦν πιστεύοντες, *ſe of the Jews that believed in Jeſus*, l. 2. ntr. Celſ. p. 56. Had he not read in *Ireus* that they did *Prophetica curioſius exere, & Judaico charactere vitæ uti, & eroſolymam adorare, quaſi domus ſit Dei*, . 1. c. 26. And could the *Samaritans* do this? Doth not St. *Jerom* ſay of them, *Dum volunt Judæi eſſe, & Chriſtiani, nec Judæi ſunt, nec Chriſtiani?* Ep. ad Auguſt. yea, even his own *Epiphanius* informs us (*Hær.* 10. *Anaceph. p.* 240.) that Ἰουδαῖοι ὄντες *being Jews*, they uſed the *Goſpel*.

Ibid. Οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος.] Theſe words c may bear this Conſtruction, *Before whoſe eyes Jeſus Chriſt crucified, hath been evidently ſet forth to, or among you*, viz. in, and from the Scriptures of the *Old Teſtament*; for the words ἐν ὑμῖν, are not in the *Alexandrian Manuſcript*, and ſo may be here omitted, or conſtrued with the word προεγράφη, and ſo they accord both with the Context, and with the way of preaching uſed by the *Apoſtles*, whoſe cuſtom it was to prove out of the *Old Teſtament*, that *Jeſus was the Chriſt*, and that *Chriſt ought to have ſuffered for us according to the Scriptures*, Acts 17. 3. And then the Argument runs thus, If he died to procure the pardon of our ſins, and ſo our Juſtification, why do we render his Death upon the Croſs vain, by ſeeking to be juſtified by the Law? He having by his Sufferings *blotted out the hand-writing which was againſt us, and nailed* theſe Ordinances *to the Croſs*, why is it that you *who are dead with Chriſt*, from *theſe Elements of the World, are ſtill ſubject to Ordinances?* Eph. 2. 15, 16. Col. 2. 14, 20.

Ver. 4. Εἴγε καὶ εἰκῆ, *if it be in vain.*] As d it muſt be upon your *Hypotheſis* of the Neceſſity of the obſervance of the Law, for *then is the ſcandal of the Croſs ceaſed*, Chap. 5. 11. and all neceſſity of ſuffering Perſecution is removed; theſe Deceivers themſelves doing and urging others to theſe things only, *leſt they ſhould ſuffer Perſecution for the Croſs of Chriſt*, Chap. 6. 12. For the firſt Perſecutions which the Church ſuffered, were either from the *Jews* in Perſon, or by the incitation of the *Jews*, who being every-where diſperſed, *ſent choſen Men from Jeruſalem to all places, where they, and the Chriſtians were, to ſtir up the Heathen Governors*

*Acts* 8. 1. 1 *Theſſ.* 2. 14, 15, 16. *Acts* 13. 15. & 14. 19. & 17. 5, 13.

---

(a) Ὡς μὴ διὰ μόνης τῆς εἰς τὸν Χριστὸν, καὶ τοῦ κατ' αὐτὸν βίου σωθησομένους. Euſeb. Eccl. Hiſt. l. 3. c. 27.

*againſt them*, as (b) *Juſtin Martyr* teſtifies. Note alſo, That they were chiefly ſcandalized at the Doctrine of the Croſs, 1 *Cor.* 1. 23. not only as it contradicted their pleaſant Dream of a Temporal Meſſiah, under whom they ſhould live glorioufly and triumphantly, but as being that which put an end to the *Jewiſh* Ceremonies, and taught Men to expect Juſtification, not by obſervance of the Law, but by Faith in the Blood of Chriſt ſhed for us; upon which account they were incenſed againſt all who thus taught, or thus believed it.

Note alſo hence, That all the good Actions we have done, will be done in vain, if we perſevere not in well doing to the end.

e Ver. 5. Ἐνεργῶν δυνάμεις, *he that worketh Miracles among you.*] This is the Obſervation of all the (c) *Ancients*, that comment upon this and the ſecond Verſe, That *to commend the beginning of the Chriſtian Faith, the Gift of Tongues, Prophecy, and working of Miracles, were vouchſafed to Believers, as to the Apoſtles at the beginning, according to our Lord's prediction*, Mark 16. 17, 18.

And let thoſe that queſtion the truth of *Chriſtianity* obſerve, that this was the chief Argument which carried the Cauſe in the Council at *Jeruſalem*, that the miraculous Gifts of the *Holy Ghoſt*, were equally vouchſafed to the uncircumciſed *Gentile*, and to *Jews*, Acts 15. 8, 9. and that this is here urged by St. *Paul* as a thing undeniable, to confirm the *Galatians*, and to confute thoſe who endeavoured to prevail on them to admit of Circumciſion, and the obſervance of other Legal Rites. This Confirmation therefore of the truth of *Chriſtian* Faith, was ſuch as none, concerned to do it then, were able to gainſay, much leſs can any now find reaſon to doubt of it.

f Ver. 6. Ἐπίστευσε τῷ Θεῷ, *believed God.*] Hence it is evident, that 'tis the Act of Faith, and not the Object of it, which doth juſtify, for *Abraham* believed God ויחשבה & imputavit eam fidem, *and he imputed that faith in him for righteouſneſs*, Gen. 15. 6. *The bleſſed God*, ſaith *R. Salom*, *imputed this to Abraham for Righteouſneſs, for the Faith by which he believed in him.*

Ver. 8. *Preached the Goſpel to Abraham, ſaying, &c.*] Well might the *Apoſtle* argue thus from the Example of *Abraham*, he being ſtiled by the *Jeruſalem Talmud*, *Abraham the juſt*, Gen. 15. 1. 18. 2. and theſe words being paraphraſed thus; *in thy Righteouſneſs ſhall all the*
*Families of the Earth be bleſſed.* Here *Jer*
ſaith, *Hoc autem in omnibus penè teſtimoniis, q*
*de veteribus libris in novo aſſumpta ſunt teſtamen*
*obſervare debemus quod memoriæ crediderunt*
vangeliſtæ, *vel* Apoſtoli, *& tantum ſenſu exp*
*cato, ſæpe ordinem tranſmutaverunt, nonnunqua*
*vel detraxerint verba, vel addiderint*; for whi
wild Note, this Verſe miniſters no occaſio
for tho' the words, *in thy Seed*, occur n
*Chap.* 22. yet *Chap.* 12. 2. they are found e
preſly as they are cited here, only with t
Addition of ἀπὸ γῆς of the Earth, which ad
nothing to the ſenſe. So again, on *v.* 10.
makes this Note, *Incertum habemus utrum Se*
*tuaginta Interpretes addiderint* omnis homo,
in omnibus, *an in veteri Hebraico ita fuerit,*
*poſtea à Judæis deletum ſit, in hanc me ſuſpici*
*nem illa res ſtimulat, quod verbum* omnis, *&*
omnibus Apoſtolus *vir Hebrææ peritiæ, &*
*lege doctiſſimus, nunquam protuliſſet, niſi in H*
*bræis voluminibus haberentur*; whereas, as
have ſhewed, that nothing is here adde
but what was neceſſarily included in the f
ſenſe of the words, and therefore is in t
Verſion of the *Septuagint*; ſo to imagine, th
all the *Apoſtles*, who underſtood *Hebrew*, mu
have cited all that they produced out of t
*Old Teſtament*, exactly according to the *H*
*brew*, and not at all according to the *Septu*
*gint*, is an Imagination contrary to ocul
Demonſtration.

Ibid. Ἐν σοὶ, *in thee.*] That is, *in t*
*Seed*, v. 6. So *Acts* 3. 25. *Ye are the Sons*
*the Prophets, and of the Covenant which G*
*made with your Fathers, ſaying, And in t*
*Seed ſhall all the Families of the Earth be bleſſed*
that is, *in Chriſt*; for ſo it follows, v. 26.
*you firſt, God having raiſed up his Child Jeſu*
*ſent him to bleſs you.* And this confuted the
who with the *Jews*, interpret theſe word
as a Form of Benediction thus, *God mak*
*thee like to Abraham.*

Ver. 11. Ὁ δίκαιος, &c. *the juſt ſhall liv*
*by faith.*] Thus do the *Jews* themſelves ex
pound theſe words of *Habakkuk*, *Faith is t*
*cauſe of Bleſſedneſs, as it is the cauſe of ete*
*nal life, according to theſe words, The ju*
*ſhall live by his faith*, Sepher Ikkarim, l. 1
c. 21.

Ver. 13. *For it is written*, ἐπικατάρατο
πᾶς ὁ κρεμάμενος ἐπὶ ξύλου.] Here again
St. *Jerom's* Note is: *Scire non poſſum quar*
Apoſtolus *in eo, quod ſcriptum eſt, maledictu*
*à Deo omnis qui pendet in ligno, vel ſubſtra*
*xerit aliquid, vel addiderit; ſi enim ſemel Au*
*thoritatem Septuaginta Interpretum ſequebatu*

---

(b) *Dial. cum Tryph.* p. 234.

(c) Ad rudimenta fidei commendanda. *Hilar. in locum.* Καὶ ἐκεῖνον τὸν καιρὸν οἱ τῆς πνευματικῆς χάριτος ἀξιώμε
καὶ γλώττας διαφόρους ἐλάλουν, καὶ προεφήτευον, καὶ ἐθαυματούργουν, ἀπὸ τῶν θαυμάτων λαμβάνοντες τοῦ κηρύγματος τὴν βεβαίω
σιν. *Theodoret. Chryſoſt. Oecum. Theophylact.*

*buit, ſicut ab illis editum eſt, & Dei no-*
*en adjungere, ſin verò, ut* Hebræus ex He-
*æis, id quod in linguâ ſuâ legerit, putabat eſſe*
*eriſſimum. nec* omnis, *nec* in ligno, *quæ in He-*
*æo non habentur aſſumere, ex quo mihi videtur,*
*t veteres Hebræorum libri (libros) aliter ha-*
*iſſe, quàm nunc habent, aut* Apoſtolum *ſen-*
*m ſcripturarum poſuiſſe, non verba, aut quod*
*agis æſtimandum eſt, poſt paſſionem Chriſti,*
*in Hebræis, & in noſtris Codicibus ab aliquo*
*ei nomen appoſitum, ut infamiam nobis inu-*
*ret, qui in Chriſtum maledictum à Deo cre-*
*mus.* But to omit the incredible Suppo-
ion, that the *Jews* ſhould have falſified
oth the *Hebrew*, and *Greek* Text, and the
*amaritan* Copy ſhould agree with them in
at Falſation.

*1ſt*, The words, ἐπὶ ξύλȣ are no Addition
the Text, עַל עֵץ, being in the former
erſe, which ſaith, *ye ſhall hang him on a*
*ree*; and ἐπικατάρατος is in effect, κατάρα-
τος ἀπὸ τȣ͂ Θεȣ͂.

*2dly*, The Buſineſs of the *Apoſtle* here,
to ſhew that Chriſt had redeemed us, ἐκ
κατάρας, *from the Curſe, by being made a*
*urſe for us*, i. e. by ſuffering that Death,
hich by the Law was counted execra-
le; now to prove this, it was ſufficient to
ew, that by being hanged on the Tree,
*briſt* ſuffered that Puniſhment, which by
e Law was ſtiled execrable.

*3dly*, The *Hebrew*, ſaith *Chilelah heloim*,
*ccurſed by the Judges*, is he that is hanged
n a Tree. Now theſe Judges being the
rdinance of God, he that receives an exe-
able Sentence from them, may be ſaid to
e under the Curſe of God, as receiving
at execrable Puniſhment, which his Vice-
erents do inflict upon him, by the determi-
ate Council of God; in which ſenſe *Chriſt*
ſaid to be *ſmitten of that God*, who made
r Sins to meet upon him, *Iſaiah* 53. 4, 6.
nd *to be delivered up for our Offences*; and
e, who ſuffers a Death, which the Law
ies accurſed by the *Heloim*, or Magiſtrates.
ho are appointed to execute the Judgment
the Lord, may be ſaid to undergo his
urſe.

Ver. 13. Ἐπικατάρατος πᾶς, *curſed is e-*
*ery one.*] When all were obnoxious to the
urſe of the Law, ſaith *Theodoret*, he un-
ertook that Death which by the Law
as accurſed, to free us from the Curſe.
o reſtrain the words, *he redeemed us from*
*e Curſe of the Law*, to the *Jews* only, is in
ffect to ſay, Chriſt only ſuffered for the *Jews*,
eing he only ſuffered by hanging on the
roſs, the Tree on which he did expire.
he *Gentiles* were not indeed ſubject to the
articular Maledictions contained in the
aw of *Moſes*, becauſe that Law was not
iven to them, but only to the *Jews*; But
ey were ſubject to that Death which was
e general Puniſhment threatened to the
Violaters of the Law, and was the Curſe denounced againſt *Adam*, and his Seed. And ſince it was by virtue of *Chriſt*'s hanging on the Croſs, that *the bleſſing of Abraham came upon the Gentiles*, he muſt have been thus made a Curſe for them alſo, and not for the *Jews* only.

Now here ſeems to be a plain Evidence that our Lord ſuffered in our ſtead, by way of Surrogation, the Puniſhment the Law denounced againſt us for ſin; for we were obnoxious by the Law to a Curſe, he, that he might redeem us from it, did for our ſakes, and in our ſtead, willingly ſubmit himſelf to that Death which by the Sentence of the Law did render any Man accurſed; for *he bare our ſins, in his own body on the tree.* Now the Law expreſly ſaith, *Curſed is every one that hangeth on a Tree*; and *Crellius* here is forced to own a double Commutation, both of the Perſon ſuffering, and of the Evils ſuffered; for whereas we ought to have ſuffered, *Chriſt*, ſaith he, ſuffered for us; and whereas we ought to have ſuffered a Curſe, *Chriſt* ſuffered a Curſe for us. But then he adds, that we ought to have ſuffered a real Curſe, *Chriſt* only ſuffered a Curſe improperly ſo called for us. The Curſe threatened by the Law to us was Death eternal, the Curſe *Chriſt* ſuffered for us was only Temporal Death. But,

*1ſt*, If the Curſe threatened to us was only the Curſe of the Law, and *Chriſt* ſuffered the Curſe of the Law, both which things the *Apoſtle* here affirms, what ground hath *Crellius* to put theſe differences betwixt the Curſe *Chriſt* ſuffered, and the Curſe threatened by the Law? Or does he not hereby ſeem to make the *Apoſtle*'s Argument ſophiſtical, and unconcluding?

*2dly*, The ſins to which the Curſe is threatened, *Deut.* 27. were either ſuch to which God elſewhere threatened Death, or cutting off, or ſuch as he required them to abſtain from, that they *might live*, and *not die.* Now ſeeing the *Socinians* ſo ſtiffly do contend, that the Life promiſed to the obſervers of the Law was only *Temporal*, why ſhould they ſay, that the Death threatened to the Violation of it is *Eternal Death*? 'Tis true all Death muſt be Eternal to them that cannot raiſe themſelves, and have no promiſe of a Reſurrection; upon which two accounts our *Saviour*'s Death was not Eternal, becauſe he had power to revive himſelf, and had a Promiſe that *he ſhould not ſee Corruption*; but the Death threatened by the Law, in its own Nature, being only the Separation of the Soul and Body, this our Lord did as truly ſuffer, as they could do who ſhould never live again.

The diſtinction therefore which the Caſe requires, is only that which reſults neceſſarily from the difference of the Perſon; *i. e.* we ſhould have ſuffered the Curſe of the

Law, for our own Sins, and conſequently ſhould alſo have been accurſed in the ſight of God; *Chriſt* actually ſuffered the Legal Curſe to obtain Pardon for the Sins of others, and therefore only was accurſed in the Eye of the Law, and in the ſight of Men; but being in his own Perſon wholly innocent, he could not be accurſed in the ſight of God. And thus it is, and muſt be, in all Vicarial Sufferings, the Perſon ſinning, and he that undertakes to ſuffer for him, are both guilty in the Eye of the Law, and ſuffer the Puniſhment the Law requires, but one of them alone is guilty in the ſight of God. *Chriſt* therefore was ſo made a Curſe, as he was *made ſin for us*, 2 Cor. 5. 20. not by contracting the Guilt, but by ſuffering the Puniſhment of our Sins, by being *numbered with Tranſgreſſors*, and condemned with them to the Death which the Law ſtiles *accurſed.*

k Ver. 14. Διὰ τῆς πίστεως, *through Faith.*] It ſeems to follow from theſe words, and from 2 *Cor.* 2. 7, 8. that the miniſtration of the Spirit belonged not to the Law, but to the Goſpel, the Law being rather the miniſtration of Death; hence the *Apoſtle* here oppoſes to the Curſe of the Law, *the bleſſing of Abraham which,* ſaith he, *is the promiſe of the Spirit through Faith.*

Ver. 15. Ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἐπιδιατάσσεται;] Here I would read ὁμῶς, which ſignifies ὁμοίως, *ſimiliter*, in like manner; in which ſenſe ὅμως is plainly uſed in theſe words, ὅμως τὰ ἄψυχα, and is tranſlated, *in like manner*, 1 Cor. 14. 7.

l Ver. 16. Αἱ ἐπαγγελίαι, *the Promiſes*] Made to *Abraham*, Gen. 12. 3. and repeated, *Gen.* 22. 18. and to *Iſaac*, Gen. 26. 4.

m Ibid. Καὶ τῷ σπέρματί σου, *and to thy Seed, which is Chriſt.*] This Interpretation is owned by the (d) *Jews*, who obſerve that *it is not written here, thy Son, but thy Seed, that is, the King Meſſiah.* And as *Theodoret* obſerves, the words are capable of no other ſenſe; for by *Chriſt* only was the Promiſe fulfilled, and in him alone did the *Gentiles* receive this Bleſſing. He therefore in whom alone this Promiſe was verified, muſt be the Perſon of whom it was chiefly, if not only, intended. And ſo St. *Peter*, aſſiſted by the Holy Ghoſt, interprets theſe words, ſaying, *You are the Children of the Prophets, and of the Covenant which God hath made to your Fathers, ſaying, And in thy Seed ſhall all the Families of the Earth be bleſſed; to you firſt God having raiſed up his Child Jeſus, ſent him to bleſs you;* This Child therefore is the Seed. We need not the Gloſs of Mr. *Cl.* that St. *Paul* here argues according to the *Allegorical Interpretation of that Age; but if it be conſider'd in itſelf, it cannot be thought of any force by thoſe who have other Sentiment because the Hebrew Zerah is a collective Name* for this is the very Objection of *R. Iſaa* that great Enemy of the *Chriſtian* Faith and is anſwered by the Reverend *Biſho* of *Bath* and *Wells*, by ſhewing that th *Hebrew* Word is uſed of one, *Gen.* 3. 15. an 4. 25. and 15. 3. and 38. 8, 9. and that the *Jew* themſelves ſo expound it, *Demonſtrat. of th Meſſiah, part* 2. *p.* 256. Nor his other corrupt Gloſs, that *by Chriſt is meant Chriſt Diſciples*; for is this ſenſe, *In thy ſeed,* i.e *in Chriſt's Diſciples, ſhall all the Families o the Earth be bleſſed?* Is not this to aſcrib that to *Chriſt's Diſciples* which belongs t him alone? And to make them the Saviour of the World? And why does he ſay tha *nothing was promiſed to Chriſt*, when the *Apoſtle* tells us, that *in thee*, and *in thy Seed* ſignifies *Chriſt*, who was to be the Bleſſing both of *Jew* and *Gentile?* For though indeed the Promiſe was to *Abraham*, the firſ ſubject of it was *Chriſt*, which is all th *Apoſtle* here intends.

Ver. 17. Μετὰ ἔτη τετρακόσια καὶ τριάκοντα *four hundred and thirty years after.*] Hence it i evident, that the *Apoſtle* here refers primarily to the Promiſe made, *Gen.* 12. 3. ſince from that only are the four hundred and thirty Years to be computed; for then *Abraham* was *ſeventy five years old*, Gen. 12. 4 from thence to the birth of *Iſaac*, which happen'd when *Abraham* was *a hundred years ol* Gen. 21. 5. is five and twenty years; from his birth to the birth of *Jacob* was ſixty years for *Iſaac was ſixty years old when Rebeka bare him*, Gen. 25. 26. from *Jacob's* birth t his deſcent into *Egypt*, were one hundre and thirty years, as he ſaith to *Pharaoh* Gen. 47. 9. the abode of him, and his Poſterity in *Egypt*, was two hundred and fifteer years; for that, with their ſojourning in *Canaan*, was four hundred and thirty years *Exod.* 12. 40. according to the *Septuagint.*

Ver. 19. Τῶν παραβάσεων χάριν, *becauſe o Tranſgreſſions.*] (e) *Maimonides* in his *More Nevochim*, acknowledges, that the Ceremonial Law was given for the Extirpation o *Idolatry*: ‘For, ſaith he, when God ſen ‘*Moſes* to redeem his People out of *Egypt* ‘it was the uſual Cuſtom of the World ‘and the Worſhip in which all Nations were ‘bred up, to build Temples in Honour o ‘the Sun, Moon and Stars, and to offer di ‘vers kinds of Animals to them, and to hav ‘Prieſts appointed for that end: Therefor ‘God, knowing it is beyond the ſtrength o ‘Human Nature, inſtantly to quit tha ‘which it hath been long accuſtom'd t ‘and ſo is powerfully inclin'd to, would n ‘command that all that worſhip ſhould b

---

(d) Moſes Had darſan ad Gen. 19. 34.

(e) Part. 2. c. 32. p. 432, 433.

‘ab

‘ aboliſhed, and he ſhould be
d. 20. 24. ‘ worſhipped only in Spirit;
5. 24. Lev. ‘ but that he only ſhould be
2 Exod. 22. ‘ the Object of this outward
. & 34. 14. ‘ Worſhip, that theſe Tem-
od. 22. 41. ‘ ples, and Altars, ſhould be
‘ built to him alone, theſe
Sacrifices offer'd to him only, and theſe
Prieſts ſhould be conſecrated to his Service.

d the like is ſaid, by (*f*) *Cedrenus*, of their ſtivals, Separations, Purgations, Oblans, Decimations, that God enjoyn'd them, at τῆς πολυθέου πλάνης ἐκστήσονται, *being employed doing theſe things to the true God, they might ab-in from Idolatry.* And thus, ſaith Dr. *Spen-*, were they kept or guarded under the iſcipline of the Law, and ſhut up from e Idolatrous Rites and Cuſtoms of the eathen World, by the ſtrictneſs of theſe egal Obſervations, and the Penalties deounced againſt the Violaters of them. And is well known that all the Ancient Faers were of this Opinion, That God gave e *Jews* only the *Decalogue*, till they had ade the *golden Calf*, and that afterwards he id this yoke of Ceremonies upon them to ſtrain them from Idolatry. Thus when od firſt brought them out of *Egypt*, and mmanded them not to *defile themſelves h the Idols of Egypt*, Ezek. 20. 7. he is ſaid have *given them his Statutes, and ſhewed m his Judgments, which if a man do, he all live in them*, v. 11. But ſaith he, ſtill eir hearts were after their Father's Idols, e *Egyptian Apis*, &c. *wherefore I gave them atutes which were not good, and Judgments hereby they ſhould not live*, v. 24, 25. that is, at Law of *Carnal Commandments*, which, ith the Apoſtle, was aboliſhed for *the akneſs and unprofitableneſs of it*, Heb. 7. 16, 3. And thoſe words of *Maimonides* give a clear Reaſon why theſe Rituals were lled by St. *Paul* στοιχεῖα τοῦ κόσμου, *the Rudients of the World*, Gal. 4. 3. Col. 2. 28. amely, becauſe for Matter they were the me which Heathens uſed before to their lſe Gods. This is a very ancient Expoſion, and is partly true, but it containeth ot the whole truth. For the Apoſtle, in e Epiſtle to the *Romans*, which is the beſt xpoſitor of this, informs us that *the Law ened that Sin might abound*, Rom. 5. 20. i. e. at it might appear to abound unto Death, at *Sin might appear, ſin working death in us*, hap. 7. 13. and that the *Law worketh wrath*, hap. 4. 15. and 3. 20. by giving us the knowlge of that Sin which deſerveth it: And this anſwers to that which the Apoſtle here ſaith, That *the Law was added becauſe of Tranſgreſſions*, viz. to diſcover them, and their Puniſhment; that the *Scripture hath concluded all men under ſin*, viz. by virtue of the Law; that *as many as are under the Law, are under the Curſe*, v. 10. and that upon theſe accounts, *the Law is our School-maſter to bring us to Chriſt, that we may be juſtified through faith in him*, who are condemned by the Law, v. 24. *Chriſt being the end of the Law for juſtification to every one that believeth*, Rom. 10. 3.

Ver. 20. Ὁ δὲ μεσίτης.] Perhaps theſe words may better be expounded thus; (*g*) *But this Mediator* (viz. Moſes) *was only the Mediator of the Jews, and ſo was only the Mediator of one Party, to whom belonged the Bleſſing of Abraham*, v. 8, 14. *But God who made the Promiſe, That in one ſhould all the Families of the Earth be bleſſed, is One*, the God of the other Party, the *Gentiles* as well as of the *Jews*, and ſo as ready to juſtifie the one as the other; ἐπείπερ εἷς ὁ Θεὸς, *ſeeing he is one God who will juſtifie the Circumciſion by Faith, and the Uncircumciſion through Faith*, Rom. 3. 30. To ſtrengthen this Expoſition, let it be noted, that the Ancient *Jews* thought, that in thoſe words, *The Lord thy God is one God*, Deut. 6. 4. was contained this Myſtery, That God ſhould be owned and celebrated not by the *Jews* only, but by all the *Gentiles*; that he ſhould be the King over all the Earth, and in that day, the Lord ſhould be One, and his Name One. So *Jarchius* on theſe words, the *Lord our God is one God*, ſays, *It is intimated that Jehovah, who is now our God, and not the God of the Gentiles, ſhall hereafter be one God, as it is written*, Zeph. 3. 9. *Then will I turn to the Nations a pure lip, that they may all call upon the name of the Lord*; and Zech. 13. 9. *The Lord ſhall be King over all the Earth, and in that day ſhall the Lord be One, and his Name One.* See *Campegius Vitringa de Synag. Vet. l. 3. part. 2. c. 17. p.* 1084, 1086.

2*dly*, This Expoſition is confirmed from the Place parallel to this, *Rom.* 4, 14. 16. for as there it is argued, that if οἱ ἐκ νόμου κληρονόμοι, *they that are of the Law be Heirs, Faith is made void, and the Promiſe is of no effect*: So here he argues, *v.* 18. that if ἐκ νόμου κληρονομία, *the Inheritance be of the Law, it is no more of Promiſe.* And as there the *Apoſtle* adds, *v.* 16. *that therefore the Inheritance is of Faith, that the Promiſe might be made firm*

---

(*f*) Comp. Hiſt. *p.* 239.

(*g*) Λέγει τοίνυν ὅτι Μωσῆς μὲν ἐμεσίτευσε πρὸς τὴν δόσιν τοῦ νόμου, ἀλλ' ἑνὶ μόνον ἐμεσίτευσεν ἔθνει, δεῖ δὲ τὸν ὡς Θεὸς μέλλοντα μεσιτεύειν πρὸς τὴν τῶν ἁπάντων ἐθνῶν ἕνα Θεὸν, οὐχ ὑπὲρ ἑνὸς ἔθνους ἀλλ' ὑπὲρ πάντων κοινὴν μεσιτείαν ποιήσασθαι, ἐπειδὴ καὶ πάντων ἐθνῶν εἷς ἐστι Θεός. Gennadius in locum.

*to all the Seed; not to that of the Law only*, but to that part alſo, which becomes ſo by the Faith of *Abraham, who is the Father of us all:* So here he muſt be ſuppoſed to argue, that the Inheritance could not be by the Law delivered by *Moſes* to the *Jews*, as the Mediator betwixt God and them, becauſe he was not the Mediator, παντὶ τῷ σπέρματι, to all the Seed of *Abraham*; but to that part of it only, which was of the Law, that is to the *Jews* only; or the words may be paraphraſed thus. The Promiſe, I ſay, was made to the Seed of *Abraham*, ὡς ἀφ' ἑνὸς, *as of one*, v. 16. ὁ δὲ μεσίτης, *but this Mediator, Moſes, is not* the Mediator *of one*, [*i. e.* of that one Seed Chriſt, which was to bring the Bleſſing,] but God [who made the Promiſe, that in this one Seed, all the Nations of the Earth, whether *Jew*, or *Gentile*, ſhould be bleſſed,] is one [and the ſame, always true to his Word;] ſo Dr. *Allix*.

q Ver. 23. Συγκεκλεισμένοι.] The Apoſtle having ſaid in the foregoing Verſe, συνέκλεισεν, *the Scripture hath ſhut up all, both Jew and Gentile, under ſin*, it ſeems moſt reaſonable to interpret the word here, of Men ſhut up as Priſoners, condemned by the Law to death, the puniſhment of ſin, till that Faith came to be revealed, by which we obtain an happy freedom from Condemnation to Death.

Or this may be ſpoken of the *Jews*, who only were under the Law; and were by virtue of the peculiar Obſervations it required, an encloſed People, ſeparated from Communion with all other Nations, till the *Meſſiah*, the great Object of their Faith, ſhould be revealed.

And having thus explained the Apoſtle's Argument, it ſeemeth neceſſary a little to conſider what Mr. *le Clerc* here offers in his Notes upon this Chapter, from *v.* 10. to the end.

1. Therefore when he ſays, *It was very difficult indeed to obſerve all the Rites of Moſes, yet he ſuppoſes his Law might be obſerved, and that it did not require a degree of Holineſs above human ſtrength.* I anſwer with the diſtinction mention'd, Note on *v.* 24. This is all true, as to ſuch a ſincere performance of it as God would accept of; but 'tis not true as to the moſt exact, perfect, and unſinning obſervation of it in the higheſt import of the words.

*Object.* But doth then God command what is impoſſible? Is it not abſurd to make Laws that cannot be kept, and to puniſh men for what they cannot do?

*Anſw.* God never commands what is naturally impoſſible, and which when we offend againſt, we can juſtly plead, that had we uſed our utmoſt ſtrength and diligence, we could not have avoided the doing what was forbid, or leaving undone what w commanded; for of what is ſo impoſſib no man can rationally repent, nor can Conſcience condemn him for it; but he m require what, through the weakneſs of t fleſh, is morally impoſſible to be alwa done or avoided; *v. g.* an infinitely ho God cannot but command, that we ſhou not ſin againſt him, *ſin being a tranſgreſſion his Law:* But though there be no particul ſin of which we can truly ſay, it is impoſ ble we ſhould have avoided it; yet, th the Infirmity of Humane Nature, we ha too much cauſe to ſay, that it is moral impoſſible we ſhould live without, or alwa free from ſin.

2*dly*, When he ſays, *The Laws of Moſes not ſo ſevere, as not to pardon the leaſt ſin,* G *having inſtituted Sacrifices for ſome ſins.* T alſo I grant, according to the diſtincti mention'd, *viz.* That God for the ſake thoſe Sacrifices cleanſed them from Cer monial Defilements, and freed them fro the Civil and Eccleſiaſtical Puniſhmen which by the Law of *Moſes* they wou have been ſubject to, had no ſuch Sacrifi been offered for them. God alſo fully pa doned the ſins of the upright *Jews*, and free them from the puniſhments of the other lif but not by virtue *of the blood of Bulls a Goats*, for the Reaſons there alledg'd, b by virtue of their Faith in the *Meſſiah*, ow ed by them to be *Meſſiah their Righteou neſs.*

3*dly*, When he ſays, That *the* Jews St. Paul's *time had got quite another Notion it, than the Law of* Moſes, *as it is ſet dow in the Pentateuch, had, and boaſted it to be t moſt compleat and perfect Pattern of Sanctit imaginable; as appears by ſeveral places* Joſephus, *and particularly in his Books again* Appio.

Anſw. *I anſwer*, That neither is *Joſeph* in this matter of much credit; neither ſai he more than *Moſes* had ſaid before him i theſe words, *What Nation is there ſo great th hath Statutes and Judgments ſo righteous as the Law which I ſet before you this Day?* Deu 4. 8. and much leſs *than* David, when h ſaith, *the Law of the Lord is perfect*, Pſal. 1 8. Beſides, our Saviour ſeems to give us contrary account of this matter, in his Se mon on the Mount, where though it b diſputed whether he added to the Law i ſelf, yet no man queſtions but that he a ded to the groſs Senſes the *Jews* had then it, and had upon it.

4*thly*, When he adds, That *the Rabbins* (*as appears by the Verſion of the Septuagint, the Citations of St.* Paul *in this place,*) *to int pret* Deut. 27. 26. *as if the meaning of* Mo *was there, that God required of them the perfect holineſs, which if they did not perfo*

*muſt expect to be curſed by him, but in*
*ity, all that* Moſes *ſays, is only, that the*
*ple were to curſe him that did not confirm the*
*ds of the Law to do them.*

*Anſw.* In all this there is ſcarce one word
truth; For 1. The *Rabbins* were ſo far
m expounding this, or any other Text of
*ſes,* in ſo high a ſenſe, that they thought
ſufficient to exempt them from God's
rſe, that they were *of the Seed of Abra-*
*n,* and had him *for their Father,* Matth. 3.
9. that they ſhould be accepted for *the*
*rit of Circumciſion,* and that 'twas enough
*e bearers of the Law, though they were not doers*
*it,* James 1. 22. and *that the obſervation of*
*e Precepts of the Law,* would excuſe their
glect of the reſt. See Note on *Rom.* 2.
. and *James* 2. 10, 11. and the Note there.
(2.) Whereas he ſaith, *This appears by*
*Verſion of the Septuagint:* If that way of
guing be of any force, then the con-
ry appears from the *Targum of Onke-*
, and *B. Uziel,* who have added nothing
the words. Moreover, What hath the
*ptuagint* here added, which is not ne-
ſſarily contained in the ſenſe of the
rds, as they lie in the Hebrew? For
.) whereas they add, πᾶς ἄνθρωπος,
*ery man;* Do not all Interpreters add,
, and is not that the ſame in ſenſe?
ght not every Man, who committed the
s againſt which any of theſe Curſes were
nounced, to think himſelf ſubject to theſe
urſes? *2dly,* Whereas they add ἐν πᾶσι to the
*ebrew,* doth not the Context plainly lead
em to that addition? when it ſaith, *v.* 3.
d *v.* 8. *Thou ſhalt write,* כל דברי, *all the words*
this Law, were not the *Jews* obliged to
*all the words of the Law,* i. e. all things
mmanded by the Law of *Moſes?* Deut.
. 9. Yea, are not the Bleſſings in the next
hapter, promiſed to them only who *ob-*
*ve to do all the Commandments,* v. 1. and the
urſes denounced againſt them who *do not*
*erve to do all his Commandments, and Sta-*
*es?* v. 15. Doth not the Holy Ghoſt,
iſting the Sacred Pen-men, warrant this
ddition in other places? *See that thou make*
*cording to the Pattern,* ſaith the *Hebrew* and
e *Septuagint,* Exod. 25. 43. See that thou
ake πάντα, *all things according to the Pattern,*
th St. *Paul,* Heb. 8. 5. *At the mouth of two*
*three Witneſſes ſhall a word be eſtabliſhed,*
th the *Hebrew,* σταθήσεται πᾶν ῥῆμα, *ſhall eve-*
*word be eſtabliſhed,* ſay the *Septuagint* and
. *Paul.* Nor (3dly, hath St. *Paul* added
y thing to the ſenſe of the words; for
the words of the Law being written by
*oſes* in the Book of the Law, it is plain-
the ſame thing to ſay, *All the words of*
*Law,* and all the words *written in the Book*
*the Law.*

4thly, When he ſaith, Doubtleſs St. *Paul* ould never have altered any thing in the words of *Moſes,* nor followed the *Septuagint* at all, but rendered the *Hebrew* himſelf exactly, if he had reaſon'd from the bare Authority of the Prophet, and not from the Opinion of the *Jews.* I anſwer,

*1ſt,* That he caſts the vileſt Imputation on St. *Paul,* by ſaying here, that he argues only upon the falſe Suppoſition of the *Jews:* For St. *Paul* lays down this general Propoſition, *As many as are under the Law are under the Curſe;* this is falſe, ſaith Mr. *Cl. For in reality all that* Moſes *ſays is only, that the People were to curſe him that did not confirm the words of the Law to do them.* It is ſo, ſaith St. *Paul,* γέγραπται γὰρ, *for it is written:* By your good leave, St. *Paul,* you are out again, there is no ſuch thing; but you are guilty of adding to the Word of God; if you underſtand your ſelf, you do not, and if you underſtand the words of *Moſes,* you cannot in this Argument depend upon what is written, but only on the falſe and rotten Notion of the *Jews,* touching theſe words: So *le Clerc.*

*2dly,* Through the ſides of St. *Paul* here he wounds our bleſſed Saviour, and all the *Sacred Pen-men;* for if it be true of St. *Paul,* it muſt be alſo true of them; That if they had reaſoned from the bare Authority of the Prophets, and not from the Opinion of the *Jews,* (not grounded on the true ſenſe of the Prophets,) they would have rendered the *Hebrew* exactly, and never have altered any thing in the words of *Moſes,* nor followed the *Septuagint* at all; which ſeeing Ocular Demonſtration ſhews, that both our *Lord,* and his *Apoſtles* have often done, *you muſt not think,* ſaith Mr. *Cl. that they have given us the true ſenſe of the Prophets,* but only ſome corrupt Opinions which the *Jews* had of them. And let Mr. *Cl.* ſay as dogmatically as he pleaſes, that *it is common with St.* Paul *to cite the Old-Teſtament,* ſo as it was uſually alledged by the Doctors of the *Jews,* whom they call *Darſchanim,* that is to ſay, *with little regard to the Circumſtances of the Place, or the proper ſignification of the words, and to argue from them ſo alledged,* I cannot but look upon it as a very bad Suggeſtion.

Ver. 24. Note, for the right Explication of theſe words from *v.* 21. to this Verſe,

*1ſt,* That it cannot be denied that good and holy Men under the Law were juſtified, and obtained the Pardon of their Sins; ſince otherwiſe they could not be accepted by God here, or ſaved hereafter.

*2dly,* It alſo ſeemeth evident from the Diſcourſe of the Apoſtle in this, and the Epiſtle to the *Romans,* that they could not be juſtified by the Obſervance of the Law; for he lays down this as the foundation of his Diſcourſe, that *by the works of the Law no man is juſtified,* Rom. 3. 20. and *no fleſh ſhall be juſtified,* Gal. 2. 16. The Proofs he offers to confirm this Poſition, do equally concern all Times and Perſons, from the giving of the Law to the revealing of the Goſpel: As *v. g.* (1.) Becauſe *by the Law is the knowledge of ſin* condemning us to death, *Rom.* 3. 20. and 7. 9, 10, 11, 13. Gal. 3. 22. (2.) *Becauſe the juſt*, ſaith the Prophet *Habakkuk*, *ſhall live by his faith*, Rom. 1. 17. *whereas the Law is not of faith*; whence he infers, That *no man is juſtified in the ſight of God by the works of the Law*, Gal. 3. 11. (3.) Becauſe *as many as are under the Law are under the Curſe*, v. 10. (4.) Becauſe it was impoſſible, through the weakneſs of the Fleſh, that the Law ſhould juſtifie, *Rom.* 8. 3. or that it ſhould give life, *Gal.* 3. 21. and ſo it never was deſigned for that end. It had indeed its Expiatory Sacrifices, but they procured only Pardon of that Guilt, which rendered them obnoxious to the violent Death threatened by the Law to ſuch and ſuch Offenders; but gave no remedy againſt Natural Death, by the Promiſe of a Reſurrection to Eternal Life, and ſo exempted no Man from the Puniſhment of *Adam*'s Sin: Or they only releaſed Offenders from the Obligation to Civil and Eccleſiaſtical Puniſhments, but could not free them from the Puniſhments of the other Life; for the Apoſtle aſſures us, that the *blood of Bulls and Goats could not take away ſin*, Heb. 10. 4. and that they did only *ſanctifie to the purifying of the fleſh*, Heb. 7. 13. See the Note there.

Now (3.) hence it follows, That they alſo muſt be juſtified by faith, from all thoſe ſins by which they could not be juſtified by the Law of *Moſes*, Acts 13. 39.

*Object.* But are not the *Jews* ſtiled Righteous before God, by virtue of their Obedience to the Law of *Moſes*? As in theſe words of *David*, *The Lord rewarded me according to my righteouſneſs*, Pſal. 18. 20. *for I have kept the ways of the Lord, and have not wickedly departed from my God*, v. 21. *For all his judgments were before me, and I did not put away his Statutes from me*, v. 22. *I was alſo upright before him, and kept myſelf from mine iniquity*, v. 23. *Therefore hath the Lord recompenſed me, according to my righteouſneſs*, v. 24. Is it not ſaid of *Zachariah* and *Elizabeth*, that *they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſs?* Luke 1. 6. Yea, doth not our Apoſtle ſay, *Not the hearers of the Law are* δίκαιοι, *juſt before God, but the doers of the Law* δικαιωθήσονται; *ſhall be juſtified?* Rom. 2. 13.

*Anſw.* Now to this I anſwer, That there is a double Juſtification of which the Scripture ſpeaks: (1*ſt*,) That which conſiſts in the Abſolution of a Sinner from the Gu of Sin, by God's free Pardon or Remiſſi of it, or his not imputing it to the Sinn And thus no Man is, or can be juſtified the Law, either Ceremonial, or Moral, ſin neither of them do contain any Promiſe the Pardon of it. Now all Men being Si ners, this Juſtification muſt be neceſſary all Men, to put and keep them in a ſta of Favour with God. And this is that Juſ fication which St. *Paul* aſcribes to Fai and which, ſaith he, could never be obtai ed from the Works of the Law. But

2*dly*, There is a Juſtification to be unde gone by all Men at the great Day of the Accounts, and this is only the Pronounci them ſincere in the performance of the Covenants, *Legal*, or *Evangelical*, or in co pliance with the Laws of *Nature*, *Moſes*, of *Grace*, the Providence of God had plac them under; and in this ſenſe we find me tion of Men *working Righteouſneſs* under t Law of *Nature*, Job 1. 1. Acts 10. 35. und the Law of *Moſes*, Luke 1. 6. Pſal. 18. 20.- 24. and under the Law of *Grace*, 1 John 7. Rev. 22. 11. And thus all pious Perſo who made it their ſincere endeavour to ob the Law of *Moſes*, were righteous befo God; though ſtill the Imperfections whi cleaved to their Obedience, were pardone through Faith. To explain this, note,

1*ſt*, That the whole Nation of the *Je* believed in the promiſed *Meſſiah*, or t *Meſſiah* that was to come, and that *in t Seed of Abraham ſhould all the Families of t Earth be bleſſed*; this being one of their fu damental Articles.

2*dly*, They believed that this *Meſſiah* ſhou confer upon them not only Temporal, bu Spiritual, yea Eternal Bleſſings; they ex pected Spiritual Bleſſings from him, eve Remiſſion of Sins. So *Zacharias* ſpeaks o the Baptiſt, that *he ſhould go before the Lor to prepare his way, to give knowledge to his Peop of ſalvation through the remiſſion of ſins*, Luk 1. 76, 77. *To him*, ſaith *Peter*, *give all th Prophets witneſs, that through his Name all tha believe in him ſhould receive remiſſion of ſins*, Acts 10. 43. So the *Jews* ſay, that the (*b*) *Meſſias* was to remove הרע כולל, *the genera ſin of mankind*, or *the ſin of the firſt Man* 2*dly*, They expected by him Juſtification, h being ſtiled by the Prophet, *The Lord ou Righteouſneſs*, and by the *Jews* משיח צדקנו *Meſſiah our Juſtification*. Now this, ſay th Ancient Fathers, might be a juſtifying Fait in them, without explicitly believing tha Chriſt ſhould die for their Sins; thoug we have no reaſon to think, that they wh were ſo plainly taught this by the Prophe

---

(*b*) Voiſin de leg. Div. *l.* 1. *c.* 8. *p.* 6, 66, 67, 68.

*Iſaia*

*ab*, by the Type of *Iſaac*, the lifting up the Serpent, and by their Sacrifices, uld be wholly ignorant of it.

/er. 26. Υἱοὶ διὰ τ πίϛεως, *the Sons of God ugh faith.*] Hence ſaith the *Antipædo- iſt*, it appears, that Infants cannot be de the Sons of God by Baptiſm, becauſe are all made the Sons of God *by faith in iſt Jeſus*; Now Infants have no Faith. *w*. They might as well argue thus, *By grace are ſaved through faith*, Eph. 2. 7. but In- ts have no Faith, therefore they cannot ſav'd. Or thus, *He that believeth not ſhall be nned*, Mark 16. 16. No Infants do believe, , all Infants ſhall be damned. The *Apoſtle* inly ſpeaks here of Perſons converted m *Heatheniſm* to *Chriſtianity*, who were refore baptized, being adult Perſons, as doth in the Goſpel of St. *Mark*, and the iſtle to the *Epheſians*. This place can refore, with no more reaſon be applied the caſe of Infants, than the places cited m St. *Mark*, and that Epiſtle.

Ver. 29. Κατ' ἐπαγγελίαν κληρονόμοι, *Heirs ording to the Promiſe.*] It is to be obſer- l for the Explication of many places in ſe Epiſtles, that there is frequent men- n in the New Teſtament, of the Promiſes the plural Number, To the *Iſraelites belong Promiſes*, Rom. 8. 4. *Jeſus Chriſt was a iniſter of the Circumciſion to confirm the Pro- ſes*, Rom. 15. 8. *To Abraham and his Seed re the Promiſes made*, Gal. 3. 16. and *v.* 21. *the Law then againſt the Promiſes? Theſe all d in faith, not having received the Promiſes*, eb. 11. 13, 17. and *v.* 39. *They all having ained a good report through faith, received not Promiſes.*

Now there is mention made in the New eſtament of three ſorts of Promiſes:

1*ſt*, The Promiſe of a Seed *in which all Families of the Earth ſhould be bleſſed*, viz. *Chriſt*, Acts 3. 25. and 12. 23, 33. and 26. *Rom.* 4. 13, 14, 20. and 9. 9. *Gal.* 3. 21, . See the Note there.

2*dly*, The Promiſe of the Holy Spirit in extraordinary Gifts and Operations, *ts* 2. 33, 39. by which Believers were then *led up to the day of Redemption*, Eph. 1. 13. d this is called *the Promiſe of the Father*, ke 24. 49. *Acts* 1. 4. And this Promiſe as not immediately made to *Abraham*, but as the conſequent of the Bleſſing which d had promiſed to his Seed; *the Bleſſing Abraham* being firſt to come upon the *ntiles*, that they might receive the promiſe of the Spirit, *i. e.* that being made *the Sons of God through faith in Chriſt Jeſus*, the Seed promiſed, *God might ſend the Spirit of his Son into their hearts, crying, Abba, Father*, Chap. 4. 6.

3*dly*, The Promiſe of a Future Reſt, and an Eternal Inheritance; there being a *Promiſe made of entering into reſt*, Heb. 4. 3, 9. (See the Note there) peculiar to Believers, and to the People of God, after the Reſt which God had given them in *Canaan*, and a Promiſe of an *Eternal Inheritance*, Heb. 9. 15. and 10. 36. For that the Patriarchs did by Faith expect a *City having foundations whoſe builder and maker was God*, and *an heavenly Country*, we learn from *Heb.* 11. 9, 14, 15. yea, they expected to obtain *a better Reſurrection*, v. 35. *viz.* by virtue of their *Meſſiah*, this being their common ſaying, (*i*) *The Meſſiah ſhall raiſe up thoſe that ſleep in the duſt*; and one of their fundamental Articles is this, That the *Meſſiah* will come ויחיו אמותא and *will raiſe the dead*, and bring them into *Paradiſe*. This Faith generally obtained among them before our Saviour's Advent, as we learn, not only from the Book of the *Maccabees*, but from St. *Paul*'s plain words, *Acts* 24. 15. and 26. 7, 8. If you enquire where any ſuch Promiſe was made to *Abraham* or others? I anſwer, That ſuch a Promiſe was made to him, and to the Patriarchs, we are aſſured from this, that they by Faith expected ſuch things, all Faith being built upon a Promiſe; this Promiſe therefore might be made to *Abraham*, Gen. 17. 7. where God ſaith, *I will eſtabliſh my Covenant betwixt thee and thy Seed after thee in their generations, for an everlaſting Covenant, to be thy God, and the God of thy Seed after thee*; for that to be *the God of Abraham, Iſaac*, and *Jacob*, *is to be* the God that will raiſe them up from the dead, we learn from our Saviour's Argument, *Matth.* 22. 32. See the Note there. And that he therefore was *called their God, becauſe he had prepared for them a City*, from *Heb.* 11. 15. And in reference to this future Recompence, it is that the Apoſtle ſaith, *Theſe all died in faith, not having received the Promiſe, God having provided ſome better thing for us, that they without us ſhould not be made perfect*, Heb. 11. 39. 40. See the Note there. Now this ſeems to be the Promiſe mentioned here, of which Chriſtians are ſaid to be the Heirs, *they being heirs of God, joint-heirs with Chriſt*, Rom. 8. 15. Gal. 4. 7.

---

(*b*) Voiſin de leg. Div. *l.* 1. *c.* 8. *p.* 6, 66, 67, 68. t. p. 109, 110.

(*i*) Maim. Expl. c. 10. Tract. Sanhed. p. 136. Pocock.

## CHAP. IV.

Verſe 1. NOW I ſay, [*to ſhew how you, who are Heirs of the Promiſes, ſhould be kept in bondage under a School-maſter,* Chap. 3. 23, 25.] that the Heir, as long as he is a Child, differeth nothing [*as to the poſſeſſion, and free uſe of his Eſtate,*] from a Servant, though he be [*by right of Inheritance*] Lord of all [*his Father left :* ]

2. But is under Tutors and Governors, until the time appointed by the Father [*in his laſt Will and Teſtament.*]

3. Even ſo we [*the Seed of Abraham,*] when we were Children, [*as till Faith came*
a *we were,*] were in bondage under the [a] Elements
of the World, as Servants were of old to their Maſters.

4. But when the fulneſs of the time [*appointed for the appearance of the Meſſiah for the benefit of Jew and Gentile, that they might be made Sons by him,*] was come, God ſent forth his Son made of a Woman, made under [*ſubjection to*] the Law :

5. To redeem them that were under the Law [*from the bondage of it,*] that we [*together with them,*] might receive the Adoption of Sons.

6. And becauſe ye are [*now made*] Sons [*of God by Faith,* Chap. 3. 25.] God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father, [i. e. *witneſſing to your ſpirits that ye are the Sons of God, and that he is your Father,* Rom. 8. 15, 16. *and enabling you to uſe the language, not of Servants, but of Sons.*]

7. Wherefore thou art [*after this redemption*
b *wrought,*] no more a Servant, [b] but a Son,
and if a Son, then an Heir of God through Chriſt.

8. [*I ſay thou art no more a Servant,*] How-
c beit, then when ye knew not God, [c] ye
d did ſervice [d] to them, which by nature are
no Gods :

9. But now after that ye have known God, or rather are known of God, [*being made his Sons by Adoption,*] how [*after this*
e *freedom purchaſed by Chriſt,*] turn ye [e] again
to the weak and beggarly Elements [*of the Law,*] whereunto you deſire again to be in bondage?

10. [*For*] ye obſerve [*the Jewiſh Sabbath*]
f [f] days and months, [*the New Moons,*] and
times [*of their ſolemn Feſtivals*] and [*Sabbatical*] years.

g 11. [g] I am afraid of you, leſt I have beſtowed on you labour in vain, [*in preaching the Goſpel to you.*]

12. Brethren, I beſeech you, be as I am, for [h] I am as you are, ye have not injured me at all.

13. Ye know how [*that*] through infirmity of the fleſh I preached the Goſpel to you at the firſt.

14. And [*notwithſtanding*] [i] my temptation which was in my fleſh, ye deſpiſed [*me*] not, nor rejected [*me,*] but received me [*rather*] as an Angel of God, even as Chriſt Jeſus, [*thinking yourſelves very happy in having ſuch an Apoſtle.*]

15. Where is then the bleſſedneſs ye ſpake of? *in having me for your Apoſtle, who taught you no ſuch thing as this, that you were to be juſtified by the Obſervance of the Law ;*] for I bear you record [*you had once ſuch a great affection to me,*] that if it had been poſſible, you would have pluck'd out your own eyes, and have given them to me.

16. [*And after this,*] am I therefore become your Enemy, [*or look'd upon as ſuch,*] becauſe I tell you the truth?

17. They [*who ſeduce you, do indeed*] zealouſly affect you, but not well, [*and in a due manner ;* ] yea, they would exclude us [*from your affection,*] that you might affect them [*only.*]

18. But it is good [*for you*] to be zealouſly affected always in a good thing, [*as your affection to me, and to the truth I preached, is,*] and not only when I am preſent with you.

19. My little Children, of whom I travail in birth again, [*to renew you in the faith from whence ye are fallen,*] till Chriſt be [*fully*] formed in you, [*as the Child is in the Womb.*]

20. I deſire to be preſent with you now, and to [k] change my voice, for I ſtand in doubt of you.

21. Tell me ye that deſire to be under the [l] Law, do ye not hear [*what is contained in the Pentateuch, the Book of* ] the Law ?

22. For it is [*there*] written, That Abraham had two Sons, the one [*to wit, Iſmael*] by [*Hagar*] a Bond-maid, the other [*to wit, Iſaac,*] by [*Sarah*] a Free-woman, [*a Lady or Princeſs, as her name imports.*]

23. But he that was of the Bond-woman [m] was born after the fleſh, [*and ſo was not to be accounted for the Seed,*] but [*whereas*] he of the Free-woman was by promiſe, [*and ſo was only to be accounted for the promiſed Seed,* Rom. 9. 8.]

24. Which things are an Allegory, [*expreſſing one thing, and by that hinting another to us,*] for theſe [*two, Hagar, and Sarah*] are [*intended typically to repreſent to us*] the

tw

o Covenants, the one [*viz. that of the*
*w given*] from Mount Sinai, [*is that Co-*
*nant*] which gendereth to bondage, [i. e.
*jects its Children to bondage, and is the Co-*
*nant*] which is [*typified by*] Hagar [*the*
*nd woman*]

25. [n] For this Hagar, [*whoſe name ſignifies*
*Rock,*] is [*in the Allegory*] Mount Sinai in
abia, [*whence the Law was given,*] and [*ſo*
] anſwereth to [*that*] Jeruſalem which
w is, [*they living long in the Wilderneſs, and*
*eiving the Law from Mount Sinai in Arabia,*]
d is in bondage with her Children [*to*
*Law given there*]

26. [*Thus it was, and is with the Terreſtrial*
*ruſalem,*] but [*the*] ° Jeruſalem which is
*rom*] above, [*and is ſignified by Sarah, the*
*e of the Second Covenant*] is free, [*is the*
*e woman, and ſo her Children cannot be in*
*dage to the Law, as the Jews were, and it*
*this Jeruſalem*] which is the Mother of
all.

27. For [*of this Jeruſalem,* Iſa. 54. 1.] it
written, Rejoice thou barren which bear-
not; break forth and cry, thou that tra-
leſt not, [*and ſo in this art like to Sarah;*]
[*now*] the deſolate hath many more
ildren than ſhe that hath an Husband,
*Gentile, than the Jewiſh Church.*]

28. Now [*to apply theſe things to us,*] we Brethren, as Iſaac was, are the Children of the Promiſe, [*as being born, not of the fleſh, but of the ſpirit by virtue of the Promiſe, In thy Seed ſhall all the Families of the Earth be bleſſed.*]

29. But as then he that was born after the fleſh, [i. e. *Iſhmael,*] [p] perſecuted him p
that was born after the Spirit, [i. e. *Iſaac, the Seed produced by the Spirit of God, and the Repreſentative of us who are born of the Spirit,* John 3. 3, 5.] even ſo it is now, [*the Jews, the Seed of Abraham according to the fleſh, every-where perſecuting us Chriſtians,* 1 Theſſ. 2. 14, 15, 16.]

30. Nevertheleſs, what ſaith the Scripture? [i. e. *What is contained in the Scripture, even theſe words approved by God,* Gen. 21. 12.] caſt out the Bond-woman and her Son; for the Son of the Bond-woman [q] ſhall not be q
Heir with the Son of the Free-woman.

41. So then Brethren, we [*being Children of the Promiſe,* v. 28.] are not Children of the Bond-woman, [*and ſo in ſubjection to the Law,*] but of the Free [*woman, and therefore at liberty from the obligation, or bondage of it.*]

## Annotations on Chap. IV.

rſe 3. Στοιχεῖα τοῦ κόσμου, *the Elements of*
*the World.*] i. e. The *Jewiſh*
tes ſo called; becauſe, as was obſerved,
*ap.* 3. 19. they were for matter moſtly the
ne which had before obtained in the
orld, only they were directed to a better
ect, and a better end.

Ver. 7. Ἀλλ᾽ υἱός, *but a Son.*] That the
tion of Adoption includes a State of Im-
rtality, and that the Sons of God were
be *Sons of the Reſurrection,* I have ſhewed
on the parallel place, *Rom.* 8. 16. —— 23.
d that the *Jews* were not ignorant of
s import of the Phraſe, we learn from
Author of the Book of *Wiſdom,* Chap. 2.
who introduced the wicked *Atheiſts*
aking thus, *Let us lay in wait for the righ-*
*s, for he calleth himſelf a Child of God. He*
*keth his boaſt that God is his Father. Let us*
*if his works be true* —— *for if the juſt man*
*the Son of God, he will help him* —— *Let*
*condemn him to a ſhameful Death, for by his*
*n ſaying he ſhall be reſpected.* Thus, ſaith
, *were they deceived, neither hoped they for*
*wages of Righteouſneſs, nor diſcerned a*
*ward for blameleſs Souls. For God created*
*an to be immortal, and made him an Image*
*his own Eternity.* —— *The Souls of the*
*ghteous are in the hands of God, and their*
*e is full of immortality. Having been a*
*le chaſtiſed, they ſhall be greatly rewarded,*
*for God tried them, and found them worthy of himſelf.* And *Chap* 5. he introduced the ſame wicked Perſons, ſaying, *We fools counted his Life madneſs, and his End to be without honour; how is he numbered among the Children of God, and his lot is among the Saints?* Where

1. The Righteous are repreſented as the *Sons* and *Children of God;* And it is farther ſaid

2. That as ſuch they are to be rewarded in their Souls, which are to be receiv'd into *the hands of God,* and to be at reſt; and in their Bodies, which are to be *immortal.*

3. That, at the day of Recompence, they ſhall *ſtand in great boldneſs,* and ſhall, as being *the Sons of God,* have their *Lot and Portion with the Saints,* ἐν ἁγίοις ὁ κλῆρος αὐτοῦ, that is, he ſhall be ὁ κληρονόμος, *an Heir* with the Saints.

Ver. 8. Ἐδουλεύσατε, *ye did ſervice.*] Hence o
we learn how frivolous is the diſtinction of the *Papiſts,* That *Latria* is indeed Service proper to God, but *Dulia* is ſuch Worſhip, as may be paid to Saints and Angels; for ſeeing Saints and Angels are by Nature no Gods, the giving *Dulia* to them muſt be the thing condemn'd here in the Heathens, that being only this, that they did δουλεύειν, give *Dulia to them which by Nature were no Gods.*

P Ibid. τοῖς μὴ φύσει οὖσι θεοῖς, *to them which are not Gods by Nature.*] Hence we learn the Conſequence of the *Socinian Hypotheſis*, That *Jeſus Chriſt is not by Nature God*, and yet is to be honoured with the ſame Worſhip, which all Chriſtians give to him who is by Nature God, ſeeing it teacheth us to do what St. *Paul* here condemneth in the very Heathens: And ſurely it muſt be abſurd to make that an Article of Chriſtian Faith, and a part of Chriſtian Worſhip, which the Apoſtle here makes a great Crime of the Heathen World, and a certain Evidence of their Ignorance of the true God. That the *Socinians* cannot anſwer this Objection, appears from what they here return to it, *viz.* That (a) *Gods by Nature, is not here oppoſed to Gods by Grace, or to thoſe who have received their Divinity from the one true God; for to ſerve and worſhip ſuch a God, by reaſon of the Empire which he hath received from God, is* *prophane and wicked, but pious and neceſſa* Now in Anſwer to this, I ſay,

1ſt, That it is very evident from t Text, that thoſe who *are not Gods by N* *ture*, are oppoſed to him who is God by N ture, *viz.* to him whom the Heathens kne not, and to him whom the *Galatians*, bei Chriſtians, knew, and by whom they we known. Since then the *Socinian's God* *Grace* is not *a God by Nature*; ſince he not the God intended in theſe words, *know not God*; he muſt be ranked amo thoſe which are here oppoſed to him.

2dly, I have elſewhere ſhewn that t *Heathens* had the very ſame Sentiments wi the *Socinians*, as to the worſhip of the Inferior Deities; and it is wonderful ſee how they concur in ſenſe, and almo in words.

| Sociniani. | *Ethnici.* |
|---|---|
| 1. *Qui Divinitatem habet ab illo uno Deo acceptam.* Crell. | 1. *Dii minores ab uno illo facti, & ſublimit* *collocati.* Apud Auguſt. de Civ. Dei, l. cap. 1. |
| 2. *Chriſtum pro ratione Imperii quod à Deo accepit colendum ſentiunt.* Crell. | 2. Τοῦτον οὖν, τὸν ἐκεῖθεν ἐξουσίας τετυχηκότα, θεραπεύει δικαίως ὁ σέβων τὸν Θεόν; Celſ. ap Orig. l. 7. p. 377. |
| 3. *Eum ſic colere pium & neceſſarium eſt.* Crell. *Chriſti enim honor & adoratio ſpectat ad Gloriam Dei Patris.* Wolf. | 3. Τὸν θεραπεύοντα θεοὺς πλείονας τῷ ἔν τι τ τοῦ μεγάλου θεραπεύειν φίλον καὶ ἐν τούτῳ ἐκεῖν ποιεῖν. Celſ. ibid. l. 8. p. 381. |

Indeed, there is ſcarce any Plea they uſe for the Worſhip of Jeſus Chriſt, as a *made God*, which was not before uſed by the (*b*) Philoſophers for the Worſhip of their Inferiour Deities.

*2dly*, Hence alſo it appears to be a miſtake, to ſay that the *Galatians*, to whom the Apoſtle here writes, before they received the Goſpel, were, as to the greateſt part of them, Proſelytes of the Gate, or alſo of Righteouſneſs: Seeing 'tis plain that they were Heathens, not knowing the true God, but ſerving them which *by nature were no Gods*, Chap. 4. 8, 9. and by the Goſpel were to be delivered ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, *from the preſent evil Age*, Chap. 1. 4. from which they who were made *Proſelytes of the Gate*, and worſhipped the true God were in a great meaſure delivered. (*2dly*,) The great endeavour of the *Judaizers* that crept in among them, was to perſwade them to be circumciſed, *Gal.* 5. 2. and 6. 12. whereas all the *Proſelytes* of Righteouſneſs, all the *Gentiles* which had before been ſubject to the *Jewiſh* Rites, muſt be circumciſed when they were admitted to be *Proſelytes of Rig* *teouſneſs*, they being made ſuch by Circum ciſion, and a Promiſe of Obedience to th Law of *Moſes*.

*Object.* It is the Jewiſh Law which is ſti led *the Elements of the World, to which the* *were in bondage*, Chap. 4. 3.

*Anſw.* The Jewiſh Law is indeed ſo cal led, but it was for this reaſon, that it wa made up of Ceremonies, which for th Matter were the ſame with thoſe whic had been uſed by other Nations of th World, the Object of them only bein changed. See the Note on *Chap.* 3. 19. an they are no where called the *Elements o* *Piety*, as Mr. *Clerc* ſuppoſes.

Ver. 9. πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα *again to weak and beggarly Elements.*] Her Interpreters find great difficulty to ſhew how the *Galatians*, who were never unde the Law, can be ſaid to be *again, and anew* *in bondage to theſe Elements.* But the Obſer vation made on *Chap.* 3. 19. that the Rite of the *Jews* and *Heathens* were for the mat

---

(a) Naturâ Dii non opponuntur Diis ex Gratia, qui Divinitatem habent ab illo uno Deo acceptam; Tal enim Deo, pro ratione Imperii quod à Deo accepit, ſervire, eumque colere, non eſt profanum & impium, ſe pium & neceſſarium. *Crellius in locum.* (*b*) Vide Tract. de vera Chriſti Deitate.

te

r moſtly the ſame, removes that difficul-y; and ſhews that they are ſaid to return theſe Elements, not becauſe they be-re obſerved the *Jewiſh* Ceremonies, but ecauſe the Ceremonies of the Law, be-g for the matter moſtly the ſame with oſe the *Gentiles* uſed to their *Heathen Dei-es*, by returning to them, they returned thoſe Elements. Theſe Rites are alſo eak and beggarly Elements in compariſon f the Riches of the Holy Ghoſt, and the ower of the Holy Ghoſt; they are weak, s having no power to cleanſe the Soul; nd beggarly, as not being able to con-r upon us the Spiritual Riches of the oſpel, Pardon of Sins, Adoption, the Gifts nd Graces of the Spirit, Eternal Redem-tion.

Ver. 10. Ἡμέρας καὶ μῆνας, *days and months.*] That this Verſe is to be interpreted of he *Jewiſh* Solemn Times, and the *Feſti-als* obſerved by them, as far as they could e obſerved out of *Judea*, the whole drift f this Epiſtle ſhews, which is to bring off he *Galatians* from thinking they were ob-iged to obſerve the Rites and Ceremo-ies of the Law. For that the *Jews* did ορτάζειν, *keep their Feaſts* in *Egypt* and *Alexan-ria*, and where-ever they were ſetled a-nong the Heathens, we learn from (*c*) *Philo*, in his Oration againſt *Flaccus*. That hey were very numerous in *Aſia minor*, of which *Galatia* was a part; See the Note n *James* 1. 1. That in thoſe places where hey dwelt they had converted a great ma-y to the *Jewiſh* Worſhip, and made them s it were a part of themſelves, *Joſephus* eſtifies; See Note on 1 *Pet.* 1. 1. and if t were ſo at *Galatia*, this might make them o ready to relapſe to their old *Jewiſh* Rites.

Ver. 11. Φοβοῦμαι ὑμᾶς, *I am afraid of you.*] As well he might, for by this practice they muſt revolt again from Chriſt to the *Jewiſh Synagogues*; for it belonged only to their great (*d*) *Sanhedrim*, or to the Doctors of the Law, to ſtate the certain times of their New Moons, and other Feſtivals; ſo that for the due Obſervation of them, they muſt entirely depend upon the *Jewiſh Sanhedrim.*

Ver. 12. Ὅτι κἀγὼ ὡς ὑμεῖς, *I am as you are.*] That is, ſay the *Fathers*, I was once zealous for the Law as you are; but now I live as do the *Gentiles*, and not as do the *Jews*; ſo you who are not *Jews* but *Gentiles*, live n like manner as Men exempted from he Law: But this Expoſition ſeems not o cohere with theſe words, *Ye have not njured me at all.* They may therefore be thus interpreted; Brethren, be ſtill as affectionate to me as I am to you, *and count me not your enemy, becauſe I tell you the truth*; for I am ſtill as affectionate to you, as ever you were to me, *v.* 14. I do not look upon you as Perſons, who have done any thing with an intent to injure me; and though your falſe Teachers have done you this Injury, by their pernicious Doctrines; yet have they not prevailed on you to ſpeak evil of me, or act injuriouſly towards me.

Ver. 14. Τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί, *my temptation which was in the fleſh.*] It is the Opinion of the *Greek Commentators*, and of the Reverend Dr. *Hammond*, That the ἀσθένεια τῆς σαρκός, *the infirmity of the fleſh*, v. 13. *and the temptation in the fleſh*, here, only ſignify the Perſecutions the *Apoſtle* ſuffered for preaching the Goſpel: But that this cannot be the full import of the words, is evident from theſe Conſiderations: (1.) That the Perſecutions which he ſuffered for the Cauſe of Chriſt, could miniſter no reaſon to the *Galatians*, ἐξουθενῆσαι καὶ ἐκπτύειν, *to contemn, vilify, deſpiſe* him as nothing, and even *to ſpit upon him* who preached the Goſpel, with ſuch great demonſtration of the Spirit, and ſuch power of Miracles under all his Perſecutions. Moreover, the *Apoſtle* in the *Epiſtles* to the *Corinthians*, repreſents theſe Sufferings as a Vindication of the Truth of his *Apoſtleſhip*; yea, as an Argument of the *Life* and *Power of that Jeſus* who did ſuch mighty things by his *Apoſtles* under all their Sufferings, and as that which ſhould create the greater Reſpect to him; and gives them a large Catalogue of them, confirming it with an Oath, 2 *Cor.* 11. 31. which ſhews, That tho' he ſometimes feared the greatneſs of his Tribulations might make them faint, or ſhake them who were taught that they muſt alſo be Partakers of the like Sufferings; yet did he not conceive himſelf more contemptible, or vile in his own Perſon for his Perſecutions: And therefore as he mentions this to the *Theſſalonians* as a proof of his ſincerity, That *having before ſuffered, and been ſhamefully entreated at Philippi, he was ſtill bold to preach the Goſpel to them*, 1 Theſſ. 2. 2. As he mentions his Sufferings to the *Epheſians*, as *their glory*, Chap. 3. 13. So here he declares to his *Galatians*, That he ſtill ſuffered Perſecution; and he concludes his Epiſtle thus, *From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus*, Gal. 5. 11. inſinuating that theſe Sufferings, were ſo far from giving any Perſon a juſt reaſon to deſpiſe him; that they

---

(*c*) P. 760. A. B.

(*d*) Mechilta Paraſch. בא.

were rather an inducement to a more honourable treatment of him.

2*dly*, Tho' ἀσθένεια and πειρασμὸς, *infirmity* and *temptation*, abſolutely put, do ſometimes ſignify Afflictions or Perſecutions; yet do we never elſewhere read that ἀσθένεια σαρκὸς, πειρασμὸς ἐν σαρκὶ, σκόλοψ ἐν σαρκὶ, an *infirmity*, *temptation*, or *thorn in the fleſh*, is uſed in that ſenſe. Nor was it only the Sufferings he endured in his Body, but the very Preſence of his Body, which was *weak*: See Note on 2 *Cor.* 12, 7, 8, 9. Having therefore in that place proved, that beſides his Perſecutions, he had a Weakneſs, and Imperfection in his Body; which render'd both his Perſon and his Speech contemptible, I think it reaſonable to refer theſe words to it.

Ver. 18. Ἐν καλῷ.] It is thought, that by this Expreſſion, St. *Paul* means himſelf; but it ſeems not reaſonable to think, that he would call himſelf *a good Man*, when he was ſpeaking to them who had ſo bad an Opinion of him; but he might ſay this of his Doctrine, nor will the *Greek* bear the other ſenſe.

k Ver. 20. Ἀλλάξαι τὴν φωνήν.] To temper my Voice to you, as your Affairs require; lamenting the fall of ſome, and ſtriving to recover them, and commending the ſtedfaſtneſs of others in the Faith.

l Ver. 21. Τὸν νόμον οὐκ ἀκούετε; *Do not you hear the Law?*] i. e. Do not you, *Chriſtians*, to whom the *Law* and the *Prophets* are read every *Lord*'s Day, and which you have the liberty to read at all times, hear what the Law ſpeaks? Here, ſaith Mr. *Cl. it is to be noted, That St.* Paul *argues from ſome received Midraſh vulgarly known; for if that Allegory whereof he here ſpeaks, had not been before heard of; he would have had no reaſon to wonder, that the Galatians had never collected any ſuch thing from the ſtory which he refers to.*

*Anſw.* 1. To this I anſwer, That no ſuch Interpretation of this Paſſage, was vulgarly known among the *Jews*, is apparent from the Silence of all the *Jewiſh Paraphraſters* upon the place, and of all thoſe *Interpreters*, who have converſed moſt in the Writings of the *Jewiſh Rabbins*; and yet produce not the leaſt hint of any ſuch thing, nor can Mr. *Cl.* do it. It is true indeed that the *Jews* had this Canon, That *Proles ſequitur Matrem*, and ſo allowed that the Off-ſpring of a Bond-woman muſt be born in Bondage, the Off-ſpring of a Free-woman muſt be free; but it is not true, That they ever deemed *Hagar* the Repreſentative of thoſe under the firſt, or *Legal* Covenant; and *Sarah* only of thoſe who were under the new, and *Goſpel* Covenant.

2*dly*, This ſuppoſed *Midraſh* is contrary to their known and avowed Principle, That *their Law was to be Eternal*, and ſo that ther
was no New Covenant to ſucceed for th
aboliſhing of it; as is plain from the *Apoſtl*
diſpute againſt them, both here, and in th
Epiſtle to the *Romans*, and in that to th
*Hebrews.* Moreover, doth not Mr. *Clerc* te
us in his *Annotations* on the former Chapte
That *the Law, and a perfect Pattern of H*
*lineſs, was the ſame in the Opinion of the Jew*
And muſt *this perfect Pattern of Holineſs* her
in the Opinion of the ſame *Jews*, be on
a *Covenant gendering to Bondage*, and repr
ſented by *Hagar* a Bond-woman?

3*dly*, The *Apoſtle* doth not wonder, Th
the *Galatians* had collected no ſuch *Al*
*gory*, from the Story referred to; but onl
asks if they had not heard the words h
doth thus *allegorically* expound to them. H
proceeds thus:

Object. *Farther, ſeeing this Interpretatio*
*could not be urged againſt thoſe, who might d*
*ny that the Scripture ought to be ſo underſtoo*
*and the Apoſtle doth not make uſe of his A*
*thority to confirm it; it is evident, That he a*
*gues here from what was generally allowe*
*which kind of things it is not material ſhou*
*be true, or well grounded, as long as they co*
*tain nothing prejudicial to true Piety, and a*
*believed by thoſe againſt whom we diſpu*
*So that from St.* Paul's *uſing ſuch an Allegor*
*againſt the Judaizing Galatians; it does n*
*follow, That we in this Age are bound to adm*
*it as a Secret, revealed from Heaven to t*
*Apoſtle.*

*Anſw.* To this I anſwer, (1.) That it
too confidently ſaid, That *the Apoſtle do*
*not make uſe of his Authority, to confirm this I*
*terpretation*; For is it not, *Paul an Apoſtl*
*not of Man, but of Jeſus Chriſt, and of Go*
*the Father*, Chap. 1. 1. who writes thus t
the *Galatians*? And had not the *Apoſtl*
from the Holy Ghoſt *the Word of Wiſdom*
*and of Knowledge*, to direct them in the un
derſtanding the Myſteries of the Old Teſta
ment? Does he not declare, They ſpake *th*
*Wiſdom of God in a Myſtery?* 1 Cor. 2. 7. Tha
Wiſdom *which God had revealed to them by hi*
*Spirit*, v. 10. That they had *received the Spi*
*rit which is of God, that they might know th*
*things which are freely given us of God; whic*
*things they alſo ſpake, not in the words whic*
*Man's Wiſdom teacheth, but which the Hol*
*Ghoſt teacheth; comparing ſpiritual things wit*
*ſpiritual*: See the Note *v.* 12, 13. there
And is not this a ſufficient Confirmation o
all which they declared they writ, as th
*Apoſtles of Jeſus Chriſt?*

2*dly*, I add, That it cannot reaſonably b
ſaid, *He argues here from what was general*
*allowed*, not only becauſe I have prove
That nothing of this nature ever was, o
could be allowed by the *Jews*; but al
becauſe no one inſtance can be produce

whe

ere the *Apoſtle* uſeth any ſuch Argument *hominem*, or from their own miſtaken inciples; but where it is evident from own words, and declarations, that he th ſo. Had the *Apoſtle* ſaid, as he is rced in his *Paraphraſe* to make him ſpeak, *eſe things uſe to be allegorically explained by Jews, and may be interpreted ſo as to ſig- y what I a little before ſaid*: Or, as he gins his *Chriſtian Allegoriſt*, *We take you your word, O Jews!* There might have en ſome probability in this Fancy: But e *Apoſtle* having not given us the leaſt nt of any thing of this nature; it muſt ſs for mere *Romance*. And the other things adds, can be no better than a Refle- ion on the *Authority*, and Writings of the *oſtles*; for *do you not hear the Law?* ſaith e *Apoſtle*: No, ſaith Mr. *Cl.* that they not, yea, They cannot in this Caſe; *It ing not at all neceſſary, that the words of ripture, ſhould have any ſuch allegorical In- pretation, as that which is ſuppoſed* (here) *belong to them. Do you not hear the Law, it is written?* ſaith the *Apoſtle*: What en, ſaith Mr. *Cl.* you groſly impoſe upon in theſe words, connecting them to the rmer by a γὰρ for, and ſaying gravely, *is written*; when indeed you argue not om what is written, but from ſome Whim- s of the Jews, perhaps neither *true*, nor *ell-grounded*. Theſe things *are an Allegory*, ith the *Apoſtle*: So you ſay, St. *Paul*, quoth is *Critick*; But *if we thoroughly conſider it, e ſhall find, that moſt that hath been ſaid learned Men, againſt this way of interpreting ripture in the general, may be objected againſt is particular Allegory. Theſe are the two Te- aments*, ſaith St. *Paul*: *You are very dogma- cal St.* Paul, ſaith Mr. *Cl.* *but we of this ge are not bound to admit this as a ſecret re- ealed from Heaven to you*: And by your ood leave, *This Interpretation cannot be urged ainſt thoſe, who deny that the Scripture ought be ſo underſtood.*

To conclude, What ſhall we ſay to the nbelieving *Jews*, objecting thus from this terpretation? ‘Finding that your *Apoſtle* hath produced againſt us a weak Argument, falſe and ill-grounded, you pretend to help him out; by ſaying, ’tis a *Jewiſh Midraſh* vulgarly known: This we muſt take for an officious lie; till you can ſhew that either we, or our Fathers, or *Philo* the *Allegoriſt*, who ſpeaks of *Hagar* and *Sarah* in a quite different way of *Allegory*, had any ſuch Sentiments. And if your *Apoſtle* hath impoſed upon you here, with ſuch ill-grounded Arguments, and Interpretations; without giving you the leaſt hint, that he was arguing only from our Conceſſions: How know you that he ‘hath not often done the like in all his other ‘Writings?

Ver. 23. Κατὰ σάρκα γεγέννηται, *was born after the fleſh.*] i. e. By natural Generation, and the ſtrength of the Fleſh, before *Abraham*'s Body became dead, *Rom.* 4. 19. The other by virtue of the Promiſe made to him by God, when *his Body* and *Sarah*'s Womb were both dead, *v.* 20. and only quickened by that Spirit, which is the Power of God.

Ver. 25. Τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν, *for this Hagar is Mount Sinai in Arabia.*] i. e. She repreſents it (1.) in her Name; for הגר, in the *Arabian* Language, ſignifies a *Rock*, as Mount *Sinai* is called. (2.) By her Flight, ſhe flying twice into *Arabia* from her Miſtreſs, *Gen.* 16. 7. into the Wilderneſs of *Shur* called by the Chaldee *Chagra*, there, and *Gen.* 25. 18. and after flying again into the ſame Wilderneſs. And (3.) by her Station, for there dwelt the Poſterity of *Iſmael*, called from her Name *Hagarens*; as the *Oriental* Writers witneſs; See *Bochart. Geogr. Sacr. l.* 4. *c.* 11. *p.* 255. *cap.* 27. *p.* 312. and *Grotius* here.

Ibid. Τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν Ἀραβίᾳ.] Note, that it ſeems very unreaſonable to me, to expunge theſe words, Σινᾶ ὄρος ἐστὶν ἐν Ἀραβίᾳ, againſt the plain Evidence of all the *Ancient* Verſions, and the concurrent Suffrage of all the *Ancient Interpreters*, *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact*, among the *Greeks*, *Ambroſe*, and St. *Jerom* among the *Latins*, who take not the leaſt notice of any various reading here; and to add δὲ for γὰρ, only to ſalve a Difficulty; for if this Liberty may be allow'd, we may take the ſame Liberty in all other Places, and ſtrike out ſuch words as ſpurious, or ſuſpected, which create the Difficulty. And this is leſs to be allow'd, when the words rejected according to the deſcants of the *Ancients* give a plain reaſon, why *Agar* is made the Symbol of the Covenant given from Mount *Sinai*, viz. τὸ γὰρ ὄνομα τοῦ Ἄγαρ, *becauſe the Name Agar*, ſaith *Bochart*, is by Interpretation a *Rock*; and ſay the *Greek Interpreters*, is the Name given to Mount *Sinai*, ἐν Ἀραβῶν γλώσσῃ, in the *Arabian* Tongue. But we need here no various Lection, the Interpretation which Dr. *Mills* hath excellently given us of this Place, being very clear only by adding κατ᾽ ὑποτύπωσιν, by Repreſentation, after the Word ἐστὶν, which is the ſenſe it uſually bears in Allegorical Propoſitions, and by referring συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, not to the Mountain, but to *Agar*; for then the ſenſe of the whole runs thus: Theſe two Sons of *Abraham*, *Iſmael* born of *Agar* his Handmaid;

and *Iſaac* born of *Sarah* the Free-woman, contain an Allegory, in which the Name is put for the thing ſignified, or repreſented by it; for theſe two Women, and their Children, are by Repreſentation, the two Covenants; the one Covenant being that from Mount *Sinai*, gendering to Bondage, ἥτις ἐςὶν, which is, by Repreſentation, *Agar*, the Bond-woman, and ſo bearing a Child, which alſo was in Bondage, τὸ γὰρ Ἄγαρ, for that which is ſignified by *Agar*, from whom *Iſmael* deſcended, is Mount *Sinai*, in *Arabia*, whence the Law was given; and this *Agar* anſwers to *Jeruſalem*, that now is, and is in Bondage, with her Children, to the Law, as the Bond-woman and her Child was to *Abraham*; but the *Jeruſalem*, which is above, ἐλευθέρα ἐςὶν, is by Repreſentation *Sarah* the Free-woman, whoſe Son was born, not according to the Fleſh, but *according to the Promiſe*; and this Woman is the Mother of us all; for *we Brethren*, as *Iſaac was*, *are the Children of the Promiſe*, and ſo the ſpiritual Seed of *Abraham*, and *Heirs according to the Promiſe*. And this Interpretation is confirmed by the Concluſion of the whole Allegory thus: *So then, Brethren, we are not the Children of the Bond-woman, but of the Free.* O ſi ſic omnia!

Ver. 26. Ἡ ἄνω Ἱερουσαλὴμ, *the Jeruſalem
which is above.*] As the ſtate of the Churc
under the Goſpel, is ſtiled, by the *Ev*
*geliſts, the Kingdom of Heaven*; ſo here
*Jeruſalem* which is from above, the Goſp
State, or New Kingdom being erected
the *Holy Ghoſt*, ſent down from *Heaven*, a
leading us to it, is ſtiled the *heavenly Je*
*ſalem.* Note alſo, that the (e) *Jews* tell
That *the inferior Jeruſalem is a Type of t*
*which is above.*

Ver. 27. Note, that the *Jews* themſelv
interpret theſe words, cited from *Iſa.* 54.
of the times of the *Meſſiah. Midraſh*
*Haſhirim ad Cant.* 1. 5.

Ver. 29. Ἐδίωκε, *perſecuted.*] St. *Jer*
here ſaith, *Iſmael ſtruck Iſaac*, but the Te
*Gen.* 21. 9. ſaith only, that he mocked hi
This Deriſion therefore, muſt be reputed,
a perſecuting him with the Tongue.

Ver. 30. Οὐ κληρονομήσῃ, *ſhall not be Hei*
Hence we may learn, what that Perſecuti
mentioned, *v.* 29. was even a deriſion
*Iſaac*'s Pretenſions to be the Heir of *Abr*
*ham*; (So among the *Jews*, *Rabbi Salom*,
ted by *Cartwright* on *Gen.* 21. 9. and St.
*rom* in his *Queſtions* and *Traditions upon*
*neſis*:) even as the Carnal *Jews*, contend
with the believing *Gentiles*, that they mu
be the true Heirs of the Promiſe, made
*Abraham*, who were his Seed according
the Fleſh.

---

(e) Voiſin de Lege, p. 369.

(f) R. Sal. ait; Iſmaelem cum Iſaaco de Hæreditate contendiſſe, dicentem, Ego ſum primogenitus, & dupl
Portio ad me pertinet. Dupliciter hoc ab Hebræis exponitur, ſive quod Idola ludo fecerit, ſive quod adverſ
Iſaac quaſi majoris ætatis joco ſibi & ludo primogenita vendicaret. Tom. ult. F. 73. L.

## CHAP. V.

rſe 1. STAND faſt therefore in the liberty, wherewith Chriſt hath de us [*Chriſtians*] free; and be not entan-
ed again with the yoke of bondage [*to the w*, Acts 15. 10.

2. Behold, I Paul ſay unto you [*Gala-ns,*] that if ye be circumciſed, [*in order to r juſtification*; ] Chriſt ſhall profit you no-
ng, [*Chap.* 2. 1, 3, 4.]

3. For [a] I teſtify again to every man that circumciſed, that he is a debtor [*by virtue hat Circumciſion,*] to do the whole Law.

4. Chriſt is become of none effect to you, oſoever of you are [*ſeeking to be*] ju-
fied by the Law, [*and not by Faith in him y*;] ye are fallen from [*juſtification by*] ace.

5. For we [*Chriſtians,*] thro' the Spirit *which we have received,*] wait [b] for the pe of righteouſneſs by faith.

6. [*We expect it, I ſay, by that Faith which niſters this Spirit, and not by Circumciſion*;] r in [*the Oeconomy of*] Chriſt Jeſus, neier circumciſion availeth any thing, nor un-
cumciſion, [*as to our acceptance with God, d our reward from him,*] but [c] faith which orketh by love.

7. Ye did run well, [*in the beginning of r Chriſtian Race*;] who did hinder you at ye ſhould not [*continue to*] obey the uth?

8. This perſwaſion [*of the neceſſity of your ing Circumciſed, and obeying the Law of loſes*; cometh not of him [i. e. *that God*] at calleth [Gr. *called*] you, [*to the faith Chriſt.*]

9. [*Nor ought this Circumciſion to ſeem a tle thing to you, nor are theſe Judaizers to diſregarded, becauſe they are few, for they are e to leaven; now ye know,*] a little leaven aveneth, [*and ſo corrupteth*] the whole mp; [See the Note on 1 *Cor.* 5. 6.]

10. [*But*] I have confidence in you, ro' the Lord, that [*after conſideration of hat I have written,*] you will be no otherife minded [*than I exhort you to be*;] but he at troubleth you ſhall bear his Judgment, *ὸ κρίμα, the ſentence or condemnation due to him that account,*] whoſoever he be.

11. And [*whereas ſome of the Judaizers ve ſuggeſted, that*] I *elſewhere preach up that rcumciſion, I oppoſe in you*;] Brethren, [*you y learn the falſhood of that ſuggeſtion, from Sufferings, for*] [d] if I yet preach Cir-
mciſion, why do I yet ſuffer Perſecuon [*from the Jews*; *ſince*] then is the offence [*they take at preaching,*] of the Croſs ceaſed?

12. [e] I would they were even cut off [*from the Communion of the Church,*] that [*do thus*] trouble, [*and unſettle*] you. e

13. For, Brethren, ye have been called [*by Chriſtianity,*] to liberty, [*from the Jewiſh yoke*;] only [*be careful that ye*] uſe not [*your*] liberty, [f] for an occaſion to the fleſh, but by love ſerve one another. f

14. For all the [*Moral*] Law, [*reſpecting our Neighbour,*] is fulfilled in one word; even in this. Thou ſhalt love thy Neighbour as thy ſelf.

15. But [g] if you, [*in contradiction to this Law,*] bite, [*calumniate,*] and devour one another; take heed that ye be not [*in the iſſue,*] conſumed one of another. g

16. [h] This I ſay then [*to prevent theſe Miſcarriages,*] walk in the Spirit; [i. e. *according to the Motions of the Holy Spirit,* Rom. 8. 1, 2, 9, 12, 13, 14.] and ye ſhall not fulfil the luſts of the fleſh; [i. e. *theſe Carnal Motions,* v. 13. *and theſe uncharitable Contentions,* v. 15.] h

17. For the fleſh [*indeed,*] luſteth againſt the Spirit, [*and ſo incites you to theſe things,*] and, [*but*] the Spirit [*luſteth*] againſt the fleſh, and theſe [*two Principles,*] are contrary one to the other; ſo that ye [*who are led by the ſpirit,* cannot do the things ye would, [*according to the fleſh; nor ye who are led by the fleſh, the things that ye would according to the ſpirit.*]

18. But if ye are led, by the [*conduct of the holy*] Spirit, ye are not under the Law, [*and ſo ſin ſhall not have dominion over you,* Rom. 6. 14.]

19. [i] Now the works of the Fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, i

20. Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Sedition, Hereſy,

21. Envyings, Murthers, Drunkenneſs, Revellings, and ſuch like; of the which I tell you before, as I have alſo told you in times paſt, that they who do ſuch things, ſhall not inherit the Kingdom of God.

22. But the fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith,

23. Meekneſs, Temperance; againſt ſuch [k] there is no Law, [*that can condemn, or render them obnoxious to the wrath of God.*] k

24. And they that are Chriſt's have crucified the Fleſh, with the Affections and Luſts [*of it.*]

25. If [*then*] we [*pretend to*] live in, [*and by*] the Spirit; let us alſo walk in the
Spirit, [*according to the Motions, not of*
*Fleſh, but of the Spirit.*]

26. Let us not be deſirous of vain-glor
[Gr. *vain glorious,*] [1] provoking one anothe
envying one another.

## Annotations on Chap. V.

a Verſe 3. Μαρτύρομαι πάλιν, *I teſtify again.*] Theſe words muſt not be thought to import, that he had teſtified this before in this *Epiſtle*; and now did it again, there being nothing ſaid before of this matter, but thus, *I Paul ſay to you, that if ye be circumciſed, Chriſt ſhall profit you nothing*; And again, *I teſtify that you are debtors, by admiting this Circumciſion, to yield obedience to the whole Law of Moſes*: For as by Baptiſm we *Chriſtians* do oblige our ſelves to obſerve all the Inſtitutions of the *Chriſtian Faith*; ſo did the *Jews* by Circumciſion oblige themſelves to yield Obedience to the whole Law of *Moſes*. This the *Apoſtle* elſewhere intimates, by ſaying to the *Jews*, *Circumciſion verily profiteth if you keep the Law*, Rom. 2. 25. to which thou art obliged by it; and by objecting to them who were ſo zealous for the Circumciſion of others, that they acted inſincerely in that Zeal, becauſe they themſelves did *not keep the Law*, Gal. 6. 13. When any one became *a Proſelyte of* Juſtice, or turned from *Heatheniſm* to *Judaiſm*, they firſt inſtructed him in the Law of *Moſes*, and when he declared himſelf reſolved to obey it, then they circumciſed him, and ſo admitted him into the Congregation, and he became as one of them. For Circumciſion being the Sign, by which they enter'd into Covenant with God, when the *Moſaical* Law became the Covenant betwixt God and the Seed of *Abraham*; that Circumciſion, by which they enter'd into Covenant with him, muſt lay an Obligation on them to obſerve the Law of *Moſes*. And hence the *Judaizing Chriſtians*, who held that the Law of *Moſes* was an Everlaſting Covenant, thought that the believing *Gentiles* were to be dealt with as their *Proſelytes*; that is, unleſs they were circumciſed, and obſerved the Law, they could not be ſaved, *Acts* 15. 1.

But ſtill it remains a great Enquiry, Whether the words contain'd in the ſecond, third, and fourth Verſes, are to be taken generally, ſo as to exclude all believing *Jews* from any Benefit by *Chriſt*; or by the Covenant of Grace, who ſought for Juſtification by the Works of the Law? or whether they are to be reſtrained only to the believing *Gentiles*?

Now in anſwer to this Queſtion, let it
noted,

1. That it is not the being Circumciſe
which is here ſaid to exclude from Gra
and Salvation, but the being circumciſed
*obtain Juſtification and Salvation by it*; as
apparent from the words, *Chriſt is beco*
*of none effect to you, whoſoever of you are ju*
*fied by the Law.* Had the bare uſe of Ci
cumciſion render'd *Chriſt* unprofitable
the *Jew* and *Gentile*, or put them under t
Curſe of the *Law*; St. *Paul* would not ha
circumciſed *Timothy*, nor have owned t
believing *Jews* as *Chriſtian Brethren*, w
were ſtill zealous for the Law.

2*dly*, Obſerve, That the Law of *Moſes*, b
ing given to the *Jews*, and ſome of its Pr
cepts being ſtiled *Everlaſting Covenants*, a
*Commandments*, and they having all engag
to obſerve it; might think themſelves oblig
ſtill to be circumciſed, and obſerve the La
by virtue of God's Precept, till it was mo
ſolemnly by God declared to be abrogate
tho' they expected not to be juſtified by i
For ſo we find it was with the believing *Jew*
They all continued *zealous of the Law*, Ac
21. 20. and thought all *Jews* obliged to o
ſerve it, *v.* 24. but then they thought to
ſaved, not by the Law, *but by the Grace of o*
*Lord Jeſus Chriſt*, Acts 15. 11. as the believin
*Gentiles* were, and they *believed in Chriſt*, th
they *might be juſtified by faith in Chriſt, and n*
*by the works of the Law*, Gal. 2. 16. But no
the *Gentiles* being not under the Obligatio
of the Law of *Moſes*, they having firſt belie
ved in Chriſt, and received, upon that Faith
the *Holy Ghoſt*; they could not afterward
ſubmit to the obſervance of the Law; bu
by ſo doing, they muſt teſtify they though
not Faith in Chriſt ſufficient to Juſtification
or Acceptance with God, without the ob
ſervation of the Law; and therefore mu
ſubmit to it for theſe ends, and ſo muſt in e
fect deny that Faith in Chriſt would juſtif
them: Or that the giving of the Holy Gho
was a ſufficient Evidence of their Acceptanc
with God; which was a tempting, or d
ſtruſting of God, after ſo full a demo
ſtration of his Grace, and Favour to them
*Acts* 15. 8, 9, 10.

I therefore think theſe words concern as ell thoſe *Jews*, as *Gentiles*, who ſought Juſtification ſtill, not by their Faith in hriſt, but through the Works of the Law, *m.* 9. 31, 32. and held Circumciſion neceſ-ry to all, not by way of Precept only; but *a neceſſary means of Salvation*; for by eſe things, ſaith the *Apoſtle*, they in effect clared, That *Chriſt was dead in vain*, and *ſtrated the Grace of Chriſt*, Gal. 2. 21. and fell from it. Nor is it eaſie to perceive, ow they ſhould have Juſtification, and Sal-tion from him, from whom, after the evelation of him, they did not expect it; have Faith in him to Juſtification, by hom they thought not that they ſhould juſtified.

Ver. 5. Ἐλπίδα δικαιοσύνης, *hope of Righ-uſneſs.*] Or Juſtification, *i. e.* the hope Glory, the conſequent of our Juſtificati-n; For *being juſtified by Faith, we have peace ith God, and rejoice in the hope of the glory of od*: 'Tis through the Spirit that we wait r, and expect this glory; r he is the *pledge* and *ear-ſt* of it; *by him we are aled up to the day of Re-mption, and wrought up to e expectation of it*; and erefore are not aſhamed our hope, *becauſe the love of God, is ſhed road into our hearts, by the Spirit he hath ven us*: And thus do we, *who have the firſt uits of the Spirit, wait for the redemption of r bodies, and the glorious liberty of the Sons of od*, Rom. 8. 21. 23.

*Rom.* 5. 1, 2. *Eph.* 1. 14. 2. *Cor.* 1. 22. *Eph.* 4. 33. 2 *Cor.* 5. 5. *Rom.* 5. 5.

Ver. 6. Πίστις δι' ἀγάπης ἐνεργουμένη, *faith work-g by love.*] There be great Diſputes about, nd divers Interpretations of, theſe words, hich I think may be rendered, Faith work-g, or made active by Love, or excited to erform our Duty to God, and to our Neigh-our for his ſake, by that Love which we ear to him; or from Conſiderations of his reat love to us, according to thoſe words f the *Apoſtle*, *the love of Chriſt conſtraineth* , 2 Cor. 5. 14. And here, *the life I now ve in the fleſh, I live by the faith of the Son God, who loved me, and gave himſelf for e*, Gal. 2. 20.

Ver. 8. *This Perſuaſion cometh not of him at calleth you,*] Here *Jerom*'s Note runs us: *Perſuaſio noſtra non eſt ex eo qui vocavit s, ſed ex nobis qui conſentimus, vel non nſentimus vocanti, aliud quippe Dei opus, a-ud hominum, Dei opus eſt vocare, hominum edere, vel non credere, & ſicubi aliter de ripturis liberum hominis affirmatur arbitri-m, ut ibi* ſi volueritis, & ſi audieritis me, *Ex.* 9. 2. *& iterum, & nunc* Iſrael, *quid petit te Dominus Deus tuus?* Deut. 10. *& ex c loco vel maximè comprobatur. Accuſat enim, quare non obediverint veri-tati, oſtendens in eorum arbitrio poſitum vel obedire vel non obedire.* And in this he ſpeaks the Senſe of all the *Ancients* till St. *Auſtin*'s Time.

Ver. 9. *A little Leaven*, &c.] That is, ſaith *Chryſoſtom*, Circumciſion, tho' it be but one Command, brings us under an Obligation to obey the whole *Jewiſh* Law, as the *Apoſtle teacheth*, *v.* 3.

Ver. 11. Εἰ περιτομὴν ἔτι κηρύσσω; *If I yet preach Circumciſion.*] All the *Greek Interpreters* ſay, This Verſe returns an anſwer to the Suggeſtions of the Patrons of the *Law*, *viz.* That (a) *he was an Hypocrite, in ſome places preaching up Circumciſion, in others not.* See the Note on *Chap.* 3. 4.

Ver. 12. *Ὄφελον καὶ ἀποκόψονται, *I wiſh they were even cut off.*] The Interpretation of all the *Greek Fathers*, and of St. *Ambroſe*, *Auſtin*, and *Jerom* on this place, is this, *Utinam non ſolùm circumcidantur, ſed etiam abſcindantur*, I wiſh not only they were circumciſed, but even made like the *Prieſts of the Mother of the Gods*, worſhipped formerly by you of *Galatia*, who had that Member cut off. But if this Interpretation ſeem too light to be affixed to the words of the *Apoſtle*; I rather chooſe to interpret them as a wiſh, that they were cut off from the Communion of the Church, becauſe this ſeems agreeable to a like paſſage, 1 *Cor.* 5. 6, 7. where having ſaid, as here, *a little leaven leavens the whole lump*, he adds, *purge out therefore the old leaven*, i. e. *put away from your ſelves the wicked Perſon*, which he himſelf here would not do alone; becauſe he ſaw his Authority among them was impaired, and he feared this rather might exaſperate, than cure their Diſtemper, See Note on 2 *Cor.* 10. 16. That ὄφελον is ſometimes join'd with an *Aoriſt*, and ſometimes with an *Imperfect* of the Indicative Mood, we learn from theſe Examples, ὄφελον ἐν ᾅδῃ με ἐφύλαξας, *I wiſh thou would'ſt hide me in the grave*, Job 14. 13. ὄφελον γε ἐβασιλεύσατε, *I wiſh you did reign*, 1 Cor. 4. 8.

Ver. 13. Εἰς ἀφορμὴν τῇ σαρκί, *for an occaſion to the fleſh.*] This is done, (1.) by a Carnal uſe of it to gratify the motions of the Fleſh, as they who *turned the Grace of God into laſciviouſneſs*, and thought they might ſin more freely, *becauſe they were not under the Law, but under Grace*, Rom. 6. 1, 15. Or, (2.) By an uncharitable uſe of it, to the Scandal of their weak Brethren; or the Contempt of thoſe who did not fully underſtand their Liberty; or by contending with, or biting one another, *v.* 16. which was an Evidence that they were Carnal, 1 *Cor.* 3. 3. Or laſtly, By refuſing Obedience to their Maſters, (See Note on 1 *Tim.* 6. 1, 2.) and Subjection to Superiors; (See Note on 1 *Pet.* 2. 16.)

---

(a) Ὑποκρίτης ὢν ἀλλαχοῦ περιτομὴν κηρύσσων, ἀλλαχοῦ δ' οὔ. Theodoret.

16. the Remedy of which Diſtempers, is true *Chriſtian* Love; for (b) *he that loves ſincerely, will not refuſe to ſerve him whom he loves.*

Ver. 14. *The whole Law is fulfilled in this, Thou ſhalt love thy Neighbour as thy ſelf.*] So that if thou be'ſt ſtill deſirous to fulfill the Law, thou mayſt do it by obſerving this comprehenſive Law of Love. So *Oecumenius.*

g Ver. 15. Εἰ δὲ ἀλλήλους δάκνετε, *if ye bite,* &c.] *Theodoret* here notes, That the Contentions and Quarrels which aroſe betwixt them that ſtood firm, and thoſe who warped to the Legal Obſervances, gave occaſion to theſe words: And as I have obſerved, that the Zeal of the *Jews* would not ſuffer an uncircumciſed Perſon to live among them; ſo might it be alſo with theſe zealous *Judaizers:*

h Ver. 16, 17. Note that I have interpreted theſe Verſes, as moſt *Commentators* do; but I conceive, they may be beſt interpreted from *Romans* 7. thus:

Ver. 16. *But this I ſay,* [to take you off from this Bondage to the Law,] *walk in the Spirit,* [in newneſs of the Spirit, and not in the oldneſs of the Letter, *Rom.* 7. 6.] *and ye ſhall not fulfil the luſts of the Fleſh,* [i. e. the Motions of the Fleſh ſhall not have Dominion over you, and bring you captive to the Law of Sin, as it doth in them; becauſe ye are not under the Law, but under Grace, *Rom.* 6. 14.]

Ver. 17. *For* [in them] *the fleſh luſteth againſt the Spirit,* [or the inward man not renewed, *v.* 23, 25.] *and the ſpirit luſteth againſt the fleſh,* [v. 19.—22.] *and theſe two are contrary; ſo that ye* [who are under the Law, and walk not in newneſs of ſpirit,] *cannot do the things that ye would;* [for the good that ye would, ye do not, *v.* 19.]

Ver. 19. Τὰ ἔργα τῆς σαρκὸς, *the works of the fleſh.*] That ſome of theſe, may very properly be called Works of the Fleſh, cannot be doubted; but ſeeing ſome of theſe Sins, ſeem chiefly to conſiſt in Errors of the Mind, as *Hereſie* and *Idolatry,* and others of them to derive from evil diſpoſitions of the Spirit, as Envy, Malice, Witchcraft, it ſeems not eaſie to perceive, with what propriety they are here called Works of the Fleſh. But

1. That *Strife, Contentions, bitter Zeal,* are indeed Works of the Fleſh, we may diſcern from a Reflection on the uſual Objects of them; for we do not uſe to contend with, or envy Men on the account of things truly Spiritual, becauſe they bring forth the Fruits of the Spirit, or have the Pleaſures of an upright Conſcience; but
Contentions generally are about Worl
Carnal Things, the Pleaſures, Honours,
Enjoyments of the preſent World:
*whence comes Zeal and Envy,* ſaith St. *Ja*
*come they not from your luſts which are in*
*Members?* James 4. 1, 2.

Moreover, *Murther* and *Witchcrafts,*
φαρμακεῖαι, as that word imports, Thoſe
ſonous Ingredients, which are uſed to
ſtroy Human Life, are the Fruits of this
tred, Envy, Malice; and ſo muſt have t
riſe from the ſame Senſual Luſts.

The *Idolatry* of the *Heathens,* not only
it was attended with Revellings, and
cleanneſs; but as it repreſented God to C
poreal Eyes in *Images,* and brought
down unto the Senſes, may well be deen
a Senſual Crime.

And laſtly, *Hereſie,* according to
*Scripture*-Notion, being not a pure miſt
of Judgment; but an eſpouſing a falſe
ctrine out of Diſguſt, Pride, or Envy,
from worldly Principles, or to avoid Pe
cution or Trouble in the Fleſh, may well
ranked among Carnal Luſts. Hence
ſuch men ſaid, *not to ſerve God, but*
*own belly,* Rom. 16. 17, 18. *to teach what*
*ought not for filthy lucre's ſake,* Tit. 1. 11.
account *Gain* for *Godlineſs,* 1 Tim. 6. 5.
*through Covetouſneſs, with feigned words,*
*make merchandize of others,* 2 Pet. 2. 3.
therefore the *Apoſtle* doth not adviſe us
convince; But only to admoniſh, and re
the *Heretick,* as knowing that *he ſins,* b
*convinced of his own Conſcience.* See N
on *Tit.* 3. 10.

Ver. 23. οὐκ ἔστι νόμος, *there is no La*
The Expoſition of thoſe who ſay, *ſuch*
*ſons had no law,* is not to be approved,
cauſe it ſuits not with the word κατὰ τοιουτ
*againſt ſuch there is no law.* Moreover,
Law of Liberty, they are under, was giv
to oblige them to the Practice of theſe V
tues; and ſo was needful to that end.

Ver. 26. Ἀλλήλους προκαλούμενοι, *provok*
*one another,* &c.] *Theodoret* here obſerv
That they who ſtood firm in the Fai
and ſo enjoyed their Spiritual Gifts, mig
be apt to contemn, and glory over
Weak on that account; and others mig
envy their Gifts: And this ſhews the ſe
ſonableneſs of this Exhortation, and co
nects theſe words with the beginning
the following Chapter; where the *A*
*ſtle* condemns them who had high Thoug
of themſelves; and upon that accou
were apt to overlook, and to neglect the
fallen Brother.

---

(b) Ὁ γὰρ εἰλικρινῶς ἀγαπῶν οὐδὲ δουλεύειν παραιτεῖται τῷ φιλουμένῳ. Theophylact.

## CHAP. VI.

'erſe 1. BRethren, if any man be over-
taken with [a] a fault, [b] you
ıat are ſpiritual, [*endowed with thoſe Spiri-
ıal Gifts which enable you for the publick Mi-
iſtrations in the Church.*] reſtore ſuch a one
in the Spirit of meekneſs, [*to a right un-
erſtanding of his duty, and a ſuitable Practice*;]
onſidering thy ſelf, [d] leſt thou alſo be tempt-
d; [*and ſo fall as he did.*]
2. Bear ye one another's burthens, [*In-
rmities in Judgment or in Manners*;] and ſo
ılfil the Law of Chriſt, [*which requires you
love, to ſerve one another*, Chap. 5. 13.]
3. [e] For if a man think himſelf to be
ɔmething, when [*wanting Charity*, 1 Cor. 13.
, 3.] he is nothing; he deceiveth himſelf.
4. But [*to avoid this deceit*,] [f] let every
ıan prove his own work, and then ſhall he
ave rejoycing in himſelf alone; and not
*nly*] in [*comparing himſelf with*] another.
5. For every man ſhall bear [g] his own
urthen.

[*The Apoſtle having thus inſtructed their Tea-
ers, or Spiritual Men, not to deſpiſe, or under-
alue their Chriſtian Brethren; Proceeds now to
ſtruct theſe Brethren how to behave themſelves
wards their Teachers; ſaying*,]

6. Let him that is taught in the word,
communicate to him that teacheth, in
l good things [*he ſtands in need of, as God's
leſſing may enable him.*]
7. Be not deceived [*by your falſe Teachers*;]
iod is not mocked, for whatſoever a man
ɔweth, [*of*] that [*kind*,] ſhall he alſo
ap.
8. For he that ſoweth to the fleſh, [*by
ing the works of the fleſh*, Chap. 5. 20, 21.]
all of the fleſh reap Corruption; but he
ıat ſoweth to the ſpirit, [*by bringing forth
e fruits of the ſpirit, mentioned*, v. 22, 23.]
all of the ſpirit, [*raiſing him up to it*, Rom.
11.] reap life everlaſting.
9. And [*but then*,] let us not be weary of
ell doing; [*or of exerciſing theſe fruits of
e Spirit*;] for [i] in due ſeaſon we ſhall reap
*he rewards of them*,] if we faint not, [*but
ld out unto the end.*]
10. As we have therefore opportunity,
*bility*,] let us do good, [*and charitable
Offices*] to all men; eſpecially to them who
are of the houſhold of faith.
11. [k] Ye ſee how large a letter I have k
written unto you with my own hand.
12. As many as deſire to make a fair ſhew,
in [*things concerning*] the fleſh, [*endeavour-
ing to gratify men, and avoid their diſplea-
ſure*;] they [*would*] conſtrain you to be cir-
cumciſed; only leſt they ſhould ſuffer per-
ſecution [*from their hands*,] [l] for the Croſs l
of Chriſt.
13. [*I ſay, 'tis upon this account, and not
out of regard to the Law, that they ſo zealouſly
plead for Circumciſion, and the Obſervation of
it*;] [m] for neither do they themſelves who m
are circumciſed, keep the Law, but deſire
to have you circumciſed, [n] that they may n
glory in your fleſh.
14. But [*whatſoever they may glory in*,]
God forbid that I ſhould glory, ſave in the
[*knowledge, and in the profeſſion of the*] Croſs
of our Lord Jeſus Chriſt; by whom the
world is crucified to me, and I unto the
world; [*Chap.* 2. 20, *as being dead to ſin*,
Rom. 6. 3, 4. *to the fleſh*, Gal. 5. 24. *to the
Law by the Body of Chriſt, and ſeparated from
the world to live unto God.*]
15. For in [*the Oeconomy of*] Chriſt Je-
ſus, neither circumciſion availeth any thing,
nor uncircumciſion; but a new Creature,
[*one dead to Sin, the Fleſh, and the World, but
living unto God.*]
16. And as many as walk according to
this Rule, [*being chiefly concerned, that the
new Creature may be formed in them*;] Peace
[*ſhall*] be upon them, and Mercy, and [*or,
that is*,] upon the Iſrael, [*not of the Fleſh, but*]
of God.
17. From henceforth let no man trouble
me, [*with their Contentions againſt my Office*;
*becauſe I renounce Circumciſion, and my Legal
Righteouſneſs*;] for I bear in my body the
marks of [*a Servant, not of the Law, but of*]
the Lord Jeſus; [*theſe wounds and ſtripes which
teſtify me to be a faithful Servant of that Jeſus,
for whoſe ſake I ſuffer them.*]
18. Brethren the Grace, [*Favour, and
Good-will*] of our Lord Jeſus Chriſt be [o] with o
your Spirit, Amen.

## Annotations on Chap. VI.

a Verſe 3. Παραπτώματι, *with a fault.*] They ſeem not well to have conſidered the uſe of this word *in Scripture*, Who ſay it is, *Lapſus hominis ex improviſo impingentis*, a fault committed unawares, or for want of circumſpection; ſince the *Apoſtle* applies it to all the Sins of the *Heathen* World, ſtiling them νεκροὶ ἐν τοῖς παραπτώμασι, *dead in treſpaſſes*, Eph. 2. 1, 5. Coloſſ. 2. 13. and to all the Sins forgiven us through Faith in Chriſt, *Rom.* 4. 25. and 5. 16. 2 *Cor.* 5. 19. *Eph.* 1. 7. the word προληφθῇ, ſeems rather to import ſuch a ſurprize.

b Ibid. Ὑμεῖς οἱ πνευματικοὶ, *you that are ſpiritual.*] I have noted on 1 *Cor.* 14. 32. That in the beginnings of *Chriſtianity*, when Churches were firſt converted, they had for a time no ſettled *Church Governors*; but all their Church Offices were performed by Men who had Spiritual Gifts; and by them are ſaid to *Propheſy* in the Church, to their *Edification, Exhortation*, and *Comfort*, v. 2. So I conceive it was when St. *Paul* writ to the *Galatians.* For here is no direction of this Epiſtle to any ſtated Church Governors; No Salutation of any in the cloſe; No charge againſt any for ſuffering theſe great Miſcarriages in the *Church*; No Exhortation to them to take heed of their Miniſtry, and to oppoſe themſelves to theſe *Deceivers*: And then the Spiritual Men here mentioned, muſt be the *Prophets* who then performed all Spiritual Offices among them.

c Ibid. Ἐν πνεύματι πρᾳότητος, *in the Spirit of meekneſs*,] 2 Tim. 2. 24. That ſo they may not provoke them to fly off to *Judaiſm*, Chap. 5. 26. whom they ſhould reſtore to a right underſtanding of their *Chriſtian* Liberty, and to a Freedom from that Yoke of Bondage.

d Ibid. Μὴ καὶ σὺ πειρασθῇς, *leſt thou alſo be tempted.*] i. e. Leſt thou fall by Temptation: For to ſtand firm againſt Temptation, when it aſſaults us, is not a proper Conſideration to engage us to pity thoſe that fall by it. This is the import of the Word, when we are taught to pray, That we enter not into Temptation, *Mat.* 6. 13. when the *Apoſtle* bids the married Perſons live together, That *Satan tempt them not for their incontinence*, 1 Cor. 7. 5. when he is ſollicitous for the *Theſſalonians, Leſt the Tempter ſhould have tempted them, and render'd his labours vain*, 1 Theſſ. 3. 3. and when St. *James* ſaith, *Every man is tempted when he is led away by his own luſts*, James 1. 14.

e Ver. 3. Εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὤν, *If a man thinks himſelf ſomething, being nothing*,] Of himſelf, but *by the Grace of God, bein what he is*, 1 Cor. 15. 10. 2 Cor. 12. 11. S ſome truly, but not ſo pertinently to th ſcope of the Text: Say others, *Being nothin in the Sight of God*; who regards him not fo his Knowledge, but his Charity, 1 *Cor.* 1 2, 3. *i. e.* If upon this account he overlooks and deſpiſeth his weak offending Brother, no ſympathizing with him, *v.* 2. or endeavourin to reſtore him, *v.* 1. but rather glorying in thi That he is a ſtrong *Chriſtian* in compariſon o others; he is then nothing in the ſight of Go

Ver. 4. Δοκιμαζέτω ἕκαστος, *let every ma prove*:] i. e. Let him approve his Actions t God, and his own Conſcience; and then h may take comfort ſimply in himſelf, Tha he is a Good Man, and not in this only That he is better than others. So the wor ſignifies, *Rom.* 1. 28. οὐκ ἐδοκίμασαν *they ap proved not* of God, *Rom.* 2. 18. Δοκιμάζεις, *tho approveſt the things which are moſt excellen* Rom. 12. 2. *Be transformed by the renewin of your mind*, εἰς τὸ δοκιμάζειν, *that you ma approve the good, and acceptable, and perfe* Will of God. And *Chap.* 14. 22. *Happy i the man who doth not condemn*, or act againſ his Conſcience; ἐν ᾧ δοκιμάζει, *in that whic by his actions he approves of.* See *Eph.* 5. 10 *Phil.* 1. 10. 1 *Theſſ.* 2: 4. 1 *Tim.* 3. 10. and Note on 1 *Cor.* 11. 28.

Ver. 5. Τὸ ἴδιον φορτίον, *his own Brethren*:] i. e. This every Man is concerned to do, *viz.* To make his own work good, and approved in the ſight of God: For another Man's greater Sins will not excuſe thee from bearing the burthen of thy own.

Ver. 6. Κοινωνείτω, *let him communicate.*] This he elſewhere ſtiles *Communication*, εἰς λόγον δόσεως, καὶ λήψεως, *by giving their good things*, and *receiving* his good Inſtructions, *Phil.* 4. 15. by *ſowing ſpirituals*, and *reaping* of them *carnal* things, 1 *Cor.* 9. 11. And if this was their duty towards ſuch *Teachers*, as had no need of Books or Study, to fit themſelves for the Work, they being enabled for it by immediate Aſſiſtance and Gifts of the *Hol Ghoſt*: How much more towards them who ſpend much time and money, to fi themſelves for that Work; and muſt be ſti employed in ſtudying, and reading, to mak themſelves ſuch *Workmen, as need not to b aſhamed?*

The following words, *v.* 7. are by mo *Interpreters* refer'd to the ſame ſubject thus Make no vain Excuſes in this caſe, Go will not be mocked with falſe Pretence But I rather think the Apoſtle proceeds t a new general Exhortation againſt the ca

n

al Doctrines of their *Deceivers*, *the hidden*
*ings of Diſhoneſty*, which he charges them
ith, 2 *Cor*. 4. 2. and 7. 1, 2. and 12. 21. whoſe
*xhortation* was attended with *Uncleanneſs*,
Theſſ. 2. 2. See Note on 2 *Cor*. 4. 2. A-
inſt which Doctrines this is his uſual Pre-
ce, *Let no man deceive you with vain words*,
ph. 5. 6. 1 Cor. 6. 9. James 1. 16.

Ver. 9. Καιρῷ ἰδίῳ, *in due ſeaſon:* ] i. e. In
e proper time of Recompence; for the en-
ouragement Chriſt gives unto the Works of
harity, is this, *Thou ſhalt be recompenſed at*
*e Reſurrection of the juſt*, Luke 14. 14.

Ver. 10. *Let us do good to all Men.* ] [By
is Precept, ſaith *Chryſoſtom*, he extends the
ove of the *Chriſtian* beyond that of the *Jews*,
hich was confin'd, πρὸς τȣ̀ς ὁμοφύλȣς, *to*
*len of their own Nation, and Religion.*

Ver. 11. Ἴδετε πηλίκοις γράμμασιν ἔγραψα
ῇ ἐμῇ χειρὶ, *See how large a letter I have writ-*
*to you with my own hand* ] It is true that
ράμματα ſometimes ſignifies Epiſtles, as
hen the *Jews* ſay to *Paul*, ȣ̓́τε γράμματα
ερί σȣ ἐδεξάμεθα, *we have received no letters*
*ncerning thee*, Acts 28. 21. but then it is alſo
ue, that St. *Paul* elſewhere uſes ſeventeen
nes the word ἐπιςολαὶ, but never the word
ράμματα, when he ſpeaks of his Epiſtles.
ho' therefore it be true that St. *Paul* wrote
s other Epiſtles by an *Amanuenſis*, Rom.
. 22. adding only in the cloſe of them the
lutation with his own hand, as an Indica-
on that he endited the Epiſtles, ſee Note
n 2 *Theſſ*. 3. 17. whereas this whole Epiſtle
as written with his own hand for their
reater Aſſurance, and as a Teſtimony of
s great Affection and Concernment for
em: Yet πήλικα γράμματα, what kind of
etters may not refer to that, but, as the
*reek* Scholiaſt conceives, to the largeneſs
r inelegancy of the Characters in which it
as written; this unaccurateneſs in wri-
ng, or forming the Greek Characters be-
g the moſt probable account, why all his
her Epiſtles were written by another hand.

Ver. 12. Τῷ ςαυρῷ, &c. *for the Croſs of Chriſt.*]
have ſhewed, Note on *Chap*. 5. 11. that this
as the great ſtumbling-block of the *Jews*,
rtly becauſe their Law pronounced a
urſe on thoſe that *hanged on a Tree*; See
ote on 1 *Cor*. 1. 23. partly becauſe the
roſs, and Sufferings of Chriſt on it, was
e Foundation of the Doctrine of Juſtifi-
tion by Faith in his Blood, of the Ceſ-
ion of the Ceremonial Law, and the Re-
oval of the Partition-Wall betwixt the
*w* and *Gentile*, Col. 2. 14, 16. on which
count chiefly they were ſcandalized at it,
d perſecuted thoſe who thought that this
was the Reſult of our Lord's Death and Sufferings. St. *Jerom* here ſaith, that *Octavianus Auguſtus, Tiberius*, and *Caius Cæſar* had made Laws, that the *Jews*, diſperſed thro' the whole *Roman Empire*, ſhould live according to their own Laws and Ceremonies; whoſoever therefore was circumciſed, tho' he believed in *Chriſt*, was by the *Gentiles* deemed a *Jew*; but they who had not this Token of a *Jew*, *viz.* the Circumciſion of the Fleſh, were perſecuted both by *Jews* and *Gentiles*, *has igitur perſecutiones hi, qui Galatas depravaverant, declinare cupientes, circumciſionem pro defenſione diſcipulis perſuadebant; and hence they who perverted the Galatians*, perſwaded them to be circumciſed, that they might avoid Perſecution.

Ver. 13. Οὐδὲ γὰρ νόμον φυλάσσȣσιν, *for neither do they keep the Law.*] This was unqueſtionably true of theſe *Judaizing Chriſtians*: For how, ſaith *Theodoret*, could they in *Galatia* regularly obſerve the *Jewiſh* Feaſts, or offer Sacrifice, or cleanſe themſelves from their Defilements, by touching any thing that was unclean?

Ibid. Ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται, m
*that they might glory in your fleſh* ] i. e. Might boaſt of this among the *Jews*, that they promoted Circumciſion even among the *Gentiles*, and by that pretence might avoid Perſecution from them.

Ver. 15. Ἐν γὰρ Χριςῷ Ἰησȣ͂ ȣ̓́τε περιτομή τι ἰσχύει,] Dr. *Mills* omits the words ſcored, and reads ȣ̓ περιτομή τι ἐςιν; but the words, as they are in the Text, are not only owned by the *Vulgar*, *Arabic*, *Theodoret*, *Oecumenius*, and *Theophylact*, but are exactly the ſame in *Chap*. 5. 6. See Examen *Millii* in locum.

Ver. 17. *Let no Man trouble me*, ἐγὼ γὰρ τὰ ςίγματα τȣ͂ Κυρίȣ Ἰησȣ͂ ἐν τῷ σώματί μȣ βαςάζω, *for I bear in my Body the Marks of the Lord Jeſus*, ] i. e. Let no Man henceforth queſtion, whether I truly ſtile my ſelf *Paul the Servant of Jeſus Chriſt*, *or fight the good Fight of Faith, as a good Soldier under this Captain of Salvation*; ſeeing whereas Servants and Soldiers have only one ςίγμα, as a mark of their Relation to their Maſters, and Generals, in their Hands, or Wriſts, I bear many marks of theſe Relations *to the Lord Jeſus*, throughout my whole Body, in thoſe many Wounds and Stripes I have received for his ſake.

Ver. 18. Μετὰ τȣ͂ πνεύματος ὑμῶν, *with your* n
*ſpirit.*] That is, *with you*; for in *other Epiſtles* it is μεθ' ὑμῶν, *with you*, 1 Cor. 16. 23. Col. 4. 18. 1 Theſſ. 5. 28. or μετὰ πάντων ὑμῶν, *with you all*, Rom. 16. 24. 2 Cor. 13. 13. Philip. 4. 23. 2 Theſſ. 3. 18. Tit. 3. 15. Heb. 13. 25.

# THE
# PREFACE
# TO THE
# Epiſtle of *PAUL* the Apoſtle
# TO THE
# EPHESIANS.

§. 1. THAT *this Epiſtle to the* Epheſians *was indeed written by St.* Paul, *and directed to them, and not to any other Church, we cannot doubt, if we believe either the* Epiſtle, *or St.* Paul *himſelf. For,*

1. *It begins thus,* Paul an Apoſtle (*writeth theſe things*) to the Saints that are at Epheſus. *And in this Reading all the Verſions and all the Manuſcripts agree.*

2. *In the Cloſe of this* Epiſtle *he ſpeaks thus to them;* That you may know my Affairs, and how I do, Tychicus a beloved Brother, and faithful Miniſter in the Lord, ſhall make known to you all things, whom I have ſent unto you, *Chap.* 6. 21, 22. *And in the ſecond Epiſtle to* Timothy, *he ſaith,* Tychicus have I ſent to Epheſus, 2 *Tim.* 4. 12.

*Moreover, all* Antiquity *agrees in this, that this* Epiſtle *was written by St.* Paul: (*a*) Ignatius *is expreſs for it in his Epiſtle to the* Epheſians. (*b*) Irenæus, Clemens *of* Alexandria, (*c*) Tertullian, *and* (*d*) Origen *in divers places of their Works. We learn*
*indeed from the Argument of this Epiſtle i*
Oecumenius, *and more fully from* (*e*) Theo
doret, *that ſome of the* Ancients *thought th*
*Epiſtle was writ by St.* Paul *before he ha*
*ſeen the* Epheſians, *or at leaſt before his thre*
*years converſe with them: But not any of th*
Ancients, *excepting* Marcion, *ever though*
*that this Epiſtle was not written, among othe*
*Churches to that of* Epheſus, *but of* Lao
dicea; *and therefore* (*f*) Tertullian *take*
*notice of it, as a thing proper to thoſe* Here
ticks, *though indeed both might be true:* Fo
*this* Epiſtle *being writ, not only to the Sain*
*at* Epheſus, *but alſo* to the Faithful in Chri
Jeſus, *might be writ alſo to the* Coloſſian
*the* Laodiceans, *and others, who had not ſee*
*his Face,* Coloſſ. 2. 1. *See Note on* Coloſ
4. 16. *And this Obſervation gives a ſufficien*
*Anſwer to the Arguments, from* Chap. 1. 1
Chap. 3. 2. *from which ſome have conjectured*
*that this* Epiſtle *could not be writ to them afte*
St. Paul *had ſtaid three years in* Aſia, *thoug*
*they more fully are conſidered in their reſpectiv*
*places.*

§. 2. *That this* Epiſtle *was written whe*

---

(*a*) Ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν. Ep. ad Eph. §. 12.

(*b*) Apoſtolus Epheſiis ait, *Lib.* 5. *c.* 8, 14. Quemadmodum Beatus Apoſtolus in ea quæ eſt ad Epheſios Epi
ſtola, *c.* 2. Paulus, *l.* 1. *p.* 16. A. *p.* 37. A. D. *l.* 3. *c.* 20. Apoſtolus Paulus, *l.* 4. *c.* 55.

(*c*) Percurre Eccleſias Apoſtolicas —— apud quas ipſæ adhuc Authenticæ literæ eorum recitantur —— ſi potes i
Aſiam tendere habes Epheſum. *De præſcript. c.* 36.

(*d*) Ὁ Ἀπόστολος Ἐφεσίοις γράφων. Clem. Alex. pædag. *l.* 1. *c.* 5. *p.* 88. C. Paulus Strom. *l.* 3. *p.* 466. Φη
δὴ ὁ τοῦ Ἰησοῦ Ἀπόστολος Παῦλος, τὸ μυστήριον τοῦτο μέγα ἐστίν. Orig. adv. Celſ. *l.* 4. *p.* 197. & *p.* 211.

(*e*) Τὸν θειότατον Παῦλον μηδέπω τοὺς Ἐφεσίους τεθεαμένον, τὴν Ἐπιστολὴν πρὸς αὐτοὺς γεγραφέναι.

(*f*) In Epiſtola quam nos ad Epheſios præſcriptam habemus, Hæretici verò ad Laodicenos. *Adv. Marc. l.*
*c.* 11. Paulus ad Epheſ. In the 4th Cent. *Athanaſ.* Or. 3. adv. Ar. *p.* 446. ibid. *p.* 416. ὁ γὰρ Παῦλος ἐν
πρὸς Ἐφεσίους, Epiphan. τῆς πρὸς Ἐφεσίους, *p.* 371, 372. Gr. Nyſſen. φησὶ γὰρ πρὸς Ἐφεσίους γράφων, in Cant. p. 59
διὰ τῶν πρὸς Ἐφεσίους λόγων, Orat. 1. de Reſur. *p.* 828.

Paul *was Priſoner at* Rome, *is evident from*
iap. 3. 1. *where he is ſtiled,* Paul the Priſo-
r of Jeſus Chriſt; *and* Chap. 4. 1. *a* Priſo-
r in the Lord. *Now it muſt be at ſooneſt in*
*Third Year of* Nero, *that he was ſent Priſoner*
Rome: *For* Felix *was made* Procurator *of*
dea *by* Nero *in his firſt year, ſaith* (g) Joſe-
ius; *and after two years, be left* Paul *Priſoner*
Cæſarea, *Acts* 24. 27. Portius Feſtus *ſuc-*
*ds him, and after ſome time hears him twice at*
æſarea, *and ſends him afterwards to* Rome;
*hich interval if we conſider how long it was*
*e he reach'd* Rome, *may very well be ſuppos'd*
*take up another year. He therefore could not*
*rite this Epiſtle till the Fourth or Fifth of* Ne-
. *He did not write it, ſaith Biſhop* Pearſon,
*l the Eighth of* Nero, *A. D.* 62.

§. 3. *That this Epiſtle was writ againſt* Simon
Iagus, *and his Followers, as* Eſthius *hints, none*
*the* Ancients *ſay. More probable is the Con-*
*cture of* Grotius, *That the* Apoſtle *rather de-*
*n'd by it to arm them againſt the Doctrines of*
*e* Philoſophers, *and of thoſe* Jews *who endea-*
*oured to bring them to the Obſervation of their*
*ites; for that there were then many* Jews *at*
pheſus, *and throughout* Aſia, *we learn both*
*om the Acts of the* Apoſtles, *which inform us*
*at* Paul *being at* Epheſus, enter'd into a
ynagogue of the Jews, *Acts* 18. 19. *and* 19. 8, 9, 10. *and diſcourſed with them, till by their perverſeneſs he was forced to ſeparate from them; and that by his preaching,* all that were in Aſia heard the Word of the Lord, both Jews and Greeks: *As alſo from* (h) Philo, *who informs us, that the* Jews inhabited the moſt and beſt Cities in the Provinces and Iſlands, both of *Europe* and *Aſia. And that theſe* Jews *were diſturbers of the* Churches *of* Aſia, *and of* Epheſus *in particular, and Sticklers to introduce a mixture of* Judaiſm *with* Chriſtianity, *we learn from both the Epiſtles to St.* Timothy. *Againſt their Doctrine of the Neceſſity of the Obſervance of the Law of* Moſes *to Juſtification and Salvation, he ſeemeth to oppoſe theſe words,* By Grace ye are ſaved, not of Works, leſt any man ſhould boaſt, *Chap.* 2. 8, 9. *which manifeſtly anſwer to his Diſcourſe upon that Subject,* Rom. 3. *where he aſſerts, that* we are juſtified freely by his Grace, *v.* 24. and not by the Works of the Law, *v.* 20. *and that all* boaſting is excluded, not by the Law of Works, but of Faith (*i*). *Againſt that other Notion of theirs depending on the former, That the Gentiles ſhould be admitted into the Church only as* Proſelytes, *and not aſſumed to the ſame Privileges with the* Jews, *he declares himſelf more largely,* Chap. 2. *from* v. 12. *to the* 20*th*, Chap. 3. 6.—10.

---

(g) Εἰς δὲ τὴν λοιπὴν Ἰουδαίαν Φήλικα καθέστησεν ἐπίτροπον. De Bello Jud. l. 2. c. 22. Τῷ πρώτῳ τῆς Νέρωνος ἀρ-
ῆς ἔτει. Antiq. l. 20. c. 5. vel 11. p. 694. P.

(h) Ἰουδαίους γὰρ χώρα μία διὰ πολυανθρωπίαν οὐ χωρεῖ, ἧς αἰτίας ἕνεκα τὰς πλείστας, καὶ εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ, κατά τε νήσους, καὶ ἠπείρους ἐκνέμονται. In Flaccum, p. 752. & Leg. ad Caium, p. 798. C.

(i) See alſo the Note on Chap. 3. 15, 16.

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# *EPISTLE to the *EPHESIANS.*

---

## CHAP. I.

Verſe 1. PAUL an Apoſtle of Jeſus
Chriſt, by the will of God,
a [*calling me to that Office,*] [a] to the Saints that
b are at Epheſus, [b] and to the faithful in
Chriſt Jeſus [*throughout all Aſia.*]
c 2. [c] Grace be [*given*] to you, and Peace
from God our Father, and [*from*] the Lord
Jeſus Chriſt.
3. Bleſſed be [*that*] God and [*who is*] the
Father of our Lord Jeſus Chriſt, who hath
d bleſſed us with [d] all ſpiritual Bleſſings in
heavenly places [*or things,*] in [*and through*]
Chriſt.
e 4. According as he hath [e] choſen us [*Gentiles,* Chap. 3. 6.] in him before the foundation of the World, [Chap. 11. *deſigning*] that
we [*thus choſen*] ſhould be holy, and without
blame before him in love, [*by virtue of our
Faith in Chriſt, and love to one another,* Chap.
3. 17. Gal. 5. 6.]
5. Having predeſtinated [*or fore-appointed*]
f us to the [f] adoption of Children by [*through*]
Jeſus Chriſt unto himſelf, [Gr. εἰς υἱοθεσίαν εἰς
αὐτὸν, *unto the Adoption of Sons to him thro' Chriſt
Jeſus, we being all the Sons of God, thro' Faith
in Chriſt Jeſus,* Gal. 3. 26. John 1. 12.] according to the good pleaſure of his will.
6. [*And this he hath done,*] to the praiſe
of the glory of his grace, wherein he hath
made us accepted, [*or, with which he hath f
voured us,* ἐχαρίτωσεν ἡμᾶς] in [*and throug*
the beloved.
7. In whom we have [g] redemption [*fr
the Curſe of the Law,* Gal. 3. 13. *and from t
Condemnation due to us for Sin,* Rom. 3. 24, 25
through his blood, [*the Blood of Atoneme
ſhed for*] the forgiveneſs of ſins, accordin
to the riches of his grace.
8. Wherein [*or, in which Diſpenſation*] h
hath abounded to us in [h] all wiſdom, an
prudence.
9. Having made known to us the myſter
of his will, according to his good pleaſur
which he hath purpoſed in himſelf, [viz
*his ſecret purpoſe to chooſe us Gentiles to be fellow
Heirs of the ſame body,* Chap. 3. 6.]
10. That [*ſo*] in the diſpenſation [*whic
was to be accompliſhed by ſending of Chriſt*] i
the fulneſs of time, he might [i] gather together in one all things in Chriſt, both which
are in Heaven, and which are in Earth
even in him.
11. In whom alſo we [*believing Jews*
have [k] obtained an Inheritance, [*or, are become his Portion,*] being predeſtinated [*or fore-ordained to it,*] according to the purpoſe o
him who worketh all things after the counſel of his own will.

---

* Ἡ πρὸς Ἐφεσίους Ἐπιστολή. See this Title confirmed by the clear Teſtimony of the Fathers of the four fir
Centuries, and the Miſtakes of Dr. *Mills* diſcovered, Examen *Millii.*

12. That we ſhould be to the praiſe of s glory, who firſt truſted in Chriſt, [*the rious Gifts he hath beſtowed upon us, and the inent Graces he hath wrought in us, tending bly to the glory of his Grace*, v. 6. *and* Phil. 11.]

13. In whom ye alſo [*truſted*] after that heard [*or hearing*] the Word of Truth, e Goſpel of Salvation; in whom alſo, af- r that ye believed, [*or believing*,] ye were aled with that holy Spirit of Promiſe, . e. *the Spirit promiſed to the Sons of God, for cauſe ye are Sons, God hath ſent the Spirit of Son into your hearts*, Gal. 4. 6.]

14. Who is the earneſt of our inheritance, ntil the [l] redemption of the purchaſed Poſ- ſſion, [*for the procuring this ſalutary Re- mption*] to the praiſe of his glory.

15 Wherefore I alſo, [m] after I heard [Gr. ving heard] of your [*ſtedfaſt*] faith in the ord Jeſus, and [*your increaſing*] love to all e Saints, [i. e. *that the faith and love wrought you continue ſtedfaſt, and aboundeth*;]

16. Ceaſe not to give thanks for you, ma- ing mention of you in my prayers.

17. [*Praying*] That the God of our Lord eſus Chriſt, the Father of Glory, may give nto you [*in greater meaſures*] [n] the Spirit of Viſdom and Revelation, in the Knowledge, *r to the farther acknowledgment*] of him.

18. The eyes of your underſtanding being enlighten'd, [*or that he would give you underſtandings enlightened*,] that you may know what [i. e. *how glorious*] is the hope of his Calling, [i. e. *to which he hath called you*,] and what the riches of the glory of his inheritance in the Saints, [i. e. *how great is the inheritance he hath deſigned for the Saints*.]

19. And what is [o] the exceeding greatneſs of his power, [*which he will exert*] towards us who believe, [*by raiſing us up to the enjoyment of this Inheritance*,] according to the working of his mighty power. o

20. Which [*power*] he [*hath already*] wrought in Chriſt [*our Head*,] when he raiſed [Gr. *raiſing*] him from the dead, and ſet him [*whom he hath ſet*] at his own right hand in heavenly places.

21. Far above all Principalities and Powers, and Might, and Dominion, and every Name that is named, [p] not only in this world, but alſo in that which is to come. p

22. And [*he*] hath put all things under his feet, and hath given him to be the Head over all things to [*the benefit of*] the Church.

23. Which is his Body, [*and ſo*] the fulneſs of him, [*even that Jeſus*,] who filleth [q] all in all. q

## Annotations on Chap. I.

Verſe 1. Τοῖς ἁγίοις, *to the Saints*.] See the Note on 1 *Cor*. 1. 1.

Ibid. Καὶ, *and, that is*.] See Note on *Coloſſ*. 1. 3.

Ibid. Καὶ πιστοῖς, *and* (that is) *to the Faithful*.] So οἱ ἐκ περιτομῆς πιστοὶ, are the Believers of the Circumciſion, *Acts* 10. 45. τίς μερὶς πιστῷ μετ' ἀπίστου; *what Portion hath a Believer with an Infidel?* 2 *Cor*. 6. 15. ſo *Acts* 16. 1. 1 *Tim*. 4. 3, 10, 12. 5. 16. 6. 2. *Tit*. 1. 6. yet it is very probable, as Mr. *L*. here ſuggeſts, that here, and *Coloſſ*. 1. 2. theſe words may particularly relate to ſuch *Chriſtians*, as kept the Doctrine of *Chriſt* from the corrupt Mixtures of thoſe *Judaizers*, who went about, καπηλεύοντες, 3 *Cor*. 2. 17. καὶ δολοῦντες τὸν λόγον, *corrupting*, and *handling the word of God deceitfully*.

Ver. 2. χάρις, *Grace*.] This Grace is given by the Communication of the *Holy Ghoſt* from the *Father* and the *Son*, to the Church, *John* 14. 23. which is the Reaſon that the *Holy Ghoſt* is not mention'd in theſe Salutations.

Ver. 3. Ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις.] Theſe words ἐν τοῖς ἐπουρανίοις, *in heavenly places*, may probably refer to the Gifts of the *Holy Ghoſt* then conferr'd upon the Church, and ſtiled by the Prophet εὐλογίαι Θεοῦ, *the Bleſſings of God*; *Fear not Jacob my Servant, and Iſrael whom I have choſen, for I will put my Spirit on thy Seed*, καὶ τὰς εὐλογίας μου, *and my Bleſſings on thy Children*, Iſai. 44. 2, 3. where the word in the Hebrew and Chaldee is וברכתי, *and my Benediction*, and ſo well correſpondeth with the words of the *Apoſtle, God hath bleſſed us with all Spiritual Bleſſings*. The ſame *Apoſtle* ſtiles theſe Gifts εὐλογία τοῦ εὐαγγελίου, *the bleſſing of the Goſpel*; for having ſaid to the *Romans*, *I long to ſee you that I may impart unto you* χάρισμα τὸ πνευματικόν, *ſome ſpiritual Gift, to the end you may be eſtabliſhed*, Chap. 1. 11. he adds, *when I come to ſee you, I ſhall come in the fulneſs* τῆς εὐλογίας, *of the bleſſing of the Goſpel*, Chap. 15. 29. And the Promiſe of the Spirit is ſtiled, εὐλογία τοῦ Ἀβραὰμ, *the bleſſing of that Abraham in whom all the Families of the Earth were to be bleſſed*, in theſe words, *That the bleſſing of Abraham might come upon the Gentiles through Jeſus Chriſt, that we might receive the Promiſe of the Spirit through*

*Faith*, Gal. 3. 14. Theſe Gifts are alſo called ἐπουράνια, *heavenly things* ; thus when our Saviour had diſcourſed of the Spirit to be received in *Baptiſm*, he ſaith, he had told them τὰ ἐπουράνια, *heavenly things*, John 3. 12. and they who were made partakers of theſe Gifts, were ſaid to have taſted τῆς δωρεᾶς τῆς ἐπουρανίου, *of the heavenly Gift*, Heb. 6. 4. Or, (2.) God's bleſſing us ἐν ἐπουρανίοις, *with heavenly things in Chriſt Jeſus*, may ſignify his exalting us to a bleſſed State of Immortality in the Heavens through him ; his giving us *an houſe not made with hands eternal in the Heavens*, 2 Cor. 5. 1, 2. and *cloathing us with an houſe from Heaven*, his giving us *an Inheritance incorruptible, undefiled, reſerved in the Heavens for us* ; on the account of which incorruptible, and immortal Bodies, we are ſtiled ἐπουράνιοι, *heavenly*, as Chriſt is, 1 *Cor.* 15. 48. and the *Apoſtle* ſaith, That as we have born the Image of the earthly *Adam* by our mortal Bodies, ſo by our Bodies made immortal *we ſhall bear* εἰκόνα τοῦ ἐπουρανίου, *the Image of the heavenly Adam*, *v.* 49. and hence we are ſaid to be partakers κλήσεως ἐπουρανίου, *of our heavenly Calling.* In a word, Chriſt having delivered us from that Death and Mortality, which came upon us by the Sin of *Adam*, hath bleſſed us with this heavenly Bleſſing, *having made us ſit together with him in heavenly places*, Eph. 2. 6. And this is the hope of our Calling, *v.* 18. of this Chapter.

c Ver. 4. Ἐξελέξατο ἡμᾶς.] It was the Opinion of the *Jews*, that God in framing the World had a particular regard for them, and that the World was made for their ſakes, *Eſdr.* 2. 55, 59. and that the *Meſſiah* being created before the World, God enter'd into Covenant with him, that he ſhould redeem the World, and them eſpecially. (*a*) *The holy bleſſed God*, ſay they, *began to covenant with the Meſſiah when he created him, and ſaid unto him, The ſins of thoſe who are laid up in ſecret with thee, will make thee to come under an Iron Yoke, and make thee like to this young Heifer, whoſe Eyes are dim, and fill thy Spirit with Anguiſh ; and becauſe of their Iniquity, thy Tongue ſhall cleave to the roof of thy Mouth : Wilt thou undergo their Condition for them ? The Meſſiah ſaid, I undertake it with joy, and exultation of heart, on this Condition, That not one of Iſrael may periſh ; and that not only they may be ſaved who live in my days, but alſo they who are dead from the days of the Firſt Man to this very day.* And again, (*b*) *When God created the World, he held forth his Hand under the Throne of Glory, and created the Soul of the Meſſiah and his Company, and ſaid to him, Wilt thou heal, and*
*redeem my Sons after ſix thouſand years ?*
*anſwered, Yes ; God ſaid to him, If ſo, w*
*thou bear Chaſtiſement to expiate their Iniquitie*
*According to what is written*, Iſaiah 53.
*Surely he bare our griefs. He anſwered, I w*
*endure them with joy.* Now becauſe the *Jew*
held, that God thus elected them from t
beginning of the World, and ſent t
Meſſiah that *none of them ſhould periſh*, t
Apoſtle to take from them all cauſe
boaſting againſt the Gentiles upon that a
count, declares the Gentiles were th
elected in Chriſt Jeſus, even before t
Foundations of the World, *i. e.* that he d
ſigned then to chooſe them to be his Chur
and People, *i. e.* an holy People to t
Lord.

Ibid. *That we may be* ſancti, & imm
culati, *holy, and unblameable.*] There is
difference, ſaith St. *Jerom*, betwixt the
two things, *parvuli quippe immaculati ſun*
*quia integro corpore nullum fecerunt peccatum,*
*tamen non ſancti, quia ſanctitas ſtudio, & l*
*bore comparatur ; ſo Children are unblameable*
*having done no Sin in the Body, and yet th*
*are not holy, becauſe Holineſs proceeds from t*
*Will, and the Endeavour* ; this in other Me
would be ſtiled *Pelagianiſm.*

Ver. 5. Εἰς υἱοθεσίαν, *to the Adoption of Ch*
*dren.*] This in the Scripture-Phraſe im
ports Adoption to a bleſſed Reſurrectio
and a ſtate of Immortality both of So
and Body ; for being Sons of God, ſai
St. *Luke*, Chap. 20. 36. we are *Sons of t*
*Reſurrection*, and if Sons, ſaith the Apoſtl
then *Heirs of God, Joint-heirs of Chriſt*, Ro
8. 16, 17. The *Revelation of the Sons of G*
is their future Glory to be revealed
Chriſt's appearing, *v.* 18, 19. See *Col.* 3.
Their Adoption is *the Redemption of their B*
*dies* from Corruption, *v.* 23. This bein
ſo, God's *electing us in Chriſt before the foun*
*dation of the World*, is his purpoſe befo
the World was made, or from the fall,
give to thoſe that ſhould believe in Chriſ
this Adoption, (*i. e.*) the Redemption
their Bodies from that Mortality to whic
the Fall of *Adam* had ſubjected them, *Ge*
3. 15. whence he is here ſaid to have elec
ed us, προορίσας ἡμᾶς εἰς υἱοθεσίαν, *fore-ordain*
*ing us to this Adoption*, κατὰ τὴν εὐδοκίαν, *ac*
*cording to the good pleaſure of his will*, or hi
free-grace and favour, there being nothin
in us, or even in our Faith, that could de
ſerve this glorious Adoption.

Ver. 7. Τὴν ἀπολύτρωσιν, *Redemption.*] Al
Mankind lying under a Sentence of Con
demnation on the account of Sin, *all havin*
*ſinned, and fallen ſhort of the Glory of God* up
on that account, *Rom.* 3. 23. 'twas neceſſa

---

(*a*) *Cartw. Mell.* l. 1. *Crit. Sac.* Tom. 9. p. 2974.

(*b*) *Cartw.* ibid. p. 2975. *Hulſ. de Jud. Meſſ.* Part 2. p. 309

ry

y that ſomething ſhould be done to take a-
ay the Guilt of Sin, and reconcile us to
God diſpleaſed with us for it, that ſo we,
s to our Perſons and Performances, might
nd acceptance with him: This could not
e done by any Righteouſneſs of our own
efore Faith in Chriſt, *we being in Chriſt*
*eſus created to good works*, Eph. 2. 10. and
erefore was neceſſary to be done by an
ᵭ. of Grace on God's part, accepting us as
ghteous, thro' Faith in Chriſt, and juſtify-
g us freely thro' Faith in his Blood. Hence
o the Scriptures of the *New Teſtament* ſeem
lainly to make our Reconciliation, and ſo
ur Acceſs to God, depend on our being
urged from the Guilt of Sin, by an Atone-
ent made by the Blood of Chriſt for our
iquities, that ſo, they being pardoned, we
ay have peace with God, and freedom of
cceſs to him: *Chriſt ſuffered*, ſaith St. *Peter*,
α ἡμᾶς προσαγάγῃ τῷ Θεῷ, *that he might*
*ring us to God*, 1 Pet. 3. 18. *i.e.* to give us
eedom of acceſs to God, *for by him we have*
ροσαγωγὴν *admiſſion to the Father*; Eph. 2. 18.
ee the Note there. And *God was in Chriſt*
*conciling the world to himſelf, not imputing*
*eir Treſpaſſes to them*, 2 Cor. 5. 18, 21. and
is Reconciliation was effected by making
hriſt ἁμαρτία *a Sin-offering for us, though he*
*new no ſin, that we might be made the Righ-*
*ouſneſs of God*, (or Righteous with that
ighteouſneſs which God only will accept
rough Faith) *in him*; See the Note on
at Verſe: And the Author to the *Hebrews*
aving ſaid, That the Covenant eſtabliſhed
the Blood of Chriſt was this, that *he*
*ould be merciful to our Iniquities, and remem-*
*r our ſins no more*; Heb. 10. 16, 17. and
aving thence inferred, that having thus
btained Remiſſion for us by his Blood, there
as no need that he ſhould again make him-
elf an Offering for ſin, *v.* 18. he adds, that
erefore *we may draw near with full aſſu-*
*ance of faith*, that we ſhall be accepted
rough this beloved, *as having our hearts*
*rinkled by his blood*, v. 19, 20, 21, 22. and
erefore cleanſed from any Guilt of Con-
cience on that account. And this Remiſ-
on was alſo neceſſary, that we might ob-
ain that Adoption of Sons to which Belie-
ers were afore appointed; becauſe into the
*ew Jeruſalem can nothing enter that is defiled,*
*r unclean*: Nor can there be any enjoyment
f God till *the blood of Chriſt hath cleanſed us*
*rom all ſin*; and therefore, ſaith the Apo-
tle, *he became the Mediator of the New Cove-*
*ant*, that having ſuffered Death for the Re-
emption of us, from the Sins we formerly
ad committed under the Old Covenant, *they*
*hat were called might receive the Promiſe of an*
*ternal Inheritance*, Heb. 9. 15.

Ibid. *Redemption thro' his Blood.*] Here
t. *Jerom* ſaith, *dupliciter ſanguis Chriſti, & caro intelligitur, vel ſpiritualis iſta, atque divina, de quâ ipſe dixit,* Caro mea eſt verè cibus, & ſanguis meus verè eſt potus, niſi manducaveritis carnem meam, & ſanguinem meum biberitis, non habebitis vitam æternam, *vel caro, & ſanguis, quæ crucifixa eſt, & quæ militis effuſa eſt lanceâ*; Where he plainly diſtinguiſhes the Fleſh and Blood received in the Sacrament, from the Fleſh of Chriſt crucified, and his Blood ſhed upon the Croſs; calling the firſt Spiritual, in oppoſition to his material Fleſh and Blood.

Ver. 8. Ἐν πάσῃ σοφίᾳ ϗ φρονήσει, *in all wiſdom and prudence.*] That is, ſay ſome, in the Spiritual Gifts of Wiſdom and Prudence; but tho' σοφία be reckon'd among Spiritual Gifts, I find not that φρόνησις is ſo. Moreover he hath thus *abounded towards us in all wiſdom and prudence*, ſaith the Apoſtle, *by making known to us the myſtery of his will*; which leads to the other Expoſition, that refers this to the manifold wiſdom of God, ſhewed in contriving this Diſpenſation, *Chap.* 3. 10. and his prudence in executing the Counſel of his Will by this means, *viz.* by ſending of his Son to be our Saviour. And whereas the *Deiſts* ſeem to ſide with the *Socinians*, in denying the Wiſdom of this Diſpenſation of God, in ſending his Son into the World to ſuffer for our Sins, and by his Sufferings to make an Atonement for them, it ſeemeth eaſy to demonſtrate, as well the manifold Wiſdom, as the rich Grace and Favour of God to us in this Diſpenſation. For,

1. It ſeemeth abſolutely requiſite, either that the Subſtitution of another to ſuffer in our ſtead ſhould be admitted, or that we our ſelves ſhould ſuffer the Reward of our Iniquities, or that a full Remiſſion, and free Pardon of our Sins ſhould be vouchſafed us without any Suffering: Now the admiſſion of another to ſuffer in our ſtead, is the thing pleaded for; if therefore that be granted, the Wiſdom of that God who acteth all things *according to the Counſel of his Will*, muſt alſo be acknowledged in this Diſpenſation: If we our ſelves muſt ſuffer the Reward of our Iniquity, that being Death eternal, or Death without recovery from it by a bleſſed Reſurrection, all Mankind muſt inevitably be ſubject to that Puniſhment, *all having ſinned, and fallen ſhort of the Glory of God*, Rom. 3. 23. And 3*dly*, ſhould God have iſſued out a free Pardon, and given us a full Remiſſion of our Sins, without any thing required by way of Reparation for the Violation of his Law, he muſt have pardoned Sinners without any thing required to ſhew his hatred of Sin, and his Reſolution not to let it go unpuniſhed; and ſo without ſufficient Motive to deter us from it for the future, which ſeems not well conſiſtent

with his Holineſs and Juſtice, and the Relation of a Governour, which ſeemeth plainly to require the Vindication of his Honour, and the Preſervation of the Laws he hath eſtabliſhed from Contempt: 'Twas then an Act of Grace not to require we ſhould perſonally ſuffer the Reward of our Iniquities: It was an Act of Wiſdom not to afford a full Remiſſion of our Sin, without requiring any thing by way of Reparation for the Violation of his Law; It muſt be therefore an Act of Wiſdom alſo to admit another to ſuffer in our ſtead: Eſpecially if we conſider,

*2dly*, That by the Obedience of our Lord Chriſt to the Death in our ſtead, all the great ends of Puniſhment deſigned by Governours, were very ſignally obtained, and that with more advantage to God's Glory, than if the Puniſhment of our Offences had been inflicted upon us, and ſo God by it may be truly ſaid to have been ſatisfied; ſeeing that Juſtice, which conſiſts in puniſhing for the Tranſgreſſion of a Law, is truly ſatisfied, when all thoſe Ends for which the puniſhment of the Offenders could be deſired are obtained. Now the Ends of Puniſhment are,

1. Παράδειγμα, *that they who ſuffer may be exemplary to others*; and may by what they do endure, deter others from the Commiſſion of the Offences for which they ſuffer.

2. Νουθεσία, *That the Offender may learn Wiſdom by the Rod*; that the Remembrance of what he ſuffered for it, might prevent the Repetition of his Sin, and that he may be fitted to embrace the Counſel of our Saviour, *Sin no more, leſt a worſe thing come upon thee.*

3. Τιμωρία, *The Vindication of the Prince's Honour*, and the Preſervation of the Laws he hath eſtabliſh'd from Contempt.

Now (1.) God by this Diſpenſation hath given us the moſt effectual Example to deter us from Sin. For 1. by what our Saviour ſuffered in our ſtead, we ſee that God is certainly in earneſt when he threateneth Death to Sinners; that he is thoroughly reſolved upon the Puniſhment of Sin, ſince he inflicted ſo great Puniſhment on *the beloved* of his Soul, when he became our Surety; for if on this account *God ſpared not his only Son*, Rom. 8. 32. we may be ſure he will not ſpare his ſtubborn Enemies. But let us ſay with the *Socinians*, that Chriſt ſuffered all his bitter Agonies, his ignominious and painful Death, not as the Puniſhment of Sin, or to make an Atonement for it, but from a pure Act of God's Dominion; how will it
follow hence that God will ſurely puniſ
Sin, and with ſeverity avenge the Tranſ
greſſions of his Law, if he laid none of theſ
ſufferings on Chriſt for the Puniſhment o
Sin? Seems it not ſtrange to ſay that the Se
verities laid on Chriſt without reſpect t
ſin, ſhould be deſigned as an Inſtance o
God's Severity againſt Sin? *This ſhews*, ſait
(c) *Crellius, that he who laid ſuch bitter Suf*
*ferings on his innocent and well-beloved Son*
*will inflict the ſevereſt Puniſhments on wicke*
*men.*

I anſwer; This will indeed follow in re
ſpect to Sufferings for the ſame cauſe; fo
*if the Righteous be recompenſed upon Earth, muc*
*more the Sinner, and the Wicked*, Prov. 11
31. If good *Eli*, and holy *David* ſuffered ſ
great Puniſhments for their Sins, muc
more ſhall a wicked *Cain*, and prophan
*Eſau*. But will it follow, that becauſe ho
ly *Job* ſuffered ſo much by way of Tria
or St. *Paul* for propagation of the Chriſtia
Faith, that therefore Sinners ſhall be ob
noxious to greater Puniſhment? (*d*) *Cre*
*lius* himſelf ſaith, Chriſt's Sufferings canno
be an exemplary Puniſhment, becauſe *abun*
*dè fuerint à Deo compenſatæ*, they were ſ
abundantly rewarded by God; and doth no
the ſame reaſon ſhew they could not be
warning to us, if he only ſuffered with re
ſpect to the *Recompence of Reward*? For ar
the light Afflictions which Chriſtians ſuffe
here in proſpect of an Eternal Recompenc
ever made an inſtance of God's Severity
gainſt Sin? Moreover, this example ſhew
how inſupportable the Puniſhment will b
which Juſtice will inflict upon the Sinner
for if the Apprehenſion of it produced ſuc
Agonies and Conſternations in the Soul o
Chriſt, that God ſaw need to ſend an Ange
to ſupport him, *Luke* 22. 43. how muſt th
Sinner ſink under the Burthen when it
laid upon his Shoulders? If he, who wa
the well-beloved Son of God, found it ſ
dreadful to lie under the Burthen for ſom
hours, to lie expoſed for ever to it muſt b
far more intolerable.

*2dly*, Whereas inevitable Ruin muſt hav
followed, upon the Execution of the deſer
ved Puniſhment on the offending Perſo
God by this Method hath taken a fit way fo
Reformation of the Sinner, which was th
ſecond End of Puniſhment; for what ca
be a more effectual Motive to abſtain fro
Sin than this Example, which repreſen
the greatneſs of the Provocation in the grea
neſs of the Puniſhment, and ſhews it is im
poſſible the guilty Perſon ſhould avoid th
ſtroke of God's vindictive Juſtice, or be

---

(c) Nam ſi Deus Chriſto licèt innocentiſſimo, & unigenito filio ſuo non pepercit, ſed tam diræ, tamque ignor
nioſæ Morti eum ſubjecit: quanta cenſemus, quámque acerba ſupplicia Deum ſumpturum de hominibus impii
*Reſp. ad Grot. cap.* 1. *part.* 57.

(d) Ibid.

t

e weight of his Almighty Arm. But the *cinian* Tenet, which denies that God was gry with us on the account of Sin, or that did require any Puniſhment, or Satisfa- on in order to the pardon of it, ſo far ob- ucts this Reformation, as it affords the Sin- r hopes that he may not hereafter be an- y with him on that account, or require ny Puniſhment or Satisfaction in order to e pardon of his future Sins.

*3dly*, God by this Diſpenſation hath ſuffi- ently conſulted the Preſervation of his Ho- our, and ſecured the Reverence and Ob- rvation of his Laws; which was the third eat End of Puniſhment: He by declaring at he would not pardon our Offences, with- t a Satisfaction made for the Violations his Law, hath fully vindicated his Inſti- tions from contempt, ſeeing by this Ex- nple, he hath let all Men know, That tho' be a God of Mercy and Long-ſuffering; will by no means *clear the guilty*, or let e Tranſgreſſor of them go unpuniſh'd.

Again, God by this Diſpenſation hath ndicated his Honour more than if he had ſtroyed the Sinner, having more evidently ew'd his hatred of, and great diſpleaſure ainſt Sin, by puniſhing it ſo ſeverely in his vn Son; for the greater is the inducement remit the puniſhment of Sin, the greater uſt be his hatred of it who inflicts it: That erefore this Conſideration, that he who ffered was his only beloved Son, would t induce him to remit the Puniſhment, uſt be the ſtrongeſt Demonſtration of his oſt perfect hatred of all Iniquity.

But now remove this Suppoſition, and y, with the *Socinians*, That God pardoned l Men's Sins againſt him without any valu- le Conſideration, and with an abſolute eedom forgave Men all the Puniſhments s Law had threatened to them, and ceaſed om all his Anger and Diſpleaſure againſt nners, without any Atonement made unto, required by him; and how will it appear od was at all concerned to vindicate the onour of his Laws, or ſhew his hatred a- inſt Sin? Hence (*e*) *Crellius* ſaw it neceſ- ry to own, that *the Sufferings of Chriſt are demonſtration of God's hatred of iniquity, becauſe r Sins were the Cauſe of them*; but then he eans not that they were the *meritorious*, ut only that they were the *final cauſe* of his ufferings; not that he ſuffered to prevail ith God to pardon Sinners, but only to revail with Sinners to break off their ins. Now hence indeed we may conclude, at God is very deſirous that Sinners ſhould eſiſt from ſin; but it follows not hence, at they muſt certainly expect the moſt heavy Puniſhments if they do not; for if God could freely pardon the ſins of the whole World, without any Satisfaction made to his offended Juſtice; if there be nothing in God, as *Rector* of the Univerſe, that requires he ſhould puniſh Sin, or ſhew his diſpleaſure againſt it; if the Puniſhment of Sin depends purely upon his Arbitrary Will: Why may not Sinners hope, notwithſtanding all that Chriſt had ſuffered for their good, for a like act of his free Grace hereafter, in the Remiſſion of their Sins, without a Reformation; and that God may be reconciled to them again, whilſt they continue in their Sins?

Since then no Laws require the Puniſhment of the Offender himſelf, rather than of another who is willing to be his Surety, and ſuffer for him, on any other account than this; That the Puniſhment of the Offender, and not another for him, will only anſwer the forementioned Ends of Puniſhment; when that can equally be done by what another ſuffers, the Law given muſt equally be ſatisfied, becauſe the Ends of the Law are equally obtained.

Ver. 9. From this Ninth *Verſe* it appears, that the Election, and Fore-appointment mention'd, *v.* 4, 5. is as large as is his Manifeſtation of his Will to the *Gentiles*; for as προώρισεν, *he fore-appointed them to Sonſhip by Jeſus Chriſt*, v. 5. ſo here, προέθετο, *he purpoſed before to make known his Will unto them*; ἐν αὐτῷ, *in him*, according to the ſame *Pleaſure of his Will.* Note alſo, that the Words being not ἐν ἑαυτῷ, but ἐν αὐτῷ, ſhould not have been render'd *in himſelf*, that is, in God the *Father*, but *in him*, that is, in *Chriſt*, v. 4. as the following and preceding Verſes ſhew.

Ver. 10. Ἀνακεφαλαιώσασθαι, *to gather together in one.*] [I. e. God hath now by the Goſpel accompliſhed the ſecret purpoſe of his Will; to make the *Gentiles Fellow-heirs of the ſame Body* and Privileges with the *Jews*; having reconciled both *Jew* and *Gentile* to him, in one Body on the Croſs, *Eph.* 2. 14, 16. and ſo *gathered together in one all things on Earth*; and by procuring for us that Adoption, which is the Redemption of the Body from Mortality, *Rom.* 8. 23. and making us like to the Angels, by being *Children of the Reſurrection*, he hath *ſumm'd up in one all things in Heaven*; for they being ſtiled the Sons of God, *Job* 1. 6. and 2. 1. and 38. 7. becauſe they live already in their *Father*'s houſe, and are an *Image of his Immortality*; when the Reſurrection hath put us into that happy State, That *we can die no more, but are equal to the Angels, and are the Children of God, being the*

---

(*e*) Hinc enim manifeſtiſſimè apparet ſummum Dei adverſus peccatum Odium, ſi quidem Deus, ut ab illis nos nitus abſtraheret, unigenito filio ſuo non pepercit. Ibid.

*Children of the Reſurrection*, Luke 20. 35, 36. then ſhall we be made one with them. The Interpretation of the *Ancient Fathers* ſeems to give this ſenſe, That God hath by this Diſpenſation gathered under one Head, *viz. Chriſt*, the Head of the Church, *all things on Earth*, i. e. *Jews* and *Gentiles* ; and *all things in Heaven*, Chriſt being the Head over *Angels* and *Principalities* ; they being all miniſtering Spirits to him. And this ſenſe ſeems agreeable to the like words, *Col.* 1. 20 See the Note there.

k Ver. 11. Ἐκληρώθημεν, *we have obtained an Inheritance.*] The *Jews* were before choſen of God, to be a People of Inheritance, *Deut.* 4. 20. and a *peculiar people*, Exod. 19. 5, and as ſuch, God provided for them an Habitation, and Inheritance in the Land of *Canaan*; but the *Jewiſh* Church, being now to be diſſolv'd, the *Jews* being to be baniſh'd from their own Land, and the unbelieving *Jews* cut off from their Relation to God as his People ; the believing *Jews* were through Faith in Chriſt to be choſen again, to be God's Portion, and Inheritance, and his peculiar People, 1 *Pet.* 2. 9. *Tit.* 2. 14. and to be admitted to a better Inheritance εἰς μερίδας τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, viz. *to the Portion of the Inheritance of Saints in light*, Coloſſ. 1. 12. And to this, ſaith the *Apoſtle*, They believing were appointed, God having fore-ordained, that this Inheritance ſhould be the Portion of Believers, and the Conſequent of Faith in Chriſt ; by virtue of which we become the Sons of God.

Ibid. Ἐν ᾧ καὶ ἐκληρώθημεν.] Note alſo, that here the *Alexandrian* Copy, and the *Syriac*, read ἐκλήθημεν, *we are called*, and the Note of St. *Jerom* here is this : *Vult Deus quæcunque ſunt rationis plena & conſilii, vult* ſalvari omnes, *& in* agnitionem veritatis venire, *ſed quia nullus abſque propriâ voluntate ſervatur, liberi enim arbitrii ſumus, vult nos bonum velle, & cùm voluerimus, vult in nobis ipſe ſuum implere conſilium.*

Ver. 12. Τοὺς προηλπικότας, *who before truſted in Chriſt.*] I ſee no reaſon, why *us*, and *we*, in the firſt ten Verſes may not ſignify Believers in the General, and then *us*, and *we*, v. 11. may ſignify the believing *Jews*, who literally were προηλπικότοι, Believers in *Chriſt*, before the *Gentiles* ; nor could any thing tend more to the Eſtabliſhment of the Freedom of the believing *Gentiles* from *Judaical* Obſervances, than this Conſideration , that the *Jews* themſelves could only obtain the Benefits of *Chriſtianity*, by being choſen a-new to be God's People, thro' Faith in *Chriſt*.

l Ver. 14. Εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *till the Redemption of life.*] There is a twofold ἀπολύτρωσις, *redemption*, mentioned here, and in other Places of the *New Teſtament*.

The firſt conſiſts in the Remiſſion of Sir
or our Redemption from the Guilt of it ; an
of this we have mention, *v.* 7. *Rom.* 3. 2
*Col.* 1. 14. The ſecond in the Redemptio
of the Body from Corruption, that it ma
be partaker of Eternal Life ; And of this th
*Apoſtle* ſpeaks, *Rom.* 8. 23. calling it *the Ado*
*tion*, and ἀπολύτρωσιν τοῦ σώματος, *the Reden*
*ption of the Body* ; or *the glorious deliverance of t*
*Sons of God from the Bondage of Corruption*, v. 2
Thus 1 *Cor.* 1. 30. *Chriſt is made to us Juſtifica*
*tion*, καὶ ἀπολύτρωσις, *and Redemption* ; wher
Redemption being diſtinguiſhed from, an
following Juſtification and Sanctificatior
it muſt import the Redemption of the Bod
from Corruption. And *Eph.* 4. 30. wher
we are ſaid to be *ſealed by the Spirit*, εἰς ἡμ
ραν ἀπολυτρώσεως, *to the day of Redemption* ; th
firſt delivers us from the Guilt which co
demns us to death ; the ſecond confers th
Promiſe of Eternal Life on them who a
thus delivered, *Heb.* 9. 15. περιποιεῖν, is
*ſave alive*, and περιποίησις is *Preſervation*, π
ριποίησις ψυχῆς, *the Salvation of the Soul*, He
10. 39. So *Gen.* 12. 12. *they will kill me*, σὲ
περιποιήσονται, *but they will ſave thee alive*
Numb. 22. 23. *I had killed thee*, ἐκεῖνον δὲ περ
ποιησάμην, *but him I have ſaved alive* ; Joſhu
6. 17. *As for Raab*, περιποιήσασθε αὐτὴν,
*ſhall ſave her alive. Go ſlay Amalek*, οὐ περ
ποιήσατε ἐξ αὐτοῦ, *ye ſhall ſave none of them aliv*
1 Sam. 15. 3. *but* Saul περιποιήσατο *ſav*
*Agag alive*, v. 9. 15. 2 Chr. 14. 13. *The Eth*
*opians were overthrown*, ὥστε μὴ εἶναι ἐν αὐτοῖς π
ριποίησιν, *ſo that none of them were left aliv*
So *Phavorinus* περιποιήσαντες ἀντὶ τοῦ διασ
σαντες. See alſo *Pſal.* 79. 11. *Exod.* 1. 1
Whence it appears, That ἀπολύτρωσις τῆς π
ριποιήσεως, is fitly render'd, *the Redemption*
*Life* ; or the Redemption of thoſe, who a
to be preſerved from Death.

Ibid. Ὅς ἐστιν ἀῤῥαβὼν, *who is the earneſt*
*our Inheritance.*] It was the Cuſtom, bo
of the *Jews* and *Heathens*, to confirm
Promiſe or a Bargain, by giving ſomethin
as an Earneſt of, or Obligation to perfor
it. This the *Latins* ſtiled *arra*, the *Gree*
ἀῤῥαβὼν, καὶ ἐνέχυρον ; ſee *Plaut. Moſtell.* A
3. Sc. 1. *Miles Glorioſ.* Act. 4. Sc. 1. The *Je*
Eraban : So when *Judas* had promiſ
*Thamnah* a Kid, he gives her ἀῤῥαβῶνα,
Earneſt, that he would perform his Promiſ
*Gen.* 38. 17, 18. And in like manner God h
ving promiſed to his faithful Servants
eternal Inheritance,gives them his Holy Sp
rit as the *Earneſt* of it.

Ver. 15. Ἀκούσας, *having heard.*] Hen
ſome infer, That St. *Paul* could not wri
this to the Church of *Epheſus*, where
abode about three years, *Acts* 20. 31. and h
converted many to the Faith, througho
moſt parts of *Aſia*, Acts 19. 26. He the
fore could not need to hear of their Faith

To this it is anſwered by the Reverend Dr. *Hammond*, that the Word ἀκούειν, as the Hebrew שמע not only ſignifies *to hear*, but o *underſtand* and *know*; and therefore ſhould be rendered here, *cum ſciverim, knowing*, or *having known your Faith.* And indeed, the Word bears this Senſe undoubtedly in thoſe Words, 1 *Cor.* 14. 2. *He that ſpeaketh in an unknown Tongue, ſpeaketh not to Man*, οὐδεὶς γὰρ ἀκούει, *for no Man underſtands him.* So *Gen.* 11. 7. *Let us confound their Language*, ἵνα μὴ ἀκούσωσιν, *that they may not underſtand one another's Speech.* And Chap. 42. 23. *They knew not* ὅτι ἀκούει *that Joſeph underſtood them, for he ſpake o them by an Interpreter*; See *Deut.* 28. 49. 2 *Kings* 18. 29. *Jer.* 5. 15. *Ezek.* 3. 6. But,

2*dly*, I anſwer, That this Epiſtle was writ, not only to the *Metropolis* of *Epheſus*, but to *he faithful in Chriſt Jeſus* in the general, and more eſpecially to thoſe of the leſſer *Aſia*; among whom many might have been converted by *Apollos*, and others, and St. *Paul* might have only heard of it; he preaching only at *Epheſus*, and they of *Aſia* hearing the Goſpel, only by their reſort unto him there. See the Note on *Acts* 19. 10. Yea, he inſinuates, that this *Epiſtle* was read at *Laodicea*; and gives Order for the reading of t at *Coloſſe*, Col. 4. 16. See the Note there; t both which places he had never been, *Col.* . 1. And

3*dly*, From the Epiſtle of St. *Paul* to *Timothy* it appears, That a dangerous, and almoſt *Epidemical Apoſtacy* from the Purity of the *Chriſtian* Faith, happen'd among the *Jewiſh* Churches in *Aſia*; which verified St. *Paul's* Prediction concerning them, That *after his departure*, not only *grievous Wolves ſhould enter in among them*; but that *among themſelves ſhould ariſe Men ſpeaking perverſe things, to draw away Diſciples after them*, Acts 20. 29, 30. and made it proper for him, after eight Years abſence, to give Thanks to God for the ſtedfaſtneſs in the Faith, which he had heard of in the reſt. See 1 *Theſſ.* 3. 6.

Ver. 17. Πνεῦμα σοφίας, *the Spirit of Wiſdom.*] St. *Paul* having aſſerted the Neceſſity of the Revelation of the Spirit, *that we may know the things that are freely given us of God*, they being not naturally to be perceived; 1 *Cor.* 6. 2.---12. doth therefore pray, that the Spirit of Wiſdom, Knowledge, and Revelation, may be imparted to *Chriſtians* for that end.

Ver. 19. Τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ, *the exceeding greatneſs of his Power.*] Some interpret theſe two Verſes, of the Power of God, working Faith in Believers, making it equal to that which effected the Reſurrection of our Lord, and thence concluding, that we are meerly Paſſive, in the whole Work of our Converſion: But as this Power is not conſiſtent with Perſwaſion, and a rational Choice, and if it were exerted, would not render it praiſe-worthy in us to turn to God; nor could it truly, and properly be ſaid, that we turned, but only that we were turned to God: ſo is not this Expoſition agreeable to the Words: For the *Apoſtle* ſpeaks not of the Power exerciſed on us, to render us Believers, but of the Power which ſhall be exerciſed on us who believe already: Not of the Power exerciſed upon our Souls, to raiſe them from a Death in Sin; but of the Power to be exerciſed upon our Bodies, to give them a glorious Reſurrection to Eternal Life.

Ibid. Καὶ τί τὸ ὑπερβάλλον μέγεθος, and what is the exceeding Greatneſs of his *Power towards us.*] The *Apoſtle* doth not here pray as Mr. *L.* ſuggeſts in his Paraphraſe, that the *Epheſians* might have the Spirit of Wiſdom and Revelation, that they might know the exceeding Greatneſs of that Power God *had employed already in bringing them to the Faith*, for that they knew already; it being the mighty Power of thoſe Miracles they had ſeen done before their Eyes, which induced the *Gentiles* to believe, *Rom.* 15. 18, 19. But he prays, that by theſe Means they might know, what at preſent they had no Experience of, *viz.* how glorious was the Object of their Hope, how great their future Inheritance, and how excellent was the Power God would ſhew in raiſing them up from the Dead, as he had done *Chriſt*, to the enjoyment of it.

Ver. 21. οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, *not only in this World.*] By comparing theſe Words with *Coloſſ.* 2. 10. where Chriſt is ſaid to be *the Head of all Principality and Power*; and with *Phil.* 2. 9. where God is ſaid to have *given him a Name above every Name*; I am inclined to think theſe Words only ſignify, that our Lord Chriſt is exalted above all Power that is, or ever ſhall be; for, Not to be done *in this World, nor in the World to come*, Matt. 12. 32. is never to be done, *Luke* 12. 32. See Note on *Matt.* 12. 32. Note alſo, that the Word ὄνομα, *Name*, doth alſo ſignify Perſons. See the Note on *Acts* 1. 15. And that Men of great Power and Dignity, are ſtiled both in *Scripture*, and in other Writers, *Anſhe Haſhem*, οἱ ἄνδρες οἱ ὀνομαστοὶ, *Men of Name*, that is, *Renown*; ſo are the *Gyants* ſtiled, *Gen.* 6. 4. and *the Princes of the Congregation*, Numb. 16. 2. So that *to be exalted above every Name that is named*, is to be advanced even in his Human Nature, above Men and *Angels* of the higheſt Power and Dignity: Tho' after the Controverſy aroſe concerning the Deity of *Chriſt*, the *Fathers*, to avoid the Argument of the *Arians*, from theſe Words, chuſe rather to interpret this of the Name of Son, mentioned by St. *Paul* in theſe Words, *Heb.* 1. 6. *To which of the Angels, ſaid he, thou art my Son ?* So *Theodoret*, *Oecumenius*, and *Theophylact* in locum, and *Epiphanius*, Hær. 69. p. 325. ( See the Note on *Heb.* 1. 4. )

Ibid. *A Name above every Name,* ] That the Word ὄνομα doth alſo ſignify Perſons : See Note on *Acts* 2. 15. And Men of great Power and Dignity, are ſtiled both in *Scripture*, and in other Writers, *Anſhe Haſhem*, οἱ ἄνδρες οἱ ὀνόμαστοι, *Men of Name*, i. e. *Renown.* So are the Giants called, *Gen.* 6. 4. And the *Princes of the Congregation*, Num. 16. 2. ſo that to be *exalted above every Name, that is named*, is to be advanced, even in his human Nature, above Men and Angels of the higheſt Dignity, by being exalted to the right Hand of the *Father*, Heb. 1. 4, 5. After the Dignity of Chriſt was conteſted by the *Arian* the Fathers, to avoid their Argument fro theſe Words, choſe rather to interpret thi of the Name of the Son mention'd by S *Paul*, Heb. 1. 6. *To which of the Angels fai he, thou art my Son ?* So *Theodoret*, *Oecumen us*, *Theophylact* on this place, and *Epiphaniu* Hær. 69. p. 325. tho' the Words, *v.* 20. *H hath raiſed him from the Dead, and ſet him on h right Hand on heavenly Places*, ſtrongly plea for the firſt Interpretation.

Ver. 23. Πάντα ἐν πᾶσι, *all in all.* ] Fo he aſcended up on high, that he migh fill the Members of his Church, with Gifts neceſſary for the Edification of h Saints, till they came *to the fulneſs of the mea ſure of the ſtature of Chriſt*, Chap. 4. 10, 1 12. In him all fulneſs dwells, and we are πεπλ ρωμένοι, *filled full in him, who is the Head Principalities and Powers*, Col. 2. 9, 10.

## CHAP. II.

Verſe 1. AND you [ *alſo* ] hath he [*raiſed, and*] quickened [ *with,*
*and by Chriſt*, Chap. 1. 20. and 2. 5. ] who
a were [a] dead in treſpaſſes and ſins.

2. Wherein [ *in which ſins* ] in time paſt
b ye walked, [*living*] [b] according to the courſe
c [ *and faſhion* ] of this [ *evil* ] World, [c] according to [ *the Suggeſtions of* ] the Prince of the Power of the Air, the Spirit which [ *even* ] now worketh in the Children of Diſobedience, [ *the Heathen World.* ]

3. Among whom alſo we all [ *who are Gentiles,* ] had our Converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind, [ *or of our*
d *hearts,* ] and were by [d] nature [ *indeed, by birth among Heathens, and in our natural Eſtate before Chriſt,* ] the Children of Wrath, even as others [ *of the Gentiles were.* ]

4. [ *This, I ſay, was our former ſtate ;* ] But God, who is rich in mercy, for his great love, wherewith he loved us [ *Gentiles ;* ]

5. Even when we were [ *thus* ] dead in
e ſins, [e] hath quickened us together with Chriſt,
[ *through his rich Grace ; for* ] by grace ye are ſaved, [ i. e. *are brought into a ſtate of Salvation.* ]

6. And hath raiſed us up together, [ *not only by a Spiritual Conformity to his Reſurrection*, Rom. 6. 5. 11. *but alſo by an Aſſurance of a like Reſurrection*, 1 Pet. 1. 3. *He being riſen as the firſt Fruits*, 1 Cor. 15. 20. *and the firſt born from the Dead*, Coloſſ. 1. 18. ] and made us ſit together in heavenly places in Chriſt Jeſus, [ *our Head thus raiſed and exalted, and thus aſcended into Heaven, as our fore-runner*, Heb. 6. 20. and 10. 13. 14. ]

7. That in, [ *and through* ] the Ages to come, he might [ *by this means,* ] ſhew the ex ceeding riches of his grace, in [ *this* ] h kindneſs to us through Chriſt Jeſus.

8. [ *I ſay, the riches of his grace ;* ] For [f] b grace are ye ſaved through faith [ *in Chriſt,* and that [ *faith is* ] not of [ *and from* ] you ſelves, it is the gift of God, [ *the Objects our Faith being only made known by Divine R velation*, 1 Cor. 2. *and only confirmed and made credible to us, by the Teſtimony which Go hath given to them.* ]

9. Not of Works [ *done before Faith by us,* leſt any man ſhould boaſt, [ *as doing a thing which might antecedently deſerve, or ma him meet to be acquainted with, and made pa taker of this ſaving grace.* ]

10. [*Not of Works, for this Reaſon alſo ;* For we are his Workmanſhip, created i Chriſt Jeſus to good Works, which God hath before ordained [ οἷς προητοίμασεν (ſub ἡμᾶς ὁ Θεὸς, *to which God hath before prepare us,* ] that we ſhould walk in them.

11. Wherefore, remember, that ye bein [ *were* ] in times paſt Gentiles in the fleſh who are called the Uncircumciſion, by tha [ *Nation of the Jews,* ] which is called th Circumciſion, [ *by reaſon of their Circumciſion* made with Hands.

12. [ *And* ] That at that time ye wer without [ *the knowledge of* ] Chriſt, bein Aliens from the Common-wealth of Iſrael [ *to whom the Meſſiah primarily belonged,* and Strangers from the Covenants of Promiſe, [ *made to their Fore-Fathers,* ] [h] having no [ *firm and lively* ] hope [ *of ſpiritua and future Bleſſings,* ] and [ *being* ] withou [ *the knowledge of the true* ] God in th World.

13. Bu

13. But now in Chriſt Jeſus, ye who ometimes were afar off [ *from God, and from he Bleſſings imparted to the Jews* ; ] are made [k] igh [ *to God, as they were* ] by the Blood f Chriſt.

14. For he is our peace- [ *maker,* ] who ath made both [ *Jew and Gentile* ] one, [ *as to he Privileges of the Goſpel* ; John 10. 16. Gal. . 28. ] and hath broken down the [l] middle-Vall of Partition betwixt us, [i. e. *aboliſhed he Ceremonial Law, which was a partition-wall etwixt Jew and Gentile.* ]

15. Having aboliſhed in [ *or by* ] his [ *own* ] leſh, [ *that which made* ] the enmity [ *betwixt ew and Gentile* ; ] even the Law of Com-nandments, [ *conſiſting* ] in Ordinances, [ *pe-liar to the Jews* ; ] for to make in himſelf *or create* ] of two, [m] one new Man, [ *to whom their Head, they are both united into one dy, thus* ] making [n] Peace [ *betwixt both* ]

16. And that he might reconcile both un- God, in one Body by the Croſs, having ain the enmity [ *betwixt both to God* ] there-y, [ *or upon it ; for when we were enemies, we ere reconciled to God by the death of his Son ;* om. 5. 10. 2 Cor. 5. 18. Col. 1. 21. *Or, ving ſlain, that is, aboliſhed by his Croſs thoſe rdinances which were* ὑπεναντία ἡμῖν, *contrary to* , Coloſſ. 2. 14. *as excluding us from the So-ety of God's People, and cauſing the Enmity betwixt the Jews and Gentiles,* v. 15. ]

17. And [ *having procured this Reconciliation, he* [ came, and [ἐλθὼν εὐηγγελίζετο, *he coming by his Apoſtles,* ] preached Peace to you [ *Gentiles* ] which were afar off, and to them that were near, [ i. e. *Jews.* ]

18. For through him [ *thus reconciling us
to God* ] [o] we both [ *Jew, and Gentile,* ] have o
acceſs by one Spirit [ *of Adoption conferred
upon us* ] to the Father, [ *and are enabled to
come unto him as our Father,* Rom. 8. 15. ]

19. Now therefore ye [ *Gentiles,* ] are
no more [ *to be reckoned as* ] [p] ſtrangers p
and foreigners ; but [ *as* ] fellow-Citizens
with the Saints, and of the houſhold of God.

20. And are built upon the foundation of the Apoſtles [ *of the New,* ] and the Prophets [ *of the Old Covenant,* ] Jeſus Chriſt himſelf being the chief Corner-Stone ; [ *who ſupports and cements the whole Building, both of Believing Jews and Gentiles, and unites both into one Body by his Spirit* ; Pſal. 117. 22. ]

21. In whom all the building [ *being thus* ] fitly framed together, [ *or compacted,* ] groweth into one holy Temple in the Lord. [ *They then belong not to this Building, whoſe Bodies are not an holy Temple to the Lord.* ]

22. In whom ye [ *Epheſians* ] alſo are
builded together, for [q] an Habitation of God q
through the Spirit.

## Annotations on Chap. II.

erſe 1. Νεκροὺς ταῖς ἁμαρτίαις, *dead in ſins.* ] They who interpret is Phraſe thus, *You who are dead to s by baptiſm,* ſeem not to have looked to e *fifth* Verſe, where they who are here ſaid be *dead in treſpaſſes and ſins,* are ſaid to be *ickened* ; or to the parallel place, *Col.* 2. 13. here it is ſaid, *you who were dead in ſins, d the circumciſion of the fleſh, he hath quicken-* ; nor indeed to the Phraſe, which is ne-er uſed in the Plural Number in that Senſe, ut only in the Singular, *viz.* Rom. 6. 2. nd 10. 11.

Ibid. Καὶ, *and,* ] That this glorious Hope, his bleſſed Inheritance, this happy Reſurre-tion will be your Portion, you may learn rom what God hath already done for you ; *r he hath quickened you who were dead in Treſ-aſſes and Sins,* v. 1. and ſo hath brought you nto a State of Salvation, v. 5. *and made ou meet to be Partakers of the Inheritance of aints in Light,* Coloſſ. 1. 12. He alſo hath aiſed up your Head, and placed him, and n him your Nature in heavenly Places, and hath, in a manner, *raiſed you up, and made u ſit together with him there,* v. 6. You being hence aſſured, that all his living Members ſhall be raiſed up to live for ever with him ; for if *we believe that Chriſt is riſen, we muſt believe that them who ſleep in Jeſus, will God bring with him, to be for ever with the Lord,* 1 Theſſ. 4. 14. 17. *And to him that overcometh,* ſaith *Chriſt, will I give to ſit down with me, on my Throne, even as I have overcome, and am ſet down with my Father on his Throne,* Rev. 3. 21.

Ver. 2. Κατὰ τὸν αἰῶνα, *according to the* b
*courſe of this world :* ] That is, according to the
Life which Men of this World, deſtitute of
Faith in Chriſt, do live : For as *Phavori-
nus* ſaith ἄιων, the Word *Age,* is ἡ ζωὴ, καὶ ὁ βίος,
*the life of Man,* or τὸ μέτρον τῆς ἀνθρωπίνης
ζωῆς, *the Meaſure of human Life.* Thus, τὸν
αἰῶνα διάγειν, in *Iſocrates,* and *Zenophon,* is *to
paſs the time of Life,* τελευτῆσαι τὸν αἰῶνα, in *He-
rodotus* and *Sophocles,* is *to end this Life,* or *to
die.*

Ibid. Κατὰ τὸν Ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, *according to the Prince of the Power of the Air.* ] It was the Opinion both of *Jews* and *Heathens,* εἶναι τὸν ἀέρα ψυχῶν ἔμπλεον, *that the Air* *was full of Spirits*, called *Dæmons*, as (a) *Diogenes* ſaith, in the Life of *Pythagoras*: And the *Jews* in the *Pirk Avoth* teach, *à terra uſque ad firmamentum omnia eſſe plena turmis & præfectis*, that from the Earth to the Firmament, all things were full of theſe Companies, and Rulers; and that there was a Prince over them who was called ὁ Κοσμοκράτωρ *the Governour of the World*, that is of the Darkneſs of it; See Note on *Chap.* 6. *v.* 12. This evil Spirit is here ſaid ἐνεργεῖν, *inwardly to work in the Children of Diſobedience*; and elſewhere, *to lead them Captive at his his Will*, 2 Tim. 2. 26. and their Converſion is ſtiled a Recovery of them, *from the power of Satan*, Acts 26. 18. And hence we may rationally conclude, That the good Spirit doth alſo inwardly work in pious Perſons, enabling them to will and to do; it being unreaſonable to conceive, the evil Spirit ſhould have more power over thoſe wicked Men, in whom he dwells, than the good Spirit hath in thoſe pious Perſons, in whoſe Hearts he is ſaid to dwell.

d Ver. 3. Καὶ ἦμεν τέκνα φύσει ὀργῆς, *and were by nature Children of Wrath.*] The *Ancient Fathers* generally affirm, That Sin cannot owe its Original purely to that Nature in which we were born, but only τῷ αὐτεξουσίῳ, *i. e.* to the choice or conſent of the Will; and that they who make us to be Sinners, meerly by the Derivation of our Natures from our *Progenitors*, do make God, the Author of our Nature, to be the Author of our Sin. The ſame they ſeem to do, who ſay that Sin is propagated by Generation, and that an Infant is therefore properly by Birth a Sinner, it being God who hath eſtabliſhed that Order in the Generation of Mankind; which neither he that begets, nor he that is begotten can correct, and by whoſe Benediction Mankind encreaſe and multiply; and Reaſon will inſtruct us, that to be born or not, is not in our power; and that what is not in our power to avoid, can never be our Crime, nor render us obnoxious to the Eternal Wrath of God.

Moreover, the Circumſtances of the Text demonſtrate, That the *Apoſtle* here intendeth no ſuch thing, becauſe he ſpeaks of Perſons *dead in* [actual] *treſpaſſes and ſins, in which in times paſt they had walked, according to the*
*courſe of the* [Heathen] *World*, and the Sug
geſtions of *Satan*; of Men, *who had their co*
*verſation in times-paſt in the fleſh; fulfillin*
*the deſires of the fleſh, and of the Mind, a*
*were*, on that account, *the Children of Wrat*
*as well as other* Heathens. And therefor
*Suidas*, agreeably to the Context, ſait
That *Nature is here put for cuſtomary Practic*
according to the frequent import of th
Word in Prophane Authors; in (b) *Phil*
in whom cuſtom is ἐχθρὰ φύσις ἀληθείας, a N
*ture oppoſite to Truth*; and in our commo
Proverb, That *Cuſtom is a ſecond Natu*
His words are theſe; (c) *When the Apoſt*
*ſaith, We are by Nature the Children of Wrat*
*he ſaith not this according to the proper Acce*
*tation of the Word* Nature, *for then he had ca*
*the blame on the Author of Nature; but*
*underſtands by it a long and evil Cuſtom.* An
(d) *Didymus Alexandrinus* ſaith, The *Apoſt*
intends by it τὸ προκείμενον τῇ φύσει οὐ τὸ κα
φύσιν, *not that which is according to Natu*
*but that which is acceſſory to it.*

2. The *Fathers* do more generally ſa
That to be by Nature the Children
Wrath, is here the ſame as to be (e) *tru*
*and indeed* ſo; And that the *Epheſians*, a
other Nations are ſtiled ſuch here; Becau
in that Eſtate, they continually provoke
God to Wrath by their *Idolatries*, and fleſ
ly Luſts; and ſo they are here ſtiled, ſa
they, *Children of Wrath*, partly as bein
born in *Heatheniſm*, and therefore *indole Id*
*lolatræ*, (f) and ſo out of Covenant wi
God, (in which Eſtate the whole Body
the *Heathens* are repreſented; as having
hope of the Bleſſings promiſed to thoſ
who were in Covenant with God) and *wit*
*out* (the favour and protection of) *God*
*the World*: And Perſons ſo abandoned b
him, are in Scripture ſtiled, The Objects
his hatred, comparatively to thoſe who a
in Covenant with him; as in theſe word
*Jacob have I loved, and Eſau have I hate*
Mal. 1. 2. And when God determined
reject, and to forſake his People, he ſtile
them, *the Generation of his Wrath*, Jer. 7. 2
as being worthy of his Wrath, as wicke
Perſons are ſtiled *Sons of Death, and of Pe*
*dition*, as having done thoſe things, whic
rendered them worthy of Death, and Deſtru
ction, *i. e.* not for Original Sin; but for

---

(a) Lib. 8. p. 221.

(b) De Temul. p. 205. C. Μελέτη χρονισθεῖσα εἰς φύσιν καθίσταται. Stob. Ecl. &c. p. 181.

(c) Ὅταν δὲ λέγει ὁ Ἀπόστολος, καὶ ἦμεν τέκνα φύσει ὀργῆς, οὐ κατὰ τοῦτο τὸ σημαινόμενον φύσεως λέγει, ἐπεὶ τοῦ ποιήσαντο
ἦν τὸ ἔγκλημα, ἀλλὰ τὴν ἔμμενον καὶ κακίστην διάθεσιν, καὶ χρονίαν, καὶ πονηρὰν συνήθειαν, intelligit.

(d) Apud Combeſ.

(e) Τὸ δὲ φύσει ἀντὶ τοῦ ἀληθῶς καὶ γνησίως, Oecum. Theoph. prorſus & omnino apud Hieron. vel τὰ τῆς ὀργῆς ἄξι
πράττοντες. Chryſoſt. Theodoret. Hieron.

(f) See Cl. Art. Crit. Part. 2. c. 7. §. 6. p. 104.

ng Series of Actual and Habitual Tranſ-
reſſions. So *Abiathar* is ἀνὴρ θανάτου *a Man*
*Death*, 1 Kings 2. 26. And whereas *E-*
*bius* ſaith, That the Word τέκνα, *Children*,
ews that this Phraſe relates to what they
ere from their Nativity: This may be ea-
y confuted from theſe following Expreſ-
ons, ſome of them frequent in the *Holy*
*cripture*; *viz.* τέκνα Θεοῦ, *the Children of God*,
ohn 1. 12. τέκνα σοφίας, *the Children of Wiſ-*
*m*, Matth. 11. 19. τέκνα ὑπακοῆς, *Children*
*Obedience*, 1 Pet. 1. 14. τέκνα τῆς ἐπαγγελίας,
*hildren of the Promiſe*, oppoſed to Children
f the Fleſh, *Rom.* 9. 8. *Gal.* 4. 28. κατάρας
έκνα, *accurſed Children*, 2. Pet. 2. 14. for we
e not *Sons of God*, of *Wiſdom*, of *Obedi-*
*ce*, of the *Promiſe*, or *Curſe*, by Nativi-
; but by our own good or evil Actions.
nd whereas he adds, That the *Apoſtle*
rites this in the Perſon of the *Jews*, this
moſt plainly falſe, the *Jews* being not
*der the Prince of the Power of the Air*, i. e.
e Conduct and Government of *Satan*, as
ere thoſe *Heathens*, whoſe Gods were *Dæ-*
*ons*, and who ſacrificed to *Devils*, *and not*
*God.* Moreover, They who are here ſaid
be *quickened*, when they were *dead in treſ-*
*ſſes*, are ſaid, *Coloſſ.* 2. 13. to be quickened
hen *dead in treſpaſſes*, *and the uncircumci-*
*n of the fleſh*, which cannot poſſibly agree
the *Jews*. *We all*, here therefore, is on-
all the *Gentiles*, whatſoever Mr. *Cl.* ſays
the contrary; nor is there any thing
ore common, than for St. *Paul* to ſpeak
us. So *Tit.* 3. 3. *We ourſelves alſo were*
*metimes fooliſh, diſobedient, deceived, ſer-*
*ing divers luſts and pleaſures, living in ma-*
*e and envy, hateful and hating one another*;
ot we *Apoſtles*, or we *Jews*, but *we Gen-*
*les.* And this is here evident to a Demon-
ration; for what is here *we*, v. 2. and 5. is
, v. 8. what is *we*, v. 10. is again *ye*, v. 11,
2, 13. what is *we*, v. 18. is *ye*, v. 19.

Ibid. Καὶ ἦμεν τέκνα φύσει ὀργῆς, *and were*
*nature Children of Wrath.*] We were Chil-
en of Wrath, ſaith *Jerome*, vel propter cor-
us humilitatis, corpuſq; mortis, *by reaſon of*
*e vile mortal Body to which our Souls was con-*
*mned*, which was the Opinion of *Origen*;
r, quòd ab adoleſcentiâ mens hominum ap-
oſita ſit ad malitiam, *becauſe the Mind of Man*
*prone to Iniquity from his Youth*; vel quòd ex
o tempore, quo poſſumus habere notitiam
ei, & ad pubertatem venimus, omnes aut
perâ, aut linguâ, aut cogitátione peccamus;
r, becauſe, when we come to Ripeneſs of
ears, and attain to the Knowledge of God,
e offend all in Thought, Word, and Deed;
here it is obſervable, that tho' he brings in
*rigen*'s peculiar Opinion, as one Reaſon of
is Appellation; yet hath he not the leaſt
int of our being the *Children of Wrath*, on
e account of *Adam*'s Sin. See my Interpretation confirmed by Mr. *Thorndike*, &c.

Ver. 5. Συνεζωοποίησε τῷ Χριστῷ, *hath quickened us together with Chriſt.*] Not only by giving us a new Birth, or Renovation of Life, but an Aſſurance alſo of Eternal Life; for *becauſe I live*, ſaith *Chriſt*, *you ſhall live alſo*, John 14. 19. *We ſhall be ſaved by his Life*, Rom. 5. 10.

Ver. 8. Τῇ γὰρ χάριτί ἐστε σεσωσμένοι, *for by Grace ye are ſaved.*] That we may underſtand aright how we are here, and in other places, ſaid to be ſaved by *Grace and Mercy*, and not by *Works*: It may deſerve to be obſerved,

1. That though the *Apoſtle* here ſaith, *By grace ye are ſaved, not of works*; yet, leſt any Man ſhould hence be tempted to infer, That Chriſtians may be ſaved without doing Works of Righteouſneſs, when they have time and opportunity to do them; he expreſly adds, and that by way of Reaſon of what he had aſſerted, that, *We are his workmanſhip, created in Chriſt Jeſus to good Works, which God hath ordained that we ſhould walk in them.* Since then to *walk in Righteouſneſs*, according to the import of that Phraſe in Scripture, implies, That the Tenor of our Lives be ſpent in Works of Righteouſneſs; ſurely we cannot reaſonably hope to be accepted by God, if we neglect the very End for which we are created in Chriſt Jeſus, or decline that Way in which God hath ordained us to walk. Hence the *Apoſtle* tells the ſame *Epheſians*, That if they had been taught the Chriſtian Faith, *as the Truth was in Jeſus*; they knew themſelves obliged *to put off the old man, and to put on the New, which after God is created in righteouſneſs, and true holineſs*; and that it was their duty *to walk as Children of Light, proving what is acceptable to the Lord*, and bringing forth thoſe Fruits of the Spirit, which *are in all goodneſs, righteouſneſs and truth*, Chap. 4. 21, 22. Chap. 5. 8, 9.

Note, 2*dly*, That when the Apoſtle ſaith, We are ſaved *not by works*, his meaning is not to exclude all Works from having any Influence on our Salvation; but only to exclude thoſe Works which are done antecedently to Faith, and to the Renovation of the *Holy Ghoſt*, or antecedently to their being called by the Goſpel to Salvation: This is apparent from the Reaſon here aſſign'd, why we are not ſaved by Works, *viz.* Becauſe we were not fitted, or prepared to do good Works, till we were firſt in Chriſt; which as it doth exclude good Works performed before Faith in Chriſt; ſo doth it as effectually eſtabliſh thoſe which are afterwards to be performed, by virtue of the new Nature given to us, and the renewing of the *Holy Ghoſt*.

*Object.* And whereas ſome object againſt this Anſwer, That the *Apoſtle* ſaith, *we are ſaved by Grace, not of Works, leſt any Man ſhould boaſt*, which boaſting doth not ſeem to be excluded, if our Salvation doth any way depend on Works done by us, whether they be *Legal*, or *Evangelical*, done before, or after Faith.

*Anſwer.* To this I anſwer, That though Salvation doth depend upon Good Works, or on ſincere Obedience to be performed by us after Faith; yet is all Boaſting utterly excluded: (1.) Becauſe the Good Works we do, proceed not from ourſelves, but purely from the Grace and Spirit of God; for *it is God that worketh in us both to will, and to do, of his good Pleaſure.* As therefore the *Apoſtle* ſaith, of the Gift of Tongues, and Healing, and the like, which were ſo frequent in the Church of *Corinth*, and were Occaſions of their Boaſting; *Who maketh thee to differ in theſe things from others? Or what Gift haſt thou which thou haſt not received? And if thou haſt received it, wherefore doſt thou boaſt, as if it were thine own, and thou hadſt not received it?* 1 Cor. 4. 7. So may we here: What Good Work doſt thou, which thou haſt not received Grace, and the good Spirit to perform? And if thou haſt received Strength from God, for the Performance of them, wherefore doſt thou boaſt? This being the *Apoſtle*'s Rule, that we can boaſt of nothing but that which we have not received, or which is purely from ourſelves.

2*dly*, Though God is pleaſed to make the doing good Works a neceſſary Condition of Salvation, ſo that without them we ſhall not obtain it; yet is all Boaſting utterly excluded, becauſe it is of Grace, that our imperfect Works are counted good, and that they are at all rewarded by God. For 'tis alone through that New Covenant, which God hath eſtabliſhed in *Chriſt Jeſus*, that all the Imperfections which adhere to our beſt Performances, are pardoned; ſeeing the Covenant of Works requires perfect Obedience, and tendereth no Pardon to the leaſt Offence. Now upon what account can any of us boaſt of doing that, which in it ſelf deſerveth Condemnation, though through Grace it finds Acceptance? Boaſting, ſaith the *Apoſtle*, is not excluded by the Law of Works, *Rom.* 3. 27. and 4. 4. Becauſe *to him that worketh the Reward is not reckoned of Grace, but of Debt*, Rom. 11. 6. Grace, and Works that deſerve Juſtification and Salvation, being perfectly oppoſite to one another. Where therefore the Reward is ſtill of Grace, and not of Debt; where it is given on the account of Works imperfect, which deſerve nothing from God, there Boaſting is excluded. Note,

3*dly*, That when the *Apoſtle* ſaith, *We are ſaved by Grace*, there the Word *ſaved*, dot not ſignify the final and compleat Salvatior which we ſhall enjoy in Heaven; but onl our being placed in the way of Salvatior and put into that Eſtate, in which *if u continue grounded and ſettled in the Fait and be not moved from the Hope of the Goſpe* Col. 1. 23. we ſhall undoubtedly be ſave That this may be the Senſe of theſe Ex preſſions, *We are ſaved by Grace*, and *accor ing to his Mercy he ſaved us*, Tit. 3. 5. car not be doubted, if we conſider that th is frequently the Import of this Phraſe i other places, as when 'tis ſaid at the Cor verſion of *Zachæus*, *This Day Salvation come to this Houſe*, Luke 19. 3. that *Ba tiſm doth ſave us*, 1 Pet, 3. 21. that *the were added to the Church* οἱ σωζόμενοι *the ſave* Acts 2. 47. See *John* 4. 22. *Rom.* 8. 24. *Cor.* 1. 18. That this muſt be the prop Import of it in theſe places, is evident fron this Conſideration, That the Perſons whom the *Apoſtle* here ſpeaks, were n actually and compleatly ſaved, but onl by embracing the Goſpel, which is ſtile *the Word, the Goſpel of Salvation, the Pow of God through Faith to Salvation*, were pl ced in that Way which leadeth to etern Life, and which is called the Way of Sa vation. It being therefore of God's fre Grace and Mercy that any Church, or Na tion, is called to the Knowledge of Salv tion, and hath the Word of Life reveale to them, it being by that Faith, which the Gift of God, that they are juſtified, an ſo placed in the Way of Salvation, and b his free Gift that they enjoy the Hol Spirit, by which they are enabled work out their Salvation; they may we be ſaid to be ſaved by Grace, throug Faith, according to thoſe Words of th ſame *Apoſtle*, 2 Tim. 1. 9. *He hath ſave us, and called us with an holy Calling, n according to our Works, but according to b Purpoſe, and Grace which was given us Chriſt.* But then this hinders not our com pleat Salvation at the Great Day, fron being conferred upon us, with reſpect our Works, by him who hath declared *He will render to every one according to h Works: Glory, Honour, and Immortality, every one that worketh Good, and that by patien continuance in well-doing, ſeeketh for it*, Ron 2. 6, 7.

Ver. 10. Προητοίμασεν, *He hath before prepa red us.*] i. e. Before we do them, by givin us the knowledge of his Will, and the aſſi ſtance of his Spirit to perform them: *i.* our entire Renovation, or new Creation, b which alone we are enabled to do Work good and acceptable in his Sight, is fron God, who by *Chriſt Jeſus* hath given us th knowledge of our Duty, and by his Grac and Spirit hath enabled us for the perfor

manc

ance of it. They miſlead Men who ex-
nd this to our whole Salvation, from
e beginning to the end, which though it
ſo of Grace, as to be carried on from
e beginning of the new Nature, to the
d of our Life, by the Aſſiſtance of God's
race and Holy Spirit; yet is not ſo of
race, as to exclude thoſe Works of Righ-
ouſneſs, God hath prepared us to walk in,
ey being the Conditions requiſite to make
aith ſaving, the Terms on which alone
e are to enter into Life, *Matth.* 7. 21.
*ike* 10. 25, 28. *Rom.* 2. 6, 7, 10. 2 *Pet.*
5.——11. *Rev.* 22. 14. and according
which, we ſhall receive our future Recom-
nce, *Rom.* 2. 6. 1 *Cor.* 3. 8. 2 *Cor.* 5.
. *Gal.* 6. 4. 5.

Ver. 12. Ἐλπίδα μὴ ἔχοντες, *having no hope.*]
fter this Life, 1 *Theſſ.* 4. 13. *I would not*
*ve you ſorrowful for them that ſleep, as* οἱ λοι-
*, the reſidue of the World, who have no Hope.*
e Note on 2 *Tim.* 1. 10.

Ibid. Ἄθεοι, *without the true God.*] For
en not knowing God, they ſerved τοῖς μὴ
ύσει οὖσι θεοῖς, *thoſe which by Nature were not*
*ds,* Gal. 4. 8. even their wiſe Men *chan-*
*the Truth of God into a Lie,* and worſhip-
d the vulgar Deities, *Rom.* 1. 25. they
ere *Heathens, carried about to dumb Idols,* 1
or. 12. 2. Hence at their Converſion, They
ſaid *to turn from Idols, to ſerve the living*
*true God,* 1 Theſſ. 1. 9. In this Senſe,
e *Chriſtians* ſtiled the *Heathens,* ἄθεοι, *Athe-*
, becauſe τὸν μὲν ὄντως ὄντα θεὸν ἠγνοήκασι,
*y knew not the true God.* So *Clem. Alex.*
otrept. *p.* 14. and *Theodoret* here. And
e *Heathens* ſtiled the *Chriſtians* ſo, becauſe
ey denied thoſe to be Gods whom they
teem'd truly ſuch; ſo *Juſt. Mart.* Apol. 2.
56. *Athenag.* p. 6. And the *Stoicks* rec-
ned two kinds of *Atheiſts*; one that *contemned*
*Gods,* τὸν τε ἐναντίως θείῳ λεγόμενον, the o-
er *that ſpake things contrary to the Deity.* La-
t. *l.* 7. §. 119.

Ver. 13. Ἐγγὺς, *nigh.*] Thoſe *Jews* who
d no Ceremonial Defilement to be purged
way, and who had made an Atonement
their known Sins, were admitted to
me near to God, as being holy; they
d a freedom of acceſs to God, in his Ta-
rnacle and Temple, whence they are ſti-
d, ὁ λαὸς ἐγγίζων αὐτῷ, *the People that draw*
*r to God,* Lev. 10. 3. Pſal. 65. 4. and 148.
. and God is ſaid to be ὁ Θεὸς ἐγγίζων αὐ-
ῖς, *a God near to them,* Deut. 7. 4. both
Relation, as having owned them as his
hildren, and Family, and entered into Co-
nant to be their God, and by his more
pecial Preſence with them; for the *Sche-chinah,* or the glorious Preſence, dwelt among them in the Holy Place. Now all theſe Privileges, ſaith the *Apoſtle,* are equally conferred upon the *Gentiles,* they are now made near to God, v. 13. have *acceſs to him,* v. 18. are *fellow-Citizens of the Saints, and of the Family of God,* v. 19. the *Schechinah* dwells in them as in a *Temple,* and they *are made an habitation of God through the Spirit,* v. 21. 22.

l Ver. 14. Τὸ μεσότοιχον, *the middle Wall.*] This refers to that Partition-Wall in the Temple, which ſeparated the Court of the *Gentiles,* from that into which the *Jews* entered, on which was written, *That no Alien might go into it*; it being, ſaith (g) *Joſephus,* a Sanction of *Antiochus,* μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου προσιέναι, *that no Alien ſhould enter into the Court of the Sanctuary, which was encloſed with the Sept*: And this Inſcription was writ in *Greek* and *Latin.*

m Ver. 15. Εἰς ἕνα καινὸν ἄνθρωπον, *into one new Man.*] As being both to walk in newneſs of Life; and by the new Law of Chriſtianity, and by Chriſt's new Commandments of Love.

n Ibid. Εἰρήνην, *Peace.*] This Peace Chriſt hath made between *Jew* and *Gentile,* by aboliſhing the Ceremonial Law which made the Enmity; and with God, by reconciling both to him by his Death.

V. 16. Ἐν αὐτῷ,] I. e. ἐν τῷ σταυρῷ, *By the Croſs*; ſo *Chryſoſtome, Theodoret, Oecumenius,* and *Theophylact* read. Other Copies read, ἐν ἑαυτῷ *in himſelf*: But this Reading, ſaith St. *Jerome,* is only of the *Latin* Copies, and it ſeems to have had its riſe from the former Verſe; ſee *Examen Millii.*

o Ver. 18. Οἱ ἀμφότεροι, *we both.*] Hence we learn, (1.) That Chriſt not only reconciled *Jew* and *Gentile* to one another, but that he reconciled both to God; *for by him we have* προσαγωγὴν, *acceſs to the Father,* a freedom of acceſs to God, *v.* 18. and *Chap.* 3. 12. Now where this Phraſe in the *New Teſtament* is uſed with reſpect to Chriſt, it ſtill imports the freedom of Acceſs, vouchſafed to them who formerly were by their Sins excluded from God's gracious Preſence; this is obtained, ſay theſe Words, by virtue of *his Blood,* making our Peace by him, reconciling us to God by his Croſs, and bringing them near to God who were afar off. How is he our Peace? Becauſe the *Chaſtiſement* which procured *our Peace was upon him,* Iſa. 53. 5. How did he reconcile us to God? But *by the Croſs,* i. e. *by bearing our ſins in his Body on the Croſs,* 1 Pet. 2. 24. By virtue of this Blood, the *Gentiles,* who formerly were Aliens, are made near to God; they who were Strangers, were made God's Domeſticks; they who emphatically were *Sinners*, Gal. 2. 15. were made *fellow-Citizens of the Saints*; they who were *Children of Wrath*, v. 2. to them is God *reconciled*: And after all this, can it be reaſonably denied, that Chriſt hath pacified God to the *Gentiles* by his Blood? Or doth not all this import a Reconciliation on God's part to them?

---

(g) Antiq. l. 12. c. 3. de Bello Jud. l. 5. c. 14.

To ſhew the Reaſon of this Reconciliation, let it be noted, That God being an holy God, none were to come into his Preſence, who had any Pollution or Defilement on them upon pain of Death; till they were ſanctified or cleanſed from it by ſome Purification, or Atonement made for them to God. He dwelt in the Camp of *Iſrael*; and ſo thoſe Lepers which were ſo unclean as to pollute the Camp, were driven from it, *Lev.* 13. 46. *Numb.* 5. 2, 3. 2 *Kings* 15. 5. and thoſe Sin-Offerings, which were polluted with the Sins of the whole Congregation, were *carried out of the Camp*, Lev. 16. 21. 22. Heb. 13. 11.

God dwelt more eſpecially in the Temple, and therefore they who had leſſer Impurities, *i. e.* who were defiled by the Dead, or by an Iſſue, or a Menſtruous Woman, were not to come thither, till they were cleanſed from thoſe Defilements, *Lev.* 12. 4. 15. 31.

Moreover, he being a God of *purer Eyes than to behold Iniquity*; they who had committed any Sin of Ignorance, and lay under the Guilt of it, were not permitted to come into the Court of the Men of *Iſrael*, till they had brought their Offering of Atonement. *Ainſworth* on *Numb.* 5. 3.

Now God being ſtill the ſame holy God, of purer Eyes than to behold Iniquity; the Scriptures of the *New Teſtament* ſeem as plainly to make our freedom of acceſs to God, to depend upon our being ſanctifi or purg'd from our Defilement, and our ing delivered from the Guilt of Sin, by Atonement made by the Blood of Chriſt, our Iniquities; that ſo they being pardon we may have Peace with God, and an acc to his Favour. This plainly ſeems to be Import of the Words; *Heb.* 9. 13. *If the B of Bulls and Goats, and the Aſhes of an He ſprinkling the unclean, ſanctifieth to the purif of the Fleſh*, and by ſo doing, procureth Admiſſion of the Perſon cleanſed, to ſe God in the Sanctuary, *Numb.* 19. 9. 12. *How much more ſhall the Blood of Chriſt, through the eternal Spirit offered himſelf w out Spot to God, purge your Conſcience from Works*, [ or Works expoſing you to De the Puniſhment of the Perſon who came clean into God's Preſence, that ſo you be admitted, ] *to ſerve the living God?*

Ver. 19. Ξένοι, *Strangers.* ] The Proſely who joined themſelves to the God of *Iſ* were by the *Jews*, and by the *Scriptures* led *Strangers.* He that only took upon to worſhip the true God, and obſerve Precepts of *Noah*, was *Ger Toſhab*, a Stran permitted to dwell among them, and to w ſhip in the Court of the *Gentiles.* He was Circumciſed, and became obedient the Law of *Moſes*, was *Ger Tzedek, a Prof of Righteouſneſs*; but both were called Str gers, according to that Maxim of the *J All the Nations of the World are called* ם *Strangers before the God of Iſrael*: But *Jews* are ſaid to be קריבים, *near to him.* now, ſaith the *Apoſtle*, there is no ſuch ference, The believing *Gentile* being equ admitted with believing *Jews*, to the Pr leges of the *New Jeruſalem*, and equally r ted to God as part of his Family.

Ver. 22. Thus (h) *Philo* ſaith, That g Men are Θεοῦ οἶκος καὶ ἱερὸν, *God's Houſe holy Temple.* See Note on 1 *Cor.* 6. 20.

---

(h) L. de Somniis, p. 456. E.

CH

## CHAP. III.

e 1. [a] FOR this Cauſe I *Paul* [*am*] the
Priſoner of Jeſus Chriſt for
Gentiles.
[*I am, I ſay, a Priſoner for you Gentiles,*
*u muſt know,*] [b] If [*ſince*] ye have heard
ne Diſpenſation of the Grace of God,
ch is given me to you-ward, [*or, for you*
*iles.*]
How that he, [ὅτι, *for he, or that he*]
[*particular*] Revelation, made known to
the Myſtery [*of the calling of the Gentiles,*
1. 16. Acts 9. 15, 21, 22.] as I wrote
re in few words, [*viz. chap.* 1. 9, 10,
12. 2. 19.]
Whereby, when you read [εἰς ὃ ἀναγι-
*ωντες, to which attending,* you may un-
tand my knowledge in the Myſtery of
iſt, [*touching the calling of the Gentiles.*]
Which in other Ages was not made
wn to the Sons of Men, [c] as it is now
ealed to his holy Apoſtles, and [d] Pro-
s, by the Spirit [*of Wiſdom and of Know-*
*, given them to diſcern all Myſteries,* 1 Cor.
8. 13. 2.]
[*It being not before revealed as now it is,*]
t the Gentiles ſhould be Fellow-heirs
*God with the believing Jews,*] and of the
e Body [*with them,*] and Partakers of his
miſe, *the Promiſe of the Spirit,* Gal. 3. 14.]
[*and through*] Chriſt, [*only*] by [*vir-*
*of*] the Goſpel *preached to them, and be-*
*ed by them.*]
. Of which [*Goſpel*] I was made a Mi-
er, [e] according to the Gift of the Grace
God given to me, [*to be the Apoſtle of the*
*tiles, for which work I was enabled,*] by the
ctual working of his Power, [*in Signs*
*Wonders, &c. Rom.* 15. 19.]
. Unto me, [*I ſay,*] who [*by reaſon of*
*former Perſecutions of the Church of Chriſt,*
Cor. 15. 9.] am leſs than the leaſt of all
nts, is this Grace given, that I ſhould
ach among the Gentiles the unſearch-
e Riches of Chriſt, [i. e. *the exceeding Bleſ-*
*s to be obtain'd by Faith in him.*]
. And to make all Men [*Jews and Gen-*
] ſee what is the Fellowſhip of the
ſtery, [*of the calling of the Gentiles, to be*
*Fellow-heirs with the Jews;*] which from
beginning of the World hath been hid,
ὸ τῶν αἰώνων, *from former Ages,*] in [*the*
*oſe of*] God [f], who created all things,
*nging to the old and new Creation,*] by Je-
Chriſt.
. To the intent that [Gr. ἵνα, *that*]

now to the [g] Principalities and Powers in Heavenly Places might be known, by the [*things done in, and by the*] Church, the manifold Wiſdom of God. g

11. [h] According to the Eternal Purpoſe which he purpoſed [*or made,*] in Chriſt Jeſus our Lord. h

12. In whom we have boldneſs, [*or freedom,*] and acceſs, with confidence [*to God the Father,*] by the Faith of him [i. e. *the Faith we have in him as our Mediator.* See Note on *Chap.* 2. *v.* 18.]

13. Wherefore I [*Paul the Priſoner of Jeſus Chriſt for you Gentiles,* v. 1.] deſire that you faint not, [*that you be not diſheartened*] at my Tribulations for you, which is [*rather matter of*] your Glory, [*you having cauſe to glory, that I your Apoſtle ſuffer ſo much for the Goſpel I preach to you, this being to you a confirmation of the Truth of it.*]

14. [*And*] for this cauſe I bow my knees to the Father of our Lord Jeſus Chriſt, [*praying to him.*]

15. Of whom [i] the whole Family in Heaven and Earth is named, [*the Angels in Heaven, and Saints on Earth, being ſtiled the Sons of God.*] i

16. That he would grant you, according to the Riches of his Glory, [i. e. *according to his glorious Riches,*] to be [*ſtill more*] ſtrengthened with might by his [*Holy*] Spirit in the inward Man.

17. That Chriſt may dwell in your Hearts by Faith, that you being [*firmly*] rooted, and grounded in love [*to him, who ſent his Son to die for you;*]

18. May be able to comprehend [*together*] with all Saints, what is [k] the breadth, and length, and depth, and height [*of this myſterious love towards you:*] k

19. And may [*be able to*] know the love of Chriſt, which [*in its full extent, even*] paſſeth Knowledge, that you may be filled with all the [l] fulneſs of God. l

20. Now to him that is able to do exceeding abundantly above all that we aſk or think, according to the Power [*of the Holy Ghoſt*] that worketh in us, [*and ſo miraculouſly confirms his Doctrine to the World:*]

21. Unto him [*I ſay*] be [*aſcribed all*] Glory in the [*Aſſemblies of the*] Church, by [*and through*] Chriſt Jeſus, [*through whom we offer up all our Prayers and Praiſes,* Heb. 13. 15. Eph. 5. 20.] throughout all Ages, World without End. Amen.

## Annotations on Chap. III.

a Verſe 1. Τούτȣ χάριν, *for this Cauſe.*] *i. e.* Becauſe I aſſert that theſe Privileges belong equally to the believing *Gentiles*, tho' the be not circumcis'd; this being they reaſon why the *Jews* ſo fiercely perſecuted him, and forc'd him to appeal to *Cæſar*, Acts 22. 22. and 25. 11, 12. and 26. 17. And why, after he came to *Rome*, the *Jews* preach'd Chriſt not ſincerely, but out of envy to him, *to add Affliction to his Bonds*, Philip. 1. 15, 16.

b Ver. 2. Εἴγε ἠκȣ́σατε, *if ye have heard.*] Hence ſome raiſe a ſecond Objection againſt this Epiſtle's being written by St. *Paul* to the *Epheſians*; for, ſay they, to them with whom he had ſo long converſed, there could be no doubt, whether they had heard *of the Diſpenſation of the Grace of God given him towards them.* But indeed this is no Objection to them who will conſider, that this Epiſtle was not written to the *Epheſians* only, but alſo to *all the faithful in Chriſt Jeſus*, many of whom had never ſeen his Face, nor heard his Voice. And 2*dly*, If we conſider, that he ſpeaks here particularly of the manner of his receiving this Diſpenſation, *viz. by immediate Revelation from Chriſt Jeſus*; of which the *Galatians*, among whom he had alſo preached, were ignorant; and therefore the *Apoſtle*, in his *Epiſtle* to them, ſaith, γνωρίζω ὑμῖν, *of this I certify you*, confirming his Aſſertion with an Oath, *Gal.* 1. 11, 12, 16. Add to this 3*dly*, That the Particle εἴγε, is not here a Particle of doubting, but of affirmation, and is to be render'd as *Theophylact* doth ἐπειδὴ, ſince; ſo the *Hebrew* אם is often render'd *quandoquidem*; and ſo *Philo* uſes this Particle in theſe *words*, (*a*) Εἴγε τὰ ἀκȣ́σια, καὶ τὰ κατ' ἄγνοιαν ȣ̓δὲ ἀδικημάτων λόγον ἔχειν φασί τινες, *ſeeing ſome ſay of things done involuntarily, and out of ignorance, that they are not to be accounted Sins*; and when he ſays, *Abel yet lives* (*b*), εἴγε καὶ ἱκέτης ὢν Θεȣ͂ καὶ φωνῇ χρώμενος εὑρίσκεται, *Seeing that he had ſtill a Voice to cry to God.* And that *Sarah* is repreſented by *Moſes*, both as barren and very fruitful (*c*) Εἴγε τὸ πολυανθρωπότατον τῶν ἐθνῶν ἐξ αὐτῆς ὁμολογεῖ γένεσθαι, *ſince he confeſſes, that from her ſhould proceed the moſt populous of Nations*: See alſo the Note on *Chap.* 1. 15.

c Ver. 5. Ὡς νῦν ἀπεκαλύφθη, *As it hath been now revealed.*] It was in the general made known, that in *Abraham* ſhould *all the Families of the Earth be bleſſed*; and that Ch
ſhould be *a Light to the Gentiles*; of wh
ſee *Note* on *Verſe* 10. But it was not m
known to the *Jews*, that the *Gentiles* ſho
be *Fellow heirs with them* of the ſame S
vation and Celeſtial Inheritance. For t
this was matter of admiration to the
*Jewiſh* Converts, we learn from theſe wo
*Then hath God alſo given to the Gentiles*
*pentance unto life*, Acts 11. 18. They
not know, or believe, that the *Gent*
ſhould be made Members of the ſame Bo
and admitted to the ſame Privileges,
made Partakers of the ſame Spirit with th
Hence the believing Jews, ἐξέστησαν, *were*
*an Extaſy*, when they ſaw that the Gif
the Holy Ghoſt was poured on the *Genti*
*Acts* 10. 45. *Gal.* 2. 14. and much leſs
they know, that the Partition-Wall, wh
made the diſtance and enmity between the
ſhould be taken away by the *Meſſiah*, as
*Apoſtle* here teacheth, *v.* 14, 15. that
*hand-writing of Ordinances* was to be blot
out on this account, *Coloſſ.* 2. 14. and t
theſe Privileges were to be conferr'd up
them without Circumciſion, or Obſervati
of the Law of *Moſes.* They rather thoug
they were either firſt to be made *Jews*,
then *Chriſtians*, or only were to come
Slaves and Drudges to them, who were
Children of the Kingdom. And hence t
*Apoſtle* ſpends a great part of the *Epiſ*
to the *Romans*, and *Galatians*, to aſſert
Privilege of the *Gentiles* againſt the *Jud*
*zing Chriſtians.* In a word, to the *Jews* a
ciently belong'd υἱοθεσία, *the Sonſhip*, and
the Inheritance, (for *if Sons, then Heirs*, Ro
8. 17.) and *Promiſes*, Rom. 9. 4. and th
conceived that none were ever to be adm
ted into their Body, or to partake of th
Privileges, unleſs they were circumciſ
and became obedient to the Law of *Mo*
*Acts* 15. 1. which they thought never w
to ceaſe, or to be antiquated. And the
fore, ſay the *Greek Fathers*, the *Apoſtle* h
declares, that God now under the Goſp
Diſpenſation, equally admitted the be
ving *Gentiles* to theſe Privileges by Fa
without Circumciſion, or Obedience to
Law of *Moſes.*

Ibid. Καὶ Προφήταις, *And to the Prophe*
That the *Apoſtle* here underſtands the
*phets* of the *New Teſtament*, or thoſe wh
the firſt Ages of the Church receiv'd

---

(*a*) *Alleg.* l. 1. *p.* 35. G. (*b*) *Quod Deter.* p. 230. E. (*c*) *De congreſſu quær.* p. 332. B.

hetical Grace, and by it underſtood *all*
*teries*, 1 Cor. 13. 2. the words ὡς νῦν, *as*
*it is revealed* under the Goſpel to the
*bets* will not ſuffer us to doubt. And
fully anſwers all the Objections of *Eſ-*
againſt the Expoſition I have given of
former Words.

er. 7. Οὗ ἐγενόμην διάκονος, *of which I*
*made a Miniſter.*] Mr. *L.* thinks, *that*
*ſtrongly implies a Denial, that others were*
*e Miniſters of the ſame Doctrine*; but as it
not imply, that *Barnabas*, and others ap-
nted to go with him, or that *Silas* and
*otheus*, who preached the ſame Doctrine,
*or.* 1. 19. were not alſo Miniſters of that
ctrine; ſo the Commiſſion *Chriſt* gave to
his *Apoſtles*, being to preach the Goſpel,
to make Diſciples *thro' all the Gentile*
*ld*, it is not eaſy to conceive, that thoſe
e, who were ſent to preach to the *Gen-*
, as well as St. *Paul*, ſhould none of
m underſtand their Commiſſion aright;
ecially if we conſider how fully the Coun-
met at *Jeruſalem*, eſtabliſh St. *Paul*'s Do-
ne, with reſpect to the *Gentile* Converts,
laring, as St. *Peter* doth, that they being
*vs*, expected to be ſaved by Faith in
*iſt*, as did the *Gentiles.* That God had
no difference betwixt them and the
cumciſed *Jews*, *purifying their Hearts by*
*th*, and giving them the *Holy Spirit*, as
had done to the believing *Jews*; and
t therefore to endeavour *to put the Yoke*
*Circumciſion on their Necks*, was *to tempt*
*l*, that is, to diſtruſt the Evidence that
had given of his Acceptance of them
thout Circumciſion, *Acts* 15. 8, 9, 10, 11.
d the whole *Synod* declare, that they
o ſaid, *they ought to be circumciſed, and to*
*p the Law, troubled them with words tending*
*he Subverſion of their Souls*, v. 24. where-
*it ſeemed good to the Holy Ghoſt, and to*
*m, to lay upon them none of theſe Bur-*
*ns*, v. 28. And laſtly, that they who
re Pillars of the Church of the Circum-
ion, *knowing the Grace given to St.* Paul,
proved his Commiſſion of preaching to
*Gentiles*, as he did, *Gal.* 2. 9.

Ibid. Κατὰ τὴν δωρεὰν τῆς χάριτος, *accord-*
*to the gift of Grace.*] That the *Apoſtolate*
by St. *Paul* oft ſtiled Grace; See the Note
*Rom.* 1. 5. And that in this ſenſe he un-
rſtands the Gift of Grace here, is evident
m the following Words.

Ver. 9. Τῷ πάντα κτίσαντι, *who created all*
*ngs.*] The Ancients commonly ſay, that
d the Father is ὁ πρῶτος δημιουργὸς, *the*
*ne, and chief Creator of the World*, as be-
; the Original of all creating Power, and
as it were commanding, and the Son executing his Command, who is hence ſtiled (*d*) ὁ προσεχὼς δημιουργός, *the immediate Creator*, or αὐτουργὸς τοῦ κόσμου, *the Artificer of the World.* Hence (*e*) *Irenæus* ſo often ſaith, *Patrem omnia feciſſe per verbum*, or *verbo virtutis*; and that the Son and Holy Spirit are (*f*) *quaſi manus*, as it were *the hands of God, by which he made all things*, and to both which all the Angels are ſubject.

Ibid. Διὰ Ἰησοῦ Χριστοῦ.] See theſe words vindicated, Examen *Millii* in locum.

Ver. 10. Ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, *To the Principalities and Powers.*] This Phraſe, tho' uſed of evil Spirits, *Chap.* 6. 12. may be underſtood of good Angels, the Myſtery of Godlineſs, being then *ſeen of Angels*, 1 Tim. 3. 16. and the things which the Apoſtles preached by the Holy Ghoſt, being ſuch as *the Angels deſired to look into*, 1 Pet. 1. 12. That the words ἐπουράνιος, and ἐπουράνια, always ſignify things, or Perſons in Heaven, is very evident. So πατὴρ ἐπουράνιος, *is our heavenly Father*, Matth. 18. 25. ὁ ἐπουράνιος, *the Lord from Heaven*, 1 Cor. 15. 48, 49. τὰ ἐπουράνια, *heavenly things*, to be taught only by him *who was in Heaven*, John 3. 12, 13. σώματα ἐπουράνια, *heavenly Bodies*, *viz.* the Stars; 1 *Cor.* 15. 40. βασιλεία ἐπουράνιος, *the Kingdom* to *be enjoyed in Heaven*, 2 Tim. 4. 18. Heb. 11. 16. Ἱερουσαλὴμ ἐπουράνιος, *The Jeruſalem that is above*, Heb. 12. 22. ὑπόδειγμα τῶν ἐπουρανίων, *the Pattern of things in Heaven*, Heb. 8. 5. τὰ ἐπουράνια, *heavenly things*, Heb. 9. 23. Hence are they diſtinguiſhed from *things on Earth*, *or under the Earth*, Philip. 2. 10. The words are five times uſed in this *Epiſtle*, and always ſignify *heavenly Places.* So it doth when we are ſaid *to ſit down with Chriſt*, ἐν τοῖς ἐπουρανίοις, *in heavenly Places*, Chap. 2. 6. when *Chriſt* is ſaid to be *ſat down with God*, ἐν τοῖς ἐπουρανίοις, in *heavenly Places*, Chap. 1. 10. that being the Conſequence of his Aſcenſion into Heaven, 1 *Pet.* 3. 22. *Heb.* 13. 10, 12. and therefore it is well render'd *in heavenly Places*, v. 3. So it ſignifies, when the *Apoſtle* ſpeaks of *Principalities*, *Powers*, and *ſpiritual Wickedneſſes*, ἐν τοῖς ἐπουρανίοις, *Chap.* 6. 12. and ſo it muſt ſignify, when he ſpeaks here of good *Angels* in the ſame Places: Nor can it be well joyn'd with σοφία, becauſe διὰ τῆς ἐκκλησίας intervenes.

To Mr. *L*'s Objection, that *'tis not eaſy to conceive, that the Declaration of this Myſtery ſhould be to this Intent, that the Angels, good or bad, ſhould be acquainted with it*, it may be anſwered,

1*ſt*, That the *Apoſtle* doth not ſay this was God's ſole Intent in the Revelation of

---

(*d*) *Orig. in Celſ.* l. 6. p. 317.

(*e*) L. 2. c. 2. l. 3. c. 8, 11.

(*f*) L. 3. *Præf.* & c. 17.

this Myſtery; but only, that this, amongſt others more important, might be one.

2*dly*, That the Particle ἵνα ſignifies, adeo ut, *ſo that*; ſee Note on 1 *Cor.* 14. 13. and then the words will not reſpect God's Intention in this Revelation, but only the Conſequence of it. But whereas from thoſe Words, *ver.* 6. *Was not made known*, &c. Mr. *le Clerc* ſaith thus, *The ſame thing which is there ſaid in other Ages, not to have been made known to the Sons of Men, is ſaid here to have been unknown alſo to Angels; which being ſo, I confeſs I do not well underſtand how they who are neither Prophets, nor Angels, can find out ſo many places in the Prophets, in which the calling of the Gentiles is manifeſtly and directly foretold; for certainly if it was revealed to the Prophets, they underſtood it; and if it could be gathered from the literal ſenſe of any Prophecies, the Angels might have underſtood it by thoſe Prophecies.* Whereas, I ſay, he deſcants thus: What would he have? Would he deny, againſt the plain and frequent ſayings of St. *Paul*, That the Calling of the Gentiles was revealed to, and plainly foretold by the Prophets, as his words do import? Let him, if he can, confute St. *Paul* proving it againſt him, That the Lord had commanded the Gentiles ſhould be called in theſe words of the Prophet *Iſaiah*, *I have ſet thee to be a Light to the Gentiles, and to be for Salvation to the Ends of the Earth*, Acts 13. 46, 47. And his four other Proofs from the Prophets, *Moſes*, *David*, and *Eſaias*, that the *Gentiles were to glorify God for his mercy to them* in Chriſt Jeſus, that *Root of Jeſſe*, who was *to riſe up to govern the Gentiles, and in whom the Gentiles were to truſt*, Rom. 15. 9, 10, 11, 12. Yea, let him confute the Apoſtle *James*, ſaying, *Simeon hath declared how God at firſt did viſit the Gentiles, to take out of them a People for his Name; and to this agree the words of the Prophets; After this I will build again the Tabernacle of David*, &c. *that the reſidue of men might ſeek after the Lord, and all the Nations upon whom my Name is called*, Acts 15. 14.——17. Nor doth the Apoſtle any-where hint, that the Calling of the Gentiles was not revealed to, or by the Prophets; but only that it was not ſo made known in all the Particularities of it, ὡς νῦν, *as it is now diſcovered* by the Apoſtles and Prophets of the New Teſtament; See the Note on *v.* 6. 2*dly*, It was alſo known to, and preached by the Angels, declaring the glad tidings of great Joy *which ſhould be to all Nations* through Chriſt, *Luke* 2. 10, 11. he being as well *a light to lighten the Gentiles, as the glory of his People Iſrael*. Nor does the Apoſtle here ſay, as he ſuggeſts, that this was unknown to the Angels, but only that what was before made known to them by Prophecies, was now made known to them by the Church, *i. e.* the Gentiles actually call
tho' all the Circumſtances mentioned, N
on *v.* 6. might not be fully known bef
even to them.

Ver. 11. Κατὰ πρόθεσιν τῶν αἰώνων, *acc
ing to the fore-diſpoſing of the Ages.*] In the
of the Ages his Wiſdom ſeeing fit to g
the Promiſe of a Saviour to a fallen *Ada*
in the ſecond Age to typify and repreſ
him to the Jews in ſacred Perſons, Ri
and Sacrifices; and in the Age of the *M
ſiah*, or the laſt Age, to reveal him to
Jews, and preach him to the Gentiles.

Ver. 15. Πᾶσα πατριὰ, *the whole Famil*
It is frequent with the Jews to make m
tion of the Angels as *the Family in Heav*
and of Men, eſpecially thoſe that are
Covenant with God, as *his Family on Ear*
as when they ſay, *God doth nothing but
firſt conſults with his Family* שלמעלה *ab*
that is, with the Angels: And that *he
addicts himſelf to the Study of the Divine L
for the ſake of the Law, conciliates to him
Peace with the Family above, and with
Family below*; that is, with Angels in H
ven, and Men on Earth. They are a
called קדישי עלאי *the Saints above*, Targ.
*Job* 15. 15. and the *Sons of God*, as in th
words of *Job* 1. 6. and 2. 1. *And on a
came* Ἄγγελοι Θεοῦ, *the Sons of God*, and *C*
38. 7. *Where waſt thou when* Ἄγγελοι μου,
*the Sons of God ſhouted for joy?* And ſo are
true Believers ſtiled, for *to as many as
lieved, he gave power to be the Sons of* G
John 1. 12. and they at the Reſurrect
ſhall *be like the Angels, and be the Sons of* G
Luke 20. 36.

Ver. 18. Τὸ πλάτος καὶ μῆκος, *the brea
length, depth and heighth.*] By the *brea*
of this love, ſome of the Fathers underſt
the great extent, and generality of Chri
Affection; his Death being deſigned for
Benefit of all Perſons, *Jew* and *Gent*
through all Ages, from *Adam* to the end
the World, and in all places, he having
it *reconciled things in Heaven, and things
the Earth*, Chap. 1. 10. By the *depth* of
ſay they, is ſignified the greatneſs of his H
miliation; Love to Mankind having in
ced him to change *the form of God* for t
of a *Servant*, humbled the Lord of Life
an ignominious and painful Death,
brought him from the higheſt Heavens
the loweſt Hell, into which, they conce
he deſcended for our ſakes. The *length*
it imports, ſay they, his love to us from
beginning of the World, we being *ch
in Chriſt from the beginning*, Chap. 1. 4. an
11. The *height* of his Affection is manif
ed, ſay they, in that being now exalte
the right hand of Majeſty, he is ſtill t
employed in Acts of greateſt Kindne
us, uſing his whole Power in Heaven

th for the Benefit of his Church. But
eems more natural to ſay, that the Apo-
by enumerating theſe Dimenſions, only
ends to ſignify the exceeding greatneſs of
Love of Chriſt, which *paſſeth knowledge.*
us *Job,* ſpeaking of the unſearchable Wiſ-
n of God, and his unfathomable Per-
tions, puts theſe Enquiries; *Canſt thou
rch him out to perfection? It is higher than the
aven, what canſt thou do? deeper than Hell,
at canſt thou know? The Meaſure of it is
ger than the Earth, and the breadth of it than
Sea,* Job 11. 7, 8. And the Son of *Sy-*
ſaith, *The height of Heaven, and the breadth
the Earth, the Abyſs and Wiſdom who can
rch out?* Ecclus. 1. 3. And the Apoſtle
es out, *O the depth of the Wiſdom and Know-
ge of God, how unſearchable are his Judg-
nts,* &c. Rom. 11. 33. And in this ſenſe
ſe four Dimenſions will chiefly be de-
ned to import what the Apoſtle ſtiles,
8. *The unſearchable riches of the love of Chriſt.*
therefore ſeems unreaſonable to think,
at the *love of Chriſt paſſing Knowledge*;
ould import only the love of Chriſt paſ-
g, *i. e.* excelling *the knowledge* or *ſkill in
ſtical Interpretations, which the Gnoſticks pre-
ded to.* For as the word γνῶσις put abſo-
ely, hath no ſuch import, that I know

of, in the Holy Scripture; ſo after the mention of all theſe Dimenſions, and the *unſearchable riches* of it, *v.* 8. it ſeems a very faint expreſſion, to ſay, it ſurpaſſed that vain and inſignificant knowledge to which the *Gnoſticks* pretended; their myſtical Interpretations, recorded by *Irenæus,* being above meaſure vain and impious, even a Myſtery of Iniquity. And as for the Phraſe ὑπερβάλλουσα τῆς γνώσεως, it is juſtified by (g) *Ariſtotle,* who hath it twice in one Chapter, *viz.* ὑπερβάλλειν τῆς συμμετρίας, *to exceed the meaſure,* ὑπερβάλλειν τῶν πλωτήρων, *to excel other Navigators.*

Ver. 19. Εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, *with all the fulneſs of God.*] Εἰς *pro* ἐν, ſee Note on *Coloſſ.* 1. 20. that is, ſay ſome, with the higheſt degrees of Faith and Love; or with all fulneſs of Spiritual Gifts, eſpecially thoſe of Knowledge and Wiſdom, which might enable them to comprehend the greatneſs of his Love. Thus *Chap.* 4. 10. *He aſcended up on high, that he might fill all things* with Spiritual Gifts, mentioned *v.* 10. that he might *give Gifts unto Men,* v. 8. and *Chap.* 1. 23. his Church is ſtiled, *the fulneſs of him that filleth all in all,* i. e. who filleth all his Members with thoſe Gifts.

---

(g) Polit. *l.* 3. *c.* 13. *p.* 447, 448.

## CHAP. IV.

erſe 1. I Therefore the Priſoner of the
Lord, [ἐν Κυρίῳ, *in bonds for
briſt,*] beſeech you that you would walk
orthy of the Vocation wherewith ye are
alled.
2. [a] With all lowlineſs and meekneſs, with
ong-ſuffering, [*and ſo*] forbearing one ano-
her in love.
3. Endeavouring [*thus*] to keep the uni-
y of the Spirit in the bond of peace.
4. [*For you know, that*] there is one body
*of the whole Church,*] and [b] one Spirit [*which
nimates the whole Body,*] even as you are
alled in one hope of your Calling, [i. e.
*nd you know alſo, that you are all called to the
ame hope of eternal life.*]
5. [*There is alſo to us Chriſtians*] one Lord,
one Faith [*in this Lord,*] one Baptiſm [*by
which we do profeſs this Faith.*]
6. [d] One God and Father of all, who is
bove all [*by his Eſſence,*] and through all
*by his Providence,*] and in you all [*by his
pirit.*]
9. But [*tho' the Body is but one, yet,*] un-
o every one of us [*who are Members of this
Body,*] [e] is given grace [*enabling us to ſerve* e
*this Body,*] according to the meaſure of the
Gift of Chriſt.
8. [f] Wherefore [*to manifeſt this*] he [*the* f
*Pſalmiſt*] ſaith, when he [*Chriſt*] aſcended
up on high, he led captivity [*Satan, and
Death,*] captive, [*Heb.* 2. 14. *Judges* 5. 12.]
and [g] gave gifts unto men, [i. e. *received* g
*them,* Pſal. 68. 19. *to give to them.*]
9. Now that he aſcended, what is it but
[*a demonſtration*] that he alſo deſcended firſt
[h] into the lower parts of the Earth? h
10. He that deſcended [*thus into the lower
parts of the Earth,*] is the ſame alſo who
[*after his Reſurrection,*] aſcended up [i] far a- i
bove all Heavens, that he might fill all
things, [*with his Gifts, according to his Pro-
miſe, that when he was aſcended, he would
*ſend the Spirit upon his Apoſtles and Diſciples,*
John 14. 17. and 15. 26. and 16. 7. Luke
24. 49.]
11. And [*accordingly*] he gave ſome A-
poſtles [*to reveal his Will,*] and ſome Pro-
phets [*to explain the Myſteries of Faith,*] and
ſome Evangeliſts [*to propagate this Faith to
other*

k *other Nations,*] and [k] ſome Paſtors, and Teachers [*to inſtruct others in it.*]

l 12. [l] [*And this variety of Gifts was conferred upon them*] for the perfecting [Gr. *compacting*] of the Saints [*into one Body*], for the work of the Miniſtry, [*that they who had them might miniſter to the Temporal Neceſſity, as did the Deacons, and the Spiritual Concerns of others, as did the Apoſtles, Prophets, Evangeliſts, Paſtors and Doctors,*] for the edifying of the Body of Chriſt, [*in faith and love.*]

13. Till we all come in the Unity of the Faith, and of the knowledge [*or acknowledgment*] of the Son of God, unto a perfect man, [i. e. *to perfection in knowledge of the Faith, and of the Will of God,* Coloſſ. 1. 28.] unto the meaſure of the ſtature of the fulneſs of Chriſt; [i. e. *ſo as to be Chriſtians of a full maturity, and ripeneſs in all the Graces derived from Chriſt Jeſus to the Body.*]

14. That [*ſo arriving to Perfection in Faith and Knowledge,*] we henceforth [*may*] be no more Children toſſed to and fro, and carried about with every wind of Doctrine, by the ſlight of Men, and cunning craftineſs, whereby they lie in wait to deceive, [Gr. *by the ſubtilty of Men, thro' their craftineſs for the managing of deceit.*]

15. But ſpeaking [*or keeping*] the truth in love, may grow up into, [*or increaſe in.*] him in all things, who is the Head, even [*into*] Chriſt.

m 16. [m] From whom the whole Body fitly joined together, and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, [Gr. *compacted and cemented together by every joynt of ſupply, according to its power in proportion of every part,*] maketh increaſe of the Body to the edifying of it ſelf in love.

17. This I ſay therefore, and teſtify in the Lord, that ye [*who have theſe aſſiſtances in Faith and Piety,*] walk not henceforth, as
n other [*unconverted*] Gentiles, [n] in the vanity of their [*own*] mind;

[18. Having the underſtanding darkened,
o [*and*] being [o] alienated from the life of God,
p [p] through the ignorance that is in them, be-
q cauſe of the [q] blindneſs of their heart;

19. Who being paſt feeling, [*inſenſible of the vileneſs of their actions,*] have given them-
r ſelves up to work all uncleanneſs [r] with greedineſs:

20. But ye have not ſo learned [*the D*
*ctrine of*] Chriſt;

21. If ſo be [*or ſince*] that ye have hea
him [*by our preaching*] and have been taug
by him, [Gr. *inſtructed in him,*] as the tru
is in Jeſus.

22. [*To wit,*] That ye put off, concernin
the former Converſation [*in Heatheniſm*] [s] t
old man, which is corrupt according to t
deceitful Luſts, [i. e. *the Luſts which deceive yo*
*promiſing that pleaſure and Satisfaction which t*
*cannot yield; or which you practiſed whilſt He*
*thens, being deceived by your Heathen Prieſts, d*
*claring they were acceptable to the Gods, and t*
*Philoſophy and vain Deceit of thoſe Men who allo*
*ed them.*]

23. And be renewed in the Spirit of yo
Mind.

24. And that ye [*may*] put on the ne
man, which after [*the image of*] God is cre
ted in righteouſneſs, and true holineſs.

25. Wherefore putting away [t] lying,
*vice too common among Heathens, and oppoſite*
*Truth and Righteouſneſs,*] ſpeak every ma
truth with his neighbour; for we are mem
bers one of another; *Now lying tends to d*
*ſolve Societies, and hurt the Members of the ſa*
*Body.*]

26. [*If you*] [u] be angry, [*take heed*] a
ſin not, [w] let not the Sun go down up
your wrath.

27. [x] Neither give place to the [*temptat*
*of the*] Devil.

28. [y] Let him that ſtole, [*before his Co*
*verſion,*] ſteal no more, but rather let hi
labour, working with his hands the thi
which is good, that he [z] may have to gi
to him that needeth.

29. Let no corrupt communication p
ceed out of your mouths, but that which
good to the uſe of edifying, [aa] that it m
miniſter grace unto the hearers.

30. [bb] And grieve not the Holy Spirit
God, whereby ye are ſealed to the day
Redemption, [*Chap.* 1. 13, 14.]

31. [*And to this end,*] let all bittern
and wrath, and anger, and clamour, a
evil ſpeaking be put away from you, w
all malice.

32. And be ye kind one towards an
ther, tender-hearted, forgiving one anoth
even as God for Chriſt's ſake hath forgiv
you.

## Annotations on Chap. IV.

ſe 2, 3. NOte here from the Fathers,
That ἐὰν τὴν ἀγάπην ἔχα-
ἀνεξόμεθα ἀλλήλων, *where love is retained,*
*e will be mutual forbearance*; And from
*ncby*, That Peace cannot be preſerv'd
hout that mutual Forbearance, and that
mility which excludes, and that Meek-
s which is oppoſite to Anger and Con-
tion.

Ver. 4. Ἓν πνεῦμα, *one Spirit.*] From theſe,
l the former words, *the unity of the Spirit,*
ſeems plain to me that the Union of the
yſtical Body of the Church Catholick
nſiſts in this, that they all have the ſame
irit communicated to them from their
ead *Chriſt Jeſus.* For the whole Body of
*riſtians* is here ſaid to have *one Spirit*, and
eir Unity is ſtiled *the Unity of the Spirit.*
*e Body is one,* ſaith the Apoſtle, 1 Cor. 12.
. *for by one Spirit we are all baptized into*
*Body,* v. 13. And to the whole Body
the Church of *Corinth* he ſpeaks thus, *Know*
*not that you are the Temple of God, and that*
*Spirit of God dwelleth in you?* 1 Cor. 3.
. *Know ye not that your Body is the Temple*
*the Holy Ghoſt, that is in you?* Chap. 6.
. Chriſt, ſaith the Apoſtle here, *Chap.* 2.
, 17, 18. hath reconciled both *Jew* and
*entile* into one Body unto God, and hath
ade Peace between them, *for by him we*
*ve both acceſs by one Spirit to the Father*; ἀρχ
, and therefore having thus one Spirit,
which we are made one Body, and Sons
the ſame Father, *we are all fellow Citizens*
*the Saints, and of the Family of God*: And
e built up all together *into an habitation*
*God through the Spirit.* Now hence it fol-
ws,

1ſt, *That only ſincere Chriſtians are truly*
*Iembers of that Church Catholick, of which*
*eſus Chriſt is the Head*, ſince the whole
ody is united to him by the Communi-
ation of the Holy Spirit, whom the wick-
d of the World *cannot receive*, John 14.
7. they being *Senſual, having not the Spirit*,
ude 19.

2dly, *That nothing can unite any Profeſſor of*
*hriſtianity to this one Body, but the participa-*
*ion of the Spirit of Chriſt*; and therefore no-
hing elſe can make him a true Member of
hat Church which is his Body. Hence the
poſtle doth inform us, negatively, *That*
*any Man have not the Spirit of Chriſt* dwel-
ing in him, *he is none of his*, Rom. 8. 9, 11.
nd affirmatively, That *by this we know that*
*abideth in us, by the Spirit that he hath given*
, 1 John 3. 24. And again, *by this we*
*now that he abideth in us, and we in him, becauſe he hath given us of his Spirit*, Chap. 4. 13. For *as many as are led by the Spirit of God, they are Sons of God*, Rom. 8. 14. and *becauſe we are Sons, God hath ſent the Spirit of his Son into our hearts*, Gal. 4. 6. It therefore muſt be owned as a certain truth, that nothing can unite us to that Church and Body, of which Chriſt Jeſus is the Head, but the participation of the Spirit.

3dly, *That no Error in Judgment, or Miſtake in Practice which doth not tend to deprive a Chriſtian of the Spirit of Chriſt, can ſeparate him from the Church of Chriſt.*

4thly, Hence it demonſtratively follows, That *no Church Governors, jointly or ſeverally, can be by God appointed to be the living Judges, or the infallible Directors of our Faith.* For ſince in Matters of Faith we muſt have a Judgment of Certainty, we cannot own them as ſuch by virtue of that aſſiſtance of the Holy Ghoſt, which alone can make them ſuch, till we are certain they belong to that Church of which Chriſt Jeſus is the Head, and to which only the Promiſe of the Spirit doth belong, *i. e.* till we are certain they are ſincere and upright Chriſtians. Since therefore God hath given us no certain Rule to know this by, we may reſt ſatisfied, that he deſign'd no ſuch *Magiſterial Guides* ſhould be continued in his Church.

Ver. 5. Μία πίςις, *One Faith.*] It plainly is aſſerted in the Holy Scriptures, that there is one *common Faith*, Tit. 1. 4. one *like precious Faith*, 2 Pet. 1. 1. of all that bear the Name of *Chriſtians.* An *Unity of Faith*, and *of the Knowledge of the Son of God*, to which we muſt all arrive, *Eph.* 4. 13. A Faith *once deliver'd to the Saints*, Jude 3. for which we muſt *ſtrive earneſtly*, and in which we muſt *build up our ſelves*; a *Faith of the Goſpel*, for which we are exhorted *to contend as with one Soul*, Philip. 1. 27. But vain is hence the Inference of the *Papiſts*, That *this one Faith muſt be either theirs, and then we cannot be ſaved without it; or ours, and then they cannot be ſaved*; for this *one Faith*, into which all *Chriſtians* were baptized, contains neither the Doctrines in which they differ from us, nor we from them, but only the *Apoſtles Creed*, which the whole *Church of Chriſt*, for many Centuries, receiv'd as a perfect Syſtem of all things neceſſarily to be believ'd in order to Salvation; as I have fully proved, *Treatiſe of Tradition*, Part II. Chap. 7. §. 4, 5, 6, 7, 8.

Ver. 6. Εἷς Θεός, *One God.*] Here, ſay the *Socinians*, that God who is ſtiled *One*, is alſo ſtiled the *Father*, and to him is aſcribed this

*Epithet* ſo common among the *Philoſophers*, to denote the Supreme Deity, that he is, ὁ ὢν ἐπὶ πᾶσι, *God over all*. But to this it is anſwer'd,

1*ſt*, That we deny not that God the *Father* is *One God over all*, or that there is one who is both One God, and the Father; only we add, that there is alſo One, who is One God of the ſame Eſſence, and the Son; and ſo alſo ſay we of the Holy Spirit: And that as the One Lord, and the One Spirit here, do not exclude the Father from being both Lord, and Spirit, ſo neither doth the *One God, and Father*, exclude the Son, or Holy Spirit, from being God, but only from being God the *Father*. It alſo is to be noted, that the *Primitive Fathers* before the *Nicene Council*, did not ſcruple to diſtinguiſh Chriſt from God the Father, by ſtiling him another God from the Maker of all things, ὑπὲρ ὃν ἄλλος Θεὸς οὐκ ἔστι, *above whom there is no other God*. (*a*) *Juſtin Martyr* twice deſcribes the Father by this diſtinctive Character, that he is God, ὑπὲρ ὃν ἄλλος Θεὸς οὐκ ἔστι, *above whom there is no other God*; ſaying, that Chriſt did nothing but what, ὁ τὸν κόσμον ποιήσας, ὑπὲρ ὃν ἄλλος οὐκ ἔστι Θεὸς, *the Maker of the World, above whom there is no other God, would have him do*; and yet he at leaſt twenty times aſſerts, that Chriſt *is God* and *Lord*, and that he is the Perſon, (*b*) ἀφ' οὗ οὐρανὸν καὶ γῆν, *by whom he made the Heaven and Earth*, and by whom he will renew them; the Word of God; δι' οὗ οὐρανὸς καὶ γῆ, καὶ ἡ πᾶσα κτίσις ἐγένετο, *by whom the Heaven and the Earth, and the whole Creation was made*. So (*c*) *Irenæus* often ſaith, that the *Father is only to be called God and Lord*; and yet he adds, that this is not ſaid to exclude the Son, *who is in the Father, and hath the Father in him, and hath his Principality in all things*.

e Ver. 7. Ἐδόθη ἡ χάρις, *Is given Grace*.] Theſe Graces therefore being the Gift of Chriſt, and not our own, no one ſhould be puffed up, or deſpiſe others on the account of them; nor ſhould envy any others to whom he thinks fit to give them in an higher meaſure.

f Ver. 8. Διὸ λέγει, *Wherefore he ſaith*.] That this *Pſalm* relates to the *Meſſiah*, we learn from the *Jews* themſelves, who interpret this *Pſalm* of him, for the words, *v.* 32. are by them thus Paraphraſed, *all Nations ſhall bring Gifts to the King Meſſiah*, Schemoth Rabbah. §. 15. Let it be alſo noted, that Chriſt triumph'd over *Death and Satan, on the Croſs*,

Coloſſ. 2. 15. but he led Satan Capti
more gloriouſly, when, after his Aſcenſio
he poured his Holy Spirit on his Apoſt
and Diſciples, and by that Spirit enabl
them to caſt out *Devils* in his Name, a
turn Men from the Power of *Satan*, to Go
*Acts* 26. 18. He alſo then triumphed ov
Death moſt ſignally, when thus aſcendi
he became Lord over the Dead, and h
*the Keys of Death, and Hades in his han*
Rom. 14. 9. Rev. 1. 18. Note alſo, th
*to lead Captivity Captive*, is a Phraſe co
mon in the *Old Teſtament*, to ſignify a Co
queſt over Enemies, eſpecially over ſuch
formerly had led them captive; ſo *Judg.*
12. *Ariſe Barak*, αἰχμαλώτισον αἰχμαλωσί
*lead Captivity captive*. See 1 *Kings* 8.
2 *Chron.* 28. 5, 11, 17. *Numb.* 21. 1. *De*
21. 10.

Ibid. Καὶ ἔδωκε δόματα, *And gave Gifts*
That is, ſaith Dr. *Hammond*, *He recei*
*Gifts to give to Men*, from the nature of t
Hebrew לקח, which ſignifies both to gi
and to *receive*, and thus it is render'd
the *Targum, Syriac*, and *Arabic*. But ſai
Mr. *Cl. When the word ſignifies to give, th*
*follows a Dative Caſe*, Exod. 25. 2. *wher*
*the Hebrew here hath* באדם, *which has m*
*learned Men conjecture, that St.* Paul *r*
לאדם, *to Man*. But firſt this is not
ways true, for *Hoſ.* 14. 2. we read thus, *ta*
*away iniquity*, וקח טוב *and give good*, a
where a Dative Caſe is added, an Accuſ
tive either goes before it, as, *thou haſt rec*
*ved* מתנות *Gifts for Men*; and *Judges* 14.
קחו אותה לי *Gave her to me*; and *v.* 3.
elſe follows after it, as 1 *Kings* 3. 24.
קחו לי *Give me a Sword*; See *Chap.* 17.
*Exod.* 18. 12. and 25. 2. and as for ב in אדם
who knows not that it ſometimes ſignifi
*pro, for*, and ſometimes only is the Sign
the Dative Caſe? See *Naldius de Partic. He*
p. 158, 163.

Ver. 9. Εἰς τὰ κατώτερα μέρη τῆς γῆς, *In*
*the lower parts of the Earth*.] That is, in
the Grave. So *Pſal.* 63. 9. *They that ſeek*
*Soul to deſtroy it ſhall go into the lower pa*
*of the Earth*, i. e. They ſhall fall by t
Sword, *v.* 10. *Iſa.* 44. 23. *Sing, O Heave*
*ſhout the lower parts of the Earth*. 'We cann
'be aſſured, ſaith * Biſhop *Pearſon*, that t
'*Deſcent* of *Chriſt*, which St. *Paul* here ſpea
'eth of, was performed after his Dea
'nor can we be aſſur'd, that the *lower pa*
'*of the Earth* do ſignify *Hell*; they may w
'refer to his Incarnation, according to th

---

(*a*) Dial. cum Tryph. *p.* 275. *cap.* 276. *D.*

(*b*) Pag. 340.

(*c*) Nemo igitur alius Deus nominatur, aut Dominus appellatur, niſi qui eſt omnium Deus & Dominus —— Et h
jus Filius Jeſus Chriſtus Dominus noſter, *l.* 3. *c.* 6. — Qui & ſolus Deus ſuper quem alius Deus non eſt, *&c.* 9. Ipſ
Dominum ſequi nos oportet; Patrem tantùm Deum & Dominum eum qui ſolus eſt Deus, & Dominator omniu
tradentem Diſcipulis, & tamen hæc dicta eſſe pronuntiat de Prophetis quidem, & Apoſtolis Patrem, & Filium c
fitentibus, alterum autem neminem, neque Deum nominantibus, neque Dominum confitentibus, *l.* 3. *c.* 6. Filius
in Patre, & habet in ſe Patrem, & in omnibus Principatum ejus habet.

* *Art.* 5. *p.* 228.

*David,* Pſal. 139. 15. *My Subſtance was*
*hid from thee,* when *I was made in ſecret,*
*l curiouſly wrought in the lower parts of the*
*rth*; or to his Burial, according to that of
*e Prophet, They that ſeek my Soul to deſtroy it,*
*ll go into the lower parts of the Earth,* κατώτερα
μέρη τ̃ ϑάνατον ἐκάλεσεν, *he calls his Death*
*Deſcent into the lower parts of the Earth,* ſay
*ryſoſtom,* and *Theodoret* on the Place.

Ver. 10. Ὑπεράνω πάντων τῶν ȣ̓ρανῶν, *Far*
*ve all Heavens.*] He being made *higher than*
*Heavens,* Heb. 7. 26. that is, than the Airy
d the Starry Heavens, and aſcending a-
ve them into the Preſence of God, who
th *ſet his Glory above the Heavens,* Pſalm 8.
and is exalted above them, *Pſal.* 57. 5,
and 108. 4, 5.

Ver. 11. Τȣ̀ς δὲ ποιμένας ϗ διδασκάλȣς, *And*
*e Paſtors and Teachers.*] That theſe *Pa-*
*s* and *Teachers* were in the firſt Ages,
en of extraordinary Gifts, is evident from
s very place; for the preceding Words,
*gave Gifts unto Men, ſome Apoſtles, ſome*
*phets, &c.* ſhew that all the Perſons men-
ned here, were Partakers of the Gifts
ich Chriſt aſcending up on high, and
ding down the Holy Spirit, gave to
en. Hence, among the different χαρίσματα,
ts of the Holy Ghoſt, are reckoned δι-
σκαλία, *teaching,* Rom. 12. 6, 7. and among
Gifts exercis'd in their Aſſemblies διδα-
*Doctrine,* 1 Cor. 14. 6, 26. among the Per-
s who had received the διαιρέσεις χαρισμά-
, *Diverſities of Gifts,* are reckon'd after
phets, διδάσκαλοι, *Teachers,* 1 *Cor.* 12. 28.
*n.* 12. 6, 7. and here. And ſo (*d*) *Tertul-*
makes mention of them, as Perſons *en-*
*d with the Grace of Knowledge.* The *Pa-*
*s* ſeem probably the ſame with the κυβερ-
εις, *Governments,* 1 *Cor.* 12. 28. and the
εςῶτες, *Rom.* 12. 8. And it is evident from
h thoſe places, that there were alſo Men
ued with thoſe Spiritual Gifts there
ntion'd. Hence it is obſervable of theſe
ctors, that when the extraordinary Gifts
the Church ceaſed, their very Names
w out of uſe, they being very rarely
ntioned in the ſucceeding Ages of the
urch.

Ver. 12.—— 15. From theſe five Ver-
the *Papiſts* argue for an infallible Guide
s; 'Chriſt gave *Apoſtles, Paſtors,* and
*eachers,* that Chriſtians might not be
oſſed to and fro with every Wind of
Doctrine; this End could not be com-
aſſed by giving us ſuch Guides and In-
tructors in Belief, as were merely fal-
ble, and who might lead us into Cir-
umvention of Error. Moreover, God gave ſuch Paſtors to his Church, till we 'all come to the Unity of the Faith, 'which will not be till the laſt Days of all; 'wherefore till the End of the World, the 'World ſhall be provided of them, and by 'them be ſecured from being *like Children* '*toſſed to and fro.*

*Anſw.* I anſwer, That this Text is ſo far from proving a Succeſſion of infallible Guides in Matters of Faith to the World's end, that it ſeems rather to eſtabliſh the Doctrine of the *Proteſtants,* touching the fulneſs and perſpicuity of the Holy Scripture, in all neceſſary Articles of Chriſtian Faith, and to overthrow the pretended neceſſity of Infallible Guides in order to that end: For,

1ſt, *To come to a perfect Man,* as to the Unity of Faith, and Knowledge of the Son of God, is, in the *Scripture*-Language, to be ſufficiently inſtructed in the Articles of the *Chriſtian* Faith and Knowledge. Thus when our Lord ſaith to the young Man, *If thou wilt be perfect, ſell all that thou haſt,* Matth. 19. 21. by comparing theſe Words with thoſe in St. *Mark* and St. *Luke,* Mark 10. 21. *One thing is lacking,* or is wanting to thee, *Luke* 18. 22. It is evident, that to be perfect, there is not to be wanting in the Knowledge or Practice of any thing to be done, that this young Man might have Eternal Life.

When St. *Paul* ſaith, *We ſpeak Wiſdom,* ἐν τοῖς τελείοις, *among them that are perfect,* 1 Cor. 2. 6. the Meaning is, ſay the *Greek Commentators,* (*e*) παρὰ τοῖς τελείαν παραδεξαμένοις πίστιν, *among thoſe who are perfectly inſtructed in the Faith.* And when he ſaith, *As many as are perfect let us mind the ſame thing*; he ſpeaks of Perſons fully inſtructed in their Chriſtian Liberty: And when he ſaith, *Leaving the Principles of the Oracles of Chriſt, let us go on to Perfection*; he calls us to advance to a more full Inſtruction in the Faith and Knowledge of Chriſt. See Note on 1 *Cor.* 2. 6.

2*dly,* Note, That the *Apoſtles,* and firſt Preachers of the Goſpel, were made Miniſters of his Church, πληρῶσαι τ̃ λόγον τȣ̃ Θεȣ̃, *to teach fully the Word of God,* Col. 1. 25. 26. *To teach every Man in all Wiſdom, that they might preſent every Man perfect in Chriſt Jeſus,* *v.* 28. And accordingly, departing from the Churches planted by them, they commended them only to the *Word of Grace, which was able to build them up, and give them an Inheritance among all that are ſanctified,* Acts 20. 32.

---

) Eſt itaque frater aliquis doctor gratiâ ſapientiæ donatus. *De Præſcript. c.* 3.

(*e*) Theodoret.

*3dly*, Obſerve that the *Apoſtles, Prophets, Evangeliſts, Paſtors*, and *Teachers*, here named, were given at our Lord's Aſcenſion for theſe Ends; for *when he aſcended up on high*, ἔδωκε, he actually *gave ſome Apoſtles*, &c. and that even thoſe *Paſtors* and *Teachers* had their χαρίσματα, or ſupernatural Gifts of the Holy Spirit, to fit them for that End. Whence it demonſtratively follows, That theſe Gifts ceaſing ſoon after, a Succeſſion of ſuch Perſons was neither promiſed, nor was neceſſary to this End; for if ſo, *Chriſt* muſt be charged with Breach of Promiſe, and being wanting to the Church in what was neceſſary for the obtainment of thoſe Ends.

*4thly*, Obſerve that theſe *Apoſtles, Prophets, Evangeliſts, Paſtors*, and *Teachers*, endued with theſe ſupernatural Gifts *for the Work of the Miniſtry, for the edifying of the Body of Chriſt into a perfect Man*, not doing all, or any of theſe things in Perſon ſince their Death; and yet being given for the accompliſhing theſe Ends, muſt be acknowledged to have done all theſe things, as far as they were needful, by ſome other Way. Now there being no other Way in which they could do it, but by their Writings left behind them as a Rule of Faith, and by which, *they being dead, yet ſpeak*; it follows, that theſe Writings duly attended to, muſt be ſufficient for theſe Ends; and conſequently they muſt, both with ſufficient fulneſs and perſpicuity, inſtruct us in all the neceſſary Articles of Chriſtian Faith, and Knowledge. Hence (f) *Chryſoſtom* informs us, that they writ the Goſpel, πρὸς καταρτισμὸν τῶν ἁγίων, *for the perfecting the Saints, for the Work of the Miniſtry, for the edifying of the Body of Chriſt*. In a Word, 'tis evident, this Text doth as much prove a Neceſſity of *Apoſtles, Prophets*, and *Evangeliſts*, in all future Ages of the Church, to keep her Members fixed in the Truth, as of Paſtors and Doctors; theſe Apoſtles, Prophets, and Evangeliſts, being here placed in the firſt Rank of thoſe whom God hath given for this End: Since therefore theſe *Apoſtles, Prophets* and *Evangeliſts*, were only given in the firſt Ages of the Church; it evidently follows, that the Perſons mentioned in this Text, were not given them to do this perſonally to the World's end, but only to do it by the Doctrine they then taught.

m Ver. 16. Ἐξ οὗ, *From whom*] That is, from which Head, the whole Body of Chriſtians duly compacted together, ſome ſuſtaining the Office of an inferiour Head, ſome of an Eye, ſome of an Hand, ſome of a Foot, 1 *Cor.* 12. 15, 16, 17. by the Aſſiſtance which every of theſe Parts thus united togethe gives to the whole, according to the part cular proportion of its Gifts, increaſeth, grows in love, and ſo each Member edifi one another.

Ver. 17. Ἐν ματαιότητι τοῦ νοός, *In the V nity of the Mind.*] The *Heathen Idols* are fr quently in the *Old Teſtament* ſtiled μαται *vain things*, and the Apoſtles preached the Gentiles to abſtain, and turn ἀπὸ τ ματαίων τούτων, *from thoſe vain things*, Ac 14. 15. by compliance with which, they b came *vain in their Imaginations, and their fooli Hearts were darkened*, Rom. 1. 22. And th ſeems to be the *vain Converſation*, fro which, ſaith St. *Peter*, they were redeeme 1 *Pet.* 1. 18. and the *Vanity of the Mind* he mentioned.

Ver. 18. Ἀπηλλοτριωμένοι, *Alienated from t Life of God*;] I. e. Not only from that Wa of Life which God approves of, but whic reſembles him in Purity, Righteouſne Truth, and Goodneſs.

Ibid. Διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖ *By the Ignorance that is in them.*] This ſeems refer to their Ignorance of the Natur the Attributes, and the Providence of Go and of a future State of Happineſs and M ſery.

*The hardneſs of their Hearts* here ment oned, they had contracted by wicked Habi and Cuſtoms, the frequency of vile Exan ples, and by thoſe corrupt Principles whic made them inſenſible of their Impurity an Laſciviouſneſs; for they committed Whor dom and Adultery, ſaith (g) *Origen*, Διδά κοντες μὴ πάντως παρὰ τὸ καθῆκον τοῦτο γίν θαι, *Teaching that in theſe things they did nothi contrary to good Manners.*

Ver. 19. Ἐν πλεονεξίᾳ, *With Greedineſs. Hoc totum fecerunt in avaritia dum nunqua luxuriando ſaturantur, nec eorum terminum hab voluptas.* Hieronymus in Locum.

Ver. 22. Τὸν παλαιὸν ἄνθρωπον, *The O Man.*] Signifies thoſe evil Habits they ſo lon practiſed in the State of *Heatheniſm*; t *New Man*, that Divine Life, that Life Righteouſneſs and Holineſs, which *Chriſt anity* requires: And it is called *Holineſs Truth*, or Inward Holineſs, in oppoſition the Outward and Ceremonial Holineſs the *Jews*.

Ver. 25. Τὸ ψεῦδος, *Lying*,] Which t *Heathen Philoſophers* thought lawful, when was good, or profitable for them; as ow ing that Rule of *Menander*, Κρεῖττον δ' ἐλέα ψεῦδος, ἢ ἀληθὲς κακόν, *A Lie is better th an hurtful Truth*: And that of *Proclus*, Τὸ ἀγαθὸν κρεῖττον ἐστι τῆς ἀληθείας, *Good is better th* ruth: And that of *Darius* in (h) *Hero-tus*, Ἔνθα γάρ τι δεῖ καὶ ψεῦδος λέγεσθαι, γέσθω, *When a Lye will profit, let it be uſed.* And at of (i) *Plato, He may lye, who knows how do it,* ἐν δέοντι καιρῷ, *in a fit Seaſon*: For *ere is nothing decorous in Truth,* ſaith (k) *laximus Tyrius, but when it is profitable*: *a, ſometimes,* ſaith he, καὶ ψεῦδος ὤνησεν θρώπους, καὶ τ' ἀληθὲς ἔβλαψεν, *Truth hurts, d a Lye profits Men.* And to countenance is Practice, both (l) *Plato*, and the (m) *Sto-ks*, ſeem to have framed a Jeſuitical Di-inction, between lying in Words, and with ſent to an Untruth, which they called, *ying in the Soul*: The firſt they allowed *to Enemy in proſpect of an Advantage; and for any other Diſpenſations of this Life*: That their Wiſe Man may tell a Lye craftily, d for Gain; but he muſt not embrace a alſhood, through Ignorance, or aſſent to Untruth.

---

(f) In locum. (g) Contra Celſum, l. 4. p. 177. & Hom. 5. in Joh. p. 79.

Ver. 26. Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, *Be an- y and ſin not.*] Theſe Words, tho' ſpoken perative ly, are not a Command to be an- y, but a Caution to avoid ſinful Anger; as hen the *Prophet* ſaith to *Nineveh*, *Fortify ſtrong Holds, the Sword ſhall cut thee off,* ah. 3. 14. *i. e.* Tho' thou doſt fortify them, ſhall do ſo. And the Son of *Syrach*, *Coc- r thy Child, and he ſhall make thee afraid,* hap. 30. 9. *i. e.* this will be the iſſue of it. *Iſa.* 8. 9, 10.

*Ibid.* Ὁ Ἥλιος μὴ ἐπιδυέτω, *Let not the Sun down upon thy Wrath.*] This Precept, ith (n) *Plutarch*, the Scholars of *Pythagoras* ſerved, who when they had been angry, d reproached one another, πρὶν ἢ τὸν ἥλιον ῦναι, *Before the Sun went down, they ſhook ands, and embraced one another.* This muſt e *Chriſtian* do, before he offers up to God s Evening Sacrifice, that ſo he may lift to God *pure Hands, without Wrath*, 1 im. 2. 8.

Ver. 27. Let a Man be always careful that be not angry, ſay the (o) *Jews*; for whoſo angry, Omnes ſpecies Gehennæ ei dominantur, *is ſubject to the Dominion of the infernal Fiends.*

y Ver. 28. Ὁ κλέπτων, *Let him that ſtole, &c.*] This Exhortation was needful, becauſe *in many Nations it was not counted a Sin to ſteal,* ſaith (p) *Sextus Empyricus*: *Nor were they much aſhamed at it, when it was* objected to them, ſaith (q) *Bardeſanes.*

z Ibid. Ἵνα ἔχῃ μεταδιδόναι, *that he may have to give.*] This *Charity* the *Primitive Chriſtians* expected even from them that laboured with their own Hands. So (r) *Hermas* ſaith, *It is good to give liberally to all that are in need, out of the Labours of our own Hands.*

Ver. 29. *Let no corrupt Communication proceed out of your Mouth, but that which is good for Edification.*] Severe here are the Words of St. *Jerome*; Quotiens loquimur aut non in tempore, aut opportuno loco, aut non, ut convenit audientibus, totiens Sermo malus procedit de ore noſtro ad deſtructionem eorum qui audiunt; Conſideremus itaq; quid loquimur, quia *pro omni verbo otioſo reddituri ſumus rationem in die judicii*, & etiamſi non lædamus, non tamen edificemus, mali verbi nobis luenda ſit pœna. To qualify the rigid Severity of theſe Words, ſee the Note on *Matth.* 12. 36. See the reading of this, and the 32d Verſe vindicated, Examen *Millii*, ibid.

aa Ibid. Ἵνα δῷ χάριν, *that it may miniſter Grace.*] That is, ſaith *Theodoret*, that it may be acceptable to, as well as good for the Hearers: See the Note on *Coloſſ.* 3. 16.

bb Ver. 30. Καὶ μὴ λυπεῖτε, *and grieve not the Holy Spirit.*] The *Holy Spirit* being a Divine Perſon, it is certain that he cannot properly be grieved, or vexed as we are. We therefore muſt remove from this Expreſſion, when it is applied to him, all turbulent Motions, all real Pain, Diſquiet, Diſcontent, and look upon it as ſpoken ἀνθρωποπαθῶς, *i. e.* ſo as to intimate we do that to him, which, when 'tis done to Men, creates Grief to them. As (1.) when we refuſe to hearken to his Counſels, rebel againſt his Government, and do that which is oppoſite to his Holy Nature. (2.) He is ſaid to be grieved,

---

(h) L. 3. p. 191. (i) Apud Stob. Serm. 12. (k) Diſſ. 3. p. 29.

(l) Τῇ ψυχῇ περὶ τὰ ὄντα ψεύδεσθαι πάντες μισοῦσι, τὸ δὲ ἐν τοῖς λόγοις ψεῦδος ποτὲ καὶ τὶ χρήσιμον, ὥστε μὴ ἄξιον εἶναι σους. Plato de Repub. l. 2. p. 607. Τοῖς ἄρχουσι τῆς πόλεως προσήκει ψεύδεσθαι, ἢ πολεμίων ἢ πολιτῶν ἕνεκα. l. p. 611.

(m) Τῷ μέν τοι ψεύδει ποτὲ συγχρήσασθαι νομίζουσιν αὐτὸν κατὰ πολλοὺς τρόπους ἄνευ συγκαταθέσεως, καὶ γὰρ κατὰ στρατη- ν ἀντιπάλων, καὶ κατὰ τὴν τοῦ συμφέροντος προόρασιν, καὶ κατ' ἄλλας οἰκονομίας τοῦ βίου πολλάς, ψεῦδος δ' ὑπολαμβάνειν οὐδέ- τέ φασι τὸν Σοφόν. Stob. de Stoicis. To. 1. l. 2. Tit. 4. §. 4. & Ecl. &c. p. 183.

(n) De Fratr. Amor. p. 488.

(o) Buxt. floril. p. 135.

(p) Τὸ δὲ λῃστεύειν παρὰ πολλοῖς τῶν βαρβάρων οὐκ ἄτοπον. Pyr. Hypot. l. 3. c. 24. Beſſi, Coralli, Medi quidam Danthelitæ πάντα ταῦτα λῃστρικώτατα ἔθνη. Strabo, l. 7.

(q) Ἀπὸ Εὐφράτου ποταμοῦ, καὶ μέχρι τοῦ ὠκεανοῦ, ὡς ἐπὶ ἀνατολάς, ὁ λοιδορούμενος ὡς κλέπτης οὐ πάνυ ἀγανακτεῖ. Apud ſeb. Præpar. Evan. l. 6. c. 10.

(r) Καλὸν οὖν ἐστιν, ἐκ τῶν ἰδίων κόπων, ὧν Θεὸς ἐπιχορηγεῖ πᾶσιν ὑστερουμένοις παρέχειν ἁπλῶς. Lib. 2. Mand. 2. 45.

by a *Metonymy* of the Effect, when he acts ſo towards us, as Men are wont to do when they are grieved by us, and diſpleaſed at us,
withdrawing their wonted Kindneſs, flyin
our Company, and abandoning us to ou
Enemies.

## CHAPTER V.

Verſe 1. BE ye therefore followers of [*this love of*] God, as [*becomes his*] dear Children.

2. And walk in love, as Chriſt alſo [*hath given an example, who*] hath loved us, and
a hath given himſelf for us [a] an Offering and
a Sacrifice to God, for a ſweet ſmelling Savour.

3. But Fornication and all Uncleanneſs, or Covetouſneſs, [*inordinate deſire*] let it not be once named among you, [*that you may*
b *walk*] [b] as becometh Saints.

c 4. Neither [Gr. ἢ, *and let not*] [c] filthineſs, nor [*and*] fooliſh talking, nor jeſting, which are [*things*] not convenient [*to your calling, be uſed among you,*] but rather [*let your employment be that of*] giving of Thanks.

5. For this ye know, that no Whoremonger, or unclean Perſon, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Chriſt, and of God [*the Father.*]

d 6. [d] Let no Man deceive you with vain Words, [*as if theſe things might be conſiſtent with the favour of God,*] for becauſe of theſe things cometh the Wrath of God upon the Children of Diſobedience.

7. Be not ye therefore partakers with them [*in thoſe ſins.*]

e 8. For ye were [e] ſometimes [*Children of*] Darkneſs, [*being ſubject to thoſe Deeds of Darkneſs,* Chap. 2. 1, 2, 3. Chap. 4. 18, 19.] but now are ye [*Children of the*] Light [*by your Faith*] in the Lord; walk [*therefore*] as Children of the Light.

f 9. For the fruit [f] of the [*Holy*] Spirit, [*by which you are enlightened,*] is in all goodneſs, righteouſneſs, and truth, [*and ſo inſtructs you to avoid thoſe Deeds of Wickedneſs.*]

10. [*Walk then as Children of the Light,*] proving [δοκιμάζοντες, *approving*] what is acceptable to the Lord.

11. And have no fellowſhip with the unfruitful works of darkneſs, [*committed by the*
g *Heathens,*] but [g] rather reprove them.

12. [*They being ſuch as deſerve to be reproved*;] for it is a ſhame even to ſpeak of
h thoſe things which are [h] done of them in ſecret.

13. But all things that are reproved, are made manifeſt by the light, [*or being diſcovered by the light, are made manifeſt,*] for
whatſoever doth make [*any thing*] manifeſ
is light.

14. Wherefore [*to ſhew that Chriſtians a*
*Light, and ſo obliged to avoid the Works of Dar*
*neſs,*] [i] he [*the Lord*] ſaith [*to thoſe Gentiles w*
*are yet in Darkneſs,*] Awake thou that ſleepeſ
ariſe from the dead, and Chriſt ſhall gi
thee light.

15. See then that ye walk circumſpectl
[*or how exactly you walk,*] not as fools, [*ru*
*ning yourſelves into unneceſſary Dangers,*
*an indiſcreet Zeal,*] but as wiſe, [*to mana*
*your Affairs ſo as to avoid them by all lawf*
*Means.*

16. [k] Redeeming the time, [i. e. *uſing*
*prudent Means to prolong your Lives,*[ becau
the days [*in which you live*] are evil, [*a*
*therefore perilous, and ſuch as will requ*
*much Wiſdom to preſerve you from Da*
*gers.*]

17. Wherefore be ye not unwiſe, [
*managing this, and other Affairs,*] but [*act as*
underſtanding what the will of the Lord
[viz. *that in ſuch Caſes he requires you to*
*wiſe as Serpents, and not to caſt Pearls b*
*fore Swine who will tear you for them; a*
*ſemblably not to ſacrifice your Lives, by an u*
*diſcreet Zeal in diſcovering thoſe Myſteri*
*but to ſhew the Vileneſs of them with ſuch Pr*
*dence as may preſerve you from periſhing by t*
*Diſcovery.*

18. [l] And be not drunk with wine, [
*the Heathens uſe to be in the Feſtivals of the*
*Gods, and eſpecially in their Bacchanalia,*]
wherein is exceſs, [Gr. ἀσωτία, *diſſoluteneſs,*
but be [*ye*] filled with [*the Holy*] Spirit, [
*Chriſtians uſe to be in their Aſſemblies.* See *Pro*
23. 30. and 20. 1.]

19. Speaking to yourſelves [n] in Pſalm
and Hymns, and ſpiritual Songs, [*with whi*
*the Chriſtians were inſpired in their Aſſembli*
1 Cor. 14. 15. 26.] ſinging [*them with t*
*Mouth,*] and [*alſo*] making melody in yo
hearts to the Lord.

20. Giving thanks [o] always for all thin
unto God, and [*or, who is*] the Father
*us all,* Chap. 4. 6.] in the Name of our Lo
Jeſus Chriſt.

21. Submitting yourſelves one to anoth
[*according to the Divine Ordinance,*] in
fear of God, [*who is the Author of that*
*der.*]

22. [*And therefore*] Wives, ſubmit yo
ſelves to your own Husbands, as unto
[*Ordin*

)rdinance *of the* ] Lord, [ *the Husband of his*
pouſe *the Church.*
23. For the Husband is the Head of the
Vife, even as Chriſt is the Head of the
Church; and [*this* ] he is [ *as being* ] the Sa-
iour of the Body.
24. Therefore, as the Church is ſubject
) Chriſt, ſo let the Wives be to their own
Iusbands in every [*lawful* ] thing.
25. [*And ye*] Husbands [ *alſo, ſee that you* ]
ove your Wives, even as Chriſt alſo loved
e Church, and gave himſelf [*up to the Death*]
or it.
26. That he might ſanctify [ *or conſecrate*
nd *fit it for his Service,* ] and cleanſe it,
Gr. *having cleanſed it,* ] by the waſhing of
ater, [i. e. *by that Baptiſm which is the La-*
er *of Regeneration,* Tit. 3. 5. ] and [ *by* ] the
'ord [ *of his Grace, which is able to ſanctify us,*
Acts 20. 32. John 17. 17.
27. That [ *ſo* ] he might preſent it to him-
lf a glorious Church, [p] not having ſpot or
rinkle, or any ſuch thing, but that it
ould be holy, and without blemiſh.

28. So ought Men to love their Wives, [q] as their own Bodies, [ *they two being made one fleſh, ſo that* ] he that loveth his Wife, loveth himſelf. q

29. For no Man ever yet hated his own fleſh, but nouriſheth it, and cheriſheth it, even as [ *doth* ] the Lord the Church, [ *which is his Spouſe.* ]

30. For we are Members of his Body, [r] of his Fleſh, and of his Bones. r

31. For this cauſe [ *was it ſaid at the production of Eve, and her being given for a meet-help to Adam,* Gen. 2. 24. *that* ] ſhall a Man leave his father and Mother, and ſhall cleave to his Wife, and they two ſhall be one Fleſh.

32. [s] This is a great Myſtery, but [ *when I repreſent it as ſuch,* ] I ſpeak [ *chiefly of the myſtical Senſe of it* ] concerning Chriſt, and the Church. s

33. Neverthеleſs [ *on the other account alſo,* ] let every one of you in particular ſo love his Wife even as himſelf, and [*let*] the Wife ſee that ſhe reverence her Husband.

## Annotations on Chap. V.

erſe 2. Προσφορὰν ϗ ϑυσίαν, *an Offering and Oblation.* ] That the Death of
hriſt is here ſtiled an Oblation offered up
God for us, cannot be denied: But *Crel-*
*s* ſaith, That the *Apoſtle* ſpeaks not here
an Expiatory Oblation; becauſe the Ob-
tion here mentioned, is ſaid to be offered
r a ſweet-ſmelling Savour, which Phraſe
ſcarce ever uſed concerning Expiatory Sa-
ifices, but chiefly of Burnt-Offerings, which
ere not of themſelves Expiatory, and are
*Moſes* diſtinguiſhed from Sacrifices for
n.

But (1.) That Sacrifices of a ſweet-ſmel-
ng Savour were uſed to make Atonement
r, and to expiate the Sin of Men, is pro-
d from the Sacrifice of *Noah*: For where-
in the *Greek* we read, that when that Sa-
ifice was offered, God ſmell'd ὀσμὴν εὐω-
δίας, *a Sacrifice of a ſweet Savour*; in the He-
ew he is ſaid to ſmell *Eth Ruach Hannica,*
*Savour of Reſt,* that is, which made God's
nger to reſt, ſay the *Jewiſh Writers.* (a) *Jo-*
*bus* informs us, that *Noah* by this Sacri-
e *entreated that God would now be atoned,*
*would no more conceive ſuch Diſpleaſure*
*ainſt the Earth,* i. e. the Inhabitants of

And by the *Syriac* Verſion it is render-
an *Odour of Placability,* becauſe, as *Va-*
*lus* and *Munſter* on the place obſerve,
od then ceaſed from his Anger, and was appeaſed: So that the firſt time this Phraſe is uſed, it is taken for an Expiatory Sacrifice, and is deſigned to appeaſe the Wrath of God. The Sacrifices which *Job* offered for his Sons and Daughters, and for his three Friends, were Burnt-Offerings, as the Phraſe והעלה עלות ſhews, and yet they were offered, the one to expiate for the Sin of his Children, *Job* 1. 5. the other to appeaſe the Wrath of God kindled againſt his three Friends, *Chap.* 42. 7. Moreover, it is evident from Scripture, that this Phraſe ὀσμὴ εὐωδίας, *a ſweet Savour,* is uſed, not only of Burnt-Offerings, but of Sacrifices for Sin; thus, *If any People of the Land ſin through Ignorance —— when his Sin comes to his knowledge,* the Text ſaith, *he ſhall bring his Offering, a Kid of the Goats, a Female without blemiſh,* περὶ τῆς ἁμαρτίας, *a Sacrifice for the Sin he hath ſinned, and the Priest ſhall burn it upon the Altar,* εἰς ὀσμὴν εὐωδίας, *for a ſweet Savour to the Lord; and the Priest ſhall make Atonement for him, and it ſhall be forgiven him.* To this Importance of the Phraſe, doth *David* manifeſtly allude, when he ſaith to *Saul,* If the Lord hath ſtirred thee up againſt me, ὀσφρανθείη ἡ θυσία, *let him ſmell an Offering.* And when this ὀσμὴ εὐωδίας, *Sacrifice of a ſweet-ſmelling Savour* is applied to Burnt-Offerings, they are declared to be *favourably accepted, to make Atonement for him that offers them.*

---

(a) Εὐμενῶς ἂν αὐτὸν προσδέχεσϑαι τὴν ϑυσίαν παρεκάλει, ϗ μηδεμίαν ὀργὴν ἔτι τῇ γῇ ὁμοίαν λαβεῖν. Antiq. Jud.
1. c. 4.

This the Son of *Syrach* ſeems plainly to ſay, of their Sacrifices of ſweet Savour in the General, when he ſpeaks thus of *Aaron*; (b) *He choſe him out of all the People to offer Sacrifices to the Lord, Incenſe and a ſweet Savour, for a Memorial, to make Reconciliation for his People.* Thus of the Burnt Offerings in *Leviticus* it is ſaid, That he *that brings them ſhall put his Hand upon the Head of the Burnt Offering, and it ſhall be accepted for him to make atonement for him*, Lev. 1. 4. Now as the (c) *Hebrew Doctors* tell us, That this impoſition of Hands was always joined with Confeſſion of Sins over the Sacrifice, which Confeſſion ſtill concluded with a Prayer, That the Sacrifice might be an Expiation for them: So the Phraſe, *It ſhall be accepted to make atonement for him*, Lev. 14. 20. uſed here, and elſewhere, concerning Holy Things, is as much as is ever ſaid of Expiatory Sacrifices. Nor is it any Objection to the contrary, that Burnt Offerings are uſually diſtinguiſhed from Sin-Offerings; the reaſon of that being this, ſaith (d) *Ainſworth*, that Burnt Offerings were for the Atonement of general Sins, and ſuch as often were unknown to Men, whereas for ſpecial Sins there was appointed a ſpecial Sacrifice, and Sin-Offering. This, ſaith (*e*) Dr. *Outram*, was the Opinion of the *Jews*, that Burnt Offerings were intended for the Expiation of Sin. And this, ſaith (f) Mr. *Selden*, was their Practice, to offer theſe as Expiatory Sacrifices for Strangers.

b Ver. 3. Καθὼς πρέπει ἁγίοις, *as becometh Saints.*] Worthy of Obſervation is the Note of St. *Jerom* here, *Ex quo Sanctus non poteſt appellari, quicunque, extra Fornicationem, in aliqua immunditia, & avaritia voluptatum quâ ſe delectaverit, invenitur.*

c Ver. 4. That the Words μωρολογία and εὐτραπελία, are to be interpreted to an impure Senſe, may probably be gathered from the Words join'd with them, Fornication, Uncleanneſs, Filthineſs, and more probably from the reaſon rendered for the abandoning them all; *viz. That no Fornicator, or unclean Perſon, hath any Inheritance in the Kingdom of God, or of Chriſt.* Μωρολογία is in the *Rabbinical* Phraſe, נבול פה, *turpitudo oris*, of which they (g) proverbially ſay, כל המנבל פיו, *quicunque fœdè loquitur, perinde eſt ac ſi introduceret Porcum in Sanctuarium.* To commit נבלה, *Folly in Iſrael*, is to commit Whoredom, or Adultery: And the Word by the *Septuagint* is ſometimes rendered ἄσχημον, *indecency*, ſometimes ἀφροσύνη, ſom times μωρία, *folly*, and ſometimes ἀκαθα σία, *filthineſs*. And the ſoliciting a Wom to Fornication by filthy Words, is in t *Targum* expreſſed thus, לא תנבל, *non turpabis verbum oris, Thou ſhalt not ſpeak i purely with thy Mouth, to cauſe thy Fleſh ſin.* Ecclef. 5. 6.

Εὐτραπελία is by *Suidas* rendered μωρολογ κουφότης, *ſcurrility, levity*, by *Phavorinus*, Βωμ λοχία. Now Βωμολόχος, is a filthy, ſcur lous Man; and in *Ariſtophanes*, Βωμολόχοις ἐπε χαίρειν, is *to be pleaſed with filthy ſcurril Words.* Hence *Oecumenius*, and *Theophyl* reckon them both as ὀχήματα τῆς πορνείας, *forerunners, or incentives to Fornication.*

As for the Word πλεονεξία, that it ha ſometimes an impure Senſe, ſee Note 1 *Theſſ.* 4. 6. though being here ſtiled *I latry*, it ſeems more naturally to relate the love of Riches, which renders us m truly guilty of that Sin. Though it be ſo true, that he who loveth Pleaſures m than God, is guilty of that Sin, and this I purity was a frequent, and almoſt gene *Appendix* of Idol-Worſhip.

That the *Epheſians* ſtood in need of th Inſtructions we learn from (h) *Democri Epheſius*, who ſpeaking of the Temple the *Epheſian Diana*, hath much περὶ τὴν χλι αὐτῶν, *of the ſoftneſs and luxury of the Ep ſians*; and from (i) *Eualces* in his Book *Epheſiacis*, who ſaith, ἐν Ἐφέσῳ ἱερὸν ἱδρύσα ἑταίρᾳ Ἀφροδίτῃ, *in Epheſus they built Tem to Venus, the Miſtreſs of the Whores*: A from *Strabo*, who informs us, *That in th ancient Temples there were Old Images, but their New* σκολιὰ ἔργα, *vile Works were do* L. 14. p. 640.

Ver. 6. Μηδεὶς ἀπατάτω, *let no Man dece you.*] Among the *Heathens*, ſimple Forni tion was held a thing indifferent; the La allowed, and provided for it in many N tions; whence the grave *Epictetus* counſ his Scholars, only *to whore* ὡς νόμιμον ἐστι, *cording to Law*: And in all places they co nived at it. *He that blames young Men their meretricious Amours*, ſaith (l) *Cic does what's repugnant to the Cuſtom and C ceſſions of our Anceſtors, for when was not done? When was it not permitted?* This w ſuitable both to the Principles and P ctices of many of their grave *Philoſoph* eſpecially of the (m) *Stoicks*, who held

---

(b) Καὶ εὐωδίαν εἰς μνημόσυνον, ἐξιλάσκεσθαι περὶ τοῦ λαοῦ σου. Eccluſ. 45. 16.
(c) Vide *Outram*, l. 1. c. 15. §. 8, 9, 10, 11. (d) *In* Lev. 1, 4. (e) *Ibid.* (f) *De Jure Nat. & Gent.* l. 3. c. 2
(g) *Buxt. Lex. in Voce* נבל. (h) *Athenæus*, l. 12. p. 585. (i) *Idem*, l. 13. p. 573. (k) *Enchir.* c. 47
(l) Abhorret non modo à licentia hujus ſaculi, verùm etiam à majorum conſuetudine atque conceſſis: qua enim hoc non factum eſt? quando non permiſſum? quando reprehenſum? quando denique fuit ut quod l non liceret? *Orat. pro Cœlio*, p. 533. N. 37.
(m) Καὶ τοὺς Στωϊκοὺς δὲ ὁρῶμεν, οὐκ ἄτοπον εἶναι λέγοντας τὸ ἑταίρᾳ συνοικεῖν, ἢ τὸ ἐξ ἑταιρείας ἐργασίας διαζῆν. Sext. E pir. Pyr. Hypot. l. 3. c. 24.

law,

*ful for others to uſe Whores, and for them*
*et their living by ſuch Practices.* Hence
n in the Church of *Corinth*, ſome had
ght this Doctrine. See Note on 1 *Cor.*
13.

/er. 8. Ποτὲ σκότος, *ſometimes Darkneſs.* ]
at the State of the *Gentile* World, both
he *Old* and the *New Teſtament*, is repre-
ted by a State of Darkneſs, and that of
riſtians by a State of Light. See Note
*Rom.* 13. 12.

/er. 9. Τοῦ πνεύματος, *of the Spirit.* ] Ma-
*Greek* Copies, and all the *Latin* and the
*iac* read τοῦ φωτὸς, *the fruits of the Light*,
h which you are enlightened; and ſo doth
*Jerome* here, taking no notice of the other
ading.

/er. 11. Ἐλέγχετε. ] Reprove them, make
m aſhamed of them, by bringing them
he Light, ἐλέγχειν γὰρ ἀντὶ τοῦ αἰσχύνειν, ἐλέγ-
τὸ κεκρυμμένον ἀτίμημά τινος εἰς φῶς ἄγω.
*vorinus.*

/er. 12. Τὰ κρυφῆ γινόμενα, *done of them in*
*et.* ] In their Myſteries, which therefore
re ſtiled ἀπόρρητα μυστήρια, none being per-
ted to divulge them upon pain of Death.
nce even the Word μυστήριον hath its Name,
*Grammarians*, from μύειν τὸ στόμα, *to ſtop*
*Mouth.* The *Eleuſinia Sacra* were per-
med in the Night, agreeably to the Deeds
Darkneſs committed in them; ſo were
*Bacchanalia*, hence called *Nyctelia*; and
y were both full of deteſtable Iniquity;
l upon that account, ſaith (n) *Livy*, were
niſhed by the *Roman Senate* out of *Rome* and
*ly*: Ἀκόλουθα γὰρ τῷ Διονυσιακῷ πότῳ τὰ
ροδίσια, Luſt being a Conſequent on the
*cchanalia*, ſays the (*) *Scholiaſt* on *Ariſto-*
*nes.* Hence is that of (†) *Ariſtippus*, ἐν
χεύμασιν οὖσ' ἡ σώφρων οὐ διαφθαρήσεται, *a*
*ſte Woman will not be corrupted at the Bac-*
*nalia.* And thoſe Precepts, that a married
oman ſhould abſtain, (‖) τοῖς ὀργιασμοῖς ϗ
ρωσμοῖς, *from the Feaſts of* Bacchus, *and the*
*ther of the Gods*, becauſe they tended to
unkenneſs, and the corrupting of chaſte
omen.

Ver. 14. Λέγει, *he ſaith.* ] (o) *Epiphanius*
h theſe Words were ſpoken by *Elias*; and
*rgius Syncellus*, that they were taken from
*Apocryphal* Books of *Jeremiah*; others think
y are cited from *Iſaiah* 60. 1, 19, 22.

Ibid. *Awake thou that ſleepeſt, and ariſe from the Dead*, ϗ ἐπιφαύσει σοι ὁ Χριςὸς, *and Chriſt ſhall enlighten thee, or ſhine upon thee*; And yet our Tranſlation, that *Chriſt ſhall give thee Life*, is very juſtifiable, as giving the true Senſe of the *Metaphor*; ſo *Pſal.* 13. 14. *Lighten my Eyes, that I ſleep not in Death*, i. e. *preſerve my Life*, Prov. 29. 13. *The Poor and Rich meet together, the Lord enlighteneth both their Eyes.* See *Job* 3. 20. 33. 30. Mr. *Dodwel* citing theſe Words ſaith, "*Chriſt* ſhall "give the Light, is the ſame with the im"mortal Light; and this is an Addreſs to "the Dead, who are frequently ſaid to ſleep "in the *Prophetick* Stile of the *New Teſtament*; "and the Light ſeems to allude to the *Bap*"*tiſmal Illumination* of the Spirit, upon own"ing of the true Faith. But as in this he is ſingular, and hath not one Authority, *Ancient*, or *Modern*, agreeing with him in this Interpretation, or to the Application of it to Chriſt preaching to the Dead in *Hades*, and baptizing them. St. *Chryſoſtome*, *Theodoret*, *Photius*, and *Theophylact* among the *Greek Interpreters*; *Ambroſe*, or *Hilary* the *Deacon*, and St. *Jerome* among the *Latins*; all ſaying poſitively, that the Words are to be underſtood *Metaphorically* of a Sleep, and Death in Treſpaſſes and Sins; ſo is it alſo evident, that the Words cannot bear this Senſe. For,

1*ſt*, If they that ſleep, here ſignifies literally thoſe, *whoſe Bodies ſleep in the Grave*, the Addreſs to them to riſe from the Dead, muſt be an Addreſs to their Bodies, to riſe from the Grave, and ſo they muſt be firſt raiſed from the Dead before *Chriſt* gives them Light.

2*dly*, *To Sleep*, when it is uſed to ſignify Death in the *New Teſtament*, always relates to the Body ſleeping in the Grave, or in the Duſt; as *John* 5. 28, 29. 1 *Cor*, 11. 30. 15. 20. 51. 1 *Theſſ.* 4. 14. 5. 10. and never to the Soul in *Hades*, or to the Spirits in Priſon there. For as St. *Jerome* notes on the Place; Spiritûs mortem nunquam legimus; *we never read in Scripture of the Death of the Spirit in the literal Senſe.* And,

3*dly*, The preceding Verſes plainly ſhew, that the *Apoſtle* introduceth theſe Words, as a Call to the *Gentiles* ſitting in Darkneſs, to awake out of their Sleep in Sin, their Death in Treſpaſſes and Sins, *Chap.* 2. 1, 5. that

---

) *Lib.* 89. *Dec.* 4.
) *Ariſtoph.* p. 384.
) Apud Stob. Serm. 5. p. 66. ‖ Ibid. Serm. 72. p. 444, 445.
) *Hær.* 42. p. 372.
) Πίνειν δὲ εἰς μέθην οὔτε ἄλλοθί που πρέπει πλὴν ἐν ταῖς τοῦ τὸν οἶνον δόντος Θεοῦ ἑορταῖς. De Leg. l. 6. p. 870. F.
αύμαζε, ὦ ξένε, νόμος ὅδ' ἡμῖν ἐστί. Ibid. l. 1. p. 777.

they might enjoy the Light of *Chriſt's* Goſpel. For, ſaith he, *v.* 8. *Ye were once Darkneſs, but now are ye Light in the Lord, walk as Children of the Light, and have no fellowſhip with the unfruitful Works of Darkneſs ; but rather reprove them*, v. 11. *which you who are Children of the Light, and on whom God hath ſhined to give the Light of the Glory of God in the Face of Jeſus Chriſt*, 2 Cor. 4. 6. may do, *for all that maketh manifeſt, is Light*, v. 13. Wherefore λέγει, the Scripture ſaith to thoſe *Gentiles*, who are yet in Darkneſs, *Awake thou that ſleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee Light.* So again, 1 *Theſſ.* 5. 5, 6. *Ye are the Children of the Light, and of the Day, not of the Night, or of Darkneſs; therefore let us not ſleep as others do.* See the Note on *Rom.* 13. 12. So (a) *Clemens Alexandrinus*, in his Exhortation to the *Gentiles*, ſaith ἀφυπνίζει γὲ τοὶ, καὶ τοῦ σκότους αὐτοῦ τοὺς πεπλανημένους διανίστησιν, *He, by his Exhortation, raiſes out of Sleep thoſe that erred in, and thro' Darkneſs.* See alſo the Reading of the Text confirm'd, Examen *Millii* in locum.

k Ver. 16. Ἐξαγοραζόμενοι τὸν καιρὸν, *Redeeming the Time.* ] Here note,

1*ſt*, That the Times of Peril and Trouble are ſtiled *evil Days* ; In this Senſe *Jacob* ſaith *his Days were evil*, πονηραὶ ἡμέραι, by reaſon of the Troubles he met with from *Laban* and his Brother *Eſau*, Gen. 47. 9. The *Pſalmiſt*, that the Righteous ſhall not be aſhamed, ἐν καιρῷ πονηρῷ, *in the evil Day*, 77. 19. The *wiſe Man* ſhall be ſilent, ſaith *Amos*, in that time, for it is καιρὸς πονηρὸς, *an evil Time*, Amos 5. 13. *i. e.* a time of *Lamentation*, v. 16. of *Darkneſs*, v. 18. and that is by the Prophet *Micah* ſtiled ὁ καιρὸς πονηρὸς, *an evil Time*, Micah 2. 2. which brought thoſe Judgments on them which they could not eſcape. And in the cloſe of this Epiſtle, to ſtand ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, is to ſtand in the times of fiery Trials, and ſevere Perſecutions by the Inſtruments of *Satan*, Chap. 6. 13.

Ἐξαγοράζειν τὸν καιρὸν, *to redeem the time.* ] Is by all honeſt Ways, and prudent Methods to endeavour to avoid the Dangers, and to eſcape the Perſecutions to which theſe perilous Times may render us obnoxious. So when King *Nebuchadnezzar* had threatened that the *Chaldæans* and *Magicians* ſhould be cut in pieces, if they declared not his Dream, and they ſtill put him off with this Anſwer, *Let the King tell the Dream, and we will tell him the Interpretation* : The King replies, *Of a Truth I know*, ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε, *that you would gain the Time*, i. e. you hope by theſe Anſwers to delay the Time of your Puniſhment, and to contrive ſome Way to eſcape it. So the *Scholiaſt* upon the plac expounds it, καιρὸν ὑμεῖς ἀγοράζετε, τουτές ὑπέρθεσιν θηρᾶσθε διασκεδάσαι τῇ ἀναβολῇ καιροῦ σκοπιοῦντες τὸ παρ' ὑμῶν ζητούμενον, *You hu after delays, ſeeking by the protracting of the Ti to make me forget what I asked of you.* An *Theodoret* expounds it thus, *You prolong the Tim* τῆς ἐκβάσεως τὸν καιρὸν ἀναμένοντες, *hoping f Time to eſcape.* So alſo, *Col.* 4. 5. *Walk Wiſdom towards thoſe that are without*, i. *your Heathen* Governours and Magiſtrates, r*deeming the Time*, i. e. endeavouring by a *Chriſtian* Prudence, to avoid the Calamiti they are ſtill ready to bring upon yo anſwering them with as much Wiſdom an Gentleneſs of Speech as you are able ; fo walking among *Wolves*, it concerns you be *wiſe as Serpents*. And tho' it may not b ſo pertinent to this Text, yet will it be ve ry profitable to the Men of this Age conſider the Practice of the *Heathens* i this Caſe. For (*b*) *Ælian* informs us o the *Lacedæmonians*, that they were much con cerned, that Men ſhould ſpend their Tim well, ταμιευόμενοι πανταχόθεν εἰς ἐπειγόμενο *employing it ſtill upon urgent Buſineſs, and ſuffer ing no Man either to be idle, or to employ himſe about Trifles*, ὡς ἂν μὴ πρὸς τὰ ἔξω τῆς ἀρετῆ ἀναλισκόμενος, *ſo that he might employ his who Time in virtuous Actions.* And (*c*) *Stobæus* ſaith that the *Lucani*, a People of *Italy*, and th *Athenians* puniſhed thoſe that were idle, a well as thoſe that were guilty, ἄλλου τινὸ ἀδικήματος, of any other Crime. And ſee ing Time is a Talent given us by that Go in whoſe Hand our Lives are, it muſt b given us for ſome good End, and muſt b miſpent, when 'tis not employed to ſuc Ends.

Ver. 18. Μὴ μεθύσκεσθε οἴνῳ, *Be not drun with Wine.*] The *Heathens*, who held Drunkenneſs unlawful at other times, thought i a Duty at the Solemnity of *Bacchus*, and o other *Gods*. (p) *Plato* ſaith, *That no Ma ſhould be allowed to be drunk, but at the Solemnities of the God that gave them Wine.* And when *Megillus*, the *Lacedæmonian* had told the *Athenians*, That he ſaw their whole Citie drunk at the Solemnities of *Bacchus*, and tha the Inhabitants of *Terentum* did the ſame; *Marvel not at that*, ſaith the *Athenian*, *fo the Law with us requires it.* And * *Plu tarch* ſaith, That ὀργιάζοντες ἢ θυσίαις πάροντες, ἢ τελεταῖς, *When they celebrated th* Orgia *of* Bacchus, *or were preſent at thei Sacrifices, or ſacred Myſteries, they allowed them ſelves to be delighted*, μέχρι μέθης, *even Drunkenneſs.* This was the uſual Appendi of their Sacrifices, they thinking this a Duty

---

(*a*) P. 54. c. (*b*) Var. Hiſt. l. 2. cap. 5. (*c*) Serm. 42. p. p. 291.

* Non poſſe ſuaviter vivi. Secund. Epic. *p.* 1101. *F.*

ſai

ith (r) *Athenæus*, in the Service of their ods. Hence *Ariſtotle*, and others ſay, that runkenneſs had its Name from the Inmperance they uſed after they had offered crifice.

Ibid. Ἐν ᾧ ἐϛιν ἀσωτία, *In which is exceſs.*] hat ἀσωτία ſignifies *Luxury*, is proved from e Prodigal, of whom it being ſaid, that lived ἀσώτως, *Luke* 15. 13. this is intereted, *v.* 30. by *devouring his Living with arlots*; and from *Heſychius*, who interets ἀσώτως by the word αἰχρῶς, *filthily*. *avorinus* ſaith, the ἄσωτος is the ἀκόλας, ἀσελγὴς, *luſtful*, and *unchaſte Perſon*, and nce ἀσώτιον ſignifies a *Stew* or *Brothel-houſe*. ow that this Drunkenneſs miniſters to this aſciviouſneſs, as the *Poets* often teach, ſo e Practice and Experience of the *Heathens* und it true, their Compotation and Banietings ſeldom concluding without the Inoduction of lewd Women, and their *Bacchalia* ending in Whoredom and Adultery, ιόλαϛον οἶνος, *Prov.* 20. 1.

Ver. 19. Ψαλμοῖς καὶ Ὕμνοις, *In Pſalms and ymns*, &c.] In their *Bacchanalia* they ſung eir drunken Hymns to *Bacchus*, ſaying, οῖ Σαβοῖ, Εὐοῖ Βακχὲ, and had their Φαλλικὰ ϛματα. In oppoſition to which drunken and npure Songs, the *Apoſtle* here exhorts the *riſtians* to ſing the *Pſalms* of *David*, or the *ymns* compoſed by Spiritual-Men, ſuch *Zacharias* and *Simeon*, or by the Afflatus the Spirit vouchſafed unto them, 1 *Cor.* 15. St. *Jerom* here ſaith, *Canere igitur pſallere, magis animo quàm voce debemus, c eſt, quippe quòd dicitur* Cantantes, & pſalntes in cordibus veſtris Domino. *Audiant ec Adoleſcentuli, audiant hi, quibus pſallendi Eccleſiâ officium eſt, Deo non voce ſed corcantandum, nec Tragœdorum ad modum gutr & fauces dulci medicamine colliniendas, ut Eccleſiâ theatrales moduli audiantur, & canca, ſed in timore, in opere, in ſcientiâ Scriprarum*; which ſhews that *Choriſters* or *uire* Men had then obtain'd an Office in e *Church*, tho' he ſeems not much to aprove them.

Ver. 20. Πάντοτε, *Always.*] See Note on *Theſſ.* 5. 17. ὑπὲρ πάντων, *for all things*; for is ſparing Mercies, *Pſal.* 103. 3, 4. his preenting Mercies, *Eph.* 1. 4. *Tit.* 1. 2. his iſtinguiſhing and peculiar Mercies, *Heb.* 16. for his common Mercies and Benets beſtowed daily upon us, as well as is extraordinary Favours; for paſt Meries to be celebrated by Annual Feſtivals, *Exod.* 12. 14, 17, 24. *Lev.* 23. 21. for the Mercies we hope for, 1 *Pet.* 1. 3, 4. for adverſe as well as proſperous Events, bleſſing him *who doth thus give us warning*, Pſal. 16. 17. but chiefly for ſpiritual Bleſſings.

Ver. 26. Ἐν ῥήματι, *by the Word*, That is, ſaith *Chryſoſtom*, by the words uſed in the Form of *Baptiſm*, to wit, *I baptiſe thee in the Name of the Father, Son, and Holy Ghoſt.*

Ver. 27. Μὴ ἔχουσαν σπίλον, ἢ ῥυτίδα, *Not having ſpot, or wrinkle.*] This ſeems to refer to the accuracy of the *Jewiſh* Baptiſm, who thought not the Perſon well baptized, if there were any wrinkle which kept the Fleſh from the Water, or any ſpot or dirt which was not thoroughly waſhed by it. And thus the Church is cleanſed at preſent from the Guilt of Sin by the Blood of Chriſt, 1 *John* 1. 7. 2 *Cor.* 11. 2. *Coloſſ.* 1. 22.

Ver. 28. Ὡς ἑαυτῶν σώματα, *As their own Bodies.*] The *Jews* ſay, *He that loveth his Wife as his own Body, and honoureth her more than his own Body, of him the Scripture ſaith, Peace ſhall be in his Tabernacle, and he ſhall viſit his Tabernacle, and ſhall not ſin.* Talmud. Sanh. Fol. 76. 2.

Ver. 30. Ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀϛέων αὐτοῦ, *Of his Fleſh, and of his Bones.*] This Phraſe being not only uſed to expreſs an intimate relation, *Gen.* 29. 14. *Judges* 9. 2. but being the very words which *Adam* uſed concerning *Eve*, *made out of his Rib*, Gen. 2. 23. ſhews that the Apoſtle had his Eye upon the *myſtical* Senſe of the Production of the Woman from the Man, of which the *Jews* ſpeak.

Ver. 31. Καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,] *Jerom* being an Enemy to Wedlock, inſinuates that theſe words are an Addition to the Text, but the contrary is evident, they being found in all Verſions, all the *Greek Scholiaſts*, in the *Codex Alex.* and *Hilary* D.

Ver. 32. Τὸ μυϛήριον τοῦτο μέγα ἐϛίν, *This is a great Myſtery.*] He doth not ſay as Mr. *Cl.* interprets the words, *But I ſpeak concerning the Love of Chriſt to his Church*; nor was that any Myſtery at all, as being long ago revealed, and a thing known to all *Chriſtians*. But this was indeed a Myſtery, till the *Apoſtle* here revealed it to the *Epheſians*,

---

(r) Σέλευκος δέ φησι τὸ παλαιὸν οὐκ εἶναι ἔθος οὔτ' οἶνον, οὔτ' ἄλλην ἡδυπάθειαν προσφέρεσθαι, μὴ θεῶν ἕνεκα τοῦτο ῶντας. διὸ καὶ θοίνας, καὶ θαλίας, καὶ μέθας ὠνόμαζον, τὰς μὲν διὰ θεοὺς οἰνοῦσθαι ὑπολαμβάνοντες — τὸ δὲ μεθύειν φησὶ ιϛοτελὴς τὸ μετὰ θύειν χρῆσθαι. Athen. l. 2. p. 40. C.

that as the Learned Dr. (s) *Alix* ſaith, The firſt Match between *Adam* and *Eve*, was a Type of that between Chriſt and his *Church*; and in this, ſaith he, the Apoſtle followed the *Jewiſh Notions*; for the (t) *Jews* ſay, according to *Voiſin*, Sod Adam Hu Sod Meſſiah, *The Myſtery of Adam is the Myſtery of the Meſſiah*, who is the Bridegroom of the Church. Theſe two great Perſons therefore confirm the Obſervation of *Munſter*, That *the Creation of the Woman from the Rib of the Man, was made by the Jews to ſignify the Marriage of the Celeſtial Man, who is bleſſed, or of the Meſſiah with the Church*; whence the *Apoſtle* applies the very words which *Adam* ſaid concerning *Eve* his Spouſe, to thoſe *Chriſtians* who are the Spouſe of Chriſt, ſaying, *we are Members of his Body, of his Fleſh, and of his Bones*, v. 30. For the fuller explication of theſe words, Note from the * *Biſhop* of *Ely*,
‘ That the profoundeſt of the *Hebrew* Di-
‘ vines, whom they now call *Cabbaliſts*, ha-
‘ ving ſuch a Notion as this among them,
‘ that ſenſible things are but an Imitation
‘ of things above, conceived from thence;
‘ that there was an Original Pattern of
‘ Love and Union, which is between a
‘ Man and his Wife in this World; this
‘ being expreſſed by the Kindneſs of *Ti-*
‘ *pheret* and *Malcuth*, which are the Names
‘ they give to the inviſible Bridegroom,
‘ and Bride, in the upper World; and
‘ this *Tipheret*, or the great *Adam*, in op-
‘ poſition to the terreſtrial and little *Ada*
‘ here below; as *Malcuth* (*i. e.* the King
‘ dom) they call alſo by the Name of *Ch*
‘ *neſeth Iſrael*, the Congregation of *Iſra*
‘ who is united, ſay they, to the *Cel*
‘ *ſtial Adam*; as *Eve* was to the Terr
‘ ſtrial. So that, in Summ, they ſeem
‘ ſay the ſame that the Apoſtle *Paul* dot
‘ when he tells us, that *Marriage is a gre*
‘ *Myſtery, but he ſpeaks concerning Chriſt, a*
‘ *his Church*. For the Marriage of *Tiph*
‘ *ret* and *Malcuth*, or *Cheneſeth Iſrael*,
‘ the Marriage of Chriſt the Lord fro
‘ Heaven, with his Spouſe the *Church*
‘ which is the Conjunction of *Adam* a
‘ *Eve*, and of all other Men and W
‘ men deſcended from them. || *Origen* ſeem
to have had ſome Notice of the Relatio
this Paſſage had to *Adam* and *Eve*, when
ſpeaks thus. If any Man deride us for uſin
the Example of *Adam* and *Eve*; in the
words, and *Adam knew his Wife*, when w
treat of the *Knowledge of God, let him co*
*ſider theſe words, This is a great Myſtery. Te*
*tullian* frequently alludes to the ſame thin
ſaying this is a great Sacrament, carn
liter in *Adam*, ſpiritualiter in Chriſto, pro
ter ſpirituales nuptias Chriſti & Eccleſia
*carnally in* Adam, *ſpiritually in Chriſt*,
*reaſon of the ſpiritual Marriage betwixt h*
*and his Church.* Exhort. ad Caſtitat. l.
p. 521. De animâ, c. 11. & 12. & adv. Ma
cion. l. 3. c. 5.

---

(s) *The Judgment of the Jewiſh Church.*

* *Preface to the Canticles* 2. 4.

(t) *Tzeror Hamor.* SS. *Beriſchitz.*

|| Com. in Jon. p. 264.

CHA

## CHAP. VI.

ſe 1. CHildren, obey your Parents, [a]
in [*compliance with the Com-*
*ndment of*] the Lord, for this is right,
*t you ſhould yield obedience to them who gave*
*life.*]
2. [*For*] Honour thy Father and thy Mo-
r [*with Reverence, Obedience, and Mainte-*
*ce, ſaith the fifth Commandment,*] which
he firſt Commandment [*in the Decalogue*] [b]
th [*a*] Promiſe [*annexed to it.*]
3. [c] [*And the Promiſe is this,*] That it may
well with thee, and [*that*] thou may'ſt
e long upon the Earth.
4. And ye Fathers provoke not your Chil-
en to wrath [*by ſevere Treatment and rigid*
*unctions*; See *Col.* 3. 21.] but [*rather*] [d]
ing them up in the nurture and admoni-
n of the Lord, [*inſtructing them in the Prin-*
*les of Piety towards God, and Faith in our*
*rd Jeſus.*]
5. Servants be obedient to them that are
ur Maſters, [*tho' they be only ſo*] according
the Fleſh, [*the Spirit being immediately ſub-*
*t to God alone,*] with fear [*of diſpleaſing*
*m,*] and trembling [*leſt you juſtly ſhould*
*ur their Anger, ſerving them*] in ſingle-
ſs of your Heart, as [*knowing that in thus*
*ving them, you do Service*] to Chriſt, [*who*
*quires this of you; whoſe Goſpel you will credit*
*your ſincere Obedience to your Maſters for his*
*ke*, Tit. 2. 2. *and whoſe Doctrine you will*
*aſpheme by your Diſobedience, under pretence of*
*y Chriſtian Liberty from the obſervance of your*
*uty to them*, 1 Tim. 6. 1, 2.]
6. [*Serve them therefore*] not with eye-
rvice, [*and whilſt they behold you,*] as men-
leaſers [*uſe to do*;] but as [*becomes*] the
ervants of Chriſt [*in this relation,*] doing
e will of God, [*who requires this Obedience*
*them*, 1 Pet. 2. 18, 19, 20.] from the
eart.
7. With good-will doing [*them*] Service,
[*conſidering you do it*] to the Lord [*himſelf,*
nd not to Men [*only.*]
8. [*And*] knowing that whatever good
ny man doth, [*out of obedience to the Lord,*
*reward of*] the ſame he ſhall receive of
e Lord, whether he be [*a*] bond [*-man*]
r free.
9. And ye maſters do the ſame things to
em, [*ſhew the like good-will to, and concern*
*r them*] forbearing threatenings [Gr. ἀνιέν-
*ς, remitting oft the evils which you threaten to*
*em,*] [e] knowing that your Maſter alſo is
Heaven, neither is there reſpect of Per-
ns [*or Conditions*] with him:
10. Finally, my Brethren, be ſtrong in the
rd, and in the power of his might.

11. [*And to this end*] put on the whole
armour of God, that ye may be able to
ſtand [*your Ground,*] againſt [f] the wiles of f
the Devil.

12. For we wreſtle not [*only*] againſt fleſh
and blood, [i. e. *Men who are compounded of*
*them*; See Note on *Gal.* 1. 16.] but [*alſo*] againſt
[*evil*] principalitities and againſt powers,
[*ſuch as Chriſt triumph'd over*, Col. 2. 15.]
againſt the rulers of the darkneſs of this
world, [i. e. *thoſe evil Spirits which ſtill rule in*
*thoſe Heathen Nations which are yet in darkneſs*,
Chap. 5. 8. 1 *Theſſ.* 5. 5. See Note on *Rom.*
13. 12.] and againſt ſpiritual wickedneſſes
in high places, [i. e. *againſt thoſe evil Spirits*
*which have their ſtations in the Regions of the*
*Air*; See Note on Chap. 2. 2.]

13. Wherefore [*I again exhort you to*] take
unto you [g] the whole Armour of God, that g
ye may be able to withſtand [*theſe dangerous*
*Enemies*] in the evil day [*of trial, perſecution,*
*and temptation,*] and having done all, to ſtand
[*firm againſt them.*]

14. Stand therefore, having your loyns
girt about [h] with truth, and having on the h
breaſt-plate of righteouſneſs;

15. [i] And your feet ſhod with the preparation i
of the Goſpel of Peace.

16. Above all [*the reſt,*] taking [k] the k
ſhield of Faith, wherewith ye ſhall be able
to quench all the fiery darts of the wicked
[*one.*]

17. And take the [l] Helmet of Salvation, l
[*for an Helmet the hope of Salvation,* 1 Theſſ.
5. 8.] and the Sword of the Spirit, which
is the Word of God, [*by biding which in your*
*Hearts you will be preſerved from ſin,* Pſal.
119. 11.]

18. Praying always, [See 1 *Theſſ.* 5. 17.]
with all Prayer and Supplication, 1 *Tim.*
2. 1.] in the Spirit, [See Note on 1 *Cor.* 14.
6.] and watching thereunto with all perſeverance,
and [*with*] ſupplication, [*not for*
*yourſelves only, but*] for all Saints, [*your Charity*
*to others being a means to procure God's favour*
*to yourſelves.*]

19. And for me [*in particular,*] [m] that [*a* m
*door of*] utterance may be given to me, that
I may open my mouth boldly, to make
known the Myſtery of the Goſpel;

20. For which I am an Ambaſſador in
Bonds, that therein I may ſpeak boldly as I
ought to ſpeak.

21. But [*and*] that ye alſo may know my
affairs, and how I do [*at Rome*, Tychicus a
beloved Brother, and faithful Miniſter in
[*the things of*] the Lord, ſhall make known
to you all things.

22. Whom I have ſent to you, for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

23. Peace be to the Brethren, and love with faith from God the Father, and t Lord Jeſus Chriſt.

24. Grace be with all them that love t Lord Jeſus Chriſt [n] in ſincerity. Amen.

## Annotations on Chap. VI.

a Verſe 1. ἘΝ Κυρίῳ, *In the Lord.*] That is, ſay *Oecumenius* and *Theophylact*, as far as their Commandments are conſiſtent with the Will of God.

b Ver. 2. Ἐν ἐπαγγελίᾳ, *With Promiſe.*] *I. e.* A ſpecial Promiſe; for that which is annexed to the Second Commandment, is rather a general Aſſertion than a ſpecial Promiſe.

c Ver. 3. The *Apoſtle* doth not add theſe words, *Which the Lord giveth thee*; becauſe they particularly belong'd to the *Iſraelites*, who were to be excluded from their own Land, and he would give them no ground to think they ſhould continue in it. Note alſo hence, that the Goſpel hath its temporal Promiſes, as well as ſpiritual, *Matth.* 6. 33. 1 *Tim.* 4. 8. 1 *Pet.* 3. 10, 11, 12. That this Promiſe did not at all concern the *Epheſians*, is Mr. *Cl*'s miſtake; for God is not the God of the *Jews* only, but alſo of the *Gentiles*, and will reward Moral Duties perform'd by them, as well as by the *Jews*.

Ver. 4. *Provoke not your Children to Anger.*] By diſ-inheriting them, by laying heavy Burdens upon them, and uſing them rather as Slaves than Sons, but *bring them up in the Nurture and Admonition of the Lord.* For it is not, ſaith *Ariſtides*, a thing of a ſmall Conſideration, what Principles are put into them in their Youth; but it is, τὸ πᾶν, the Foundation of all they do hereafter. *And if Lovers of Horſes, Birds, and Dogs, are careful of their Education; Is it not juſt*, ſaith St. *Chryſoſtome, that Chriſtians ſhould be more careful of the Education of their Children?* Eſpecially if they conſider, that upon this Education depends much their eternal State; and that they will contract the Guilt of their eternal Ruin, who neglect this Duty.

d Ibid. Ἐκτρέφετε, *Bring them up in the nurture.*] This, ſaith *Oecumenius*, is the way to make them obedient; and if you furniſh them with Spirituals, temporal Things will follow: *Make them read the Scriptures*, ſaith *Theophylact, which is the duty of all Chriſtians, for is it not a ſhame to inſtruct them in Heathen Authors, whence they may learn bad things, and not to inſtruct them in the Oracles of God?*

Ver. 8. *The ſame ſhall be receive of the Lord.*] So that tho' he be not rewarded for the Good he doth by his earthly and unbelieving Maſter, he will, moſt certainly, be recompenſed by his Lord Chriſt.

Ver. 9. Εἰδότες, *Knowing*;] (1.) That y with reſpect to God, are Servants, and th as you mete to your Servants, he will me to you. (2dly,) That his Compaſſion a Readineſs to forgive your Treſpaſſes, ſhou make you alſo ready to remit the Treſpaſ of your Servants. (3dly,) That the Relati of Servants doth not make God leſs rea to ſhew kindneſs to them, and own the as his Children, and therefore ſhould n induce us to deſpiſe, and deal ſeverely wi them.

Ver. 11. Τὰς μεθοδείας, *The Wiles.*] Th is, ſaith *Phavorinus*, ἐπιβȣλὰς, ἐνέδρας, δ λȣς, the Deceits he puts upon us, the Snar he lays for us, the Machinations he co trives againſt us.

Ver. 13. Τὴν πανοπλίαν τȣ̃ Θεȣ̃, *The wh Armour of God*,] Here, and *v.* 10, 11. whi makes us *ſtrong in the Lord*, and in the *pow of his might*, conſiſts of ſuch things as eith are in us, as Truth, Faith, Righteouſne Peace, the Hopes of Salvation; or are to uſed by us, as Prayer, and Attendance the Word of God; and not in any imm diate influx of the Power of God without t uſe of theſe. Yea, this is here ſtiled, *whole Armour of God*, nothing more being quiſite to enable us to come off Victors this Combat; ſo that in theſe things do conſiſt the Power of his Might; or by the it is certainly to be obtain'd.

That the *Evil Day* is the Day of Trial a Perſecution, ſee Note on *Chap.* 5. 16.

Ver. 14. Ἐν ἀληθείᾳ, *With Truth.*] Th the Goſpel is throughout the *Epiſtles* emph tically ſtiled *the Truth*, See Note on *Ro* 2. 8. And this ſeems to be the truth he mention'd, *viz.* a full Perſwaſion of t truth of that Religion we profeſs, or th ſtedfaſtneſs in the Faith, by which we a enabled to reſiſt the roaring Lion, 1 *Pet.* 8, 9. See 1 *Theſſ.* 3. 5. *James* 1. 6. The *Brea plate of Righteouſneſs* is an exact obſervan of our Duty to God, and a righteous d portment towards Men, in all the Offic of Juſtice, Truth, and Charity, which w beget in us that good Conſcience, which w ſupport us in the Day of Temptation, a procure Honour and Eſteem, Love and Co paſſion from Men. The Phraſe is taken fr *Iſaiah* 59. 18.

V

Ver. 15. Ὑποδησάμενοι τοὺς πόδας, *And your*
*ſhod*, &c.] For explication of this Phraſe,
ſerve firſt, That Shoes were anciently
part of Military Armour ; for in the Sto-
of *Goliah*, there is mention of his *Greaves*
*Braſs upon his Legs*, 1 Sam. 17. 6. and in
Story of the *Trojan* Wars, χαλκοκνημῖδες
αιοι, *the Grecians which were ſhod with Greaves*
*Braſs*, are the armed *Grecians*. Note, Se-
ndly, That *to be ſhod* doth ſignify our be-
ready for the Work we go about ; thus
*Iſraelites* were commanded to eat the
ſſover *ſhod*, i. e. ready for their Journey
of *Egypt* ; and the *Apoſtles* are requi-
to be *ſhod with Sandals*, that they might
ready to go whither their maſter ſhould
pleaſed to ſend them, *Mark* 6. 8. *The*
*ſpel of Peace* is either that Goſpel which
oclaims Peace with God through Faith
Chriſt, or which lays upon us the high-
Obligations to live peaceably with all
en : So that the meaning of theſe words
ems to be this, That ye may be ready
the Combat, be ye ſhod with the Goſ-
l of Peace, *i. e.* endeavour after that peace-
le and quiet Mind the Goſpel calls for ;
not eaſily provoked or prone to quar-
l, but ſhew all gentleneſs, and all long-
ffering to all Men, and this will as cer-
inly preſerve you from many great Temp-
tions and Perſecutions, as did thoſe Shoes
Braſs the Soldiers from thoſe ſharp Sticks
d Gall-traps, which were wont to be laid
ivily in the Ways, to obſtruct the march-
g of the Enemy.

Ver. 16. Τὸν θυρεὸν τῆς πίστεως, *The Shield of*
*ith.*] That Faith which is the confident *ex-*
*ctation of things hoped for, the evidence of things*
*t ſeen*, Heb. 11. 1. *for this is the Victory over*
*e World, even our Faith*, 1 John 5. 4.

Ver. 17. Τὴν περικεφαλαίαν τοῦ σωτηρίου, *The Helmet of Salvation.*] *I. e.* We muſt be well aſſured, that if we *fight the good fight of Faith, there will be laid up for us an immortal Crown of Glory, which God the righteous Judge will give us*, 2 Tim. 4. 8. That he who cannot lie, hath promiſed *to him that overcometh, to eat of the tree of life*, Rev. 2. 7. *To taſte the hidden Manna*, v. 17. *To be a Pillar in the New Jeruſalem*, Rev. 3. 12. That you ſtrive and fight for an *incorruptible Crown* that fadeth not away, 1 *Cor.* 9. 25. And this Hope will be as an Helmet to defend your Heads from all the Strokes of a Temptation : This in *Iſaiah* 59. 18. is περικεφαλαία σωτηρίου, the Helmet of Salvation upon the Head.

Ver. 19. Λόγος ἐν ἀνοίξει στόματος, *That utterance may be given to me.*] *A door of utterance*, Coloſſ. 4. 6. This is a (u) *Rabbinical* Phraſe, פתחין פה, *the opening of the mouth ſignifying an occaſion of ſpeaking, and confidence in ſpeaking* : So that the Apoſtle here requeſts their Prayers, that he, being looſed from his Bonds, may have again an opportunity of preaching the Goſpel, and alſo that he may do it publickly and plainly, μετὰ παῤῥησίας, with due confidence and *boldneſs*.

Ver. 24. Ἐν ἀφθαρσίᾳ, *In Sincerity* :] *i. e.* Not only with a ſincere Love, uncorrupted by the oppoſite Love of any Luſt forbidden by him ; but with a conſtant and perpetual Love, which no Temptation can abate, or cauſe to ceaſe, or to wax cold. Or as Mr. *L.* without the Mixture of thoſe legal Obſervations, by which the Enemy, ſaith St. *Paul* φθείρει, corrupts the Minds of *Chriſtians* from the ſimplicity of the Goſpel, 2 *Cor.* 11. 3. See the Note on *Chap.* 1. *v.* 2.

---

(u) Buxt. Lex. Talm. *p.* 1872.

# THE PREFACE TO THE Epiſtle of *PAUL* the Apoſtle TO THE PHILIPPIANS

IT *is the Obſervation of* Theodoret, Oecumenius, *and others, that* Philippi *was a City of* Macedonia, *under the* Metropolis *of* Theſſalonica, *which is confirmed, Note on Verſe the firſt.*

*This Epiſtle is by the ſame* Greek Scholiaſts *ſaid to be written by St.* Paul, *when he was in Bonds at* Rome. *That he had been in Bonds ſome time before, we may gather from* Ch. 1. 12, 14. *from the* Philippians *ſending* Epaphroditus *to him with Relief, and his return to them with this Epiſtle, after a dangerous Sickneſs, and from his Hopes to come quickly to them,* Chap. 2. 24. *and therefore he is ſuppoſed by the moſt exact Chronologers to have writ this Epiſtle in the eighth Year of* Nero, *and the ſixty ſecond of our Lord.*

*That the* Apoſtle *here warns them againſt the* Gnoſticks, *or that theſe* Gnoſticks joined with the Judaizing Chriſtians to perſwade the Gentiles to Judaize, *I have not read in any of the* Ancients; *but the* Greek Scholiaſts *agree in this, that he warns them againſt* (a) τὴν ἐξ πατὴν τῶν ἐξ Ἰουδαίων μὲν πεπιστευκότων, t deceit of the believing Jews, *who endeavour to corrupt them,* προφάσει τῆς σκιᾶς τοῦ νόμου, περιτομῆς, by impoſing on them Circumc ſion, and the Shadows of the Law, and ſayin that without theſe they could not be juſtifie *Chap.* 3. 18, 19. *And this is abundantly confirm ed from the whole third Chapter, where the* Ap ſtle *declares, he judges it for their Safety to wri to them to* beware of Dogs, of Evil worker and of the Conciſion, *and by his ſtiling the* the Enemies of the Croſs of Chriſt, *v.* 1 19. *See Note on Chap.* 3. *v.* 2, 3, 15, 16.

*And laſtly, It is noted by* Theodoret, *an others of the* Fathers, *that* Epaphroditus *me tioned in this Epiſtle as* their Meſſenger, *Ch* 15. and 4. 18. *was alſo their* Biſhop, (b) ὃς τ ψυχῶν αὐτῶν ἐπιστεύθη ἐπιμέλειαν, *or the Perſ* to whom the Care of their Souls had bee committed; *tho', I confeſs the words* τὸν Ἀπος λον ὑμῶν, your Apoſtle, *do not prove it.*

---

(a) Theod. Chryſ. Theoph.

(b) Theod. Chryſ. Theoph.

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# EPISTLE to the *PHILIPPIANS.*

## CHAP. I.

erſe 1: [a] PAUL and Timotheus the
Servants of Jeſus Chriſt, to
l the Saints in Chriſt Jeſus, which are at
Gr. *in*] Philippi, [b] with the Biſhops and
eacons [*there.*]

2. [*I wiſh*] Grace to you, and Peace from
od the Father, and from the Lord Jeſus
hriſt.

3. [*And*] I [*Paul*] thank my God upon
ery remembrance of you [*in my Pray-*
]

4. Always in every prayer of mine for
u all, making requeſt with joy.

5. [*Which joy I have*] For your [c] fellow-
ip in the Goſpel, from the firſt day until
w: [i. e. *for your continuance in the Faith,*
*d the profeſſion of the Goſpel.*]

6. [d] Being confident of this very thing,
at he who hath begun a good work,
*the good work of Faith,*] in [*or among*]
u, will perform it to the day of Jeſus
hriſt.

7. Even as it is meet for me to think
is of you all, [Gr. τȣ̃το φρονεῖν, *to have*
*is care for you all, which I ſhew in my Pray-*
*, and my continual remembrance of you,* v. 4.]
becauſe I have you in my heart, [*or you*
*ve me in your heart,*] inaſmuch as in my
onds, and in the defence and confirma-
on of the Goſpel, you all are partakers
my grace, [Gr. *as thoſe who are all my*
*partners of Grace in my Bonds,* &c.]

8. [*And of this my care for you I can call God to witneſs*;] For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt, [*or the moſt paſſionate Degree of Chriſtian Love.*]

9. And this I pray [*for you,*] that your love abound yet more and more, in knowledge, and all [f] judgment. f

10. That ye may approve [*the*] things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt.

11. [g] Being filled with the fruits of Righteouſneſs, which are [*taught*] by Jeſus Chriſt, to the glory and praiſe of God. g

12. But [*to proceed to my own Affairs, about which you have been ſo ſollicitous,* v. 7.] I would ye ſhould underſtand, Brethren, that the things which have happen'd to me, [*through the Malice of my Adverſaries,*] have fallen out rather to the furtherance, [*than the hinderance*] of the Goſpel.

13. So that my bonds in [*and for the cauſe of*] Chriſt, are manifeſt in the Palace, and in all other places, [i. e. *'tis manifeſt not only in the Palace, but throughout all Rome, that I am in Bonds for the Faith of Chriſt.*]

14. [h] And many of the Brethren of the Lord waxing confident by my [*patience, and courage in my*] bonds, are [*become*] much more bold to ſpeak the word [*of God*] without fear. h

15. Some indeed [*there are, who*] preach Chriſt even of envy and ſtrife, and ſome alſo of good-will, [*and kind affection to me, and to the Goſpel.*]

16. The one [*party*] preach Chriſt of contention, not ſincerely, [*not from love to him, but diſaffection towards me,*] ſuppoſing [*by this means*] to add affliction to my bonds, [*or to bring further Tribulation on me now in Bonds.*]

17. But the other [*party preach Chriſt, out*] of love [*to him, and me his Servant,*] knowing that I am ſet up [*or lie in Bonds*] for the defence of the Goſpel.

18. What then [*ſhall this afflict me? no, ſince*] notwithſtanding every way, whether in pretence, or in truth, Chriſt is [*ſtill*] preached; and I therein do rejoyce, yea, and will rejoice.

19. For I know that this ſhall [*be ſo far from accompliſhing their end of adding Tribulation to my Bonds, that it ſhall*] turn to my ſalvation, [i. e. *my Deliverance*] through your prayers [*for me,*] and the ſupply of the Spirit of Jeſus Chriſt, [*enabling me to plead ſo as ſhall tend to my enlargement,* v. 25.]

20. According to my earneſt expectation, and my hope, that [*through the aſſiſtance of the Spirit of Courage, which God hath promiſed, and given to us,* 2 Tim. 1. 7.] in nothing I ſhall be aſhamed, but [*that*] with all boldneſs, as always [*hitherto;*] ſo now alſo [i] Chriſt ſhall be magnified in my body, whether it be by [*my*] life [*now,*] or by [*my*] death [*hereafter.*]

21. For [*the motive*] to me to live is [*the Service of*] Chriſt, and to die [*for him*] is [*my greateſt*] gain.

22. But if [*it happen that*] I live in the fleſh, [this is the fruit of my labour, [Gr. *is worth my labour;*] yet what I ſhall chooſe I know not, [i. e. *were it left to my choice, I ſhould be in a ſtrait which of the two Conditi to chooſe:*]

23. For I am in a ſtrait between [*th* two, having a deſire [k] to depart, and to with Chriſt, which is far better [*for me th continuing here, were I only to reſpect my o Intereſt.*]

24. Neverthleſs [*for me*] to abide in t fleſh is more needful for you.

25. And having this confidence, [*that will receive this Advantage, by my abiding the Fleſh,*] I know that I ſhall abide, a continue with you all, for your furtheran [*in,*] and joy of Faith.

26. That your rejoycing may be m abundant in Jeſus Chriſt, by [*or through*] coming to you again.

27. Only let [*this be your care, that*] y converſation be as becometh the Goſpel Chriſt, that whether I come and ſee you, elſe be abſent, I may hear [*a comfortable count*] of your affairs; that you ſtand [l] in one ſpirit, with one mind ſtriving gether for the Faith of the Goſpel.

28. And [*being*] in nothing terrified [*the Threats and Perſecutions of*] your adv ſaries, which is to them an evident to of [*your*] Perdition, [viz. *that you are an ſtinate People, bent on your own ruin;*] but you [*it is a Token*] of Salvation, and tha God, [*it being righteous with God to recomp Tribulation to them that trouble you, but to reſt,* 2 Theſſ. 1. 5.]

29. For unto you it is given [*by God as eſpecial Favour,*] in the behalf of Chriſt, only to believe in him, but alſo to ſu for his ſake.

30. Having the ſame conflict [*with Enemies of the Faith,*] which you ſaw me, [*when I was among you,* Acts 16. 1 Theſſ. 2. 2.] and now here to be in [*v.* 16.]

Anno

## Annotations on Chap. I.

erſe 1. NOte, that *Timothy* is here joyned with *Paul* in the Salutaon, not in the Writing this Epiſtle : See r. 3.

Ibid. Σὺν Ἐπισκόποις καὶ Διακόνοις, *with the Bips and Deacons.*] Various are the Expoſions of theſe Words, and great are the Conntions about the true Import of them. or,

1. Some, with the *Pſeud-Ambroſius*, inrpret theſe Words thus ; *Paul and Timothy, e Servants of Jeſus Chriſt, with the Biſhops d Deacons that are with us, to the Saints in ilippi.* But as none of the Greek Fathers ought fit to take any notice of this ſtrain'd xpoſition, ſo may the harſhneſs of it apar by comparing it with the like Preces to ſome of the other Epiſtles ; *v. g.* Cor. 1. 1, 2. *Paul an Apoſtle of Jeſus Chriſt, the Church of God that is at Corinth*, σὺν πάτοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου, *with that call upon the Name of the Lord*, 2 Cor. 1. *Paul an Apoſtle of Jeſus Chriſt, to the urch of God that is at Corinth*, σὺν τοῖς ὅλῃ τῇ Ἀχαΐα, *with all the Saints that are in Achaia* ; are places exactly parallel to eſe Words, *Paul and Timothy, the Servants Jeſus Chriſt, to all the Saints that are in ilippi, with the Biſhops and Deacons* : And t can any Man think, that *Paul* the *Apoſtle*, ith all that called upon the Name of the rd Chriſt, or with all the Saints that ere in all *Achaia*, writ to the Church of *rinth*, which was part of that *Achaia* ? ) When the Apoſtle takes in thoſe that ere with him, as Co-partners in Writing another Church, he doth it thus, *Paul Apoſtle*, καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *and the Bretheren that are with me*, write to the urches of *Galatia*, Gal. 1. 1, 3. Had he en intended to greet the *Philippians* in the e manner, he would have writ in the e Stile, *Paul and Timothy*, καὶ οἱ σὺν ἐμοὶ ίσκοποι καὶ Διάκονοι, *and the Biſhops and Deas that are with me*, to the Church in *Phipi.*

The learned Dr. *Hammond* ſaith, That *ilippi* was a *Metropolis*, which had many ſhops under it, on which account it is led, Πρώτη τῆς μερίδος τῆς Μακεδονίας πό, *the chief City of that part of Macedonia*, Acts . 12. and by *Photius*, τῆς Μακεδόνων ἐπαρχίας ιτρόπολις, *the Metropolis of the Province of the Macedonians.* And *by this*, ſaith he, *it appears that in Philippi there might be more Biſhops than one, even as many as there were Cities under that Metropolis.* But this Solution was,

Firſt, Unknown to the ancient Fathers, *Chryſoſtom, Theodoret*, St. *Jerom*, who all contend that Biſhops here muſt ſignify *Presbyters, becauſe there could not be more Biſhops than one, properly ſo called, in one City* ; whereas had they known this to have been a *Metropolis*, they muſt have known that this had been a ſatisfactory Anſwer to that Objection.

2*dly*, They tell us that *Philippi* was then under the *Metropolis* of *Theſſalonica*, which was the Metropolis of all *Macedonia*. Thus *Chryſoſtome* on theſe Words, *Chap.* 4. 16. *When I was in Theſſalonica, ye miniſtered to my Neceſſity*, &c. obſerves, this was a great *Encomium* of the *Philippians*, that ἐν μητροπόλει καθήμενος παρὰ τῆς μικρᾶς ἐτρέφετο πόλεως, *being in the Metropolis, he was nouriſhed by a little City.* Thus (*a*) *Theodoret*, in his Preface to this Epiſtle, ſaith, Φιλιππήσιοι τῆς Μακεδονίας ἦσαν ὑπὸ Μητρόπολιν Θεσσαλονίκην, *the Philippians were Inhabitants of Macedonia, under the Metropolis of Theſſalonica* : And *Theophylact*, that they were, ὑπὸ Μητρόπολιν τότε Θεσσαλονίκην τελοῦντες, *then*, when the Apoſtle writ this to them, *under the Metropolis of Theſſalonica.* That *Theſſalonica* was then the *Metropolis* of *Macedonia*, is plain from *Antipater* the *Theſſalonian Poet*, who flouriſhed in the Times of *Auguſtus Cæſar*, and calleth *Theſſalonica* (*b*) *the Mother of all Macedonia.* It is called alſo the *Metropolis of Macedonia* by *Socrates* ; And in the *Eccleſiaſtical* Senſe it is ſo called by (*c*) *Ætius*, the Biſhop thereof in the Council of *Sardica*. And ſo ſay all the *Notitiæ Antiquæ* at the end of *Carolus Paulus*, who ſaith that *Philippi* was no *Metropolis* for the firſt ſix Centuries ; but after that *Macedonia* was divided into *Prima* and *Secunda*, it came to have the Honorary Title of the Metropolitan City, and therefore might be ſtiled ſo by *Photius*, who lived in the Ninth Century : But by St. *Luke* 'tis not ſtiled the firſt City, τῆς ἐπαρχίας, *of the Province* ; but τῆς μερίδος, *of that part of Macedonia*, which they that came from *Thrace* thither, touch'd at ; as appears by (*d*) *Dion*'s Deſcription of it, and chiefly

---

a) Apud Oecum.

b) Σοί με Θρηϊκίης σκυλήφορε Θεσσαλονίκη, μήτηρ ἡ πάσης πέμψε Μακεδονίης. Authol. l. 1.

c) Cap. 16.

d) L. 47. p. 397.

from (*e*) *Diodorus Siculus*, who ſaith, ἡ δὲ πόλις αὐτὴ κειμένη κατὰ τῆς Θρᾴκης, that *this City* being taken by *Philip*, was very ſerviceable to him, as *lying near Thrace*, and other places very conveniently.

*3dly*, The *Greek* and *Latin Fathers* do with one conſent declare, that τοὺς πρεσβυτέρους οὕτως ἐκάλεσε, *The Apoſtle here calls their Presbyters their Biſhops.* So *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact* among the *Greeks*, and among the *Latins* (*f*) St. *Jerom*, (*g*) *Pſeud-Ambroſius*, *Pelagius*, and *Primaſius*; and that not only for the aforementioned reaſon, that *there could be but one Biſhop properly ſo called, in one City*; but for another alledged by them all, that τέως ἐκοινώνουν τοῖς ὀνόμασι, *then the Names were common to both Orders, the Biſhops* being call'd *Presbyters*, and the *Presbyters*, *Biſhops*. And this ſaith *Theodoret*, is manifeſt in this place, becauſe he adds here (*h*) *Deacons to the Biſhops, making no mention of their Presbyters.* The Learned Dr. *Pearſon* therefore ſeems δουλεύειν τῇ ὑποθέσει, too much to favour his own *Hypotheſis*, when againſt all theſe Teſtimonies both of *Greek* and *Latin* Fathers, he ſaith, 'Tis not yet proved, that there were then at *Philippi* any *Presbyters* of the ſecond Order; for ſurely this is prov'd from the Authority of all theſe *Fathers*. He therefore ſaith, (1.) That before the converted *Jews* and *Gentiles* did unite into one Church, there were two *Biſhops* of the ſame Church. This he proves from thoſe Words of (*i*) *Epiphanius*, Alexandria *never had two Biſhops at a time*, ὡς αἱ ἄλλαι Ἐκκλησίαι, *as other Churches had*: But if I am not much miſtaken, this relates not to the *Primitive* and *Apoſtolick* Times, but to the Times of the *Meletians*, who founded *Biſhops*, *Presbyters*, and *Deacons*, and by them Ἐκκλησίας ἰδίας, *private Churches*, calling them *Churches of the Martyrs*; whereas thoſe of *Peter*'s Party called theirs, *Catholick Churches*. But though this Schiſm continued long, and even in the time of *Theodoret* prevailed in *Egypt*; and, as *Danæus* notes, infected almoſt all *Chriſtian Regions*; yet, ſaith *Epiphanius*, it never ſo prevail'd in *Alexandria* as in other Churches, there being never there two Biſhops, one of the *Catholick*, another of the *Meletian* Churches, as there were in many other Places: And if this be the true Import of theſe Words, 'tis eaſy to diſcern how impertinent they are to the true Expoſition of this Place. He adds alſo from the ſame *Epiphanius*, that *Paul* and *Peter* were both *Apoſtles* and *Biſhops* of *Rome*, as doubtleſs they alſo were at *Antioch*; and wherever they met, but they were only *Biſhops* there; becauſe *Apoſtles* there, one of the *Jews*, the other of the *Gentiles*, and in this they had no Succeſſors. St. (*k*) *Jerom* indeed takes notice of this Evaſion, but then he lays the Cenſure of contentious Perſons upon them that made it.

The ſame Learned *Biſhop* adds, That were it true, that there were but one *Biſhop* in one City, it would not follow, that the Word *Biſhops* here could not be taken in the proper Senſe, becauſe the *Apoſtle* doth not here call them *Biſhops* of the Church, or City of *Philippi*, but only ſaith, they were then at *Philippi*; he might Write therefore to them whom he knew to be then at *Philippi*, tho' they were *Biſhops* of other Churches. But, (1.) As none of the Ancients have ever ſaid one Word of any other *Biſhops* than met at *Philippi*; ſo the Words ſeem not well-conſiſtent with this Evaſion; for writing τοῖς οὖσιν ἐν Φιλίπποις, he doubtleſs writes to *the Saints dwelling in Philippi*, writing therefore to them with the *Biſhops* and *Deacons*, he muſt be ſuppoſed to write alſo to the *Biſhops* and *Deacons* dwelling at *Philippi*.

I therefore acquieſce in the Opinion of *Theodoret*, who ſays that St. *Paul* then writ to the *Presbyters* and *Deacons* of that City, becauſe their Biſhop *Epaphroditus*, whom he ſtiles his Brother and Companion in Labour, and Fellow-Soldier, and their *Apoſtle*, was then with him at *Rome*, Chap. 2. 25. and that he therefore mentions them, becauſe they were ſo inſtrumental in ſending the Contributions to him, mentioned Chap. 4. 15.

Ver. 5. Κοινωνία] That *Fellowſhip*; for that κοινωνία here, doth not ſignify their Liberality towards the Propagation of the Goſpel, but their Communion with the *Apoſtles* in the Goſpel, as it doth, 1 *John* 1. 3, 7. I gather, (1.) From the Phraſe ἔργον ἀγαθὸν, which is emphatically put to ſignify τὸ ἔργον πίστεως, *the Work of Faith*; as when we are ſaid, καθ' ὑπομονὴν ἔργου ἀγαθοῦ, *By patient continuance in the good Work to ſeek for Glory*, Rom. 2. 7. that *being the Work of God that we ſhould believe in his Son*, John 6. 29. (2dly,) From the Phraſe, *He that hath begun*

---

(*e*) L. 16. p. 514. al. 412.

(*f*) Ep. 89. ad Evagr. & Ep. ad Tit. 1. 9.

(*g*) Com. in Ep. ad Eph.

(*h*) Καὶ ἐνταῦθα δὲ δῆλον τοῦτο πεποίηκε· τοῖς γὰρ Ἐπισκόποις Διακόνους συνέζευξε, τῶν Πρεσβυτέρων οὐ ποιησάμενος μνήμην.

(*i*) Hær. 68. §. 6. p. 722.

(*k*) Ac ne quis in una Eccleſia contentioſe plures Epiſcopos fuiſſe contendat. *Epiſt. ad Evagrium*,

*good Work in you, will perform it to the*
*y of the Lord Jeſus Chriſt;* that being
l uſed by the *Apoſtle* to teſtify his Hopes,
t they would continue ſtedfaſt in Faith
l Obedience, till they received their
own, 1 *Cor.* 1. 8. 1 *Theſſ.* 3. 13. and
23.

Ver. 6. Πεποιθὼς αὐτὸ τȣ̃το, *Being confident,*
.] This the *Apoſtle* ſpeaks, not out of
y Opinion of the Election of all the *Philip-*
*ns* to Eternal Life, or of the Certainty of
eir Perſeverance to the End by virtue of
t Election, for then why doth he exhort
em to *work out their Salvation with fear and*
*mbling*, Chap. 2. 12. *To ſtand faſt in the*
*rd*, Chap. 4. 1. And to *retain the Word of*
*fe, that he might have joy in the Day of Chriſt;*
*t he had not run in vain, or laboured in vain*
*ong them?* Chap. 2. 16. He ſpeaks this
erefore from a Judgment of Charity, ἀπὸ
ν παρελθόντων ϗ περὶ τῶν μελλόντων στοχαζό-
νος, *Conjecturing*, ſaith *Theophylact*, from what
s paſt, what they would be for the fu-
e; becauſe, ſaith he, it ſeems juſt, or fit
me to conceive this good Hope of you,
reaſon of that great Affection you retain
ne, and your Patience in enduring the like
lictions: Now he that only gives theſe
aſons of his Confidence, gives us juſt
aſons to conceive, he knew nothing of
Neceſſity of their Perſeverance by virtue
any abſolute Election to Salvation.

Ver. 7. *I. e.* Becauſe you have had your
arts upon me in my Bonds, ſending
*aphroditus* to miniſter to me in my Ne-
ſities, *Chap.* 2. 25. and contributing of
ır own Subſtance to me, *Chap.* 4. 14.
ding once and again to me, whilſt I
s in Bonds for the Defence of the Faith,
15, 16. thoſe things, which being *a ſweet*
*voar, a Sacrifice acceptable, and well-pleaſing*
*God*, v. 18. confirm my Hope concern-
you; eſpecially when I find you yet
nding firm under the like Afflictions, *ha-*
*g the ſame Conflict which you ſaw in me,*
en I was among you, *Acts* 16. *And now*
*to be in me*, Chap. 1. 30.

Ver. 9. Ἐν πάσῃ αἰσθήσει.] The outward
ſes being the Inſtruments by which we
cern and diſtinguiſh material Objects;
Word αἴσθησις, which is here rendered
*dgment*, is from them derived to the Mind,
cerning and paſſing Judgment on Spiri-
l Things; and is by *Phavorinus* ſtiled ἡ
γεῦσις ἀκριβὴς τῶν διακρινομένων, *The*
*ct taſte of things that differ, or are to be diſ-*
*d by the Mind:* In which Senſe the
rd is often uſed by the *Seventy*, eſpecial-
in the Book of *Proverbs*, where it is twen-
times ſo uſed; and hence it bears the
Senſe in the *Apoſtle*, and they who have
exactneſs of Judgment, are ſaid to have
θητήρια, *Senſes exerciſed*, to diſcern betwixt
od and Evil, *Heb.* 5. 14.

Ver. 10. Ἵνα ἦτε εἰλικρινεῖς, ϗ ἀπρόσκοποι.] Εἰλικρινεῖς πρὸς τ̀ Θεὸν, ἀπρόσκοποι κατ' ἄνθρωπον, *ſincere in their Deportment towards God, inoffenſive in their Behaviour towards Men.*

Ver. 11. For all that Chriſt does as a *Prophet* ſent from GOD, or as aſſuming the Perſon of a *Mediator*, muſt refer ultimately to the Glory of the Father, *Chap.* 2. 11.

Ver. 14.—18. For Explication of theſe four Verſes, let it be noted in the general, that they who preached Chriſt, ἐξ ἐριθείας, *out of Contention*, did not preach Chriſt, or the Goſpel in Truth, and out of love to it, *v.* 17, 18. but only in pretence, or upon this occaſion, *from Strife and Envy againſt St. Paul*, being grieved that he had free liberty of preaching Chriſt to all that came to him for two Years, *Acts* 28. 30. and alſo that they did not acknowledge St. *Paul* to be *ſet up*, or by God appointed for the *Defence* and Propagation of the *Goſpel.* Whence it appears, that they could not be Perſons, who only did contend with St. *Paul* for the Glory of being the moſt diligent and ſucceſsful Promoters of the Goſpel; or as ſuch, envying the *Apoſtle's* Glory, ſet up for themſelves, boaſting as if they were the only Publiſhers of the Goſpel. But yet 'tis difficult to aſſign the Perſons here intended by St. *Paul*; *Oecumenius* and *Theophylact* ſay, they were the unbelieving *Jews*, who by divulging every where about *Rome*, what was the Doctrine of *Chriſtianity* which *Paul* preached; how oppoſite it was to the *Roman* Gods and their Worſhip; what Tumults it had cauſed; how many it had turn'd from their *Old Religion* to the Faith of Chriſt; and who he was in whom the *Chriſtians* did believe; thought to enrage the *Emperor* againſt St. *Paul*, the great Promoter of this Doctrine. And in this, ſay they, might St. *Paul* rejoyce, as giving occaſion to others to enquire into the *Chriſtian Faith*, and ſo to come unto it; for, ſaith *Tertullian*, *Deſinunt odiſſe quod deſinunt ignorare*; when they once know, they ceaſe to hate it: But ſuch cannot be ſaid to preach Chriſt without an intolerable *Catachreſis*; nor can St. *Paul* be ſuppoſed to rejoyce in ſuch a Repreſentation of the Chriſtian Faith, as they made. Others therefore ſay, with a greater likelihood, theſe were the Judaizing *Chriſtians*, who with the Goſpel taught the Obſervation of the Law; for from theſe aroſe ἔριδες ϗ διχοστασίαι, *Strife and Diſſenſions*, 1 Cor. 1. 11. and 3. 3. *Zeal, Animoſities, and Contentions*, 2 Cor. 12. 20. and that on the account of this *Apoſtle*, whom they would ſcare own as an *Apoſtle* of Chriſt, 2 Cor. 7. 2. but rather look'd upon as one that *walked according to the Fleſh*, Chap. 10. 2.

and would have *excluded him from the Churches*, Gal. 4. 16, 17. And yet at their preaching Chriſt, though not ſincerely, the *Apoſtle* may be ſuppoſed to rejoyce, becauſe he knew the Time was near when the *Hay and Stubble* they built *on the Foundation*, ſhould be revealed, and the Deſtruction of the Temple, and City of *Jeruſalem*, would ſufficiently confute their vain Additions to the Faith.

i Ver. 20. Ἐν τῷ σώματί μου, *Chriſt ſhall be magnified by me in my Body.* ] For if I live in the Body, the Power of Chriſt will be magnified in delivering me out of ſo great Danger: But if I be put to Death for his ſake, that Power will be magnified, which enables me ſo chearfully to die for the Faith, as I am ready to do.

Ver. 22. Οὐ γνωρίζω, *I know not,* ] Ἅπαξ λεγόμενον ἐν τούτῳ τῷ σημαινομένῳ. This γνωρίζω, ſaith *J. Gregory*, is but once uſed in this Senſe; which is true, if he confines this to the *New Teſtament*. But *Phavorinus* mentions another *Gregory*, who uſed it in this Senſe; and *Conſtantine* ſays, it occurs thus in *Iſocrates* and *Lucian*.

k Ver. 23. Πολλῷ μᾶλλον κρεῖσσον, *To depart and to be with Chriſt, which is much better.* ] *Becauſe*, ſaith *Crellius*, *the Time betwixt Death and the Reſurrection is not to be reckoned, therefore the Apoſtle might ſpeak thus, tho' the Soul hath no Senſe of any thing after Death.* But could St. *Paul* think a State of Inſenſibility much better than a Life tending ſo much, as his did, to the Glory of God, to the Propagation of the Goſpel, and the Furtherance of the Joy of Chriſtians? Could he call ſuch an inſenſate State, *a being with Chriſt*, and *a walking by Sight*, in oppoſition to the Life of Faith? 2 *Cor.* 5. 7, 8. Others ſay, The Apoſtle ſpeaketh thus, becauſe he expected that the general Reſurrection, and the Day of Judgment, ſhould be in his Time: But the Words will not bear this Senſe; for the Apoſtle ſaith, he is in a Conſtraint betwixt theſe two, whether he ſhould chuſe that Life which would enable him to gain many to Chriſt, and miniſter greatly to the Neceſſities of his Church, or that which would cauſe him to live with
Chriſt, *viz.* as to his better part, *i. e.* wh
ther his Body and Soul ſhould be diſſo
ved, or he ſhould ſtill live in the Fleſh
Now 'tis impoſſible that the ſame Man,
the ſame time, ſhould expect the Reſurr
ction, and the Day of Judgment, and yet e
pect to live in the Fleſh, and to abide wi
the Church in the Fleſh, when none of t
Members of the Church ſhould abide in t
Fleſh, but ſhould enjoy that Reſurrectio
which would place them with Chriſt,
well as himſelf; that he ſhould deſire
Soul ſhould be diſſolved, or ſeparated fro
the Body, that he might be preſent wi
the Lord, and yet at the ſame time expe
that Day, when he ſhould be clothed up
with his Celeſtial Body. Moreover, he hi
ſelf informs us, that the Apoſtles expect
only the Reſurrection, when other Chr
ſtians ſhould ariſe at the Great Day; f
thus he ſpeaks, *He that raiſed up the Lo*
*Jeſus from the dead, will raiſe us alſo by hi*
*and will preſent us with you*, 2 Cor. 4. 1
And this confutes their Gloſs, who ſay t
Apoſtle expected to be with Chriſt, as
eſpecial Priviledge belonging to him as
Apoſtle, or a Martyr for Chriſt: See t
Note on 2 *Cor.* 5. 8.

Ver. 27. *In one Spirit, with one Mind.*
That is, with Love and Concord, ſaith C
*cumenius.* See Note on 1 *Cor.* 1 10, 11.
with full Conſent; ſo ψυχῇ μίᾳ, 1 *Chron.* 1
38. So in *Irenæus*, l. 1. c. 3. to act, συ
φώνως, with *one accord*, and *conſent*, is to a
as having μίαν ψυχὴν, καὶ τὴν αὐτὴν καρδίαν,
ἓν στόμα, one *Soul*, *Heart*, and *Mouth*.

V. 29. *To you it is given not only to*
*lieve in him, but alſo to ſuffer for his Name*
Where note, (1*ſt*,) That to ſuffer for *Chri*
ſake is, χάρις, *Grace*, and *Favour*, v. 7.
is a Gift which is Matter of great Jo
*Matth.* 5. 12. *Rom.* 5. 13. *Jam.* 1.
(2*dly*,) That they who from theſe Word
*to you it is given to believe*, infer, that Fai
is ſo the Gift of God, as that Men are pu
ly paſſive in it, have as much reaſon to i
fer, that we ſuffer for the Name of Chri
without the Concurrence of our own Wi
both being ſaid to be equally given.

## CHAP. II.

erſe 1. IF there be therefore any Conſolation [παράκλησις, *any force of* *xhortation,* ] in [ *beſeeching you in the Name* ] Chriſt ; if [ *there be* ] any comfort of *mutual* ] Love ; if [*there be*] any Fellowſhip the Spirit [ *of Love exciting you to it* ; ] if *ye have* ] any Bowels and Mercies, [ *for me* *e Priſoner of Chriſt* ;]

2. Fulfil ye my joy [ *in this* ] that ye be *ll*] like-minded, having the ſame love [ *one another.* ] being of one accord, of one mind, *r minding the ſame thing.* ]

3. Let nothing be done [ *among you* ] thro' rife, [ *who ſhall be the greateſt,* ] or [ *through* *ſire of* ] vain-glory, but in lowlineſs of ind, [a] let each eſteem [ *an* ] other better an himſelf.

4. Look not every Man on his own things, *r Concernments only,* ] but every Man alſo on e things of others, [ *being concerned for their* *elfare.*]

5. Let this mind be in you, [ *with reſpect* *theſe matters,* ] which was alſo in Chriſt ſus.

6. Who being [b] in the form of God, [ *when* *appeared to the Patriarchs,* ] [c] thought it no bbery to be [d] equal with God, [Gr. *did* *t covet to appear as God.* ]

7. But [ *diveſting himſelf of his former glo-* ,] made himſelf of no reputation, and ok upon him the [e] form of a ſervant, [ *by* *iniſtering to others,* ] and [f] was made in the kenefs of Man, [ Gr. *being in the likeneſs of* *an.* ]

8. And being found in faſhion as an [ *or-* *inary* ] man, he humbled himſelf [ *yet more* ] nd became obedient to death, even the eath of the Croſs.

9. Wherefore [g] God alſo hath highly xalted him, [ *even as to his Manhood,* ] and iven him a Name, [ *a Dignity and Majeſty* ] hich is above every Name [ *of Majeſty,* Eph. . 21. Heb. 1. 4. ]

10. That at the Name of Jeſus every knee hould bow, [ *humbly acknowledging his Autho-* *ity ; even thoſe* ] of things in Heaven, [ i. e. *he holy Angels,* ] and things in Earth, [ i. e. *Men,* ] and things under the Earth, [ *the Dead,* *who being raiſed by him, ſhall acknowledge his* *ower ; for to them the Apoſtle doth apply theſe* *ery Words of the Prophet Iſaiah,* Rom. 14. 11, 2. Rev. 5. 13. Iſa. 45. 23.]

11. And that every Tongue, [i. e. *Men of* *ll Nations and Languages,* Rev. 7. 13.] ſhould onfeſs that Jeſus Chriſt is Lord, [h] to the lory of God the Father.

12. Wherefore, my Beloved, [ *remembering* *he Dignity of Chriſt, and your ſubjection to* *im,* ] as ye have always obeyed, not as in y preſence only, [ *when you had me to be* *your Monitor,* ] but now much more in my [i] abſence, [ *which God by the workings of his* *holy Spirit ſupplies,* ] work out your own ſalvation with fear and trembling : i

13. For it is God who [ *in my abſence, by* *his inward Teachings,* ] worketh in you, both to will, and to do of his own good Pleaſure.

14. [*And*] do all things without murmurings and diſputings ; [ i. e. *obey the Precepts of the Chriſtian Faith, and of your Spiritual Monitors cheerfully, and without grudging, and readily, without exacting a reaſon of every Command they lay upon you.* ]

15. That ye may be blameleſs and harmleſs [ *as becomes* ] the Sons of God, [ *being* ] without rebuke, in the midſt of a crooked and perverſe Nation, among whom ye ſhine as Lights in the World.

16. Holding forth [ ἐπέχοντες, *holding faſt* ] the Word of Life, [ *under all Perſecutions and Temptations,*] that I may rejoice in the Day of Chriſt, that I have not run in vain, neither laboured in vain.

17. *And as for me a Priſoner, if I not only ſhould continue abſent from,* ἀλλ' εἰ ϗ ] But if I be [ *alſo* ] [k] offered upon the Sacrifice, k and Service of your Faith, [ i. e. *That I may preſent you Gentiles an acceptable Sacrifice to God through Faith, and the Sanctification of the holy Spirit,* Rom. 15. 16. ] I joy and rejoyce with you all, [ *I count theſe Suffering the matter, not of my Sorrow, but my Joy.*

18. [ *And if this come to paſs,* ] For the ſame cauſe, [ *or in the like manner,* ] alſo do ye joy and rejoyce with me.

19. But [ *though I ſpeak thus,* ] I truſt in the Lord Jeſus, [ *that he will work ſuch a Deliverance for me,* Chap. 1. 19, 25. *As that not needing him ſo much here, I may be able* ] to ſend Timotheus ſhortly to you, that [ *whatever be my Condition here,* ] I alſo may [ *or I may yet* ] be of good comfort, when I know your State, [ i. e. *your ſtedfaſtneſs in the Faith, and your Charity to one another* ]

29. [ *To ſend Timothy, I ſay :* ] For I have no Man [ *with me* ] like-minded, who will [ *ſo* ] naturally, [ *and with like Affection* ] care for your Eſtate.

21. For all [ *here* ] ſeek their own [ *Intereſts and Safety, and* ] not the things which are Jeſus Chriſt's ; [ *that is comparatively to Timothy and Epaphroditus, mentioned,* v. 25. *For I find others too generally more concerned for their own ſafety, than for advancing the Kingdom of Chriſt with the hazard of their own Lives and Fortunes.* ]

22. But ye know the Proof, [ *Ye have had Experience* ] of him, that as a Son with the Father, he hath ſerved with me in the Goſpel ;

ſpel; [*yielding Honour and Obedience to me, and with the like Spirit, labouring to promote the Affairs of the Goſpel.*]

23. Him therefore I hope to ſend [*to you*] preſently, ſo ſoon as I ſhall ſee how it will go with me, [i. e.] *what will be the Iſſue of my Bonds.*

24. But I truſt [*or I truſt alſo*] in the Lord, that I alſo my ſelf [*being ſet at liberty,*] ſhall come ſhortly [*to you.*]

25. Yet [*being not hitherto able to come my ſelf, or to ſend* Timothy,] I ſuppoſed it neceſſary to ſend to you Epaphroditus my Brother and Companion in Labour, and Fel-
l low Soldier, but your [l] Meſſenger, and he that miniſtered to my wants.

26. For he longed after you all, [i. e. *deſired much to ſee you,*] and was full of heavineſs, becauſe that ye had heard that he had been ſick, [*as knowing your Affection to him would render you full of Sorrow upon his account.*]

27. [m] For [*and*] indeed he was ſick, ni unto death, but God had mercy upon hi and not on him only, but on me alſo, l [*by his death,*] I ſhould have ſorrow up ſorrow.

28. I ſent him therefore the more ca fully, that when you ſee him again [*re vered*] ye may rejoyce [*on the account of i* and that I may be the leſs ſorrowful, [*fi ing your ſorrow for him turned into Joy.*]

29. Receive him therefore in the Lo [*and for his ſake,*] with great gladneſs, a hold ſuch *ſtand thus affected to his Servic* in Reputation.

30. Becauſe for the Work of Chriſt, [i *the promotion of his Goſpel, and the miniſtrat to me the Priſoner of the Lord,*] he was ni unto death, [n] not regarding [*but freely h zarding*] his [*own*] Life, to ſupply your la of ſervice towards me.

## Annotations on Chap. II.

a Verſe 3. LET *each eſteem,* &c.] This refers not to Judgment, it being not in our Power always thus to eſteem of others, but to Practice; as if he ſhould have ſaid, Be as ready to aſſiſt and help others, as if you were their Subjects and Inferiours; ſo the Example of Chriſt requires, and ſo the Precept runs, That *he who is the greateſt ſhould be a Servant* to others.

b Ver 6. Ἐν μορφῇ Θεȣ̃, *In the form of God.*] By this Expreſſion moſt Interpreters do underſtand, that the *Apoſtle* doth intend Chriſt was eſſentially and truly God; but tho' this be a certain Truth, yet I conceive this cannot be the Import of this *Expreſſion* in this place.

1*ſt*, Becauſe the Apoſtle exhorteth his *Philippians* to Humility, after the Example of our Lord; now *Humility* conſiſts not in the change of Nature, but of Condition; and therefore his Exinanition of the Form of God, ſeems rather to reſpect our Lord's Condition, than his Nature.

2*dly*, There is no more Reaſon to ſay, *the Form of God* ſignifies the Eſſence of God, than that *the Form of a Servant* ſignifies the Eſſence of a Servant; but evident it is, that *the Form of a Servant* doth not ſignify the *Eſſence*, but the *State*, and the *Condition* of a Servant, which is a mere Relation; nor doth his *Manumiſſion* change his Nature, but his State.

3*dly*, According to this Import of the *Phraſe*, it cannot well be ſhewed how he did *empty himſelf*, or lay aſide this Form; for though by taking of a Body, he conceal'd, yet could he not be ſaid to empty himſelf of, or lay aſide the God-head, eſpecially when in th Body he gave ſuch numerous and ſignal D monſtrations of Divine Power and Wiſdo both in his Miracles, his Doctrine, a Knowledge of the Hearts of Men.

4*thly*, This Word μορφὴ, *Form*, both in t *Old* and *New Teſtament*, doth often ſigni the external Shape: As when 'tis ſaid (a) *Belteſhaſar*, Dan. 5, 6, 10. and of *Dani ch.* 7. 28. That their (b) *Forms were change* Of *Nebuchadnezzar*, That (c) *his Form retur ed to him*, Dan. 4. 36. Of Chriſt, that appeared to two of his Diſciples Ἐν ἑτέ μορφῇ, *in another form*, Mark 16. 12. and th μετεμορφώθη, *he was transfigured* before three them, *Matth.* 17. 2. but it no where ſeen to ſignify the Eſſence of a Man either in t *Old* or the *New Teſtament.*

*Grotius*, and the *Socinians* ſay, That *Chri* is ſaid to be *in the Form of God*, by reaſo of the Miracles he wrought on Earth, the being Indications of the Power of God r ſiding in him. But this Interpretation ca not ſtand. For,

1*ſt*, Chriſt is here plainly ſaid to ha been *in the Form of God*, before he took u on him *the Form of a Servant*, or the Sim litude of a Man; for as theſe Words, *B ing found in the faſhion of a Man, he humbl himſelf, and became obedient to the Deat* do ſhew, that he was *found in the faſhion a Man before he humbled himſelf to becom obedient to the Death*; So, by parity of Re ſon, theſe Words, *Being in the form of Go* &c. *he emptied himſelf, and took upon hi*

---

(a) Τȣ̃ Βασιλέως ἡ μορφὴ ἠλλιώθη. (b) Ἡ μορφή. (c) Ἡ μορφή μȣ ἐπέστρεψεν ἐπ' ἐμέ.

*Form of a Servant, being found in the like- s of Man*, do ſhew that he was firſt in the rm of God, before that being found in Likeneſs of Man, he took upon him the rm of a Servant.

2*dly*, 'Tis plainly here aſſerted, that *Chriſt* nptied *himſelf of this Form of God* at his Humi- tion; whereas he never laid aſide his Pow- of working Miracles, but did continue to ert it to his Death.

3*dly*, This Power of Miracles is never in e Scripture ſtiled *the Form of God*; and ere this all that was intended by that raſe, both *Moſes* and *Elias*, and our Lord's poſtles, might upon that account be ſaid have been in *the Form of God*; ſeeing both *oſes* and *Elias* wrought many Miracles on rth, and Chriſt declared concerning his *ſciples*, that they ſhould work *greater Mi- les than thoſe which he had done*, John 14. .

I therefore by this Form of God, do un- rſtand that glorious Form in which God his Throne is repreſented; that *Majeſty* which he is ſaid to appear in Scripture, d in which the λόγος, or the Word, did ew himſelf of old to *Moſes* and the *Patri- hs*. For Explication of this Senſe, I ſhall ew, (1.) How God in the *Old Teſtament* is preſented as appearing, ſhewing his Form d Glory to the Sons of Men.

(2*dly*,) That Chriſt did in this Form ap- ar to *Moſes* and the *Patriarchs* of old.

(3*dly*,) That ſince our Lord's Aſcenſion he th been inveſted with this Form of God, hath appeared in it; and hath declared it longs to him; tho' for the time of his Hu- liation, he was pleaſed to diſpoſe, or put off. And,

1*ſt*, The Appearance or Similitude of d is repreſented in the Old Teſtament in bright ſhining Cloud or Light, a Flame Fire, or the Attendance of an Hoſt of ngels. Thus in that Viſion of the Pro- et *Daniel*, *The Ancient of Days did ſit; his rone was like the fiery Flame, and his Wheels burning Fire; a Stream of Fire did iſſue from ore him, thouſands of thouſands miniſtered unto n, and ten thouſand times ten thouſand ſtood ore him*, Dan. 7. 9. 10. Thus God ap- ared on Mount *Sinai*, where his Pre- nce was attended with an Hoſt of An- s, according to that ſaying of the Pſal- ſt, *The Chariots of God are twenty thouſand, n thouſands of Angels, and the Lord is among n as in Sinai*, Pſal. 68. 18. where the rgum adds, *The Word of the Lord deſired lace his Majeſty upon it*; Jehovah dwel- only in the Heaven of Heavens for r. He appeared there alſo in a bright ſhining Cloud, or Flame of Fire; for *the Glory abode upon Mount Sinai, and the Cloud covered it ſix Days, and the Sight of the Glory of the Lord, was like devouring Fire*, Exod. 24. 16, 17. And ſeeing of theſe *majeſtick Symbols*, is to ſee God, v. 12. to *ſee the God of Iſrael*, v. 10. that is, ſay *Onkelos* and *Jonathan*, *the Glory of God*. And when *Moſes* doth again repeat the Decalogue, he adds theſe Words, *Deut.* 5. 22. 24. *The Lord ſpake to all your Aſſembly in the Mount, out of the midſt of the Fire of the Cloud: And you ſaid, Behold, the Lord God hath ſhewed us his Glory, and we have heard his Voice out of the midſt of the Fire. We have ſeen this Day that God doth talk with Man, and he liveth. The Word of the Lord our God ſhewed the Divine Majeſty of his Glory*, ſaith the *Targum* of *Jonathan*; and *we heard the Voice of his Word*, ſaith *Onkelos*. And the Prophet *Habbakkuk*, in his Song of God, ſaith thus, *His Glory covered the Heavens, his Brightneſs was as the Light, and bright Beams came out of his ſide*, Hab. 3. 3, 4. There he diſcovered Shecantiah, his *Shechinah*, i. e. his *glorious Majeſty*, ſaith the *Targum*. When *Jacob* had a Viſion of Angels aſcending and deſcending, he preſently cries out, *This is no other than the Houſe of God, this is the Gate of Heaven, ſurely Jehovah is in the place, and I knew it not*, Gen. 28. 17. Shechinti Dii, *The Glory of the Lord is here*, ſay the *Targums*. And when God ſhewed himſelf to the People in the Cloud, then did the Glory or Semilitude of God appear, as the Expreſſion is, *Numb.* 12. 8. τὴν δόξαν Κυρίȣ, *The Glory of the Lord*, ſaith the *Septuagint*, ſo 1 *Kings* 8. 11. Thus doth the Scripture repreſent that God who dwelleth in Light inacceſſible, before whoſe Face the Angels do continually ſtand as miniſtering Spirits. And this alſo is the *Rabbinical* Expoſition of the Chabod dii, (*d*) *the Glory of the Lord*; that it is, either a Ray of Divine Light, or a Guard of Angels.

2*dly*, That Chriſt was in the Form of God, even before he took upon him Human Nature, will be apparent, if we conſider that even before he purged our Sins, he was *the Brightneſs of his Father's Glory, Light of Light*, Heb. 1. 3. and in the Language of the Book of *Wiſdom*, *A pure Stream flowing from the Glory of the Almighty, the Brightneſs of the everlaſting Light*, Wiſd. 7. 25, 26. And that he at the Concluſion of his Humiliation prays, that God would *glorify him with the Glory, which he had with him, before the Foundation of the World*, John 17. 3. 2. That it was the Opinion both of the ancient *Jews*, and of the *Chriſtians* from the beginning,

---

(*d*) Coſri, Part II. §. 2. p. 81. Part IV. p. 277, 278.

that it was the λόγος, or the *Meſſiah*, who appeared to the *Patriarchs* of old in Light and Splendor, and ſometimes with the Attendance of Holy Angels. And 3. that we have great Evidence of this Matter, both in the *Old* and *New Teſtament* : In the Books of *Exodus* and *Numbers* we read, that the Children of *Iſrael* tempted the Lord, ſaying, *Is the Lord among us, or not ?* Exod. 17. 7. Numb. 21. 6. and that the Lord ſent therefore fiery Serpents among them ; but in the 10th Chapter of the firſt Epiſtle to the *Corinthians,* we are inform'd that *they tempted Chriſt, and were deſtroyed of Serpents.* See this Reading juſtified, Note on 1 *Cor.* 10. 9. Chriſt therefore, as to his Divine Nature, was then preſent with, and tempted by them. God alſo ſaith to his People thus, *Exod.* 23. 20, 23. *Behold I ſend an Angel before thee to keep thee in thy way, and to bring thee to the place which I prepared ; beware of him, and obey his Voice, provoke him not ; he will not pardon your Tranſgreſſions, for my Name is in him.* Now the ancient (*e*) *Rabbins* ſay, this was *the Angel, the Redeemer*; or an uncreated Angel, in whom was *Jehovah* : And the Words plainly ſeem to intimate this to us, ſeeing the Power of Remitting Sins, aſcribed here to him, belongeth only to that God againſt whom they were committed. Moreover when God being incenſed againſt *Iſrael* for making the Golden Calf, had threatened to withdraw himſelf, and only ſend an Angel before them to drive out the Inhabitants of *Canaan* before them, *Exod.* 33. 2. this ſeems an evil Word to the People, and they mourn becauſe of it, *viz.* of thoſe Words, *I will not go up in the midſt of thee* ; that is, ſay *Onkelos*, and *Jonathan*, I will not cauſe שכינתי, my glorious Preſence to go up with thee. Nor doth *Moſes* himſelf reſt in this Anſwer, but ſpeaks thus to God, *If thy Preſence go not with me, carry us not up hence,* v. 15. If the *Shechinah* go not with us, ſaith *Onkelos*, εἰ μὴ αὐτός σου, If thou thy ſelf go not with us, ſay the *Septuagint*, *R. Salomon*, and *Eben Ezra* : Which Senſe the following Words require, *For wherein ſhall it be known that I and thy People have found Grace in thy Sight, is it not in that thou goeſt with us ?* v. 16. Whence it is evident, that they were not contented with the Promiſe of a created Angel, but required God's Preſence to go with them ; and that God granted this Requeſt, *v.* 17. Thus (*f*) *Philo Judæus* often informs us, That the Angel who went before them, was no created Angel, but the Divine Word, or God himſelf ; *For,* ſaith he, *Mo*
*prays to God himſelf to be his Governor, in the w*
*that leadeth to himſelf, ſaying, if thou go*
*with us, carry us not up hence.* And aga
*He uſes the Divine Word for a Guide, for*
*ſpeaks the Oracle, Behold, I will ſend my An*
*before thy Face to lead thee in the Way*, Ex
23. 20.

3*dly*, That after his Aſcenſion to
Right Hand of Majeſty and Glory,
Lord Chriſt did again reaſſume this For
and appear in this Majeſtick Splendor,
evident from the *New Teſtament* : Thus
appeared to *Stephen*, who looking up ſt
faſtly to Heaven, *ſaw the Glory of God,*
*the Son of Man ſtanding at the Right Hand*
*God*, Acts 7. 55. Thus he appeared to
perſecuting *Saul*, in *a Light from Hea*
*above the brightneſs of the Sun*, ſaying to hi
*I am Jeſus whom thou perſecuteſt*, Acts 26.
Thus in the Viſion of St. *John*, Rev. 1.
16. *His Eyes were as a flaming Fire, and*
*Countenance as the Sun ſhining in its ſtreng*
Thus he declared he would appear at
Deſtruction of *Jeruſalem*, to puniſh that
bellious People ; *The Son of Man*, ſaith
*will come in the glory of his Father, with his*
*Angels*, Matth. 16. 27. Luke 9. 26, 28. A
his ſecond Advent ſhall be with the ſa
tremendous Glory, for *he ſhall be then rev*
*ed from Heaven, with his mighty Angels*
*flaming Fire*, 2 Theſſ. 1. 7, 8.

4*thly*, Seeing then this Splendor, and
Attendance of Holy Angels, is repreſen
in Scripture as the *Similitude*, the *Shape,*
*Face*, and *Majeſtick Preſence* of God ; ſee
it is evident, that before the Incarnati
the λόγος, or Divine Word had this G
ry, and in it did appear to *Moſes* and
*Patriarchs*, and that in order to the exer
of a Regal Power over his Church ; ſee
it is certain from the *New Teſtament*, t
after his Aſcenſion he again reaſſumed
Form and Power, 'tis highly probable
was the Form of God here mention'd ;
was the likeneſs to God in which, at
Humiliation, he did *not covet to appear*,
rather choſe to lay it aſide, that ſo he mi
appear amongſt us, not as the Lord of H
ven, attended with an Hoſt of Angels,
in the dazzling Brightneſs of his Fath
Glory, but in the Faſhion of a Man.

Ibid. Οὐκ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θ
*thought it no robbery to be equal with God*
This *Greek* Phraſe is only to be met with
*Plutarch*, ſaith *Grotius*, ( though I can
find it there,) and in *Heliodorus* ; in wh

---

(*e*) See Ambr. in locum, & Cartw.

(*f*) Διόπερ εὔχεται Μωϋσῆς αὐτῷ τῷ Θεῷ χρῆσθαι ἡγεμόνι πρὸς τὴν αὐτὸν ἄγουσαν ὁδὸν, λέγει γὰρ, εἰ μὴ αὐτὸς σὺ συμπορε
μή με ἀγάγῃς ἐντεῦθεν. De Migrat. Abrah. p. 334. C. Ἡγεμόνι τῆς ὁδοῦ χρῆται λόγῳ θείῳ, χρησμὸς γάρ ἐστιν, ἰδοὺ
στέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου. Ibid. lit. F.

Wr

riter it plainly ſignifies, *to covet earneſtly,*
r look upon a thing as much to be deſired,
nd ſnatched at. Thus when *Cybele* went
bout to allure *Theagenes* to the luſtful Em-
races of *Arſace*, finding him out of the
emple, in a By apartment, ſhe did (*g*)
ρπαγμα ποιεῖν τὴν ξυντυχίαν, i. e. *ſhe ſnatched at*
*e occaſion*, or look'd upon it as a thing deſi-
able for her purpoſe; and when none of
er Propoſals or Allurements would prevail
ith *Theagenes* to gratify the Queen's deſires,
e brake forth into this admiration, (*h*) *What*
*verſeneſs from Love is this? A young man in*
*e flower of his Age thruſts from him, or refuſes*
*Woman like unto himſelf, and deſirous of him,*
, ὃυκ ἅρπαγμα ὀυδὲ ἕρμαιον ἡγεῖται τὸ πρᾶγ-
α, *and does not look upon this as a great offer,*
*d a thing very deſirable*: And when ſhe had
und out that his Affection to *Chariclea*
as the cauſe of this averſeneſs, ſhe pro-
oſes to *Arſace* the death of *Chariclea*, as
n Expedient to gain his Affection, and
) ἅρπαγμα τὸ ῥηθὲν ἐποιήσατο ἡ Ἀρσάκη, *Ar-*
*ce embraces the motion as a thing very deſira-*
*e, or to be coveted.* So that ἅρπαγμα ἡγεῖσθαι,
ith *Scmidius*, is, *rem optatam perſequi, & ſtu-*
*ioſiſſimè occupare.*

Ibid. Τὸ εἶναι ἶσα Θεῷ.] Is to be, or to ap-
ear as God, or in the likeneſs of God: So
e word ἶσα is adverbially uſed frequently
the *Septuagint*, anſwering to the Hebrew
*aph*, Job 5. 14. *They grope in the noon-day*
σα νυκτὶ, *as in the night*, Chap. 10. 10. *Haſt*
*hou not curdled me* ἶσα τυρῷ, *as Cheeſe*, Chap.
1. 12. *Man is born*, ἶσα ὄνῳ ἐρημίτῃ, *like a wild*
*ſes colt*, Chap. 13. 12. *your remembrance is,*
σα σποδῷ, *like unto aſhes*, and v. 20. *he con-*
*meth* ἶσα ἀσκῷ, *as a bottle*, Chap. 15. 16.
*an drinketh in iniquity*, ἶσα ποτῷ, *as drink*,
hap. 24. 20. *Wickedneſs ſhall be broken* ἶσα
υλῷ, *as a Tree*, Chap. 27. 16. *He prepareth*
*aiment*, ἶσα πηλῷ, *as the Clay*, Chap. 28. 2.
*raſs is molten out of the Stone*, ἶσα λίθῳ, *as*
*e Stone*, Chap. 29. 14. *I put on judgment*,
σα διπλοΐδι, *as a Robe*, Chap. 40. 15. *He eat-*
*h Graſs*, ἶσα βοῒν, *as an Ox*, Iſai. 51. 23.
*hou haſt laid thy Body*, ἶσα τῇ γῇ, *as the Earth*,
Viſd. 7. 1. *I my ſelf am a mortal man*, ἶσον ἅπασι,
*ike to all men*; *And the firſt Voice I uttered*
*vas* πᾶσιν ἶσα κλαίων, *weeping as all others do*,
. 3. So that the Senſe of theſe words ſeems
o me to be this, That tho' Chriſt in his for-
er Appearances ſtill repreſented himſelf in
he form and likeneſs of God; yet coming
ow into the World for the Salvation of
Mankind, he did not covet or deſire to ap-
ear in that Majeſtick Splendor and Autho-
ity, but rather choſe to come in the ſimili-
ude of a Man, and in the form of a Servant.
Nor doth this Expoſition give any advan-
age to the *Socinians*, but equally confute their Hereſy, and gives a better Anſwer to their Arguments than the uſual Expoſition can give. For,

1. Hence the Pre-exiſtence of Chriſt, before his being born of the Bleſſed Virgin, is proved to a Demonſtration.

2. Hence alſo it is evident, that there muſt be two Natures in Chriſt; that of the Λόγος, which appeared from the beginning to the *Patriarchs*; and that which he received, when as Man he was conceived in the Virgin's Womb.

3. Hence it appears that this Nature, in which he appeared before his Conception in the Virgin's Womb, muſt be Divine. For what other Nature could appear in the Form of God, and challenge to itſelf the Glory which by the *Jews* was ſtill eſteemed a certain Indication of the Divine Preſence, and in the *New Teſtament* is ſtil'd *the Glory of the Father*? Eſpecially if we conſider; that he who thus appeared hath the incommunicable Name *Jehovah* ſo oft aſcrib'd to him, is ſtiled *the Judge of the whole Earth*, and either challengeth to himſelf the Divine Attributes, and Offices, or never doth refuſe them when they are offered to him by Men. Moreover, where is the Humiliation, or the Exinanition here mention'd, in that Chriſt would not be, or appear as God in the World, if, having only an Human Nature, he could not do ſo without being guilty of the Blaſphemy the *Jews* laid to his charge, *That he being a Man, made himſelf God*? Whereas he differed in nothing from an ordinary Man, but only in the extraordinary Gifts conferred by God upon him. And if his Nature was Divine, it of neceſſity muſt be Eternal, ſince the Divine Nature can have no beginning of Exiſtence.

Ibid. Μορφὴν δούλου λαβὼν, *he took upon him the form of a Servant.*] This Phraſe cannot import only his taking of the Human Nature, that being ſufficiently expreſs'd by ſaying that *he was made in the likeneſs of Man*; beſides, he ſtill retains the Human Nature, but doth not now retain the Form of a Servant, but of *the Lord of all things*. Nor are we to underſtand by it *his outward Poverty, which equall'd him to Servants*, ſaith the Learned *Grotius*, *as having nothing of his own*; for that is not the State of a Servant only, but of a Son in his Minority, and of many unfortunate Perſons who were never Servants. Nor (3*dly*,) muſt we underſtand by it, as the *Socinians* do, his Submiſſion to be uſed as a Slave or Servant, by being whipt, and bound, and crucified; for that is the Humiliation which he ſuffered after he had taken upon him the form of a Servant, as thoſe words plainly ſhew, *He took*

---

(*g*) Heliodor. *l.* 7. *p.* 322. (*h*) P. 340. (*i*) P. 337.

*upon him the form of a Servant, and being found in the faſhion of a Man, he became obedient to the death.* Nor is this proper to a Servant, but to a *Malefactor*; for a Servant is not leſs a Servant when he is not whip'd, or ſcourg'd: He therefore may be rather ſaid to have taken upon him the form of a Servant, by miniſtering to Men, and being among them *as one that ſerved*; for as the buſineſs of a Servant is to do nothing for himſelf, but for the good of others, and to ſpend himſelf in miniſtering to their Advantage; ſo the Son of Man *came not to be miniſter'd to, but to miniſter*, and at the cloſe of that Miniſtry, *to give his Life a Ranſom for many.*

f Ver. 7. Ἐν ὁμοιώματι ἀνθρώπων γενόμενος, *and being in the likeneſs of Man.*] That our Lord had the Real Nature, and not only the outward ſhape or reſemblance of a Man; that he had a Body conſiſting of Fleſh, Blood and Bones; a Soul and Spirit; and ſo all the conſtituent parts of a Man, the Scripture plainly teſtifies. Nor doth this Phraſe ἐν ὁμοιώματι, *in the likeneſs of Man*, contradict it, it being uſed of a real Likeneſs by the Participation of the ſame Nature as to kind. Thus *Adam* is ſaid to beget a Son, ἐν ὁμοιώματι αὐτοῦ, *in his own likeneſs*, who yet was certainly of the ſame Nature with him. And Chriſt is ſaid ὁμοιωθῆναι, *to be made like to his Brethren*, by the participation of the Nature of *Abraham*, and his Communion with them in the ſame Fleſh and Blood, *Heb.* 2. 14, 16, 17. And 'twas both proper and elegant for the Apoſtle to uſe this Expreſſion here, by reaſon of the Oppoſition he deſign'd to ſhew, betwixt Chriſt's former glorious, and his then preſent humble ſtate, he being then ἐν μορφῇ τοῦ Θεοῦ, *in the Form of God*, now ἐν ὁμοιώματι τοῦ ἀνθρώπου, *in the likeneſs of a Man.*

g Ver. 9. Αὐτὸν ὑπερύψωσε, *God hath exalted him.*] The Fathers on this place adviſe us, εἰς τὴν ἀνθρώπωσιν, καὶ οὐκ εἰς τὴν θεότητα ταῦτα διανοεῖν, *to refer theſe things not to the Divine, but to the Human Nature*, the Apoſtle not ſpeaking here of the Exaltation of the Divine Nature of Chriſt, by the Manifeſtation of his concealed Glory and Power, but of the Exaltation of that Nature which had ſuffered; this Exaltation being in Scripture repreſented as the Reward of our Lord's Salutary Paſſion; for *we ſee him*, ſaith the Apoſtle, *who was made a little lower than the Angels, for the ſuffering of death, crowned with glory, and honour*, Heb. 2. 9. And again, the Elders about the Throne ſay, *Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom and ſtrength, and honour, and glory*, Rev. 5. 12. and 4. 11. Moreover, St. *John* declares, that this Dominion and Power was given to the Son of Man, becauſe he was ſo, *John* 5. 17. though it was given to the Man Chriſt Jeſus, becauſe the fulneſs of the Godhead dwelled in him.

Ver. 11. Εἰς δόξαν, *to the Glory.*] He does h not ſay, as the *Socinians* contend, that Chriſt is exalted to the Glory of God the Father, though that be true of the Advancement of his Human Nature; but he ſaith, that being thus exalted, he is to be acknowledged of all Tongues and Nations as their Lord, to the Glory of the Father; nothing more tending to his Glory, than that all Perſons owning Chriſt as their Lord, and yielding Obedience to him, ſhould abound in theſe Works of Righteouſneſs, *which are through Jeſus Chriſt to the Glory of God the Father*, Chap. 1. 11. Eph. 1. 12. Moreover ſeeing the Father thus exalted the Humanity of Chriſt, ſince he united the Λόγος to the Human Nature, for *it pleaſed the Father, that in him ſhould all fulneſs dwell*, what hinders that this Exaltation ſhould be ſaid to be to the Glory of God the Father, from whom he received even the Divine Nature?

Ver. 12. Ἐν τῇ ἀπουσίᾳ μου, *in my abſence.*] i I. e. When I was preſent with you, I by my Counſels and Exhortations ſtirred you up to deſire, and do what was according to the Mind of God: He, in my abſence, is more immediately preſent with you, by the inward Motions of his Holy Spirit, to excite you both to will, and do what is well-pleaſing to him. Having therefore now all things adminiſter'd more immediately by God, which are requiſite to make you willing, and able to perform your Duty, it doth more highly concern you to work out your Salvation. Thus (*k*) *Ignatius* ſaith, That he being now in Chains, and going to *Rome* to receive the Crown of Martyrdom, the Church of *Syria had God, inſtead of him, to be her Paſtor*, and that *Chriſt alone was Biſhop over her*: This Senſe I gather from theſe words, *much more in my abſence*, for what other Reaſon can be offered of theſe words than that which this Interpretation gives?

Hence it is evident that God worketh in us to will and to do, not by a Phyſical Operation, which makes it neceſſary for us to will, and to do what he would have us do; for why then doth the Apoſtle admoniſh his *Philippians, to work out their Salvation with fear and trembling*? for what is more abſurd than to exhort another to do himſelf what God doth for him without his concurrence; or to require him to will what he cannot but will and do, for this reaſon, becauſe another renders it neceſſary for him ſo to will? And what ground of fear can there

---

(*k*) Ἀντὶ ἐμοῦ ποιμένι τῷ Θεῷ χρῆται, μόνος αὐτὴν Ἰησοῦς Χριστὸς ἐπισκοπήσει. Ep. ad Rom. §. 9.

be, leſt God ſhould fail in his work? That the word ἐνεργεῖν doth not require this ſenſe, is evident, becauſe in *Scripture* it occurs very often, where it muſt be underſtood, not of a *Phyſical*, but only of a *Moral* Operation; as when Satan is ſaid ἐνεργεῖν *to work in the Children of Diſobedience*, Eph. 2. 2. and of the myſtery of Iniquity, that ἐνεργεῖται *it now works*, 2 Theſſ. 2. 7. (2*dly*,) When it is attributed to thoſe Cauſes which produce not their Effects by any *Phyſical*, but only by Moral Operations, as when the word is ſaid to be ἐνεργὴς, *powerful*, Heb. 4. 12. *The Word*, ὃ ἐνεργεῖται *which effectually works in them that believe*, 1 Theſſ. 2. 13. that *Faith worketh by Love*, Gal. 5. 6. that Charity is ἐνεργὴς, *effectual*, Philem. 6. and of Concupiſcence, that ἐνεργεῖτο, it *worketh in our members*, Rom. 7. 5. (3*dly*,) When it is aſcribed to God ſending upon Men ἐνέργειαν πλάνης, *the Efficacy of Deceit*; for ſurely God worketh no Evil *Phyſically*. In a word, did God thus work in us to will and do, the Work could no more be aſcribed to us, than the Motion which was impreſſed on the Body of *Lazarus*, when he came out of the Grave, or upon *Paul* when wrapt up to the Third Heavens, could be aſcribed to them; and the Will would not deſerve that Name, as being neither free nor praiſeworthy. And therefore all the *Greek Interpreters* obſerve, that the *Apoſtle* ſaith, *It is God that worketh in us both to will and to do*, οὐκ ὡς ἀφαιρῶν τὸ αὐτεξούσιον, not as denying our free Will, or, τοὺς ἄκοντας βιαζόμενος, *conſtraining the Unwilling*, * ἀλλ᾽ ὅτι προθυμίαν εὑρίσκων, αὔξει ταύτην διὰ τῆς χάριτος· *but, becauſe finding a readineſs of Mind, he encreaſeth it by his Grace; and becauſe he works together with thoſe, who work out their Salvation with fear and trembling*, τοῖς γὰρ τοιούτοις συνεργεῖ, *for with ſuch he co-operates*, ſaith *Oecumenius.*

Ver. 14. *Do all things without Murmurings*, καὶ διαλογισμῶν, *and Diſputings*;] That is, ſay the *Greek Commentators*, without murmuring under your Sufferings for the ſake of *Chriſt*, Chap. 1. 20. or Doubtings, or Reaſonings, whether you ſhould continue ſtedfaſt in the Faith, or not.

k Ver. 17. Εἰ σπένδομαι, *If I be offered.*] The Apoſtle here hath an elegant Alluſion to the *Jewiſh* Sacrifices: They were prepared for the Altar on which they were to be offered by the *Levites* and the *Prieſts*, and this was their λειτουργία, *Service*, and there was poured upon the Sacrifice *Oil* or *Wine*, which was the σπονδὴ, or *libation*; if then, ſaith the Apoſtle, whilſt I am thus λειτουργῶν, wholly employed in rendering you *Gentiles* an acceptable Sacrifice to the Lord, my blood ſhould be the *libation* to be poured out upon this Sacrifice; I ſhould rejoice even thus to die in your Service, and for the confirmation of your Faith; See *Rom.* 15. 16.

Ver. 25. Ὑμῶν Ἀπόστολον, *your Apoſtle.*] So l
they were uſually ſtiled who gathered Sacred Money, and carried it up to *Jeruſalem*. And ſo, ſay ſome, he calls *Epaphroditus*, becauſe he brought the Contributions of the *Philippians* to him at *Rome*. But the word *Apoſtle* is never uſed in the *New Teſtament*, but either of thoſe who were in the ſtrict ſenſe *Apoſtles of the Lord*, or elſe were eminent Miniſters and Preachers of the Goſpel: Thus *Titus*, and the Brother of St. *Paul*, (which is the uſual Appellation of St. *Timothy*, ſee Note on *Heb.* 13. 23.) are Ἀπόστολοι, *the Apoſtles of the Churches*, 2 Cor. 8. 22, 23. and *Andronicus* and *Junia*, who had long preached the Goſpel, are ſtiled ἐπίσημοι ἐν τοῖς Ἀποστόλοις, *eminent among the Apoſtles of Chriſt*. I therefore conclude with (*l*) *Theodoret* upon the place, and upon *Chap.* 1. 1. That *the Epiſcopal care of this Church was committed to him*: And that this is the import of the word *Apoſtle* here. This being the Note of the ſame *Theodoret*, that formerly, τοὺς νῦν καλουμένους ἐπισκόπους, Ἀποστόλους ὠνόμαζον, *they who are now call'd Biſhops, were ſtiled Apoſtles*; and *Hilary* the *Deacon* ſaying here, Erat enim eorum Apoſtolus, ab Apoſtolo factus, *he was conſtituted their Apoſtle*, i. e. *Biſhop, by St. Paul*, who therefore commands them to receive him in *the Lord*, v. 29. *i. e.* for the ſake of the *Lord Chriſt*, whoſe Miniſter he was.

Ver. 27. Note, that here we find *Epaphro-* m
*ditus* was not recovered by the Gift of Healing, then frequent in the Church, that Gift being not exerciſed by them to whom it was imparted at their own pleaſure; but as God was pleaſed by a ſpecial Inſtinct, and a ſtrong Faith to incite them to the Exerciſe of it: Theſe Gifts being therefore given for the ſake of Unbelievers, to convince them of the truth of the Chriſtian Faith, God thought not fit that it ſhould be ordinarily exerciſed upon Believers, leſt it ſhould be look'd upon, not as a Gift, but as the Effect of Art or Skill, or a thing done among them by Confederacy.

Ver. 30. Παραβουλευσάμενος, *not regarding* n
*his life*,] Or, as others read, παραβολευσάμενος, or παραβολησάμενος, *hazarding his life*; that is, ſay the *Greek Commentators*, εἰς κίνδυνον ἔρριψεν ἑαυτόν, *he brought himſelf in danger of death*; not by venturing on the *Emperor's*

---

* Theodoret *in locum.*

(*l*) Σαφῶς τοίνυν ἐδίδαξεν, ὡς τὴν ἐπισκοπικὴν οἰκονομίαν αὐτὸς ἐπεπίστευτο, ἔχων Ἀποστόλου προσηγορίαν.

Diſpleaſure, but by labouring ſo as to contract a dangerous Diſeaſe, (which he did, ſaith the *Apoſtle*, *to ſupply your lack of ſervice towards me*;) which is not ſo to be underſtood, as if he charged them with any want of Service or Affection to him, (See *Chap.* 4. 10.) but thus, That *Epaphroditus* did this, being preſent with him, to ſupply that Service, which they, being abſent, were not in a capacity to perform. Note alſo, That παραβουλευσάμενος is the Reading of all the *Greek Scholia*, *Photius* and *Cod. Alexand.* And ſay *Heſychius* and *Phavorinus*, is in ſenſe the ſame with παραβολευσάμενος, and ſo it is not certain that there was ever any other reading. And therefore *Theodoret* on the place ſaith, the Apoſtle ſpeaks thus, οὐκ ἐπειδὰν καὶ τοὺς ἄκοντας βιάζεται, ἀλλ' ὅτι προθυμίαν εὑρίσκων αὔξει ταύτην διὰ τῆς χάριτος, *not as if God conſtrained the unwilling, but becauſe where he finds a readineſs of Mind, he increaſeth it by his Grace.*

## CHAP. III.

Verſe 1. FInally, [τὸ λοιπὸν, *henceforth*]
my Brethren, rejoyce in the
Lord: To write the ſame things [*which I
have delivered*] to you [*by word of mouth,*] to
a me is not grievous, but to [*for*] you [a] it is
ſafe.

2. [*I therefore exhort you again, to*] beware
bc of [b] dogs, beware of [c] evilworkers, beware
d of the [d] Conciſion.

3. For we are the [*true and ſpiritual*] Circumciſion,
which worſhip God in the Spirit [*of our Mind*, Eph. 4. 23.] and rejoyce in
e Chriſt Jeſus, and have [e] no confidence in the
[*Circumciſion of the*] Fleſh, [*as if that would
commend us to God.*]

4. Though [*were this any proper ground of
confidence,*] I might alſo have confidence in
the Fleſh, [*as well as they who boaſt of this;
for*] if any other Man think that he hath
whereof he might truſt in the Fleſh, I [*have*]
more [*reaſon ſo to do.*]

f 5. [*For I was*] [f] circumciſed the eighth
day, [*the very day preſcribed by the Law*, Gen.
17. 12.] of the Stock of Iſrael, [*my Parents
and Anceſtors being all of Iſrael,*] of the Tribe
of Benjamin, [*that Tribe which cleaved to
Judah, and revolted not with Jeroboam to the
worſhip of the Calves*, 1 Kings 12. 21.] an
Hebrew of the Hebrews, [*both by Nation
and Language*, 2 Cor. 11. 22. Acts 21. 40.]
as touching [*the Obſervance of*] the Law, a
Phariſee, [*one of the ſtricteſt Sects of our Religion*,
Acts 26. 5.]

6. Concerning zeal [*for the Jewiſh Religion,
I have ſhewed that above others, in*] perſecuting
the Church [*of Chriſt*, Acts 22. 3,
4. and 26. 11.] touching the Righteouſneſs
which is in [*and by*] the Law, [*I have lived*]
blameleſs [*as to that*, Acts 23. 1.]

7. But what things [*of this nature*] were
[*then reputed*] gain to me, thoſe I [*have*]
accounted [*as*] loſs, for Chriſt ['*s ſake*]

8. Yea doubtleſs, and I count all things
[*of this World,*] but loſs, for the excellency
of the knowledge of Chriſt Jeſus my Lord,
for whom I have ſuffered the loſs of all
things, and do count them but dung,
that I may win Chriſt, [i. e. *obtain an
Intereſt in him, and the Bleſſings purchaſed by
him.*]

9. And be found in him, not having my
own Righteouſneſs, which is of the Law,
[*which cannot juſtify me, but leave me ſtill under
the Curſe of it*, Rom. 3. 20. Gal. 3. 10.]
but that which is thro' the Faith of Chriſt,
[*viz.*] [g] the Righteouſneſs which is [*ap- g
proved*] of God, [i. e. *the Righteouſneſs which
is*] by Faith [*in Chriſt.*]

10. That I may know him [*to be the Meſ-
ſiah, and the Saviour of the World, which know-
ledge is neceſſary to Life eternal*, John 17. 3.
1 Cor. 2. 2.] and the [h] Power of his Re- h
ſurrection, and the [i] Fellowſhip of his Suf- i
ferings, being made conformable to his
Death.

11. If by [*theſe, or*] any [*other*] means,
I might attain to the Reſurrection of the
dead, [*promiſed by him to all his faithful Servants
and Sufferers.*]

12. [k] [*For I can*] not [*look upon my ſelf,*] as k
though I had already attained, [*or caught
hold of the Prize of my high calling*, v. 14. *the
Reſurrection of the Dead*, v. 11.] or were already
perfect, [i. e. *crowned with it*;] but I follow
after [*or purſue it,*] if that I may apprehend,
[*or reach*] that [*prize*] for [*the obtaining
of*] which alſo I am apprehended of Chriſt
Jeſus. [*For when I fled from him, he caught
hold on me, converted me to the Faith, that believing
in him I might obtain Life everlaſting*,
1 Tim. 1. 15, 16. εἰ καὶ, *if that, or that alſo*;
See Note on 1 *Tim.* 5. 10.]

13. Brethren, I count not my ſelf to have
apprehended, [i. e. *caught hold of the Prize*;]
but this one thing I do, forgetting [*not
looking after*] thoſe things which are behind,
and reaching forth to thoſe things which
are before;

14. I preſs toward the mark [*the Goal,*] for
the [*obtaining the*] prize of the high calling
of God in Chriſt Jeſus.

l 15. Let us therefore, as many as be [l] perfect, [*or thoroughly inſtructed in our Chriſtian Duty,*] be thus minded [*as I have told you I am,* i. e. *ſo as to believe the Circumciſion of the Spirit, not that of the Fleſh, and the Righteouſneſs which is of God by Faith, are the things eſpecially to be regarded for the obtaining of this Prize.*] And if in any thing ye be otherwiſe minded, [*imagining the Judaical Performances may alſo commend you to God,*] God ſhall [*in due time*] reveal even this unto you; [i. e. *He will convince you of the no-neceſſity of theſe things in order to his favour.*]

16. Nevertheleſs [*in the mean time*] whereto we have already attained [i. e. *as far as we have attained to the knowledge of it,*] let us walk by the ſame Rule, [viz. *that Circumciſion availeth nothing, but a new Creature,* Gal. *6.* 15, 16.] let us mind the ſame thing.

17. Brethren, be [*ye*] followers together of me, [*in this matter, who have renounced all my Jewiſh Privileges,*] and mark them [*for your Patterns,*] who walk ſo as ye have us for an Example, [*of the Spiritual Circumciſion, and of minding the Prize of our high Calling.*]

18. For many [*Zealots for the Law, ſo*] walk, of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Croſs of Chriſt.

19. [m] Whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things. m

21. [*Imitate us, I ſay*] For [n] our Converſation, [*or our City*] is in Heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt. n

21. Who ſhall change [o] our vile body, [*now ſubject to Corruption, Paſſions, and Sorrows,*] that it it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things to himſelf. o

## Annotations on Chap. III.

a Verſe 1. Ἀσφαλὲς, *It is ſafe.*] *viz.* Becauſe things only delivered by word of mouth, may ſlip out of memory, *Litera ſcripta manet.* Here is St. *Paul*'s Judgment againſt Oral Tradition.

b Ver. 2. Τοὺς κύνας, *Dogs.*] It is the Obſervation of the (*a*) Fathers, that the Name of *Dogs* was anciently given to the *Gentiles*, as being without the Covenant, according to thoſe Words of Chriſt, *It is not meet to take the Children's Bread, and give it to Dogs:* But with the Things, the Names are now changed, they being now without the Covenant, and the believing *Gentiles* admitted to it, and therefore they are called the Children, but the *Jews* Dogs. And 'tis well noted by Dr. (*b*) *Lightfoot*, that our Lord uſed this Language, *Matth.* 15. 26. *Not to expreſs his own Sentiments of the Gentiles, but in compliance with the common Language of the Jews, who proverbially ſaid, the Gentiles are likened to Dogs, whereas we are God's peculiar People, even his Sons and Daughters.* Where alſo is obſerved by the ſame worthy Perſon, That even the *Talmudiſts* ſay of the Generation in which the *Meſſiah*, or the Son of *David* ſhould come, that the *Synagogues ſhould become Stews, and the Faces of that Generation ſhall be as Dogs.*

c Ibid. *Evil workers.*] For they labour only to pull down God's Building, and to deſtroy the Church of Chriſt. Elſewhere he ſtiles them *deceitful Workers,* 2 Cor. 11. 13. not ſpeaking of the *Gnoſticks*, as ſome imagine, but of the *Jews*; for ſo it follows: *Are they Hebrews? Are they Iſraelites? So am I,* v. 22.

d Ibid. Τὴν κατατομήν, *The Conciſion.*] For Circumciſion being no longer a Rite of entering into Covenant with God, it is no better than a cutting off the Fleſh; and they who ſtill inſiſted on it as a thing neceſſary to Juſtification and Salvation, cut themſelves off from Chriſt, *Gal.* 5. 2, 3.

e 3. *No Confidence in the Fleſh.*] That the *Jews* had a great Confidence in the Merit of Circumciſion; See Note on *Rom.* 2. 13.

f Ver. 5. Περιτομῇ ὀκταήμερος, *Circumciſed the eighth day.*] The *Jews* themſelves ſay, that Circumciſion before that time was no Circumciſion, and after that time it was of leſſer value; See *Buxtorf. Synag. Jud. cap.* 4. *p.* 109. And (*c*) *Origen* informs us, That *the Jews held, that the Circumciſion performed on the eighth day, was that which was chiefly intended,*

---

(*a*) Τοῦτο πάλαι τῶν ἐθνῶν ἦν ὄνομα, οὐκ ἔστι γὰρ, φησὶν ὁ Χριστὸς, καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ δοῦναι τοῖς κυναρίοις· ἀλλὰ μετέβη μετὰ τῶν πραγμάτων καὶ τὰ ὀνόματα, καὶ τὰ μὲν ἔθνη υἱοί, Ἰουδαῖοι δὲ προσαγορεύονται κύνες. Theod. Chryſoſt. Oecum. Theophylact.

(*b*) Harm. p. 136.

(*c*) Λέγουσι δὲ οἱ Ἰουδαῖοι τὴν μὲν ὀκταήμερον περιτομὴν εἶναι τὴν προηγουμένην, τὴν δὲ μὴ τοιαύτην ἐκ περιστάσεως. Contra Celſum, l. 5. p. 263.

*tended, and that the performing it on any other day, was only allowed in caſe of ſickneſs.* Hence they thought it neceſſary to circumciſe a Child on the Sabbath-day, tho' all manner of Work was forbidden on that day, rather than defer Circumciſion a day beyond the time, *John* 7. 22. and made it a Rule, That (d) *the Reſt of the Sabbath gives place to Circumciſion.* And this Opinion, as it agrees with the Text, *Gen.* 17. 12. ſo it ſeems to have obtained long before our Saviour's time; for the *Septuagint*, and the *Samaritan* Verſion, read thus, *The uncircumciſed Male, who is not circumciſed,* τῇ ἡμέρᾳ τῇ ὀγδόῃ, *the eighth day, ſhall be cut off, he hath broken my Covenant*, Gen. 17. 14.

Ver. 8. Διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ, *for the excellency of the Knowledge of Chriſt Jeſus.*] There hath been a ſharp Contention about the Import of theſe plain words; ſome contending, that the *Apoſtle* here intends the Knowledge of *the Perſon of our Lord*, and of *his Offices*, and of the Benefits which he hath purchaſed for us in his Perſon, and doth convey to us by his Offices. And others pleading, that it is *the Knowledge of the Goſpel of Chriſt*, which is here intended, and the Excellency of it, which is here commended; whereas I think there is no real Difference betwixt theſe two Opinions. For we know nothing of the Perſon, and of the Offices of *Chriſt*, or of the Benefits which he hath purchaſed for us, and conveys to us by them, but by the Revelation of the Goſpel, and ſo the Excellency of his Perſon, and Offices; and of that Goſpel, which reveals them to us, muſt be in effect the ſame; nor would the Knowledge of the Goſpel be ſo excellent, were it not for the Revelation of the Dignity of his Perſon and of his Offices, and of the Benefits we receive from them.

g Ver. 9. Τὴν ἐκ Θεοῦ δικαιοσύνην, *The Righteouſneſs of God.*] That the Righteouſneſs of God, in St. *Paul*'s ſtyle, doth always ſignifie the Righteouſneſs by Faith in Chriſt Jeſus dying for us, ſee Note on *Rom.* 1. 17. And hence it is evident, that the Apoſtle cannot here ſpeak of the Righteouſneſs of Chriſt *imputed* to us: For, (1.) He does not oppoſe to his own Righteouſneſs, which is of the Law, the Righteouſneſs of Chriſt, *imputed* to him, but his own Faith in Chriſt *imputed unto him for Righteouſneſs*, Rom. 4. 5. (*2dly*,) He ſpeaks of his Faith in Chriſt dying and ſhedding his Blood for him; and therefore not of his Active Obedience, conſtituting us righteous as Chriſt was, but of his Paſſive Obedience, procuring for us Juſtification, or the Remiſſion of Sins.

h Ver. 10. Καὶ τὴν δύναμιν, &c. *The Power of his Reſurrection.*] I. e. The Power exerciſed in his Reſurrection, *by which we are begotten to a lively hope of an Inheritance incorruptible*, 1 Pet. 1. 3, 4. and are aſſured of our own Reſurrection; 2 *Cor.* 4. 14. *Col.* 2. 12. this being that Knowledge he ſo earneſtly requeſts for his *Epheſians*, *Ch.* 1. 19, 20. and alſo the Power of it, to aſſure us of our Juſtification through Faith in him, *Rom.* 4. 24, 25. and of our freedom from Condemnation, *Rom.* 8. 34.

Ibid. Τὴν κοινωνίαν, &c. *The Fellowſhip of his Sufferings.*] By being conformed to his Death: (1.) Spiritually, by dying unto Sin; as knowing that *if we be thus conformed to him in the likeneſs of his Death, we ſhall be* like unto him *in his Reſurrection*, and ſhall live with him, *Rom.* 6. 5, 8. And (2.) by ſuffering and taking up the Croſs for his ſake; as knowing that *if we thus ſuffer with him, we ſhall be alſo glorified with him*, Rom. 8. 17. 2 *Tim.* 2. 11, 12. 1 *Pet.* 4. 13. i

Ver. 12, 13, 14. Ὡς ἐπὶ δρόμεως τὰ πάντα λέγει, *He in theſe Verſes makes a continual alluſion to the Race run in the Olympian Games*, where he that ran was ſtill ἔμπροσθεν ἐκτεινόμενος, *upon the ſtretch, and preſſing forwards*, without looking back to thoſe whom he had left behind, and purſuing the Goal, that firſt coming to it, he might catch hold of the Prize, and ſo be crown'd with it. And two things are here noted by the *Fathers* worthy of our obſervation: k

(1.) That if this great *Apoſtle* who had ſuffered ſo many things, and was in *Deaths often*, and who had laboured ſo abundantly; οὔπω ἐθάῤῥει περὶ τῆς ἀναστάσεως ἐκείνης, *was not yet confident of a bleſſed Reſurrection, but only ſtriving, if ſo be he might attain unto it*: Such as we muſt have leſs ground of confidence.

(2.) What continual diligence and labour this Purſuit requires; for you know, ſaith *Chryſoſtom*, With what great ſtretch the Purſuer runs, he looks upon no Man, he throws out of the way every thing that might hinder him; he employs his Body, Eye, Strength, Soul, and Mind upon the Work, πρὸς ἕτερον μηδὲ οὐδὲν ὁρῶν, πρὸς δὲ τὸ βραβεῖον μόνον, *looking to nothing elſe, but only to the Prize.*

Ver. 15. Τέλειοι, *Perfect.*] That to be perfect, is to be ſufficiently inſtructed in the true Grounds and Principles of Chriſtian Faith, hath been ſhewed, Note on 1 *Cor.* 2. 6. and on *Matth.* 19. 21. And by comparing this Paſſage, with the Diſcourſe of the ſame *Apoſtle* in his fifth and ſixth Chapters to the *Galatians*, we may learn what it is, τῷ αὐτῷ στοιχεῖν κανόνι, *to walk by the ſame Rule*; *for* as there he ſharply inveighs againſt the *Galatians*, for hearkening to the Teachers of the neceſſity of Circumciſion; ſo here he warns his *Philippians*, to beware of them, and their Doctrine, from *v.* 2. to the 7th: As there he oppoſeth to Circumciſion, the *Croſs of Chriſt*, in which alone he gloried, *Gal.* 6. 14. l ſo here he oppoſeth to it, *the fellowſhip of his ſufferings*, v. 8, 9. As there he ſays, he is perſwaded of his *Galatians*, that ὐδὲν ἄλλο φρονήσουσιν, *they will be no otherwiſe minded*, Gal. 5. 10. ſo here he exhorts his *Philippians*, τοῦτο φρονεῖν, *to mind the ſame thing*, *v.* 16. As there he teaches them by his own Example, not to yield to thoſe who urged on them Circumciſion, *Gal.* 2. 14, 20. ſo here he exhorts the *Philippians*, *to walk* in this caſe, *as they had him for an Example*, v. 17. which Example he had laid before them, *v.* 4, 9. And as there he promiſed Mercy, and Peace, τῷ κανόνι τούτῳ στοιχήσουσιν, *to them that walked by the Rule*, or *Canon* he had laid there down, *Gal.* 6. 15, 16. ſo here he admoniſheth the *Philippians*, τῷ αὐτῷ στοιχεῖν κανόνι, *to walk by the ſame Rule*: This Rule muſt therefore be that which he there lays down, That *in Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature.* Thoſe who are fully perſwaded of this, he ſtiles *the perfect*, requiring of them a Life exactly conformed to this Rule, from others only as far as they had attained to the knowledge of it; informing them that the time was at hand, when God, by deſtroying the *Jewiſh Temple*, and diſſolving the *Jewiſh Church* and *Oeconomy*, would farther reveal this Truth to them, and convince them of the Vanity of theſe Judaical Performances.

---

(d) Buxt. c. 16. p. 366.

m Ver. 19. Ὧν τὸ τέλος, *Whoſe end is deſtruction.*] That the Deſcription here given of theſe Men, agrees well with the Manners of the *Gnoſticks*, cannot be denied; but yet that the *Apoſtle* ſpeaketh not of them, but of the *Jews*, moſt ancient and modern Commentators do aſſert. And there ſeems reaſon to prefer this latter Expoſition, (1.) Becauſe he ſaith, he had told his *Philippians* often of theſe Men: Now, *v.* 1. he informs them, that he then writ to them of the ſame things which he had before ſpoken to them by word of mouth, *viz.* that they ſhould beware of thoſe Jews whom he there ſtiles *Dogs*, *Evilworkers*, *the Conciſion.* (2.) He oppoſes his own Example, who had renounced all his *Jewiſh Privileges*, and the Example of thoſe who *worſhip God in the Spirit*, and *rejoyced in Chriſt Jeſus*, and *had no confidence in the Fleſh*; v. 3, 17. to the Example of theſe Men. And, (3.) The Deſcription he gives of them is agreeable to what he elſewhere ſaith of the ſame *Jews.* For,

*1ſt*, They were *Enemies to the Croſs of Chriſt*; That being not only a Stumbling-block to the unbelieving *Jews*, 1 Cor. 1. 23. but being alſo overthrown by them who preached up the neceſſity of Circumciſion, and of Legal Obſervations, to Salvation; for hence, ſaith the *Apoſtle*, it follows, that *Chriſt is dead in vain*; Gal. 2. 21. and that then *the Scandal of the Croſs is ceaſed*; Gal. 5. 10. and that *Chriſt would profit them nothing, who were upon this account circumciſed*; Gal. 5. 2. and that *they were fallen from grace*, v. 4. And from the *Apoſtle*'s Diſcourſe in the beginning of this Chapter, it appears, ſaith *Eſthius*, that he here ſpeaketh of theſe Men.

*2dly*, That *their end was* to be *deſtruction*, the *Apoſtle* teacheth in theſe words, *Such are falſe Apoſtles, deceitful Workers, whoſe end ſhall be according to their Works*, 2 Cor. 11. 13, 15. And this he ſpeaks of them who were *Hebrews* and *Iſraelites*, *v.* 22. as alſo here, *v.* 4.

*3dly*, That *their God was their Belly*; i. e. That they chiefly had regard to that, as we learn from the ſame *Apoſtle*, ſaying, *Theſe ſerve not the Lord, but their own Belly*; which, ſaith *Theodoret*, he ſpeaks of the evil Defenders of the Law. See Note on *Rom.* 16. 18. and that they were γαστρίμαργοι, *ſlow Bellies*, or luxurious People, *Tit.* 1. 12. See Note there; and that they devoured thoſe they perverted, 2 *Cor.* 11. 20. Their *Glory was in their ſhame*; that is, ſay the *Ancient Fathers*, in the Circumciſion of the ſhameful Member: Say others, in thoſe evil Works, *v.* 2. which ought to be the matter of their Shame, they being ſuch as *blaſphemed the Name of God among the Gentiles*, Rom. 2. 24. they minded earthly things, *counting gain godlineſs*, 1 Tim. 6. 5. Tit. 1. 11.

Ver. 20. Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς, *Our Converſation is in Heaven.*] So (e) *Philo* repreſents God's Prieſts and Prophets; for having ſaid of Men, οἱ μὲν γῆς, οἱ δὲ οὐρανοῦ, *ſome are of the Earth, ſome of Heaven*; he adds that of the latter ſort are *Prieſts* and *Prophets*, who tranſcending all ſenſual things, would not be called κοσμοπολῖται, *Citizens of the World*; but tranſlating themſelves into the Intellectual World, dwell there, ἐγγραφέντες ἀφθάρτων ἀσωμάτων ἰδεῶν πολιτείᾳ, *being enrolled in the Policy of incorporeal and incorruptible Beings.* They, ſaith the *Apoſtle*, *mind earthly things*, and ſo are κοσμοπολῖται Men who have this World for their City, *Nos autem Civitatem Cœlum habemus*; but we have Heaven for our City, (as *Budæus* renders the Words,) as living in expectation *of a City whoſe Builder and Maker is God*, Heb. 11. 10. n

Ver. 21. Τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, *Our vile Body.*] *The Body of our Humiliation*; that is, ſaith *Methodius*, our Body which ταπεινοῦται ἀπὸ σφάλματος, *is humbled by the Fall, aad become mortal. That Body,* o ſaith (f) *Irenæus, which is humbled by falling into the Earth, and which ſhall be transform'd from a mortal and corruptible, into an immortal and incorruptible Body.*

---

(e) Lib. de Gigant. p. 227. E.

Note here, (1.) What a Value is put upon the Reſurrection and Redemption of the Body from Corruption, as if it were the chief thing which *Chriſtians* waited for, and expected from our Saviour at his coming, *Rom.* 8. 23.

*2dly*, Note, The Divine Power in Chriſt, to whom is here aſcribed that Reſurrection, which is frequently made an Indication of the Godhead, it being *God who raiſeth from the dead*, Rom. 4. 17. Acts 26. 6. and which is aſcribed to the exceeding greatneſs, and to the energy of his mighty Power, *Eph.* 1. 19. and yet is here aſcribed to the energy of Chriſt. And,

*3dly*, Note the pious Obſervation of the *Fathers*, That their Folly can never be ſufficiently lamented, who deprive themſelves of ſuch a glorious Reſurrection. So *Oecumenius* and *Theophylact*.

Note, (4.) That (g) *Philo* and the *Platoniſts* ſo call theſe Bodies, ὡς ταπείνωσιν ἐπάγοντα τῇ ψυχῇ, becauſe theſe earthly Tabernacles do *humble and depreſs the Soul.* See alſo the Reading of the *Text* defended, *Examen Millii, Ibid.*

---

(f) Quid eſt humilitatis corpus manifeſtum eſt, quod eſt corpus, quod eſt caro, quod & humiliatur cadens in terram; transfiguratio autem ejus, quoniam cùm ſit mortalis & corruptibilis, immortalis ſit & incorruptibilis, Lib. 5. Cap. 13.

(g) Quis Rerum Divinarum Hæres, p. 405. C.

## CHAP. IV.

Verſe 1. THerefore, my Brethren, dearly beloved, and longed for, my joy and crown, ſo ſtand faſt in the Lord, my dearly beloved, [*as thoſe who do expect his coming to confer theſe Bleſſings on you*; 1 Cor. 15. 58. *or ſo ſtand faſt in the liberty wherewith Chriſt hath made you free, as I have taught you*, Gal. 5. 1.]

2. I beſeech Euodias, and beſeech Syn-
a tyche, that they be of the ſame mind [a] in
[*the concerns of*] the Lord.

b 3. And I entreat thee alſo, true [b] yoke-
fellow, help thoſe Women who laboured
with me in the [*promotion of the*] Goſpel,
with Clemens alſo, and others my fellow-
c labourers, [c] whoſe names are written in the
Book of Life.

4. Rejoyce in the Lord always, and again, I ſay, rejoyce.

d 5. Let [d] your Moderation be known un-
e to all men, [*for*] the [e] Lord is at hand.

6. Be careful [*anxiouſly ſollicitous*] for nothing, but in every thing by Prayer and Supplication [Gr. *deprecation*] with Thankſgiving, let your Requeſts be made known [i. e. *preſented*] unto God.

f 7. And [f] the peace of God which paſſeth
all underſtanding, ſhall keep your hearts and
minds [*ſtedfaſt*] in Chriſt Jeſus.

g 8. [g] Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any virtue, if there be any [*thing*] praiſe- [*worthy*,] think on theſe things [*to do them.*]

9. Thoſe things which you have both learned, and received and heard [*from me*,] and ſeen in me, do: and the God of peace, [*the giver of internal peace*,] ſhall be with you.

10. But [h] I rejoyced [ἐχάρην δὲ, *for this* h
*cauſe I rejoyced*] in the Lord greatly, that
now at the laſt your care of me [i. e. *to*
*ſupply my wants*,] hath flouriſhed again, [i] i
wherein you were alſo careful, but you
lacked opportunity.

11. Not that I ſpeak [*this*] in reſpect of [*any deſire in me, that you, or others ſhould ſupply my*] wants, for I have learnt in whatſoever ſtate I am, therewith to be content.

12. I know both how to be abaſed, and I know how to abound; every where, and in all things I am inſtructed both to be full, and to be hungry, both to abound, and to ſuffer need.

13. [k] I can do all [*theſe, and other*] things k
[*required by Chriſtianity*,] through Chriſt that
ſtrengthens me.

14. [*But*] notwithſtanding [*this my proficiency*,] ye have well done, that ye did [*thus*] communicate with [*me in*] my affliction.

15. Now, ye Philippians, know alſo [*for your honour*,] that in the beginning of [*my preaching*] the Goſpel, when I departed from Macedonia, no Church communicated with me, as concerning giving, and

receiving, but you only, [ i. e. *I have received Supplies from no other Church but yours.* ]

16. [ *You indeed kindly did it* ; ] For even [ *when I was* ] in Theſſalonica ye ſent once, and again to [ *ſupply* ] my neceſſities.

17. [ *And of this I remind you,* ] not that I deſire a [ *further* ] Gift [ *for my own benefit,* ] but [ *becauſe* ] I deſire fruit that may abound to your account [ *in the Day of the Lord, who will not then forget your labour of love, in miniſtering to his Saints,* Heb. 6. 10.]

18. [ *I ſay, not that I deſire more* ; ] For I have [ *received* ] all [ *that can be needful for me,* ] and abound ; I am full, having received of Epaphroditus the things which were ſent from you, [ *which are* ] an odour of a ſweet ſmell, [1] a Sacrifice acceptable, well-pleaſing to God.

19. But [ *and* ] my God ſhall ſupply all your need, according to his riches in glory, [ i. e. *his glorious Riches* ] by Chriſt Jeſus, [ i. e. *he ſhall return you a Supply of your ſpiritual Wants, for your Charity to me in temporals.* ]

20. Now unto God, and [ i. e. *who is* ] our Father, be glory for ever and ever. Amen.

21. Salute every Saint in Chriſt Jeſus ; the Brethren which are with me, greet you.

22. All the Saints ſalute you, chiefly they that are of Cæſar's houſhold.

23. The Grace of our Lord Jeſus Chriſt, be with you all. Amen.

## Annotations on Chap. IV.

a Verſe 1. TO' αὐτὸ φρονεῖν, *To mind the ſame thing,* ] Here, is not to be of the ſame Judgment in all things ; for no Man can become of the ſame Judgment with another by intreaty, but only by conviction : The Exhortation therefore is, (1.) to have the ſame love to one another, *Chap.* 2. 2. with the ſame Soul and Spirit to promote the Goſpel of Chriſt, *Chap.* 1. 27. to walk by the ſame Rule, as far as they have attained to the knowledge of it, *Chap.* 3. 16. 16.

b Ver. 3. Σύζυγε, *yoke-fellow.* ] That this Yoke-fellow cannot be St. *Paul*'s Wife, is certain : Becauſe he declares himſelf an unmarried Man, 1 *Cor.* 7. 7. i. e. either a Virgin, or a Widower. (2*dly,*) Becauſe a Woman cannot be ſtiled γνήσιε, but γνησία σύζυγε. It is unlikely he ſhould mean *Epaphroditus*, he being not then at *Philippi*, but with him at *Rome*, v. 11. It may be therefore one of the Rulers of the Church, whom he ſaluted in the front of this Epiſtle.

c Ibid. Ἐν βίβλῳ ζωῆς, *whoſe Names are written in the Book of Life.* ] This is a *Judaical* Phraſe, *viz. they are written for Life,* Iſaiah 4. 3. See the *Targum* there ; And *they ſhall not be written in the Book of Eternal Life, which is written for the Juſt of the Houſe of Iſrael,* Targum in *Ezekiel* 13. 9. and it doth not ſignify the abſolute Election of any to eternal Life, but only their preſent Right to that Inheritance, by virtue of the Obedience of Faith, *Rev.* 20. 15. and 21. 7. For (1.) the *Apoſtle* declares of all the *Jews* to whom he writ, that they were come to the general Aſſembly of the Firſt-born, who *were written in Heaven,* Heb. 12. 23. and yet he in the following Verſe ſaith to them. *See that ye refuſe not him that ſpeaketh.* (2.) Chriſt threateneth to ſome, that he *would blot their Names out of the Book of Life,* Rev. 22. 19. and promiſeth to him that overcometh, that he *would not blot his Name out of the Book of Life,* Rev. 3. 5. And God himſelf ſaith to *Moſes, Whoſoever hath ſinned againſt me, him will I blot out of the Book which I have written,* Exod. 32. 32, 33. that is, *out of the Book of the Juſt,* ſaith the *Targum* of *Jonathan.*

The (*a*) *Apoſtolical Conſtitutions* ſay, we come to be written in this Book, τῇ ἡμετέρᾳ εὐνοίᾳ, καὶ σπουδῇ, *by our good Affection and Induſtry.* (*b*) St. *Baſil*, that as *Men are written in this Book, when they are converted from Vice to Virtue ; ſo may they be blotted out of it, when they backſlide from Vertue to Vice*, according to the ſaying of the *Pſalmiſt*, Pſal. 69. 28. *Let them be blotted out of the Book of the Living*, and *not written with the Righteous* ; that is, ſaith *Ainſworth, let them be cut off from being any longer thy People, or regiſtered in the writing of the Houſe of Iſrael.* And ſaith (*c*) St. *Jerome, they were written in the Book of God, who in the Days of Antiochus Epiphanes*, legem fortiſſimè defenderant, *firmly continued in the Law*, and *they were blotted out of it*, qui legis prævaricatores extiterant, *who were Deſerters of it.*

Ver. 5. Τὸ ἐπιεικὲς, *your Moderation.* ] d Your Meekneſs and Patience under all your Trials : *Be ye patient*, ſaith St. *James, for the coming of the Lord is at Hand*,

---

(*a*) L. 8. cap. 1. (*b*) *In* Iſa. 4. 3. To. 2. p. 123. (*c*) *On* Dan. 12. 5.

Chap. 5. 8. See *Heb.* 10. 36, 37. This is almoſt he conſtant Senſe of the *Greek* Word in the *Septuagint*, where it anſwers to חנן, and סלח, and ſignifies to be *gracious* and *propitious*, 1 Sam. 12. 22. Ezra 9. 4. Pſal. 85. 4. Ἐποίησας εἰς ἡμᾶς κατὰ πᾶσαν ἐπιείκειάν σȣ, *Thou haſt dealt with us according to all thy goodneſs, and thy great mercy.* So Cant. pueror. v. 18. *Let us torture the juſt Man, that we may know* τὴν ἐπιείκειαν αὐτȣ͂, *his Meekneſs*, Wiſd. 2. 19. *Thou judgeſt* ἐν ἐπιεικείᾳ, *with mildneſs*, Chap. 12. 18. *He will yield to your deſires*, ἐπιεικῶς ϗ φιλανθρώπως, *favourably and kindly*, 2 Mac. 9. 27. So the *Syriac* and *Arabick*, who render it *manſuetudo veſtra.* So *Phavorinus*, ἐπιεικὴς, πρᾳΰς, παρὰ τὸ εἴκειν, τὸ ὑποχωρεῖν; and yet that τὸ ἐπιεικὲς, is well rendered *Moderation*, is certain; for, ἐπιείκεια is rendered by *Phavorinus*, μετριότης, Moderation, ἐπιεικῶς by *Suidas*, and *Phavorinus*, μετρίως ἤτοι συμμέτρως, moderately, or *in Meaſure*; ἐπιεικὴς, and ἐπιεικὸς by *Heſychius*, and *Suidas*, μέτριος, that is *moderate*; and in the ſame *Suidas*, ἐπιεικῶς ζήσεσθαι, is *to live moderately*, that is temperately; and ἐπιεικῶς γεγράφθαι, is *to be written moderately*, without Bitterneſs or Paſſion.

Now becauſe this Moderation is much talk'd of; but neither rightly underſtood, nor duly practiſed, I ſhall endeavour to ſhew what is the proper Import of the Word, and what are the proper Objects of it. And,

1*ſt*, Moderation is not derived from the Word *Medium*, but from *Modus*; and that is, from the *Hebrew*, *Madad*, he meaſured; or *Middah*, a Rule, or Meaſure; and in the *Greek* is ſtiled, μετριότης, from μέτρον, a Meaſure; whence it is evident, that Moderation, properly ſo called, and in the moral Senſe of the Word, belongs only to things, in which we are ſubject to a vicious Exceſs; or to act beyond that Rule or Meaſure, which Scripture, or Religion, doth preſcribe for the due Regulation of our Actions, and Paſſions, and it reſpects, (1*ſt*,) And principally, the Government of our Paſſions, whence the due Government of them, is by *Philoſophers* ſtiled μετριοπάθεια, *the Moderation of our Paſſions.* Now they are either our concupiſcible Paſſions, that is, Paſſions of Deſire, and then the Moderation required of us, muſt conſiſt in ſuch a Government, or Reſtraint of our Affections and Deſires; that in our Love, Deſire of, or our Delight in any thing, we never do exceed the Worth, or Excellency of the Object, or of the End we do purſue; Or,

2*dly*, Our angry Paſſions, which render us averſe from Things, or Perſons, or diſpleaſed with them, and then we moderate theſe Paſſions, when,

1*ſt*, We have no Averſation from, or Hatred to, or Diſpleaſure againſt thoſe things, which have no real Evil in them, and ſo can be no proper Objects of our Averſation, or Diſpleaſure: Or, (2*dly*,) When we are not more diſpleaſed at, or grieved for any thing, than Reaſon, or the Laws of *Chriſtianity* permits us ſo to be; for then we can never exceed the Meaſure of that Averſation, and Diſpleaſure, which Reaſon and Chriſtianity allows, and ſo we never ſhould offend in the Exertion of our angry Paſſions. And with reſpect to this, the wiſe Man ſaith, *He that is ſlow to Anger, is better than the Mighty; and he that ruleth his Spirit, than he that taketh a City.* (3*dly*,) This Moderation muſt be extended to the Effects of theſe Paſſions; (1*ſt*,) in the Tongue, By evil Speeches, whence the good Man is ſaid *to moderate his Words with Diſcretion*, Pſal. 112. 5. (2*dly*,) In his Actions proceeding from thoſe Appetites, as in our Purſuit of temporal good Things; and in our Strife, and Contentions about them. And (3*dly*,) In the Effects of our angry Paſſions, that is in our Deportment to, and our Puniſhment of Offenders. Now hence it follows,

1*ſt*, That Moderation can have only Place in Things which are not always evil in themſelves, but become ſo, by exceeding that Rule, and Meaſure, which is preſcrib'd for the due Management of them. This Word muſt therefore be abuſed, and falſly uſed, when 'tis applied to Things which are always evil in themſelves, in what degree ſoever they are done. They therefore abuſe this Word, who talk of *whoring moderately*, or being *moderately wicked*; for what we neither ought to be, or do at all, can never be done *moderately*, or without exceeding the Rule we ought to walk by.

2*dly*, Hence it is demonſtratively evident, that Moderation is always a Virtue, it being always virtuous to reſtrain the Exceſſes of our Paſſions, and Appetites, and the Exorbitances of our angry Paſſions, and to regulate our Words, and Actions, according to the Rule, and Meaſure, by which we ought to act.

3*dly*, Hence obſerve, that they who render the Word ἐπιείκεια, here uſed, Meekneſs, and *Patience*, Mildneſs, or Gentleneſs, mean the ſame thing as they who render it *Moderation*; for Meekneſs, Gentleneſs, Mildneſs, is only the due Moderation of our angry Paſſions, in reſpect to thoſe Injuries, and Provocations, which we meet with in this World. And Patience is that Virtue, which teacheth us to ſuffer any worldly Evil without Murmuring, Diſcontent, or diſcompoſing our Spirits, and reſult evidently from a due Moderation of our Affections to theſe things; and this ſeems clearly to be the Import of the Word in this Text; for, ſaith the *Apoſtle*, v. 4. tho' you are Sufferers with me for the ſake of *Chriſt*; yet *rejoyce always*; and *v.* 6. μὴ μεριμνᾶτε, *be not anxious about any temporal Concerns*, or Events; let not either your Care for them, or fear of loſing them, diſtract your Spirits, but *let your Moderation*, as to theſe things, *be known unto all Men*, v. 5. *for the Lord is at hand*, to protect, preſerve, ſupport you, and to reward your Patience, and Reſignation as to theſe Affairs.

4*thly*, And whereas, by a late Author, this Moderation of the Paſſions, and of our Concerns about Things ſuitably to their Nature, is commended highly; but, ſaith he, *the Moderation pleaded for by many, hath no Affinity with this Virtue*; in this he is exceedingly miſtaken, for all the Moderation that hath, or can be pleaded for by Men of Senſe and Reaſon, is only this, that Men would be concern'd for Things ſuitably to their Natures; that as for Things indifferent, and mutable, they would be indifferent in their Concerns about them; neither quarrelling with the Church Eſtabliſhed, nor refuſing Communion with her, becauſe ſhe doth enjoyn them; nor being ſo ſtiff in the retaining of them, as not to ſuffer mutable Things to be changed by the ſame Power by which they were at firſt appointed, when the Wiſdom of our Governours ſhall think this fit for the good of the *Church*, which is the Moderation of *the* (*a*) *Church of England*; and that Men would ſet ſuch a true Value upon Peace, Union, and Charity, which are great *Chriſtian* Virtues, and very beneficial to the Church, as to let indifferent, and circumſtantial Rites, give place to thoſe more neceſſary Things, when theſe Governours, the proper Judges in that Caſe, think there is Ground of Hope, that they may be promoted by a little yielding in thoſe things which do not commend us to God, or by a Change of ſome doubtful, and even innocent Expreſſions, into Expreſſions which remove the Doubt, and miniſter no occaſion of Offence to the Weak.

This I conceive is the true Import of the Word Moderation, when it refers to Actions and Paſſions, Words and Cenſures, ſubject to a vicious Exceſs.

Sometimes the Adjective *moderate*, or Adverb *moderately*, hath reſpect to Meaſures either of Things dry, or liquid; and then 'tis not a Meaſure of Things moral, or as they are capable of being good, or evil; but as they are more or leſs, great or ſmall, high or low, long or ſhort, or of a middle Nature betwixt both; and in this Senſe, a Man is ſaid to be *moderately learned*, *wiſe*, or *rich*; and hence you may perceive the Fallacy they put upon us, who ſay Moderation is not always a Virtue, becauſe it is no Virtue to be *moderately learned*, or *wiſe*; this being that which *Logicians* call μετάθεσις εἰς ἄλλο γένος, or *a Tranſition from one meaning of the Word to another*, which always makes the Syllogiſm to conſiſt of four Terms, and therefore the Concluſion falſe; for whenſoever Moderation is required, or commendable, there the Exceſs is always vicious, and blame-worthy; whereas 'tis rather commendable, and an Ornament of the Mind, to be more than moderately wiſe and learned, and no Diſparagement to be more than *moderately Rich*.

Ibid. Ὁ Κύριος ἐγγὺς, *the Lord is at hand.*] *So the Apoſtle thought*, ſaith *Grotius* upon the Place; tacitly inſinuating that they were miſtaken in this matter: But this Expoſition reflecting very injuriouſly upon the Authority of the *Apoſtles*, and the Spirit by which they ſpake; and that of the *Fathers*, ἡ κρίσις ἤδη ἐπέστη, *the Day of Judgment is at Hand*, being found by Experience falſe, we of neceſſity muſt have recourſe to ſome other Expoſition of their Words, when they ſo often tell the Chriſtians to whom they write, *That the Lord is at Hand*; that *He ſtands even at the Door*; James 5. 9. that *the coming of the Lord draweth nigh*, v. 8. that *the End of all Things is at Hand*, 1 Pet. 4. 7. that *the Day of the Lord is near*, Heb. 10. 25. that *it is but a little while, and* ὁ ἐρχόμενος, *he that is coming, will come, and will not tarry.* I ſay, we muſt of neceſſity, for Expoſition of theſe Places, have recourſe to ſome *other* Advent of our Lord: For it is by no means to be granted, that the *Apoſtles* were miſtaken in their Apprehenſions of this Matter, and that they confidently aſſerted, that the great Day of Judgment was then at hand; when after ſixteen hundred Years it is yet far off, the Deſtruction of *Antichriſt*, the Calling of the *Jews*, and the *Millennium*, ſucceeding theſe great *Epochas*, being to precede that Day. For this bold Conjecture ſhakes the Foundations of the Chriſtian *Faith*; it imputes not only Fallibility, but actual Falſhood to the Writers of theſe *Epiſtles*, and makes them guilty of Falſhood in the Promiſes of the *New Teſtament*, and in the Motives which they uſed, to encourage Believers to a Chriſtian Patience under the Preſſures they endured, and renders them Deceivers of their Hopes. Let it be therefore noted,

---

(*a*) Rubr. *of* Cerem.

*1ſt*, That theſe Expreſſions are chiefly uſed in the *Catholick Epiſtles*, and the *Epiſtle* to the *Hebrews*, that is, in the Epiſtles directed to the *Jewiſh Churches*, who were no Strangers to theſe Phraſes, and who were well acquainted with a tremendous Advent of the Lord to puniſh the Rebellions and Infidelity of that Nation: So for Inſtance, *Joel* 2. 1. *All the Inhabitants of the Land* (*of* Judah) *ſhall be confounded*, διότι πάρεστιν ἡμέρα Κυρίου ὅτι ἐγγύς, *becauſe the Day of the Lord is at Hand, a Day of Darkneſs and Gloomineſs; a Day of Clouds and of thick Darkneſs.* And v. 11. *The Day of the Lord is great and very terrible, who can abide it?* And v. 31. *The Sun ſhall be turned into Darkneſs, and the Moon into Blood, before the great and terrible Day of the Lord come*, Zach. 14. 1, 2. *Behold the Day of the Lord cometh, and I will gather all Nations againſt Jeruſalem to Battle*, Mal. 3. 2. *Who may abide in the Day of his coming, and who ſhall ſtand when he appeareth?* And Chap. 4. 1. *Behold, the Day cometh that ſhall burn as an Oven.*

*2dly*, There is alſo frequent mention of this Time and Day in the *New Teſtament*, when the Lord would come to deſtroy the unbelieving *Jews*, and alſo of the nearneſs of that Time; for the Baptiſt calls them to Repentance from this very Motive, that the *Ax was then laid to the Root of the Tree*, Matth. 3. 10. That *One was coming whoſe Fan was in his Hand*, v. 12. Our Saviour ſpends a whole Chapter in ſpeaking περὶ ἡμέρας ταύτης, *of that Day*, Matth. 24. 36. and *of the coming of the Son of Man* to the Deſtruction of that Nation, *v.* 27. 37. *of the coming of the Lord*, v. 42. *of the Age in which he would thus come*, v. 34. *of the Signs when his Coming was* ἐγγὺς, *near at Hand*, καὶ ἐπὶ θύραις, *at the Door*, (which are the very Words, both of St. *Paul*, and St. *James*;) when there would be a τέλος, *an End of all things* belonging to the *Jewiſh* Temple and Conſtitution, *v.* 14. Now to this Coming of the Lord, foretold by his own ſelf in the very Expreſſions of the Prophets, and in the Words uſed here by the Apoſtles, in their Writings to the *Jewiſh* Converts, we may very well refer the Words fore-cited, and if there be any other of like Nature.

And the fitneſs of theſe Exhortations to Meekneſs and Patience, on the account of the nearneſs of this Day, and the Advent of the Lord to puniſh the unbelieving *Jews*, will be apparent from this Conſideration, That they were the chief Perſecutors of thoſe of their own Nation, who embraced the Chriſtian Faith, *Rom.* 15. 31. 1 *Theſſ.* 2. 14. And they alſo ſent out their Meſſengers to other Nations to repreſent the *Chriſtians* to them as the worſt of Men, and to excite them to join with them in the Perſecution of them, as *Juſtin Martyr* doth inform us, and therefore it muſt be very acceptable to the poor perſecuted *Chriſtian Jews*, to hear that theſe Enemies of the Croſs of Chriſt, theſe Inſtigators of the *Heathen* to perſecute them, ſhould by the coming of the Lord to deſtroy their Church and Nation, be diſabled from doing them any farther Miſchief; and alſo that thoſe deceitful Workers of the ſame Nation, who troubled the Churches with preaching the Neceſſity of Circumciſion, and the Obſervation of the Law of *Moſes*, ſhould not be able long to inſtil thoſe Doctrines, their *Church* and *Temple* being to be ſhortly ruined, and they themſelves being no longer able to obſerve the Law.

Ver. 7. Εἰρήνη Θεοῦ, *the peace of God.*] As ἀγάπη Θεοῦ, and χάρις Θεοῦ, do generally ſignify the Love and Favour of God to us; ſo εἰρήνη Θεοῦ, *the Peace of God*, moſt naturally imports the Peace and Reconciliation which we have with God through Faith in Chriſt, for *being juſtified by Faith, we have Peace with God.* Hence is the Goſpel, which proclaims this Pardon and Juſtification to Believers, ſtiled *the Goſpel of Peace*, Epheſ. 6. 15. *the preaching Peace by Jeſus Chriſt*, Acts 10. 30. Eph. 2. 17. *who is our Peace*, v. 14. and in the Preface to all the Epiſtles, the Apoſtle wiſheth to the Chriſtians, χάριν καὶ εἰρήνην, *Grace and Peace through God the Father, and our Lord Jeſus Chriſt*; And this Peace is ſtiled εἰρήνη ψυχῆς, *the Peace of the Soul*, Hag. 2. 9. So that the Senſe of theſe Words ſeemeth to be this; The Senſe and Experience of the Divine Favour, and the inward Peace and Security which ariſeth from it, ſhall be ſufficient to keep you ſtedfaſt in the Faith of Chriſt. He promiſeth not deliverance from Calamities, but inward Peace and Tranquility of Mind under them, and that as the Effect of conſtant Prayer, and a Senſe of the Divine Favour to them.

Ver. 8. Hence two Things may be noted; 1. That there are Things naturally honeſt, juſt, lovely, and praiſe worthy. 2. That there is no Vertue, nothing praiſe-worthy, but what falls under the compaſs of this general Precept.

Ver. 10. *I rejoyced in the Lord;*] I. e. in your Liberality, not as a thing tending only to ſupply my Wants, but as a thing highly acceptable to the Lord, *v.* 8. and as a Fruit of your Affection to him, which he will reward, *v.* 17.

Ibid. Ἐν ᾧ ἐφρονεῖτε ἠκαιρεῖσθε δὲ, *of which thing you were ſtill mindful, but you wanted ability.*] Οὐκ εἴχετε ἐν χερσὶν, οὐδὲ ἐν ἀφθονίᾳ ἦτε, *you had it not in your hands, you were not in a Condition to help me; ſo* Theod. Chryſoſt. Theoph. tho' *Oecumenius* and *Phavorinus* render it with our Tranſlation, καιρὸν οὐκ εἴχετε, *you lacked opportunity.*

k Ver. 13. Hence the Fathers obſerve three Things; (1.) That the Art of Contentment requires much Learning, Exerciſe and Meditation. (2.) That it is as difficult to learn how to be full, as to be hungry; Abundance having deſtroyed more than Penury; and expoſed them to more pernicious Luſts. (3.) That our Proficience in this, or any other Vertue, is to be aſcribed, not to our ſelves, but to the Divine Aſſiſtance.

l Ver. 18. 'Οσμὴν ἐυωδίας, *a Sacrifice acceptable.*] There were two Altars, ſaith Dr. *Hammond*, in the Temple of the *Jews*, the Altar of Incenſe within the *Temple*, and that of Sacrifice without in the *Court*; on theſe two were offered all things that were offered to God, and under theſe two Heads, an *Odor of Incenſe*, and *a Sacrifice*, are Works of Charity here repreſented, as being the prime Things now under the Goſpel to obtain God's Favour and Acceptation.

THE

# THE PREFACE TO THE Second Epiſtle of St. *PAUL* TO THE *COLOSSIANS.*

THAT *St.* Paul *writ this* Epiſtle to the Coloſſians, *when he had not yet ſeen them, is the Opinion of moſt of the* ancient Scholiaſts: *This is confeſſed even by* Theodoret, *though he ſaith this doth not follow from the Words cited to confirm this Opinion, but the contrary. The Words are theſe:* I would have you know what great Sollicitude I have for you, and for them of Laodicea, and for as many as have not ſeen my Face in the Fleſh, *Col.* 2. 1. *which he renders thus;* Not for you only, and for them of Laodicea, but alſo for them that have not ſeen my Face in the Fleſh: *But the connective Particle being not* ἀλλὰ, or ἀλλὰ καὶ, but alſo, *but only* καὶ, and, *ſeems to favour our Tranſlation, and the Opinion of the* (a) Ancients. *He adds, that the* Apoſtle *went from* Phrygia, *of which* Coloſſe *was the* Metropolis; *whence he collects he muſt have preached there. But this will not follow; ſince the firſt time he only went through* Phrygia en paſſant, *Acts* 16. 6. *and the ſecond time,* chap. 18. 23. *he only ſtaid to confirm the Brethren already converted, but that he came to* Coloſſe, *is not ſaid. The Arguments offered to prove he had not then ſeen them, ſeem ſtronger, as appears not only from the Words now cited, but from other Expreſſions in the ſame* Epiſtle; *for he intimates,* chap. 1. 4. *that he had only* heard of their Faith in Chriſt; *and* v. 7. *that they had learned the Faith, not from him, but* Epaphras, *whom he ſtiles* to them a faithful Miniſter of Jeſus Chriſt.

*Note alſo, That this Epiſtle was writ at the ſame time with that to the* Philippians, *and ſo* A. D. 62.

*As for the Occaſion of it,* (b) Theodoret *informs us, that it was writ againſt thoſe* Jewiſh Chriſtians *who endeavoured to impoſe the Obſervation of the Law upon the* Gentile *Converts, as is apparent from his Caution to them, to beware of them who* ſpoiled them after the Rudiments of the World, *chap.* 2. v. 8. *and that becauſe they were* circumciſed in Chriſt, *v.* 11. *and he had* blotted out the hand-writing of ordinances which was againſt them, *v.* 14. *and from the Inference thence made,* Let no man judge you therefore in Meat, or in Drink, or in reſpect of an Holy-Day, or of the New-Moons, or of the Sabbath-Days, *which are a Shadow, v.* 16, 17. *The reſt ſay, that it was written againſt them, who ſow'd among them* (c) Jewiſh *and* Heatheniſh *Doctrines; and in particular againſt them who endeavoured to bring in* (d) *the Worſhip of* Angels; *of the* Gnoſticks *here mention'd, by* Eſthius *they have not one Word to ſay.*

---

(a) Chryſoſt. Oecum. Theoph. Οὐκ ἑωρακὼς μετ' αὐτοὺς, his *quos in Carne minimè vidit.* Ambroſ.

(b) Ἡ δὲ ὑπόθεσις ἐστὶν αὕτη, τινὲς τῶν Ἰουδαίων πεπιστευκότων ἐξηπάτησαν, καὶ παρεσκεύασαν τούτους φυλάττειν τοῦ νόμου τὰ περιττά.

(c) Παρατηρήσεις εἶχον πολλὰς, καὶ Ἰουδαϊκὰς, καὶ Ἑλληνικάς. Chryſ. Τοὺς Κολοσσαεῖς ἠβούλοιντο τινὲς ἀπατῆσαι σοφίσμασιν Ἑλληνικοῖς μετὰ τῆς εἰς Χριστὸν πίστεως, καὶ περὶ τῶν ἐν νόμῳ βρωμάτων, καὶ περιτομῆς. Oecum.

(d) Πονηρόν τι δόγμα αὐτοῖς ἐνεπολιτεύετο· ᾤοντο γὰρ, οὐ διὰ τοῦ υἱοῦ, ἀλλὰ δι' ἀγγέλων προσαχθῆναι τῷ Θεῷ, ἄτοπον οἰόμενοι τὸν υἱὸν τοῦ Θεοῦ ἐν ἐσχάτοις καιροῖς φανῆναι, ὅπου γε ἐν τῇ παλαιᾷ πάντα δι' Ἀγγέλων ἐγένοντο. Theoph.

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# Epiſtle to the *COLOSSIANS.*

## CHAP. I.

Verſe 1. PAUL an Apoſtle of Jeſus Chriſt, by the will of God, and Timotheus our brother.

a 2. [a] To the ſaints and faithful brethren in Chriſt, which are at Coloſſe, [*writeth thus,*] grace be unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

b 3. We give thanks to God, [b] and [*who is*] the Father of our Lord Jeſus Chriſt, praying always for you:

c 4. Since [c] we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the Saints, [*which Love is ſtill the Fruit of a true Faith,* 1 Cor. 13. 2. Gal. 5. 6.]

5. [*We give thanks, I ſay,*] for the hope [*of an eternal Inheritance,* 1 Pet. 1. 3.] which is laid up for you in heaven, whereof ye heard before [*from Epaphras,*] in the word of the truth of the Goſpel [*preached by him.*]

6. Which [*Goſpel*] is come to you, as it is [*alſo heard of*] [d] in all the world, and bringeth forth fruit [*in them,*] as it doth alſo in you, ſince the day ye [*firſt*] heard of it, and knew [ἐπέγνωτε, *acknowledged*] the grace [*and favour*] of God [*to you*] in truth [*and ſincerity.*]

7. As ye [*have*] alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful Miniſter of Chriſt.

8. Who alſo declared to us your love [*to me*] in the Spirit, [*your ſpiritual and affectionate Love to me, wrought in you by that Spirit whoſe fruit is Love.*]

9. For this cauſe we alſo, ſince the day we heard of it, [i. e. *this your Affection to us,*] do not ceaſe to pray for you, and to deſire [*of God*] that ye might be filled with the knowledge of his will, [*advancing*] [e] in all [*the gifts of*] wiſdom, and ſpiritual underſtanding. e

10. That [*having thus attain'd to the knowledge of the things of God,* [ ye might walk worthy of the Lord unto all pleaſing, [i. e. *ſo as to pleaſe him in all things,*] being fruitful in every good Work, and encreaſing [*ſtill more*] in the knowledge of God.

11. [*That knowing the hope of your Calling, and the riches of the Glory of the Inheritance of the Saints,* Eph. 1. 19. Rom. 15. 13. *ye may be*] ſtrengthened with all might, according to his glorious power, unto all patience and long-ſuffering with joyfulneſs, *Eph.* 3. 16. [i. e. *That through the Spirit of Glory and Power,* 1 Pet. 4. 14. 2 Tim. 1. 7. *given to you, you may be enabled conſtantly to ſuffer all afflictions you endure for the ſake of Chriſt, and of the glory he hath promiſed with patience and joy.*]

12. Giving thanks to the Father, [f] who hath [*thus prepared and*] made us meet to be partakers of the inheritance of the ſaints in light, [*for which we ſuffer,* 2 Theſſ. 1. 5.] f

13. Who hath delivered us from the [g] power of darkneſs, and hath tranſlated us into the kingdom of his dear Son, [*or the Son of his love.*] g

14. In whom we have redemption through his blood, even the forgiveneſs of [*our*] ſins. [See Note on *Eph.* 1. 7.]

h 15. [h] Who is the image [ *and repreſentation* i *to us* ] of the inviſible God, [i] the firſt born [ *or Lord* ] of every Creature.

k 16. For [k] by him [ *who is the firſt-born of every Creature,* ] were all things created that are in Heaven, and that are in Earth, viſible [ *the Sun, Moon, and Stars,* ] and inviſible [ *the whole Hoſt of Angels,* ] whether they be [ *named* ] Thrones or Dominions, Principalities, or Powers, all things were created by him [ *as the Cauſe,* ] and for him [ *as the End of their Creation.* ]

17. And he is before all things, [ *as to his Being,* ] and by him all things conſiſt.

18. And he is the Head of the Body the Church, [ Gr. *of the Church, as to Government and gracious Influences* ] who is the beginning [ *of the Chriſtian Church,* ] the Firſt-born from the Dead, that in all things he might have the Pre-eminence.

l 19. [l] For it pleaſed the Father, that in him ſhould all fulneſs [ *of Divine Power* ] dwell, [ *all fulneſs of power to create, redeem, preſerve, and raiſe the Church, which is his Body.* ]

20. And having made peace through the m Blood of his Croſs by him to [m] reconcile all things to himſelf, [ Gr. *and by him to make all things friendly in him, making peace betwixt them by the Blood of his Croſs.* ] By him, I ſay, [ *did he thus reconcile all things,* ] whether they be things in Earth, or things in Heaven.

21. And you [ *Gentiles,* ] that were ſometimes alienated [ *from the life of God,* Eph. 4. 18. and Enemies in your Mind [ *to him* ] by wicked works, yet now hath he reconciled [ *to the Father.* ]

22. In the Body of his Fleſh through death, to preſent you [ *to the Father,* ] holy and unblameable, and unreproveable in his ſight, *Eph.* 1. 4. and 5. 7. ]

n 23. n [ *As you will be,* ] if you continue in the Faith, grounded and ſettled [ *in it,* and be not moved away [ *by the floods of affliction, or by the blaſts of perſecution, which may come upon you,* Mat. 7. 24, 25. ] from the hope of the Goſpel, [ i. e. *the hope laid up for you in Heaven,* v. 5. ] which you have heard [ *of from Epaphras,* viz. *the hope* ] which was preached to every Creature under Heaven, [ i. e. *Gentile as well as Jew,* ] whereof I Paul am made a Miniſter.

24. Who now rejoyce in my ſufferings for you, and fill up that which is behind of the [o] afflictions of Chriſt in my fleſh, for his o Body's ſake, which is the Church.

25. Whereof I am made a Miniſter, according to the Diſpenſation of God, which is given to me for you [ *Gentiles,* ] to fulfil [ πληρῶσαι, *fully to preach,* ] the Word of God.

26. Even the myſtery [ *of the calling of the Gentiles to the ſame Hopes and Privileges with the believing Jews,* Eph. 3. 3, 4, 5, 6. ] which hath been hid from [ *paſt* ] Ages, and from [ *former* ] Generations, [ *v.* 5. ] but now is made manifeſt [ *by the Apoſtles and Prophets* ] to his Saints.

27. To whom God would make known what is the riches of the glory of this myſtery among the Gentiles, [ *Eph.* 3. 8, 9. ] which is Chriſt [ *preached to, and received* ] in [ i. e. *among* ] you [ *as* ] the hope of glory.

28. Whom we preach, warning every Man, and teaching every Man in all [ *ſpiritual* ] Wiſdom, that [ *ſo* ] we may preſent every Man perfect, [ i. e. *fully inſtructed.* See Note on *Epheſ.* 4. 13. ] in Chriſt Jeſus.

29. Whereunto [ εἰς ὅ, *for which thing* ] I alſo labour [ *earneſtly,* ] ſtriving according to his working, who worketh in me mightily, [ i. e. *according to the mighty Power of God aſſiſting me, to confirm the Doctrine of Chriſt, by Signs and Miracles, and mighty Deeds,* Rom. 15. 19.

## Annotations on Chap. I.

a Verſe 2. TO *the Saints.* ] See Note on 1 *Cor.* 1. 1. Note alſo, that the Holy Ghoſt is not mention'd in theſe Places, becauſe he is the Fountain of this Grace, and, by him, God the Father and the Son dwell in us, *John* 14. 23. So that Praying for this Grace, is Praying for the Communion of the *Holy Ghoſt.*

Ver. 3. Εὐχαριστοῦμεν, *we give Thanks.* ] From this, and the 9th *Verſe* note, that the good Shepherd ſhould not only feed his Flock, but pray continually for them, and give Thanks for the ſpiritual Bleſſings conferred on them.

b Ibid. Καὶ. ] As the Hebrew ו hath oft the Import of *id eſt* in the *Old Teſtament* ; See *Noldius,* p. 280. 27. So *Matth.* 23. 5. *Thy King cometh, ſitting upon an Aſs,* ϗ πῶλον, i. e. *A Colt, the Foal of an Aſs* ; See *Matth.* 11. 2, 7. *Luke* 19. 30, 35. *Joh.* 12. 14, 15. and frequently it ſignifies *nempe,* to wit; ſo that Mountain והלבנן *to wit, Lebanon,* Deut. 3. 26. So *Judg.* 6. 25. 2 *Sam.* 20. 14. *Jer.* 21. 7. ſo *John* 12. 23. We ſtone thee for *Blaſphemy,* ϗ ὅτι, to wit, *Becauſe thou being a Man, makeſt thy ſelf God,* 1 Cor. 15. 24. *That with one Mouth ye may glorify God,* ϗ πατέρα, *who is the Father of our Lord Jeſus Chriſt.* So *Gal.* 1. 4. *Phil.* 4. 20. *Coloſſ.* 2. 2. *James* 7. 3, 9. As therefore God, who is *the God of Iſrael,* was the *Characteriſtick* of the True God to the *Jewiſh* Nation ; ſo *God, who is the Father of our Lord Jeſus Chriſt,* is the *Characteriſtick* of the ſame God to the *Chriſtians*, who worſhip him under that Title, as being the *Father of our Lord Jeſus Chriſt*, and in him, *our Father*, we being the Sons of God through Faith in him, and deriving all our Bleſſings from the Father, through him.

Ver. 4. Ἀκούσαντες, *Hearing*.] From this *Verſe*, and from *Chap*. 2. 1. it is evident, that St. *Paul* did not in Perſon preach to the *Coloſſians*, and indeed that he never had ſeen them, they being converted by *Epaphras*, Chap. 1. 7, 23. and perhaps alſo by the Means of *Timothy*, who therefore is mentioned in the Beginning of this *Epiſtle*, as ſaluting them together with *Paul*.

Ver. 6. Ἐν παντὶ τῷ κόσμῳ, *In all the World*.] And *which is preached to every Creature under Heaven*, v. 23. This, by an uſual *Hyperbole*, is to be underſtood of the moſt noted Parts of the World, from which the reſt might hear of it. In which Senſe *Cyrus* ſaith, That God had given him *all the Kingdoms of the Earth*, Ezra 1. 2. And God, ſaith *Jeremiah*, will call for a Sword upon *all the Inhabitants of the Earth*, Jer. 25. 29. *i. e.* of the whole Kingdom of *Babylon*, *and the Slain of the Lord ſhall be from one End of the Earth to the other, over all the Kingdoms of the World*, v. 26. And the *Romans*, *Aſiaticks*, and *Egyptians*, &c. are ſtyled *devout Men of every Nation under Heaven*, Acts 2. 5.

e Ver. 9. Ἐν πάσῃ σοφίᾳ, *In all Wiſdom*.] Among the Spiritual Gifts vouchſafed for the Edification of the Church, are reckoned *the Word of Wiſdom, and of Knowledge*, 1 Cor. 12. 8. whereby they were enabled, through *the Spirit, to know the things which are given them of God*, 1 Cor. 2. 12. and to compare *ſpiritual things with ſpiritual*, v. 13. For the Abundance of theſe Gifts vouchſafed to the Churches, he ſometimes gives Thanks, as 1 *Cor*. 1. 4, 5, 7. *Eph*. 1. 3. And for the Encreaſe of them, he ſometimes prays, as *here*, and *Eph*. 1. 17.

Ver. 10. Περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου, *that you may walk worthy of the Lord, to all well pleaſing*.] Note here the end of all our Chriſtian Knowledge, *viz.* a Converſation fruitful in good Works, and a Life acceptable and well-pleaſing to God.

f Ver. 12. Ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν φωτὶ, *Who has made us meet to be Partakers of the Inheritance of the Saints in Light*.] The other Reading, *viz.* καλέσαντι, *who hath called you*, for ἱκανώσαντι, *who hath made you meet*, is contrary to all the old Verſions, the *Syriack*, *Arabick*, and *Vulgar*, and all the *Greek Scholiaſts*; and therefore not to be admitted as a various Lection, but only as the Miſtake of ſome *Copyiſt*. Note alſo, that here is an Alluſion to the Inheritance of the *Jews* in *Canaan*, ſtyled *the Land of their Inheritance*; for it was divided into ſo many μερίδες, or Places meaſur'd out by Line, to be poſſeſſed by the ſeveral Tribes, excepting that of *Levi*, and then by Lot aſſign'd to every reſpective Tribe, *Joſh*. 13. according to God's Commandment, *Numb*. 26. 55. and 33. 54. And that Diviſion which thus came to any of them by Lot, was his μερὶς κλήρου, *The Portion which by Lot befel him*; but ſaith the *Apoſtle*, We are made meet, not for an earthly Inheritance, as that was in *Canaan*, but for that heavenly Portion God hath allotted us in Heaven, the Region of Light and Happineſs, we being already tranſlated into the Kingdom of his Son *Chriſt*, become his Subjects, and ſo under his Care and Conduct, and Protection, ruled by his Word, which is *the Word of Life*; and by his Spirit, the Earneſt of this Inheritance, and ſhall hereafter be advanced by him into his heavenly Kingdom.

Ver. 13. Ἐκ τῆς ἐξουσίας τοῦ σκότους, *The Power of Darkneſs*.] That *Darkneſs* ſignifies g
the State of *Heathen* Ignorance, ſee Note on *Rom*. 12. 2. The *Power* of it, is that Power which *Satan*, the Prince of Darkneſs, had over the *Heathen* World, to keep them in *Idolatry*, and brutiſh Luſts, *Eph*. 2. 2. Hence the *Apoſtle* ſaith, He was ſent unto the *Gentiles, to turn them from Darkneſs to Light, and from the Power of Satan unto God*, Acts 26. 17. See *Luke* 22. 53.

Ver. 14. Τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ,] That theſe words do indeed belong to the Text is evident, not only from *Theodoret*, *Oecumenius*, *Iren*. l. 5. c. 2. p. 395. and the *Arabic*, but from St. *Paul* himſelf, *Eph*. 1. 7.

Ver. 15. Εἰκὼν τοῦ Θεοῦ, *The Image of the* h
*inviſible God*.] The *Socinians* contend, that Chriſt is here ſtiled the Image of the inviſible God, becauſe he, by his Goſpel, hath made known the Will of God unto us; in this Senſe, ſay they, he is ſtyled the Image of God, 2 *Cor*. 4. 3. and in this ſenſe he ſaith to *Philip*, *He that hath ſeen me, hath ſeen the Father*. *Schlictingius* notes, That he is called the Image of God, now that he is in Heaven, and ſo not according to any thing appertaining to him, which is inviſible, but according to ſomething by which he may be ſeen and known, *i. e.* ſaith he, as he hath made himſelf known to us in the Goſpel.

But the more natural Import of the Phraſe ſeems to be this, That Chriſt is *the Image of God*, as making him who is inviſible in his Eſſence, conſpicuous to us by the Divine Works he wrought, they being ſuch as plainly ſhewed, that in him *dwelt the fulneſs of the Godhead bodily*; for an inviſible God can only be ſeen by his Effects of Power, Wiſdom, and Goodneſs, by which, ſaith the *Apoſtle, from the Creation of the World, the inviſible things of God,* to wit, *his Power and Godhead, have been made known by the things that are made,* Rom. 1. 20. He therefore, who in the Works both of the Old and New Creation, hath given us ſuch clear Declarations of the Divine Power, Wiſdom, and Goodneſs, is upon this account as much an *Image* of God as any thing can be; to this ſenſe the Image of God here ſeems neceſſarily reſtrained by the connective Particle ὅτι, he is the Image of God, *for by him all things were created.* Moreover, that this Place is parallel to that in the *Epiſtle* to the *Hebrews*, the Words ſufficiently declare; here he is *the Image of God,* there *the Brightneſs of his Glory, and the expreſs Image of his Perſon*; here he is the Firſt-born, or Lord of every Creature, there, *the Heir of all things*; here it is ſaid, that *all things were created by him,* there, that he *made the World*; here, *that by him all things do conſiſt,* and there, that *he ſupporteth all things by the Word of his Power*; now that there he is ſtiled, *the Image of God's Glory,* and *the Character of his Perſon,* by reaſon of that Divine Power, Wiſdom, and Majeſty, which ſhined forth in his Actions, *Schlictingius* is forced to confeſs. It is not therefore to be doubted, that he is here ſtiled *the Image of God* in the ſame Senſe; and it is highly probable, that he is called the Image of the inviſible God, as appearing to the *Patriarchs,* and repreſenting to them that God, who lives in *Light inacceſſible, to which no mortal Eye can approach,* according to theſe frequent Deſcants of the (a) *Ante Nicene Fathers,* That *God the Father being inviſible, one whom no Man hath ſeen, or can ſee, he appeared to the Patriarchs by his Son.* And that in this Senſe Chriſt ſaith to *Philip, He that hath ſeen me, hath ſeen the Father,* he himſelf intimates by adding, That the *Father abiding in him, did the Works he performed,* John 14. 9, 10, 11. and that they ought to believe *he was in the Father, and the Father in him, for the Work's ſake.* And in the Epiſtle to the *Corinthians,* he is plainly ſtiled, *the Image of God,* for the like Reaſon, *viz.* becauſe that *God, who at firſt created Light out of Darkneſs, had ſhined upon the Gentiles, to make known to them the Glory of God, in the Perſon of Jeſus Chriſt.* Now this Glory of God is *Chap.* 3. thoſe miraculous Gifts of the Holy Ghoſt, by which the Goſpel was confirm'd, and *Chap.* 4. 7. ἡ ὑπερβολὴ τῆς δυνάμεως τοῦ Θεοῦ, *The Excellency of the Power of God.*

i Ibid. Πρωτότοκος πάσης κτίσεως, *The Firſt-born of every Creature.*] Since, ſay the *Socinians,* the Firſt-born is of the Order and Number of thoſe things of which he is the Firſt-born; Chriſt therefore being here ſtiled *the Firſt-born of every Creature,* muſt be in the Order, and of the Number of Creatures. But this Inference is neither conſiſtent with their own Principles, nor with the Words of the *Apoſtle.* Not with their own Principles: For in what Rank of Creatures will they place *Chriſt?* If among the Old, then they muſt allow him an Exiſtence before the Beginning of the World, which yet they peremptorily deny; if among the New, they muſt confeſs he had a Nature which wanted to be renewed, changed, and reformed; that in him, as well as in us, tho' in him before us, *all old things paſſed away, and all things became new*; ſince otherwiſe he cannot be of the Order and Number of them who underwent this Change.

2*dly*, This Opinion cannot conſiſt with the Words of the *Apoſtle,* who ſtiles Chriſt *the Firſt-born of every Creature, becauſe by him all things were created,* ὅς ἐστι πρωτότοκος πάσης κτίσεως, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα· Now he who is therefore the Firſt-born of the whole Creation, becauſe he created all things, cannot himſelf be any part of the Creation, either in Heaven or Earth, or be number'd amongſt his Creatures; but only be ſo called, becauſe he was πρὸ πάντων, *before all things,* ſo אני ממך *Hani Mimecka,* is πρωτότοκος ἐγὼ ἤ σύ, 2 *Sam.* 19. 43. *I am before thee.* 2*dly*, Chriſt, ſaith our excellent *Primate,* is here ſtiled ὁ πρωτότοκος, the Firſt-born, as being the Lord of all things. For firſt, 'tis reaſonable to conceive, that ὁ πρωτότοκος πάσης κτίσεως, *The Firſt-born of every Creature,* ſhould be the ſame in Senſe with that of the ſame *Apoſtle* in the parallel place, where he is ſtiled, ὁ κληρονόμος πάντων, *Heir of all things.* Now thus it will ſignify in this Senſe, according to that of *Juſtinian, To act as an Heir is to act as Lord; for the Ancients uſed the Word Heir for a Lord.* Pro Hærede ſe gerere, eſt pro Domino gerere; veteres enim Hæredes pro Dominis appellabant. *Inſtit. l.* 2. *Tit.* 19. §. 6.

In this Senſe alſo is the Word *primogenitus* uſed in the Scriptures; for becauſe the Dominion and Principality anciently follow'd the *Primogeniture,* according to thoſe Words, *He gave the Dominion to Joram,* ὅτι οὗτος ὁ πρωτότοκος, *Becauſe he was the Firſt-born,* 2 Chron. 21. 5. it came in common uſe to ſignify that Dominion. So of *David,* ſaith God, *I will give him to be* Beckor, πρωτότοκον, *the Firſt-born, high above the Kings of the Earth, I will give him* τῶν βασιλέων ἁπάντων τὴν ἐξουσίαν, *Power over all Kings,* ſaith (b) *Aquilas,* I will ſet him ἀνώτατον τῶν βασιλέων τῆς γῆς, *the Supreme over the*

---

(a) Iren. l. 4. c. 37. p. 372. *Vide* c. 26. Tertull. adv. Prax. c. 16. Novatian. c. 26. Euſeb. demonſt. Evangel. l. 1. c. 5. p. 11. D. (b) *Vide* Theodor. in locum.

*Kings of the Earth*; ſo *Symmachus.* No, ſaith Mr. *Cl. this doth not ſignify a Lord over other Kings, but a moſt excellent and glorious King.* But for this we ſhall not acquieſce in his bare Word againſt the Opinion of all the ancient Commentators on the Place, ſeeing the foregoing Words, *v.* 26. *I will ſet his Hand in the Sea, and his Right Hand in the River*, are equivalent to theſe, *I will give him Power over the Kings of the Philiſtines*, on the one hand; ſee 2 *Sam.* 8. 12. and over the *Syrians* on the other, *v.* 6. *He ſhall have*, ſaith the *Chaldee*, Sultanuhi, *his Empire over the Kings of the Earth, I will elevate him over them*, ſaith the *Syriack*; and ſo accordingly we find he did; exalting him over the *Syrians*, who were *Tributaries* to him, 2 *Sam.* 8. 6. *and over all the Kings*, which were Servants to *Hadareſer*, 2 Sam. 10. 19. And this was neceſſary to be done, to render him a fit Type of that *Son of David*, who was to be *King of Kings*, and *Lord of Lords*. And thus he is alſo πρωτότοκος ἐκ τῶν νεκρῶν, *the Firſt-born from the Dead*, v. 18. as being *Lord over the Dead*, ſince *for this cauſe he died, and roſe again*, ἵνα κυριεύσῃ, *that he might be Lord over the Dead, and over the Living*, Rom. 14. 9. and ſo might be ἐν πᾶσιν πρωτεύων, *primas tenens*, *imperium habens in omnibus*, pre-eminent in all things. Since then the Firſt-born is naturally the Heir, and ſo the Lord of the Family, and therefore the Word *Heir* amongſt the *Ancients* did ſignify Lord; ſeeing St. *Paul*, who here ſtiles him *the Firſt-born*, doth in a Place parallel to this, ſtile him *the Heir of all things*, why may we not conceive the Perſon of whom *David* was a Type, may be alſo here ſtiled the *Firſt-born*, as being *Prince* over, and high above all Creatures, they being all the Work of his Hands? For ſo the Reaſon follows.

Ver. 16. Ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, *All things were created by him, that are in Heaven, and that are in the Earth.*] The Gloſs of (c) *Grotius*, and the *Socinians*, (d) runs thus: That *to Chriſt is here aſcribed, not the Creation of the old World and all things that are in it, but only the Creation, that is, the Renovation of all things under the Goſpel-ſtate, or the Reformation of Mankind by Jeſus Chriſt*, and the Goſpel preached to them, and the Reconciliation of Angels to Men. But this Interpretation is ſo forced, and remote from the moſt uſual Senſe of the Words, and 'tis ſo flat and mean to ſay, that *Jeſus Chriſt was before every new Creature*, that is to ſay, before the Renovation made by himſelf, or rather by his *Apoſtles* after his Exaltation, and to prove this by that very Renovation, that even Mr. *Cl.* is forc'd to reject it as evidently falſe, which it will certainly appear to be from theſe Conſiderations.

1*ſt*, That the *Apoſtle* ſpeaks here of the Creation of ſuch things as are not capable of this Moral Creation, *viz.* the Creation, πάντων τῶν ὁρατῶν ἐπὶ τῆς γῆς; *Of all things viſible upon Earth.* Now the τὰ ὁρατὰ, *Rom.* 1. 20. and τὰ βλεπόμενα, *Heb.* 11. 31. *i. e. The Things which are made and ſeen*, compriſe the whole viſible Creation, all things without Life, Metals, Stones, Elements, all Vegetables, and all Beaſts; and did the Goſpel come to make a moral Renovation among theſe? Did *Chriſt* and his *Apoſtles* preach to Stones and Trees? 2*dly*, Under all things in Heaven, and all things inviſible, muſt be compriſed all the good *Angels*, which are therefore elſewhere ſtiled κυριότητες, ἀρχαὶ, καὶ ἐξουσίαι, *Eph.* 1. 21. and 3. 10. 1 *Pet.* 3. 22. Now they cannot be proper Subjects of this New Creation, or *Moral* Renovation; for of this New Creation the Scripture never ſpeaks, but in relation to an Old, which was to be aboliſhed, changed, and done away by it; for in them who are made καινὴ κτίσις, a New Creation, *all old things are paſt away, and all things are become new in them*, 2 Cor. 5. 17. They *put off the old Man, and put on the new, which is created after God in Righteouſneſs and Holineſs*, Eph. 4. 22, 24. Col. 3. 9, 10. Now it is manifeſt that nothing of all this can agree to the good *Angels*, and much leſs to the evil *Angels*, who are ſtill Creatures, and therefore not to be excluded from Expreſſions ſo general as theſe are.

2*dly*, The Words in this Senſe were far from being true when the *Apoſtle* ſpake them; for a very ſmall Remnant of the *Jews* were then converted to the *Chriſtian* Faith, and of the *Gentiles* few, in compariſon of thoſe Multitudes which afterwards embraced the Faith, and yet the Apoſtle plainly ſpeaks of a Creation wholly paſt already, uſing the *Aoriſt* in theſe Words, ἐν αὐτῷ ἐκτίσθη τὰ πάντα, *by him have all things been created*; and the *Perfect Tenſe* in theſe Words, δι' αὐτοῦ πάντα ἔκτισται, *by him all things were created.*

3*dly*, Though the *Socinians* may be able to produce ſome few Inſtances where the Words κτίσις and κτίζειν, are to be taken in a moral Senſe, yet cannot they ſhew one Inſtance, where the *Creation of all things in Heaven and in Earth*, *viſible and inviſible*, is ever

---

(*c*) Rectius eſt ἐκτίσθη interpretari, ordinata ſunt, novum quendam ſtatum ſunt conſecuta, angeli hominibus, homines inter ſe reconciliati ſunt ſub Chriſto. *Grotius.*

(*d*) Quia ex Chriſti exaltatione, & divino quod accepit imperio, conſecuta eſt hæc angelorum hominumq; reformatio, ac renovatio, per illum, & in illo facta eſſe dicitur, ſeu illi creati, id eſt, renovati dicuntur. *Crell. in loc.*

uſed in a moral Senſe, or concerning any other Creation, than that of which *Moſes* ſpeaks, ſaying, *Thus the Heaven and the Earth were made, and all the Hoſt of them,* Gen. 1. 2.

*4thly,* The *Apoſtle* afterwards begins his Diſcourſe of this moral Creation or Reconciliation of the World to God by Chriſt, and the Renovation of his Church in theſe Words, *v.* 18, 19, 20. *And he is the Head of the Body the Church,* &c. *For it pleaſed the Father —— by him to reconcile all things to himſelf, whether they be things in Earth, or things in Heaven,* v. 21. *And you that were ſometimes alienated, and Enemies in your Minds by wicked Works, yet now hath he reconciled in the Body of his Fleſh by Death, to preſent you holy and unblamable, and unreprovable in his ſight.* Now theſe things being thus connected by the Particle καὶ, to what he had before ſaid of the Creation of all things by Chriſt, demonſtratively ſhew that he was not then ſpeaking of that Renovation, which he begins to ſpeak of in theſe following Words.

*5thly,* This Expoſition of this Place touching a true and proper Creation of all Things by *Jeſus Chriſt,* is by the (e) *Fathers,* from the Beginning, laid down as *a Rule, to which the* Orthodox *keeping cloſe, might eaſily ſhew that the* Hereticks *who held the World was created by Angels, deviated from the Truth.* Now this was the Hereſy of (f) *Simon Magus* and *Cerinthus,* as *Irenæus* there informs us.

Ver. 18. Πρωτότοκος ἐκ τῶν νεκρῶν, *the firſt born* from the Dead.] Εἰς γὰρ ἀθάνατόν τε καὶ ἀφθαρτὸν ζωὴν οὔπω γέγονε τινὸς ἡ ἀνάστασις, πλὴν τοῦ Σωτῆρος Ἰησοῦ Χριστοῦ, for none beſides our Saviour, ever yet roſe to an immortal, and incorruptible Life. Author, quæſt. reſp. ad Orthod. qu. 85.

1 Ver. 19. For Explication of theſe Words it is to be noted, That the great End of our *Saviour*'s Sufferings was to reſcue our Bodies, condemned for Sin unto Death, from that Mortality, and to beſtow on all, whom God ſhall give him, Eternal Life, by raiſing of their Bodies to a State of Incorruption; for *becauſe the Children were Partakers of Fleſh and Blood,* and thereby ſubject to Mortality; *he alſo took part of the ſame, that through Death he might deſtroy him that had the Power of Death, that is, the Devil; and might deliver them, who, through the Fear of Death, were all their Life time ſubject to Bondage,* Heb. 2. 14, 15.

That therefore the Church which is his Body, is repreſented as the Church *of the Firſt-born, enrolled in the Heavens,* Heb. 12. 23. a Church againſt which *the Gates of Hades,* or of Death, *ſhall not prevail* to hinder their Enjoyment of this Reſurrection to a Life of Happineſs; they are the Sons of God, and therefore *Children of the Reſurrection,* Luke 21. 36. therefore *Heirs of God, Joint heirs with Chriſt,* who ſhall be glorified with him, *Rom.* 8. 17. ſhall be *delivered from the Bondage of Corruption, into the glorious Liberty of the Sons of God,* v. 21. ſhall have the *Adoption, to wit, the Redemption of the Body,* v. 23. and they are alſo repreſented as Perſons fore-ordain'd to be conformed to the Image of Chriſt, by having *their vile Bodies changed into the likeneſs of Chriſt's glorious Body,* v. 29.

Note *2dly,* That to this End was Chriſt raiſed, that he, *the Firſt-born from the Dead,* might raiſe up his whole Body from the Dead, he being raiſed from the Dead as *the Firſt-fruits of them that ſlept,* 1 Cor. 15. 20. for to this End *Chriſt both died and roſe again, that he might be Lord both of the Dead and of the Living,* Rom. 14. 9. and God hath therefore exalted him, That *at the Name* (i. e. the Power) *of Jeſus, every Knee ſhould bow, of things in Heaven, in the Earth, and under the Earth,* Phil. 2. 10. that is, the Bodies of the Dead; for by this Argument, and from theſe very Words, the *Apoſtle* proves the Reſurrection and a future Judgment, *Rom.* 14. 10, 11, 12. He is therefore ſo *the Firſt-born of the Dead,* as to be the *Lord* of them, according to our former Interpretation of the Word *Firſt-born,* and as to have Power *to raiſe them up who ſleep in him, and bring them with him,* 1 Theſſ. 4. 14. *to give Eternal Life unto them, and raiſe them up at the laſt Day,* John 5. 28, 29. and 17. 2. And thus hath he the Preheminence in all things, being *Lord* of all Creatures dead and living, and giving both their Firſt and their New Being to them, and rendering his Members conformable to his glorious Image, that ſo they may be Joint-heirs with him in Glory. And this is the conſtant Doctrine of (g) *Ire-*

---

(e) Cùm teneamus autem nos Regulam veritatis, id eſt, quia ſit unus Deus Omnipotens, qui omnia condidit per Verbum ſuum, nam omnia per ipſum facta ſunt, & ſine ipſo factum eſt nihil, ex omnibus autem nihil ſubtractum eſt, ſed omnia per ipſum fecit Pater, ſive viſibilia, ſive inviſibilia, ſive ſenſibilia, ſive intelligibilia, ſive temporalia propter quandam diſpoſitionem, ſive æterna, & ea omnia non per angelos —— ſed per Verbum & Spiritum ſuum omnia faciens, & diſponens, & gubernans, & omnibus eſſe præſtans —— hanc ergo tenentes Regulam, licèt valde varia & multa dicant, facilè eos à veritate deviaſſe arguimus, *Iren. l.* 1. *c.* 19.

(*f*) A quibus & mundum hunc factum dicit. *C.* 20. *de Cerinth. c.* 25. *V. l.* 2. *c.* 9.

(*g*) Uſque ad mortem pervenit ut ſit primogenitus ex mortuis, ipſe primatum tenens in omnibus, princeps vitæ, prior omnium, & præcedens omnes. *Lib.* 2. *c.* 39.

*næus*, who informs us, that *Chriſt died, that he might be the Firſt-born from the Dead, and the Prince of Life.* (h) *That the Death of this juſt Man, gave him the Principality of Things under the Earth, he having before the Principality in Heavenly Things; that they who denied the Reſurrection of the Fleſh, contradicted the Salvation of that for which the whole Diſpenſation of the Son of God was deſigned; that he died, that exiled Man might be delivered from Condemnation, and might return without Fear to his Inheritance.*

m Ver. 20. Ἀποκαταλλάξαι, *to reconcile.*] This Word, ſay *Heſychius*, *Suidas*, and *Phavorinus*, ſignifies φιλοποιῆσαι, *to make Friends*, or *to reduce Perſons to their former Amity.* This by the (i) *Fathers* is thus explained, That whilſt Man continued in his Obedience to God, Angels and Men were in a perfect Friendſhip; but when Men became diſobedient to their Sovereign Lord, the Angels became averſe to them, becauſe their Lord was diſhonoured by them. But God being reconciled to us by the Death of his Son, they alſo became Friends, and miniſtering Spirits to us, and we became of the ſame Church and Body with them, under the ſame Head Chriſt Jeſus, *Heb.* 12. 22. *And ſo all things in Heaven and Earth were gathered into One Chriſt*, Eph. 1. 10.

n Ver. 23. Note, Hence it follows, That they who have true Faith, and juſt ground of Hope, may fall away from them.

Ver. 24. Τῶν θλίψεων τοῦ Χριστοῦ, *the Afflictions of Chriſt.*] Chriſt having told us, that what was done to his Members is done to him, *Matth.* 25. 40, 45. the Afflictions of his Members are ſtiled the *Perſecutions* and *Afflictions* of Chriſt, *Acts* 9. 4, 5. Now the *Jews* ſpeak much of the Afflictions of Chriſt and his Diſciples, comprehending both under the Name of חבלי משיח, (k) *the Afflictions of the Meſſiah*, dividing them into three parts, of which, ſay they, the *Fathers*, and the preceding Generation ſuffered one part; another part was ſuffered by the Generation of Deſtruction, or by the *Jews* deſtroy'd by *Titus*; and a third by the Generation of the *Meſſiah*, or by his Diſciples. Of theſe Afflictions of Chriſt, I, ſaith the *Apoſtle* have already had a ſhare, and I go on to fill up the Reſidue of theſe my Sufferings in the Fleſh, which I am to bear in the Diſcharge of my Miniſtry, for the Benefit of his Church. And ſuitable to this Interpretation is that of *Lyranus* on the Place, *Paſſiones Chriſti dupliciter accipiuntur, uno modo pro illis quas ſuſtinuit in corpore proprio, & ſic nihil ibi reſtat ad implendum; alio modo quas in finem uſque ſeculi patitur in corpore myſtico, & ſic reſtant multarum paſſionum reliquiæ adimplendæ.* o

---

(h) Verbum caro factum eſt, ut quemadmodum in cœlis principatum habuit Verbum Dei, ſic & in terrà haberet principatum, quoniam homo juſtus, qui peccatum non fecit, principatum autem habeat eorum quæ ſunt ſub terrâ, ipſe primogenitus mortuorum factus. *L.* 4. *c.* 37. Quæcunq; enim cum gravitate ſummâ dixerunt hæretici, in ultimum ad hoc deveniunt, ut blaſphement fabricatorem, & contradicant ſaluti pſalmatis Dei, quod quidem eſt caro, propter quam omnem diſpoſitionem feciſſe filium Dei multis modis oſtendimus. *Lib.* 4. præfat. Ipſe moriens ut exiliatus homo exiret de condemnatione, & reverteretur intrepidè ad ſuam hæreditatem. *Ibid. cap.* 19.

(i) Ἀπεστρέφοντο γὰρ ἡμᾶς καὶ τῶν Ἀγγέλων οἱ δῆμοι διὰ τὸ ὑβρίζεσθαι τὸν αὐτῶν Δεσπότην ὑπὸ τῶν ἀνθρώπων. Theod.

(k) Midraſh Tehillim, in Pſal. 2. 7. & Sanhedrin, c. 10. *Vide* Buxtorf. Lex. Talm. *p.* 700.

[CHAP.

## CHAP. II.

Verſe 1. [*I Say, I labour, ἀγωνιζόμενͻ, ſtriving to make every Man perfect in Chriſt Jeſus*; ] For I would that you knew what great conflict [ἡλίκον ἀγῶνα, *what Contention in Prayer*, Chap. 4. 2.] I have for you, and for them at Laodicea, and for as many as have not ſeen my face in the fleſh.

2. [*Praying*] that their hearts might be comforted, being knit together in [*mutual*] love, and [*that they may advance*] unto all riches of full aſſurance of underſtanding,
ab [a] to the acknowledgment of the [b] myſtery of God, and [*i. e.*] of the Father, and of Chriſt:

c 3. [c] In whom are hid all the Treaſures of wiſdom and knowledge.

4. And this I ſay, leſt any Man ſhould beguile you with inticing Words. [*See Note on* v. 8.

5. For though I be abſent [ *from you*] in the fleſh, yet am I [*preſent*] with you in the ſpirit, [*by which I diſcern your Affairs, as Eliſha did his Servant*, 2 Kings 5. 26. *See* 1 Cor. 5. 3.] joying and beholding [*beholding with*
d *Joy*] [d] your order, and the ſtedfaſtneſs of your faith in Chriſt.

6. As ye have therefore received Chriſt Jeſus the Lord, [*by the teaching of Epaphras*, Chap. 1. 7.] ſo walk ye [*ſtedfaſtly*] in him.

7. Rooted and built up in him, and eſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving [*to him who called you to it*.]

8. Beware leſt any man ſpoil you, [*or*
e *make a prey of you*] through [*Heathen*] [e] philoſophy, and vain deceit, [*leading you*] after the traditions of men, [ *or* ] after the rudiments of the world, [*the Jewiſh Rudiments and Traditions*, Gal. 4. 3. ] and not after [*the Doctrine of* ] Chriſt.

9. [*Of which Philoſophy you can have no*
f *need*; [ For in him dwelleth [f] all the fulneſs of the Godhead bodily.

10. And ye are compleat in him, [*as to all ſaving knowledge, and virtue*, 1 Cor. 1. 30. ]
g who is [g] the Head of all principality and power, [*Eph.* 1. 20.]

11. In whom alſo ye are circumciſed with the circumciſion made without hands, [*as*
h *that of the Jews is, but conſiſting*] in [h] putting off the body of the ſins of the fleſh, [*which is done*] by the [*ſpiritual*] circumciſion of Chriſt, [*and ſo ye need not any legal Rites, to make you compleat Chriſtians.*]

12. [*We being*] buried with him in baptiſm, [ *the outward Symbol of our ſpiritual Circumciſion, and ſo dead unto ſin*, Rom. 6. 2, 3, 4.] wherein alſo you are riſen with him, [*to newneſs of life*, Rom. 6. 4. *and to the expectation of a future life through him*, v. 8.] through the faith of the operation of God, who raiſed him from the dead, [*by which faith we believe that he will raiſe us alſo from the dead*, Eph. 1. 19, 20. 1 *Theſſ.* 4. 14. 1 Pet. 1. 3.]

13. And you [*Gentiles*] being dead [*before*] in your ſins, and [ *by reaſon of* ] the
[i] uncircumciſion of your fleſh, hath he [*God*, i
v. 12.] quickened together with him [*by his Spirit*,] having forgiven you [*through Faith*,] all [ *your former*] Treſpaſſes.

14. [*And*] blotting out the [k] hand-writing k
of [*Legal* ] Ordinances that was againſt us, which was contrary to us, and [*doing this ſo that he*] took it out of the way, nailing it to his Croſs.

15. And having ſpoiled [l] principalities l
and powers, he made a ſhew of them openly, [*thus deſpoiled of their Authority*,] triumphing
over them [m] in it, [i. e. *by virtue of the ſame* m
*Croſs*.]

16. Let no man therefore judge [*or condemn*] you in [*not obſerving a diſtinction in*] meat, or in drink, or in reſpect of [*your neglect of* ] a [ *Jewiſh* ] holy-day, or of the new-moons, or of the ſabbath-days [*obſerved by them.*]

17. Which are [ *all only* ] [n] a ſhadow of n
things to come, but the body [*and ſubſtance of thoſe ſhadows*] is of Chriſt, [*and exhibited by him.*]

18. [o] Let no man beguile you of [*damni-* o
*fy you as to*] your reward [p] in a voluntary p
humility, [Gr. *pleaſing himſelf in, or affecting humility*,] and [*upon that account*] worſhip-
ping of Angels, [q] intruding [ *or ſearching* ] q
into thoſe things [*by the ſtrength of his natural reaſon*, which he hath not ſeen, [*being*] vainly puffed up by his fleſhly mind, [*as if he were able by it to know the Nature and the Offices of Angels.*]

19. And [ *ſo* ] [r] not holding the head r
[*Chriſt*] from which all the body [ſ] by joints ſ
and bands having nouriſhment miniſter'd, and [*being*] knit together, increaſeth with the increaſe of God.

20. Wherefore if ye [ *by your Profeſſion*]
be dead with Chriſt from the [t] rudiments t
of the world, [ *which he hath nailed to his Croſs, and took out of the way*, v. 14.] why, as though living [*yet*] in [*conformity to*] the
world, [u] are ye ſubject to [*the*] Ordinances u
[*and Decrees of Men* ?]

21. [*Such as thoſe are*] [x] Touch not [*what is* x
*offered to an Idol, or touch not a Woman*, 1 Cor. 7. 1.

27. 1.] [y] taſte not [*forbidden Meats,*] [z] handle not [*an unclean thing.*]

a 22. [aa] Which all are to periſh with the uſing, [*or tend to corruption by the uſing, or abuſing them,*] after the doctrines and commandments of men.

23. Which [*are*] [bb] things that have indeed a ſhew of wiſdom in will-worſhip, and humility, [*v.* 8.] and neglecting the body, [*v.* 21.] [*and*] not in [*giving*] any honour [*to it*] to the ſatisfying of the fleſh. bb

## Annotations on Chap. II.

a Verſe 2. Εἰς ἐπίγνωσιν, for ἐν ἐπιγνώσει, *in the knowledge.*] See Note on Chap. 1. 20.

b Ibid. Τοῦ μυστηρίου τοῦ Θεοῦ, *the myſtery of God, even the Father, and of Chriſt.*] *I. e.* The Diſpenſation of the Divine Grace of God, in offering Salvation to the *Gentiles* by Chriſt, and conferring on them, equally with the *Jews*, the Bleſſings of the Goſpel. This is the Myſtery which, ſaith he, *in the former Ages was hid, but now is manifeſted to the Saints, to whom God would make known what was the riches of the Glory of this Myſtery among the Gentiles, which is Chriſt* (preached) *among you* (as) *the hope of glory*, v. 26, 27. *This*, ſaith he, *is the Myſtery, which from the beginning hath been hid in God*, Eph. 3. 9. *the Myſtery of God, and of Chriſt*, v. 3, 4, 5. *That the Gentiles ſhould be fellow-heirs* (with the believing Jews) *and of the ſame Body, and partakers* (with them) *of his promiſes in Chriſt by the Goſpel*, v. 6. See alſo *Rom.* 16. 25, 26. *Col.* 4. 3. And that the *Gentiles* might have a perfect Knowledge of this Myſtery, and of the Riches of Divine Grace, and Love to them in it, is the *Apoſtle*'s Prayer, *Eph.* 3. 16, 17, 18, 19. But whereas *Crellius* and *Schlictingius* here note, that the Particle καὶ, *and*, added to the word *Chriſt*, diſtinguiſhes him as well from God, as from the Father: It doth no ſuch Matter, but only diſtinguiſheth the Myſtery of the *Father* ſending his Son into the World to be a Saviour to the *Gentiles*, from the Myſtery of *Chriſt*, procuring this Salvation for them by his Blood. The *Eccleſiaſtical Tradition*, ſaith (a) *Irenæus*, *teaches us to believe in God the Father Omnipotent, who made Heaven and Earth, and in one Jeſus Chriſt the Son of God, incarnate for our Salvation, our Lord, God, Saviour, and King.* And ſo theſe Words may be conſtrued, the Myſtery of both the Father and Chriſt. See Note on *Chap.* 1. 3.

c Ver. 3. Ἐν ᾧ, *in whom.*] Some make theſe Words relate to the Myſtery mentioned in the foregoing Verſe. But it ſeems rather to reſpect the Perſon of *Chriſt* as Mediator, the Knowledge of whom, ſaith the *Apoſtle*, hath an Excellency beyond all other Knowledge, *Phil.* 3. 8. For ἐν ᾧ περιετμήθητε, *in whom you are circumcis'd*, v. 11. of this, *c.* 2. and ἐν ᾧ, *in whom you are riſen again*, v. 12. plainly relate to *Chriſt*'s Perſon and his Performances as *Mediator*; and the whole following Chapter ſpeaketh of him, and of the Benefits we have received, ἐν αὐτῷ, *by him.* The *Apoſtle* alſo doth apply this to him, by ſaying, *v.* 8. *As you have received the Lord Jeſus Chriſt, ſo walk in him*: And by warning us againſt the Deceit of vain Philoſophy, becauſe *in him dwelleth all the fulneſs of the Godhead.* But yet ſeeing theſe hid Treaſures of Chriſt's Wiſdom are revealed to us by his Goſpel only, and thence alone we obtain all our Knowledge of him as *Mediator*, and of all the Offices he ſuſtains as ſuch, there ſeemeth to be no great difference betwixt referring this to his Perſon, and referring it to his Doctrine.

Ver. 5. Τὴν τάξιν ὑμῶν, *your order.*] As, *to walk diſorderly*, in the *Apoſtle*'s Style, is not, to walk according to the Traditions they had received from the *Apoſtles*, or Preachers of the Goſpel, 2 *Theſſ.* 3. 6. ſo their Order may import their Compliance with them in Manners, Diſcipline, and Union. d

Ver. 8. Διὰ τῆς φιλοσοφίας, *by Philoſophy*, &c.] e What is the πιθανολογία, *the enticing Speech*, v. 4. and *the Philoſophy and vain Deceit*, which the *Apoſtle* warns them againſt, is not ſo eaſy to determine. Some good Interpreters refer what follows in this Chapter to the *Hereſy* of *Simon Magus*, and the *Gnoſticks*, to which many Paſſages in this Chapter may be well applied. Others refer them to the *Jewiſh* Doctors, who had then mixed the *Philoſophy* of the *Heathens* with their Ceremonial Worſhip, and had thence learn'd to allegorize it; and others divide the Matter betwixt *Jew* and *Gentile.* And that the *Jewiſh Doctors* are very much concern'd in this Chapter, we learn from *v.* 14, 15, 16. And *the Rudiments of the World*, relate to their Legal Obſervations, as being common to them with the *Gentile* World. See Note on *Gal.* 4. 8. *The Commandments of Men*, or their Traditions, may alſo have reſpect to them who were the zealous Aſſerters of them, *Matth.* 15. *Acts* 21. 21. And indeed this Verſe ſeems to be the Key to, or the Foundation of, all that follows in this Chapter, ranking the Diſcourſe of the *Apoſtle* under theſe two

---

(a) Τὴν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα πίστιν, καὶ εἰς ἕνα Χριστὸν Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ τὸν σαρκωθέντα, ὑπὲρ τῆς ἡμετέρας σωτηρίας —— ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ, καὶ Θεῷ ἡμῶν, καὶ Βασιλεῖ —— πᾶν γόνυ κάμψῃ. L. 1. c. 2.

Heads; *viz.* Cautions againſt the Seductions of the *Jews*, zealous for the Obſervation of their Rites and Ceremonies; and againſt the Seductions of *Heathens* by their *vain Philoſophy*, dreſs'd up by them anew, both as to its Doctrines and Morals, and ſet off with the moſt ſpecious Pretences, ſtyled here πιθανολογία, *enticing Speech.*

f Ver. 9. Πᾶν τὸ πλήρωμα τῆς θεότητος, *all the fulneſs of the Godhead.*] This Fulneſs, according to the *Gnoſticks*, was made up of their *thirty Æones.* The *Heathens*, beſides the Supreme God, own'd many other *local Gods*, preſiding over *Nations*, and ſo made up the Plenitude of the Godhead of them all, as of ſo many partial Deities. Againſt ſuch Opinions the *Apoſtle* here aſſerts, That the whole *fulneſs of the Godhead* dwelt in Chriſt, and that bodily, *i. e.* in his Body, as its *Temple*; And, ſay the *Fathers*, as the Soul dwelleth in the Body; ſay others, bodily, that is, eſſentially. The *Apoſtle* doth not roundly ſay that *Chriſt is God*, but expreſſes his Divine Nature thus, partly to repreſent to the *Jews* the Divinity of Chriſt, with alluſion to the God of *Iſrael* dwelling in the Temple; partly to oppoſe him to the πλήρωμα of the *Gnoſticks*, and to the partial Deities of the *Heathens.* Here therefore it is to be obſerved,

1*ſt*, That the *Apoſtle* doth not here ſay, that the Divinity is Aſſiſtant to Chriſt, but that the Fulneſs of it doth κατοικεῖν, *reſide in him*; which is never ſaid in Scripture of any other Perſon, but of Him alone, who having ſtyled his Body *a Temple*, Joh. 2. 19, 21. *the fulneſs of the Deity* may be properly ſaid to dwell in him bodily, as it dwelt *ſymbolically* in the Ark.

Note 2*dly*, That Chriſt is not here ſaid to be *filled with the fulneſs of God*, as the Church is, by reaſon of the Gifts with which ſhe was repleniſh'd, and the Doctrine ſhe had received from God, *Eph.* 1. 23. But the *whole fulneſs of the Godhead* is here ſaid to reſide in him. Now θειότης and τὸ θεῖον do never ſignify the Gifts of God, or the Doctrine of the Goſpel, but the Divine Nature only; nor can the Will or Revelation of God, be ſaid *to dwell bodily* in any Perſon. I conclude therefore, that (b) *the Body born of the Virgin, receiving the whole Fulneſs of the Godhead bodily, was immutably united to the Divinity, and Deified; which made the ſame Perſon, Jeſus Chriſt, both God and Man.*

Ver. 10. Κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, *The Head of all Principality and Power.*] (c) *Epiphanius* informs us, that *Simon Magus* deviſed ſome Names of Principalities and Powers, ſaying, That *none could be ſaved who learned not the ſacred Diſcipline, and how to offer his Sacrifice to the Father of all things, by theſe Principalities and Powers.* In oppoſition to theſe things, ſay ſome, the *Apoſtle* aſſerts that Chriſt created all theſe Principalities and Powers, *c.* 1. 15. and was the Head and Lord of them, and ſo in him, without their Aſſiſtance, the *Coloſſians* were complete, and fully inſtructed to Salvation. g

Or elſe theſe things may be referred to *Cerinthus* and his Followers. For,

1*ſt*, He lived in the *Apoſtles* Times, and was a great Oppoſer of the Truth of the Goſpel, and particularly an Enemy to St. (d) *Paul*, becauſe he contended it was not neceſſary for the *Jews*, nor lawful for the *Gentiles*, to obſerve the Law of *Moſes*, for which *Cerinthus* was a Zealot. And he, ſaith the ſame (e) *Epiphanius*, *reproved St.* Peter *for going into the Uncircumciſed, and raiſed the Tumult in* Antioch *about Circumciſion.*

2*dly*, He lived long in (f) *Egypt*, and was inſtructed in *Philoſophical* Sciences, and from thence went and ſet up his Sect in *Aſia* the Leſs, and *Syria*, ſay (g) *Theodoret* and *Epiphanius.* Being therefore skilled in Philoſophy, and ſetting up his Hereſy in *Aſia Minor*, where *Coloſs* was, he may well be here reflected on by St. *Paul*, eſpecially if we conſider how much his Opinions agreed with thoſe which are here cenſured by him. For,

3*dly*, He was zealous for Circumciſion, and other Obſervances of the Law of *Moſes*, and ſo concern'd in what is here ſaid, *v.* 11, 14, 15, 16, 17. (2*dly*,) He ſaid (h) *the World was made by Angels, or inferior Virtues, and not*

---

(b) Τὸ ἐκ τῆς παρθένου Σῶμα χωρῆσαν πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, τῇ θεότητι ἀτρέπτως ἥνωται, καὶ τεθεοποίηται, οὗ χάριν ὁ αὐτὸς Θεὸς καὶ Ἄνθρωπος Ἰησοῦς Χριστός. Conc. Antioch. ad Paul. Samoſ. Tom. 1. p. 848. Porro legunt σωματικῶς Patres Græci omnes, & de Latinis Hilarius, Auguſt. pluresque alii. *Grab. in Iren. p.* 18.

(c) Ὀνόματα δέ τινα ὁ αὐτὸς ὑποτίθεται ἀρχῶν τε καὶ ἐξουσιῶν —— μὴ ἄλλως δὲ δύνασθαι σώζεσθαι τινά, εἰ μή τι ἂν μάθοι ταύτην τὴν μυσταγωγίαν, καὶ τὰς τοιαύτας θυσίας τῷ Πατρὶ τῶν ὅλων διὰ τῶν ἀρχῶν τούτων καὶ ἐξουσιῶν προσφέρειν. Hær. 21. §. 4. p. 58.

(d) Τὸν δὲ Παῦλον ἀθετοῦσι διὰ τὸ μὴ πείθεσθαι τῇ περιτομῇ. Hær. 28. §. 4, 5, 8.

(e) Οὗτος δέ ἐστιν, εἷς τῶν ἐπὶ τῶν Ἀποστόλων ὁ τὴν ταραχὴν ἐργασάμενος, ὅτε οἱ περὶ Ἰάκωβον γεγράφασιν εἰς τὴν Ἀντιόχειαν ἐπιστολὴν τότε παρεκίνει περὶ τοῦ Πέτρου ἀνελθόντος εἰς Ἱερουσαλὴμ τὰ πλήθη τῶν ἐκ περιτομῆς, λέγων ὅτι εἰσῆλθε εἰς ἀκροβυστίαν ἔχοντας. Hær. 28. 62. §. 2.

(f) Οὗτος ἐν Αἰγύπτῳ πλεῖστον διατρίψας χρόνον, καὶ τὰς φιλοσόφους παιδευθεὶς ἐπιστήμας ὕστερον εἰς τὴν Ἀσίαν ἀφίκετο. Hær. Fab. l. 2. c. 3.

(g) Ἐγένετο δὲ οὗτος ὁ Κήρινθος ἐν τῇ Ἀσίᾳ διατρίβων, κἀκεῖσε τοῦ κηρύγματος τὴν ἀρχὴν πεποιημένος. Hær. 28.

(h) Cerinthiani à Cerintho mundum ab angelis factum eſſe dicentes, & carne circumcidi oportere, atque alia hujuſmodi legis præcepta obſervare. *Auguſt. de Hær. Cap.* 8. *Epiph. Hær.* 28. §. 1.

Ἀλλὰ

*not by the Supreme God; and that he himſelf receiv'd his Doctrine by the Revelation of Angels.* (3*dly*) He held *Jeſus* to be born of *Joſeph* and *Mary*, as other Men, and Chriſt to have *deſcended upon him, and at his Paſſion to have return'd to his* Pleroma.

And St. *John* refuted him, ſaith *Irenæus* *by eſtabliſhing the Principle of one God Omnipotent, who made all things viſible and inviſible by his Word*; which is the very thing the *Apoſtle* in this Chapter doth aſſert.

h Ver. 11. Τῇ ἀπεκδύσει, &c. *The putting off the Body of the Sins of the Fleſh.* ] Thus (i) *Philo* informs us, that Circumciſion imports *the cutting off our ſinful Pleaſures and Paſſions, and our impious Opinions*, See *Rom.* 2. 28, 29. and the Reading of the Text defended, *Examen Millii.*

The *Apoſtle* here plainly diſcourſeth againſt thoſe *Hereticks* or *Falſe Apoſtles*, who laboured to introduce the neceſſity of Circumciſion. Now that *Cerinthus* was one who pleaded for the Neceſſity of it, *Epiphanius*, St. *Auſtin*, and others do inform us; but that *Simon Magus* did ſo, I find not in *Church-Hiſtory.* (k) The *Apoſtolical Conſtitutions* ſpeak of ſome *Falſe Apoſtles*, who held it neceſſary περιτέμνεσθαι νομίμως, *to circumciſe Men according to the Law*; but then they are diſtinguiſh'd from the impure Hereſy of *Simon Magus*, who was ſo far from contending for the Obſervation of the Law, and Prophets, that he taught his Followers, (l) νόμῳ καὶ Προφήταις μὴ χρᾶσθαι, *not to regard them*, (m) μηδὲ φρίττειν, *not to fear the Threats of the Law*, as being not the Law of God, ἀλλ' ἀριστερᾶς δυνάμεως, *but of ſome evil Power*, ſaith *Theodoret*; and declaring, ſaith (n) *Epiphanius*, that *whoſoever believed the Old Teſtament, incurred Death.* Note,

2*dly*, That the *Apoſtle* ſpeaking here of the Circumciſion made without Hands, and of the Circumciſion made in Baptiſm, and conſiſting in the putting off the Sins of the fleſh, cannot, by the Circumciſion of *Chriſt*, mean his own perſonal Circumciſion which was made with Hands, but that which he hath inſtituted in the room of it, *viz.* Baptiſm. Note,

3*dly*, That Baptiſm therefore is a Rite of Initiation to *Chriſtians*, as Circumciſion was to the *Jews*; for by virtue of our ſpiritual Circumciſion in Baptiſm, he proves we have no need of the outward Circumciſion to be a Type of the Purity obtained by Baptiſm.

4*thly*, Hence I infer, That Baptiſm is *Chriſt*'s Ordinance for Infants of Believing Parents, as Circumciſion was of old for the Infants of the *Jews*; for if it had been otherwiſe, and *Infants* under *Chriſtianity* had not been received by any federal Rite into Covenant with God, the Objection of the Neceſſity of Circumciſion as to them, would have ſtill held, they entering into Covenant by no other Rite, and ſo remaining Strangers from the Church, and as much Aliens from the *Adoption*, the *Covenant*, and *Promiſes*, as the *Gentiles* were; which ſure the *Jews* would have objected, if truly they could have done it to the reproach of *Chriſtianity.* That Inſtitution therefore muſt, for the Comfort and Satisfaction of their Parents, afford ſome way of ſanctifying theſe *Infants*, or of admitting them among the Number of God's Children, which being confeſſedly no other than that of Baptiſm, it muſt be ſuppoſed to allow that to them, that by it, in the Phraſe of (o) *Irenæus*, *Infantes & parvuli renaſcantur in Deum*; Infants and little Children may be regenerated.

Ver. 13. Καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς, *And the Uncircumciſion of the Fleſh.* ] By the defect of Circumciſion, they being, ſaith the *Parallel* Place, on that acccont without Chriſt, being *Aliens from the Common-wealth of Iſrael, and Strangers from the Covenant of Promiſe*, Eph. 2. 11, 12. i

Ver. 14. χειρόγραφον τοῖς δόγμασιν, *The Hand-writing of Ordinances.* ] Δόγμα is a Reſcript, or Ordinance concerning any thing, a Royal or Imperial Decree, *Dan.* 2. 13. and 3. 10, 12, 29. and 6. 8, 10, 13, 15, 26. *Luke* 2. 1. *Acts* 17. 7. Hence Ritual Preſcriptions are called δόγματα, *Ezek.* 20. 26. *The Hand-writing of Ordinances*, in the parallel *Epiſtle*, Eph. 2. 15. is *the Law of Commandments*, ἐν δόγμασι, *in Ritual Ordinances*, or the Ceremonial Law; and it is ſaid here to be againſt and contrary to the *Gentiles*, as being a *Middle Wall of Partition*, hindering them from coming to God, and putting an Enmity betwixt them and God's People, *v.* 14, 15. which Chriſt hath taken away by aboliſhing and diſſolving the Obligation of it, and admitting the *Gentiles Fellow-Heirs of the ſame Promiſes* and Bleſſings with the *Jews* without it; or it is contrary to us, as being k

---

Ἀλλὰ καὶ Κήρινθος ὁ δι' ἀποκαλύψεων ὡς ὑπὸ Ἀποστόλου μεγάλου γεγραμμένων τερατολογίας ἡμῖν, ὡς δι' Ἀγγέλων αὐτῷ δεδειγμένας, ψευδόμενος ἐπεισάγει. Caius apud Euſeb. Hiſt. Eccl. l. 3. c. 22.

Illi dicunt alterum quidem Fabricatorem mundi, alium autem Patrem Domini, & alium quidem Fabricatoris filium, alterum vero de ſuperioribus Chriſtum, quem & impaſſibilem perſeveraſſe deſcendentem in Jeſum filium Fabricatoris, & iterum revolaſſe in ſuum pleroma, & eam conditionem quæ eſt ſecundum nos non à primo Deo factam, ſed a virtute aliquâ valdè deorſum ſubjectâ & abſciſſâ ab eorum communicatione, quæ ſunt inviſibilia & innominabilia. *Iren. l.* 1. *c.* 25. *l.* 3. *c.* 11. *p.* 257.

(i) Ὅτι τὸ περιτέμνεσθαι ἡδονῶν, καὶ παθῶν πάντων ἐκτομὴν, καὶ δόξης ἀναίρεσιν ἀσεβοῦς ἐμφαίνει. De Migrat. Abr. p. 315. A. B. de Circumciſ. p. 626.

(k) L. 6. c. 10. (l) Ibid. (m) Hær. Fab. l. 1. c. 1. (n) Hær. 21. §. 4. (o) L. 2. c. 39.

the Miniſtration of Death and Condemnation, 2 *Cor.* 3. 7. 9.

1 Ver. 15. Τὰς ἀρχὰς ϗ ἐξȣσίας. ] The *Principalities* and *Powers* here mentioned, are the Powers of Wickedneſs, the Spirits of Satan, who is ſtiled ἡ ἐξȣσία τȣ̃ σκότȣς, *the Power of Darkneſs*, Luke 22. 53. and *of the Air*, Eph. 2. 2. ὁ ἄρχων, *the Prince of this World*, John 12. 31. and 14. 30. whoſe Emiſſaries are *the Principalities and Powers, the Rulers of the Darkneſs of this World, the Spiritual Wickedneſſes in high Places*, againſt which we wreſtle, *Eph.* 6. 12. Theſe Powers *Chriſt* deſtroyed by his Croſs, becauſe, as the *Apoſtle* ſaith, *Thro' Death he deſtroyed him that had the Power of Death, that is, the Devil; and delivered them, who thro' the Fear of Death, were all their Lives ſubject to Bondage*, Heb. 2. 14, 15. Moreover the *Heathens* lay under two great Infelicities, (1.) That they were *Aliens from the Common-wealth of Iſrael, and Strangers from the Covenant of Promiſe, and without God in the World*; the Remedy which Divine Wiſdom found out, and our Lord's ſalutary Paſſion effected, with reſpect to this, is diſcourſed of in the preceding Verſe. (2*dly*,) That they were ſubject to the Power and Deluſions of Evil and *Apoſtate* Spirits, *walking according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience.* Theſe Principalities and Powers Chriſt deſpoiled on the Croſs, by the Name of a Crucified *Jeſus*, and by the very Sign of the Croſs, caſting out the Prince of the World from his Dominions, *Temples* and *Oracles*, and from thoſe Humane Bodies he poſſeſſed; and ſo openly convincing the *Heathens*, that the *Deities* they ſo long had worſhipped, were Evil Spirits, and by the Miracles wrought in his Name, drawing them from their *Heathen* Worſhip to him. And this Expoſition is confirm'd from theſe Words, *He made a Shew of them openly*, which plainly ſeemeth to refer to this Conqueſt over them. Moreover, it may be noted, that *Simon* and *Cerinthus* held εἶναι τὸν αἰῶνα ἀπὸ ἀρχῶν τȣ́των ϗ ἐξȣσιῶν τῆς κακίας κατασκευασμένον, *That the World was made by theſe Evil Spirits*, and Men were ſubject to the Power of them; *and were* (p) per eum & Helenam ſuam ex illis Angelicis poteſtatibus liberandos, *to be delivered by Simon and his Helen from them.* This, ſaith the *Apoſtle*, our Lord hath fully done upon the Croſs, and ſo we need no Aſſiſtance of *Simon* or *Cerinthus* to perform this Work; and much leſs need we the Aſſiſtance of thoſe *Dæmons*, which the *Heathens* worſhipped as good *Angels*, who had the Government of the inferior World committed to them, Chriſt having triumphed over them, and wholly ſpoiled them of that Power. And from theſe Heathen Deities he paſſes on again to the Rudiments of the *Jews*, making that Inference from what had been diſcourſed from *v.* 11. to the 14th, which we ſee in the following Verſes.

Ibid. Ἐν αὐτῷ, *In it.* ] 'Tis certain that (q) *Origen* and others of the Ancients read ἐν ξύλῳ, *on the Wood*; ſo did the *Arabick* Verſion; others read, ἐν ἑαυτῷ, *in himſelf*; but ſeeing that Reading, as St. *Jerome* teſtifies, is only in the *Latin* Copies, and ſince *Chryſoſtom, Theodoret, Oecumenius, Theophylact*, read as we, and moſt Copies do, without taking notice of any other Reading, we may rely ſecurely on it.

Ver. 17. Σκία τῶν μελλόντων, *A Shadow of Things to come.* ] Dr. *Spencer* well obſerves, that there is no neceſſity from theſe Words, of aſſerting that theſe, and all the Ritual Conſtitutions of the Law of *Moſes*, ſhadowed forth ſome Chriſtian Myſtery; but only that they were but as mere Shadows, compared to that ſolid and ſubſtantial Truth Chriſt by his Goſpel hath diſcovered to us; as *Joſephus* ſpeaking of *Archelaus*, who exerciſed the Kingly Power without the Title of it, ſaith, ἧκε παρὰ τȣ̃ Δεσπότȣ σκίαν αἰτησάμενος βασιλείας, ἧς ἥρπασεν ἑαυτῷ τὸ σῶμα, *He came to requeſt of* Cæſar *the Shadow of that Kingdom, the Body of which he had uſurped or ſnatched to himſelf before.* De Bello Jud. l. 2. c. 4. p. 777.

Note 2*dly*, That ἐν μέρει ἑορτῆς, is well rendered *in reſpect*, or *on account* of a Feaſt; as when the Apoſtle ſaith, *That which was made glorious, was not glorious* ἐν μέρει τȣ́τῳ, *in this reſpect*, 2 Cor. 3. 10. and, *I have ſent the Brethren, leſt our Boaſting of you ſhould be found vain*, ἐν τȣ́τῳ μέρει, *in this reſpect*, chap. 9. 3. And when St. *Peter* ſaith, *If any Man ſuffer as a Chriſtian, let him glorify God*, ἐν τȣ́τῳ μέρει, *on this account.* So 2 Maccab. 15. 18. *The Care they took for their Wives and Children, was* ἐν ἥττονι μέρει, *of no account with them, their chief Care being for the Temple.* Now hence to make out the Argument againſt the *Sabbatarians*, note,

1*ſt*, That the Hand-writing of Ordinances here mentioned reſpecteth Ceremonial Ordinances; for of them only it can be truly ſaid, they were *againſt us*, and were *contrary to us*, they were blotted out, and *nailed to the Croſs of Chriſt*, and *were Shadows of*, or in reſpect of things to come.

2*dly*, That when it is ſaid, *Let no Man judge you in reſpect of thoſe things*, the Meaning is, Let no Man cenſure or condemn the Chriſtian

---

(p) Iren. l. 1. c. 20 Tert. de an. c. 34. Theod. Hær. fab. l. 1. c. 1.

(q) Hom. in Mat. p. 282, 288, 289. in Joh. p. 144.

ſtian for not obſerving theſe *New Moons*, *Feaſts*, or *Sabbaths*.

3. That the Apoſtle here by *Sabbaths* does not mean the firſt and laſt Days of the great *Jewiſh* Feaſts, which were by them obſerved as Sabbaths; or the Sabbath of the Seventh Year, or of the Year of *Jubilee*: But only, or chiefly, the weekly Sabbaths of the *Jews*.

*1ſt*, Becauſe the Apoſtle having ſaid before, *Let no Man condemn you* for not obſerving the *Jewiſh* Feſtivals, or any part of them, cannot rationally be ſuppos'd in the Words following, to condemn only the ſame thing.

*2dly*, In the *New Teſtament* the Word *Sabbath*, or *Sabbaths*, is uſed above ſixty times, and in fifty ſix of thoſe places, it doth unqueſtionably ſignify the *Jewiſh Weekly Sabbaths*, and in the other the *whole Week*. Since then the Sabbath in the *New Teſtament* is never uſed for the firſt or laſt Days of the *Jewiſh* Feaſts, but is there ordinarily uſed for their Weekly Sabbath, we ought in reaſon to conclude, it here imports that *Seventh Day Sabbath* which it doth uſually import in other places; and not thoſe Solemn Days of the *Jewiſh* Feaſts, thoſe *Jubilees*, or Seven Years Sabbaths, which it doth never elſewhere ſignify in the *New Teſtament*.

*3dly*, Where-ever the Word *Sabbath* is mentioned in the *Old Teſtament*, in conjunction with *New Moons*, or *Jewiſh Feaſts*, it doth import the Seventh Day Sabbath diſtinctly from all others; as will appear from the peruſal of all the places where theſe things are jointly mentioned, as 2 *Kings* 4. 23. *Iſaiah* 1. 13. and 66. 23. *Lam.* 2. 6. *Ezek.* 45. 17. and 46. 1. *Hoſ.* 2. 2. *Amos* 8. 5. Being then here mentioned with New Moons and *Jewiſh* Feaſts, it is reaſonable to conceive it ſignifies the *Seventh Day Sabbath*.

*4thly*, The Sabbath-Day in the *Old Teſtament* is often contra-diſtinguiſhed to all other Solemn Feaſts, and more particularly to *New Moons* and *Anniverſary Feaſts*, and therefore being here mentioned with them, we may preſume it cannot ſignify them, or any Portion of them, but rather that it doth import, that *Jewiſh* Sabbath, which in other places is put in oppoſition to them, as 1 *Chron.* 23. 31. 2 *Chron.* 2. 4. and 31. 3. *Neh.* 10. 32, 33. Seeing then the Word *Sabbath*, whereever it is uſed in conjunction with *New Moons* or *Feaſts*, in Scripture, ſtill ſignifies the *Jewiſh* Weekly Sabbath, we cannot doubt, but in conjunction with them here, it ſignifies the ſame thing. Seeing the Word is often put in oppoſition to *New Moons* and *Solemn Feaſts* indefinitely taken, what Reaſon have we to conceive, that in this place it ſhould be taken for any part or portion of them? Hence then I argue thus:

No Man ought to condemn the *Chriſtian* for not obſerving the *Jewiſh* Sabbath, becauſe Chriſt hath *blotted out the Hand-writing of Ceremonial Ordinances, which was againſt them*; therefore the *Jewiſh* Sabbath was a Ceremonial Ordinance, therefore 'tis *blotted out*, therefore the *Chriſtian* is not obliged to obſerve it. Again, that which is joined with Meats and Drinks, and with New Moons, which are things confeſſedly Ceremonial, no difference at all being obſerved by the *Apoſtle*, as to their being named *Hand-Writings*, things *cancell'd*, *Shadows*, and the like, that muſt be Ceremonial. Laſtly, That which is a *Shadow* of, or in reſpect of *things to come*, of which *Chriſt* by his Advent exhibited the Body, that muſt be *Ceremonial*, that muſt be *cancell'd*, and aboliſhed by Chriſt, and then the *Jewiſh Sabbath* muſt be ſo.

Ver. 18. Καταβραβευέτω, *Let not Man beguile* o *you of your Reward.*] So *Suidas*, Παραλογιζέτω, *Let no Man put a Cheat upon you.* So *Phavorinus*, Ἐπηρεαζέτω, *Let no Man damage you*: *Chryſoſt.* and *Theophyl.*

Ibid. Καταβραβεύειν;] This Word ſignifies to give the Prize to one, when the Victory was obtained by the other; ſo *Chryſoſtome*, *Theodoret*, *Theophylact*; and accordingly (*) *Suidas* ſaith, this is the thing which the *Apoſtle* means by the Word, and becauſe by this unjuſt Sentence, the Perſon to whom it is due, is deprived of his Reward; hence it comes to bear that Senſe; and ſo the whole is by *Stephanus* rendered, *nemo vos debito bravio fraudet*, which as it juſtifies our Tranſlation, ſo it ſhews the Damage *Chriſtians* will ſuſtain by thus worſhipping *Angels*, even the Loſs of that Crown of Glory, which *Chriſt* hath purchaſed for his faithful Servants.

Ibid. Θέλων ἐν ταπεινοφροσύνῃ, *Pleaſing him-* p *ſelf in his Humility*] Or affecting it, and ſo not addreſſing to God immediately, but by *Angels*; for ſo the Word θέλειν anſwers to the Hebrew *Chaphetz*, which imports pleaſing or delighting ourſelves in any thing. So 1 *Sam.* 18. 12. Θέλει ἐν σοὶ ὁ Βασιλεὺς, *The King is pleaſed with thee*, 2 Sam. 15. 26. *If he ſay*, οὐκ ἠθέλησα ἐν σοὶ, *I am not pleaſed with thee*, Mat. 20. 26, 27. ὃς ἂν θέλῃ ἐν ὑμῖν, *Who among you affects to be great or firſt?* And Chap. 27. 43. *Let him deliver him*, εἰ θέλει αὐτὸν, *if he delighteth in him*. As for the Perſons here referr'd to: Note,

*1ſt*, That the *Greek Commentators* affirm generally, that the *Apoſtle* doth through this whole Epiſtle oppoſe himſelf to ſome falſe Chriſtians, who held δεῖν συνάγεσθαι ἡμᾶς πρὸς τὸν Πατέρα διὰ τῶν ἁγίων Ἀγγέλων, *That we ought to addreſs to the Father by the holy Angels.* But then ſome of them add, That the Pretence of Humility was this, (ſ) *That it was too much for us to come to God immediately by Chriſt*; *this*

---

(*) Τὸ ἄλλου ἀγωνιζομένου τὸν ἄλλον στεφανοῦσθαι λέγει ὁ Ἀπόστολος καταβραβεύεσθαι.

(ſ) Ἦσαν τινὲς οἱ λέγοντες οὐ δεῖ ἡμᾶς διὰ τοῦ Χριστοῦ προσάγεσθαι (Θεῷ) ἀλλὰ διὰ τῶν Ἀγγέλων, ἐκεῖνο γὰρ μεῖζον ἐστιν ἢ ἡμᾶς. Chryſoſt. Photius, Oecum. Theoph. in locum.

*being above our Infirmity.* But this, tho' it agrees well with the Humility here mentioned, it ſeems not to accord either with the Principles of *Simon Magus*; who held himſelf to be both the *Father* and the *Son*; or of *Cerinthus*, who held Chriſt was only a Man, born after the common way of Generation, and ſo could not exalt himſelf thus above the *Angels*; and much leſs doth it accord with the Sentiments of the Heathens. *Oecumenius* ſaith, The Apoſtle ſpeaketh here of them who did, τὰς νομικὰς παρατηρήσεις τῷ εὐαγγελίῳ ἐπιμιγνύειν, *mix legal Obſervances with the Goſpel*; and *Theophylact*, that he ſpeaks περὶ τῶν Ἰουδαϊζομένων, *of the Judaizers.* And (t) *Theodoret* explains this more fully thus; *They who were zealous for the Law, perſuaded Men to worſhip Angels, becauſe, ſay they, the Law was given by them; this they adviſed Men to do, pretending Humility, and ſaying, that the God of all things was inviſible, and inacceſſible, and incomprehenſible, and that it was fit we ſhould procure the Divine Favour by the means of Angels.* Now if this be ſo, this Paſſage cannot well agree to *Simon Magus* and his Followers; for tho' they worſhipped *Angels*, as (u) *Irenæus*, (x) *Tertullian*, (y) *Epiphanius*, (z) *Theodoret* note, and held that their *Proarche* or *Propater*, was ſo *inacceſſible*, and *incomprehenſible*; yet did they not ſeem to worſhip God by *Angels*, but rather to perform their Magical Operations by invoking them. He alſo, and his Followers, as hath been ſhewn, were great Enemies to the Law, and ſo could not introduce the Worſhip of good Angels upon this account, that the Law was given by them.

But then as for *Cerinthus*, and other falſe *Apoſtles* of the *Jews*, they owned Chriſt Jeſus as the *Meſſiah*, and yet were ſtiff Aſſertors of the Obligation of the Law; and they by their Philoſophy had introduced the Worſhip of Angels, after the *Heathen* manner. For *Epiphanius* informs us of *Cerinthus*, that he ſaid, (a) *The Law and the Prophets came from the Angels; and that he who gave the Law, was one of the Angels that made the World.* They had imbibed the Philoſophy of *Plato* (b), which ſaith, *The Dæmons are of a middle Nature betwixt Gods and Mortals, that they brought our Prayers and Offerings to them: and their Commands to us, and were to be worſhipped and invoked upon that account:* That God had no immediate Commerce with Men, but all his Converſe with us was by the Mediation of theſe *Dæmons*. And ſuitably to this Philoſophy, we find the Angel, *Tobit* 12.12.15. ſaying, that he was one of the *ſeven Angels*, οἱ προσαναφέρουσι τὰς προσευχὰς τῶν ἁγίων, *who offered up the Prayers of the Saints.* And that when *Tobit* and *Sarah* prayed, *he brought the Memorial of their Prayer before the Holy One.* And *Philo* (c) in ſeveral places declares, that as the *Philoſophers* ſaid of their *Dæmons* and *Hero's*, ſo *Moſes introduces the Angels* πρεσβευομένους, *doing the Office of Ambaſſadors*, καὶ διαγγέλλουσας τά τε παρὰ τοῦ ἡγεμόνος τοῖς ὑπηκόοις ἀγαθὰ, καὶ τῷ βασιλεῖ ὧν εἰσὶν ὑπήκοοι χρεῖαι, *and being Meſſengers of good things from God to his Subjects, and carrying back to God their Needs.* In his Book of the *Giants* (d), he ſtyles them *Ambaſſadors of good Communications of Men to God, and of God again to Men.* And in his Book *de Somniis*, (e) he repreſents them as *the Ears and Eyes of the great King, ſeeing and hearing all things; for, ſaith he, they bring the Commands of the Father to his Children, and the Needs of the Children to the Father, not that God needs their Miniſtry, but that it is very needful and beneficial for us frail Men to have ſuch Mediators, as being unable, not only to receive God's Chaſtiſements, but even his very Benefits, ſhould he immediately confer them on us by himſelf.* If *Cerinthus* had imbibed this Philoſophy, which had then obtained among the *Jews*, and was ſo well known in the World, that one ſo much inſtructed in it, as *Theodoret* ſaith he was, could not well be ignorant of it, here is a ſufficient Foundation for his introducing the Worſhip of thoſe *Angels* which gave the Law, under Pretence of Humility; *Philo* (f) declaring, that when the Law was firſt given, *the People deſired it might be ſo, and requeſted of God theſe Mediators*; *ſaying, ſpeak thou to us, and let not God ſpeak to us, leſt we die.*

---

(t) Οἱ τῷ νόμῳ συνηγορεῦντες καὶ τοὺς Ἀγγέλους σέβειν αὐτοῖς εἰσηγοῦντο, διὰ τούτους λέγοντες δεδόσθαι τὸν νόμον, τοῦτο τοίνυν συνεβούλευον ἐκεῖνοι γίνεσθαι ταπεινοφροσύνῃ δῆθεν κεχρημένοι, καὶ λέγοντες, ὡς ἀόρατος ὁ τῶν ὅλων Θεὸς, ἀνέφικτός τε, καὶ ἀκατάληπτος, προσήκει διὰ τῶν Ἀγγέλων τὴν θείαν εὐμένειαν πραγματεύεσθαι. In locum.

(u) Simonianæ diſciplinæ Magia Angelis inſerviens. *Tertull. de Præſcript. cap.* 33. *p.* 214.

(x) Iren. l. 1. c. 23. l. 2. c. 57.

(y) Epiphan. Hær. 21. §. 4.

(z) Theodoret, Hær. Fab. l. 1. c. 5. p. 12. Ἀχώρητος, ἀνεξιχνίαστος, ἀκατάληπτος. Iren. l. 1. p. 10, 12, 14.

(a) Φάσκει δὲ οὗτος τὸν νόμον καὶ προφήτας ὑπὸ Ἀγγέλων δεδόσθαι, καὶ τὸν δεδωκότα νόμον ἕνα εἶναι τῶν Ἀγγέλων τῶν τὸν κόσμον πεποιηκότων. Hær. 28. §. 1. p. 110.

(b) Πᾶν γὰρ τὸ δαιμόνιον μεταξύ ἐστι τοῦ Θεοῦ τε καὶ θνητοῦ —— ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις. Conviv. p. 1194. A. B.

Θεὸς δὲ καὶ ἄνθρωπος οὐ μίγνυται, ἀλλὰ διὰ τούτου πᾶσα ἐστιν ὁμιλία, καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους. Ibid.

Δαίμονας δὲ ἑρμηνείας αἰτίους εὐχαῖς τιμᾶν μάλα χρεὼν χάριν τῆς εὐφήμου διαπορείας. Epin. p. 1010, 1011.

(c) Lib. de Plant. No. p. 168. Vide *Inſignem hac de re locum in Platonis Sympoſio, apud* Stob. Eclog. Phyſ. p. 24, 25.

(d) P. 222. F.

(e) Καὶ γὰρ τὰς τοῦ Πατρὸς ἐπικελεύσεις τοῖς ἐκγόνοις, καὶ τὰς τῶν ἐκγόνων χρείας τῷ Πατρὶ διαγγέλλουσι. P. 455, 456.

Ibid.

q Ibid. Ἃ μὴ ἑώρακεν ἐμβατεύων, *intruding into thoſe things he hath not ſeen.* ] So read all the *Greek* and *Latin* Copies now extant. *Eſthius.* Now this did the *Philoſophers*, and thoſe *Chriſtians* which embraced their Sentiments, in all their Inducements to worſhip theſe *Angels* and inferior Spirits; As, *v. g.*

1ſt, In their Pretence that (g) *the Divine Nature could not immediately be converſed with, but that all the Intercourſe betwixt God and Men, was by the Intermediation of theſe Dæmons; it being a debaſing of the Divine Nature, to think we could converſe with him, without their Intervention.*

2*dly*, In ſaying that they were to be worſhipped, χάριν τῆς εὐφήμου διαπορείας, *for their laudable Interceſſion*; and, διὰ τῆς εὐεργεσίας, *for the* (h) *Benefits of common life we receive from them*,

3*dly*, As having from the ſupreme Deity their Power and Authority, and preſiding over us, κατὰ τάξιν ἣ ἕκαστος ἐτάχθη, *according to the Order appointed to them*; and being therefore worſhipped, θείῳ νόμῳ καὶ θείᾳ βουλήσει, *by the Divine Law and Counſel*; and only, ſaith *Celſus*, as he will have them to be honoured: *Plato in Phædro*, p. 246. *Hierocles in Carm. Pythag.* p. 9, 18. *Celſus apud Orig.* l. 8. p. 381.

4*thly*, Becauſe, by worſhipping theſe Miniſters of his, we do a thing, φίλον ἐκείνῳ, *grateful to him*, ſaith *Celſus* (i). Now in all theſe things they did manifeſtly, ἐμβατεύειν, *intrude into things* of which they neither had, nor could have any Knowledge from the Light of Nature. And ſo do alſo the *Romaniſts*, in ſaying, That *Saints* and *Angels* ſee all things, or perceive our Prayers, by ſeeing him who ſeeth all things; That they are worſhipped by the Divine Law and Counſel; And that by invoking them, we do a thing grateful to him: It being certain that nothing of this Nature can be proved from *Scripture*, or from *Primitive Tradition.*

Moreover, *Theodoret* and *Oecumenius* here obſerve, that this Worſhip of *Angels* continued long in *Piſidia, Phrygia*, and *Laodicea* near to *Coloſſe*, where they had (k) εὐκτήρια τοῦ ἁγίου Μιχαὴλ, *Oratories of St. Michael, the Captain of the Lord's Hoſt*, as he is call'd, *Joſh.* 5. 14. which leads us to the very Riſe of this Worſhip both among *Jews* and *Chriſtians.* For the *Jews* generally held, that he who is ſtyled *the Captain of the Lord's Hoſt*, was the Angel *Michael.* See Note on *Heb.* 2. 5. And his Office, ſaith (l) *Origen*, is, *Mortalium preces, ſupplicationéſque curare*, to preſent the Prayers of Men; and in the Book of the *Paſtor*, we read, ſaith he, that Chriſtians, ἅμα τὸ πιστεύειν ὑπὸ τοῦ Μιχαὴλ γίνονται, *as ſoon as they believe, are under the Government of Michael.* (m) *The good Meſſenger*, (ſaith *Hermes*) *being Michael*, qui populi hujus habet Poteſtatem, & gubernat eos, *who hath the Government over this People.* Whence, by (n) *Nicephorus*, he is ſtyled ὁ τῆς χριστιανῶν πίστεως ἔφορος, *the Preſident or Overſeer of the Chriſtian Faith.*

Ver. 19. Καὶ οὐ κρατῶν τὴν κεφαλὴν, *and not holding the Head.* ] Hence it appeareth, (1.) r
That the *Apoſtle* here ſpeaks of ſuch Perſons as had embraced *Chriſtianity*, owning *Chriſt Jeſus* to be the Head of the Church, and being by Profeſſion *dead with Chriſt from the Rudiments of the World*, v. 20.

2*dly*, That the Fault they were guilty of, was not the Worſhipping of *Angels*, as *Mediators of Redemption*, but of *Interceſſion* only, *i. e.* as Mediators to bring us to God, and to preſent our Prayers to him, as appears from the foregoing Note.

3*dly*, That *Jeſus Chriſt* is repreſented in the *Holy Scripture*, as He by whom we have, προσαγωγὴν πρὸς τὸν Θεόν, *acceſs to God* in Prayer with confidence, *Eph.* 2. 18. and 3. 12. *Heb.* 10. 19,—22. And ſo having Acceſs to Him by Prayer, through any other *Mediator of Interceſſion*, muſt be intrenching on the Office of the Head of the Church, and ſo not holding the Head: And that the Practice of the Church of *Rome*, in Praying to *Angels*, is here condemned, I have fully proved in a *Diſcourſe of the Idolatry of the Church of Rome*, Chap. 11.

Ibid. Ἐπιχορηγούμενον, *by joints and bands ha-* ſ
*ving nouriſhment miniſtered*; ] *I. e.* From which Head communicating the Gifts of the Spirit

---

(f) Οὐ λαβόντες ἔννοιαν ἐδεήθημεν ποτέ τινος τῶν μέσων λέγοντες, λάλησον ἡμῖν, καὶ μὴ λαλείτω πρὸς ἡμᾶς ὁ Θεὸς, μὴ ἀποθάνωμεν. Ibid.

(g) Τὸν Θεὸν αὐτὸν καταμιγνὺς ἀνθρωπίναις χρείαις οὐ φείδεται τῆς σεμνότητος, οὐδὲ τηρεῖ τὸ ἀξίωμα αὐτὸ τῆς ἀρετῆς. Plutarch. de Orac. Defect. p. 414.

Οἱ δαιμόνων γένος μὴ ἀπολείποντες ἀνεπίμικτα τὰ τῶν θεῶν καὶ ἀνθρώπων ποιοῦσι, καὶ ἀσυνάλλακτα τὴν ἑρμηνευτικὴν ὡς Πλάτων ἔλεγε, καὶ διακονικὴν ἀναιροῦντες φύσιν. P. 416. E.

(h) Euſeb. Præp. Evang. l. 5. c. 3. p. 128. D.

(i) Ibid. p. 381, 382.

(k) Oecum. apud Hæſchel. Not. in Orig. p. 233.

(l) Περὶ ἀρχῶν, l. 1. c. 8. in Matth. Ed. Huet. p. 361. D.

(m) Lib. 3. Sim. 8. §. 3.

(n) Hiſt. l. 7. c. 50.

to his Myſtical, as the Head doth its Spirits to the Natural Body, the whole Body of *Chriſtians*, (duly compacted together, by the Aſſiſtance which every Part of it gives to the whole; ſome ſuſtaining the Office of inferiour Heads, ſome of an Eye, ſome of an Hand or Foot, 1 *Cor.* 12. 15, 16, 17.) encreaſeth in that Love which proceedeth from the God of Love, which he requires and approves, and which tends to his Glory, and is therefore ſtyled *the Encreaſe of God*; as that Righteouſneſs which he approves, and accepts of, is ſtyled *the Righteouſneſs of God*, Rom. 1. 17. 2 Cor. 5. 21. Phil. 3. 9. Jam. 1. 20. See the Note on *Eph.* 4. 15, 16.

t Ver. 20. Ἀπὸ τῶν στοιχείων τοῦ κόσμου, *from the Rudiments of the World.*] That theſe Rudiments ſignify the *Moſaical* Inſtitutions, as being, for Matter, moſtly the ſame with the Rites uſed by the *Heathens*, is proved Note on *Gal.* 4. 3. And this is alſo evident from the Argument here uſed, to reſtrain the *Coloſſians* from being ſtill in Bondage to them, *viz.* That they are blotted out, cancell'd, and done away by the *Death* of Chriſt, to which we profeſs to be conformed, *v.* 14. *To live in the World*, is to live after the Preſcripts of the Men of the World, by whom theſe Rites were uſed.

u Ibid. Δογματίζεσθε; *are ye ſubject to Ordinances?*] Δογματίζεσθαι, is to make Rules and Conſtitutions concerning theſe things. Thus of the Feaſt of Dedication of the *Temple* purged from Defilement, ἐδογμάτισαν μετὰ κοινοῦ προστάγματος, *they ordained by a common Statute and Decree, that every Year thoſe Days ſhould be kept*, 2 Mac. 10. 8. So when *Judas* had ſlain *Nicanor*, ἐδογμάτισαν πάντες μετὰ κοινοῦ ψηφίσματος, *they ordained all with a common Decree, in no caſe to let that Day paſs without Solemnity*, Chap. 15. 36. See *Eſt.* 3. 9. 3. *Eſdr.* 6. 34. And ſo it may be rendered here, *Why, as living yet in conformity to the World*, are ye ſubject to the Decrees and Conſtitutions about them? Such as are,

x Ver. 21. Μὴ ἅψῃ, *touch not.*] This may refer either to what is mention'd by St. *Paul*, as the *Aphoriſm* of ſome *Philoſophers* or *Hereticks*, *It is good for a Man*, μὴ ἅπτεσθαι, *not to touch a Woman.* Or it may be referr'd to Things ſuffocated, or dead of themſelves, or offered to *Idols*; which, as (o) *Clemens* of *Alexandria* ſaith, the *Jews* were not allowed to touch.

y Ibid. Μηδὲ γεύσῃ, *Taſte not.*] This, doubtleſs refers to Meats and Drinks, either Fleſh and Wine, which ſome of the *Philoſophers*, particularly the *Pythagoreans*, would not taſte of. And ſome falſe *Apoſtles*, mention'd by the (p) *Apoſtolical Conſtitutions*, forbad Marriage, and *required Men to abſtain from Fleſh, and Wine; repreſenting Marriage, and the Procreation of Children, and the eating of Fleſh, as things abominable.*

z Ibid. Μηδὲ θίγῃς, *Handle not*,] Any thing which may pollute you by touching it, or by being offered to Idols.

aa Ibid. Ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, *all which things periſh in the uſing.*] The Word φθορὰ is uſed often by St. *Peter* ſpeaking of ſuch Men, not for a Natural, but a Moral Corruption, as when he ſaith, they were Partakers of the Divine Nature, *who have eſcaped* τὴν φθορὰν, *the Pollution which is in the World through Luſt*, 2 Pet. 1. 4. and that *they, as natural brute Beaſts, made to be taken and deſtroyed, ſpeak evil of the things they underſtand not, and ſhall periſh*, ἐν τῇ φθορᾷ αὐτῶν, *in their own corruption*, 2 Pet. 2. 12. And, *v.* 19. *whilſt they promiſe them liberty, they themſelves are the ſervants*, τῆς φθορᾶς, *of corruption.* And ſo the Meaning of theſe Words may be, that when theſe things are obſerved in compliance with the Commands and Doctrines of Men, as things neceſſary, they corrupt Men who uſe them thus. But I prefer the other Senſe, which ſaith, that theſe Meats periſh in the uſing, according to that (q) Aphoriſm of the *Civil Law we uſe thoſe things which remain after the Uſe of them*; His verò abutimur quæ nobis utentibus pereunt.

bb Ver. 23. Ἅτινα ἐστι λόγον μὲν ἔχοντα τῆς σοφίας, *which things have a ſhew of Wiſdom.*] Theſe Words plainly refer to the former Verſes; ἐθελοθρησκεία, *Will-Worſhip*, to the θέλων ἐν θρησκείᾳ τῶν Ἀγγέλων, *pleaſing themſelves in the worſhipping of Angels*; and ſo it muſt be as bad as that; the *ſhew of Humility*, to the doing this from a pretence of Humility, *v.* 18. *the neglecting of the Body, and making no Proviſions for it, to the ſatisfying of the Fleſh*, to the abſtinence from Fleſh, Wine, and Women, and from things offered to *Idols.*

It remains only to conſider who were the Perſons here intended. That they were not the *Gnoſticks*, or Followers of *Simon Magus*, is evident: *For they*, ſaith (r) *Irenæus*, *were men who indulged to the Fleſh, and who privily*

---

(o) Ὧν γὰρ ἐφῆκεν ἅπτεσθαι, πάλιν κεκώλυκε τούτων τὰ θνησιμαῖα, τάτε εἰδωλόθυτα, τάτε ἀποπεπνιγμένα, οὐδὲ γὰρ τούτων ψαύειν θέμις. Pædag. l. 2. c. 1. p. 149.

(p) Καὶ οἱ μὲν αὐτῶν ἀγαμίαν διδάσκουσι, καὶ κρεῶν ἀποχὴν καὶ οἴνου, βδέλυκτα λέγοντες εἶναι, καὶ γάμον, καὶ παίδων γένεσιν, καὶ βρωμάτων μετάληψιν. Conſt. Apoſt. lib. 6. cap. 10.

(q) Cicero Top. *n.* 8. Pandect. *l.* 7. *Tit.* 5.

(r) Ταῖς τῆς σαρκὸς ἡδοναῖς κατακόρως δουλεύοντες, καὶ λάθρα τὰς διδασκομένας ὑπ' αὐτῶν γυναῖκας διαφθείροντες. Iren. l. 1. c. 1. p. 28. A.

Διὰ παντὸς τρόπου δεῖν αὐτοὺς ἀεὶ τὸ τῆς συζυγίας μελετᾶν μυστήριον. Ibid. Ταύτας ἀπ' ἀνδρῶν ἀποσπάσαντες ἰδίας γαμετὰς ἡγήσαντο. Ibid.

*corrupted the Women whom they taught; they were carefully to Meditate upon the Myſtery of Wedlock, and upon that account enticed other Mens Wives to themſelves.* And (s) *Epiphanius* adds, That *they participated of all manner of Fleſh; That they indulged to Drunkenneſs and Venery, execrating them who were uſed to Faſtings.* They therefore could not be the Men who neglected the Body, by abſtaining from Meats, and made no Proviſion for the Fleſh. They therefore ſeem to me to have been partly the *Eſſenes*, and partly the *Pythagorean Philoſophers.* For,

1. Of the *Eſſenes*, *Joſephus* ſaith, That οὔτε γαμετὰς εἰσάγονται, &c. (t) *they neither would have Wives nor Servants*; as thinking Servitude an Injury to our common Nature, or tending to Injuſtice; and Marriage, to Sedition. And again, (u) Γάμου μὲν, ὑποψία παρ' αὐτοῖς, *They contemn Marriage, not becauſe they would have Marriage taken away, or the Succeſſion of Mankind to ceaſe; but to avoid the Intemperance of Women, and becauſe they think none of them can keep their Faith to one.* (x) *Philo* ſays, *They have Women with them, but they are only ſuch as are* γηραιαὶ, *Old Women*, or παρθένοι τὴν ἁγνείαν, *Virgins as to their Chaſtity, not out of Neceſſity, but,* διὰ ζῆλον καὶ πόθον σοφίας, *from their Zeal to, and Deſire of Wiſdom.* He adds, Σιτοῦνται δὲ πολυτελὲς οὐδὲν, ἀλλὰ ἄρτον εὐτελῆ καὶ ὄψον ἅλες, &c. (y) *They eat nothing that is delicate, having only mean Bread, and Salt for their Meat; and, if they be delicate, Hyſſop for their Sauce, and River Water for their Drink.* (z) *They uſe no Wine in their Feaſts,* οἶνος μὲν γὰρ ἀφροσύνης φάρμακον, *for Wine,* ſay they, *is the Incentive to Madneſs.* He goes on, τράπεζα καθαρὰ τῶν ἐναίμων, *Their Table is pure from all things that have Blood in them, or from the Fleſh of living Creatures; for ſuch things,* ſay they, *irritate Concupiſcence.* And of this Abſtinence from certain Meats they are ſo tenacious, ſaith (a) *Joſephus*, that *they will rather endure all ſorts of Torments,* ἢ φαγωσί τι τῶν ἀσυνήθων, *than eat any thing they were not accuſtomed to eat.* Moreover, there were ſome things they muſt not touch, as (b) *Oil; for,* κηλῖδα ὑπολαμβάνουσιν τὸ ἔλαιον, *They look on Oil as a Defilement; ſo that if any of them be unwillingly anointed with it, he muſt waſh it off from his Body. The Younger amongſt them muſt not touch the Elders,* (c) ὥσπερ εἰ ψαύσειαν αὐτῶν ἐκείνους ἀπολούεσθαι, καθάπερ ἀλλοφύλῳ συμφυρέντας, *And if they touched them, the Elders waſhed themſelves as if they had touched an Alien.* They were ſuch ſtrict Obſervers of the Sabbath, that they would provide no Meat for themſelves, nor go to Stool on that Day. They had alſo (d) τὰ τῶν Ἀγγέλων ὀνόματα, *certain Names of Angels which they held in Veneration*; and alſo proper δόγματα, *Opinions or Decrees, which they ſwore never to deliver to others, otherwiſe than as they had received them.* And thus they dogmatized. And laſtly, All this was the Effect, τῆς περὶ φιλοσοφίας ὁρμῆς, *of their Paſſion for Philoſophy*, of which (e) *Philo* ſo often ſpeaks in his Deſcription of them. So great Reaſon is there to conceive they may be concerned in this Chapter.

2*dly*, Theſe Things being introduced as the Rudiments of the World, and living according to theſe δόγματα, *Preſcriptions*, being living as in the World, I chiefly encline to refer theſe things to the Abſtinence from touching and taſting Fleſh and Wine, and handling Women, and from all the Objects which gratify the Senſes, the Taſte, the Eye, the Touch, taught by the followers of *Pythagoras* and *Empedocles*; and defended with ſuch variety of Learning by *Porphyry*, the very Title of whoſe Book is, *De Abſtinentia ab eſu Animalium*, Of Abſtinence from eating the Fleſh of any living Creature. This he founds upon this Principle, that τὸ ζῆν κατὰ τὸν νοῦν, (f) *To live the Intellectual Life, and to enjoy the Contemplation of the moſt perfect Being, it is neceſſary we ſhould abſtract our Minds, as much as is poſſible, from all ſenſual Objects*; from the Pleaſures which ariſe, διὰ γεύσεως, *from the Taſte*, particularly of Wine; and from the Touch: For, ſaith he, ἁφαὶ, *the ſenſual Objects which we touch, are not only* σωματοῦσαι τὴν ψυχὴν, *ſuch as transform the Soul into the Body, but alſo ſuch as ſtir up Swarms of Luſts and Paſſions in it.* Hence he infers, that all theſe things are, τὰ αἰσχρὰ, *filthy* and *polluting*, and ſuch as hinder, τῆς ψυχῆς καθαρὰν ἐνέργειαν, *the pure Operations of the Soul*; therefore he that would live the intellectual Life, muſt abſtain (g) *not only from the Uſe of Women, but from all Senſual things, they being ſuch as do defile the Soul.* Moreover, what the *Apoſtle* ſpeaks of the Deceit of *Philoſophy*, exactly agrees with the

---

(s) Καὶ πάντων μεταλαμβάνουσι κρεῶν. —— κοίτοις καὶ μέθαις σχολάζοντες, καὶ καταρῶντες τὸν νηστεύοντα. Epiph. Hær. 26. §. 4, 5; 9.

(t) Antiq. *l.* 18. *c.* 2. *p.* 618. A. B.

(u) De Bell. Jud. *l.* 2. *c.* 12. *p.* 785.

(x) De Vita Contemp. *p.* 695. F.

(y) *P.* 692. B.

(z) *P.* 696. D.

(a) De Bell. Jud. *l.* 2. *c.* 12. *p.* 787. F.

(b) *P.* 785. C.

(c) *P.* 777. D.

(d) *P.* 786. F. G.

(e) De Vita Contemp. *p.* 695. F. 698. D.

(f) Οὐκ ἔστιν ἁπλῶς τυχεῖν τοῦ τέλους μὴ προσηλωθέντα μὲν εἰ χρὴ φάναι τῷ Θεῷ, ἀφελωθέντα δὲ ἐκ σώματος, καὶ τῶν διὰ τοῦτο τῆς ψυχῆς ἡδυπαθειῶν. L. 1. §. 57.

(g) Αἰσχρὰ γὰρ πάντα ὡς πρός γε τὴν κατὰ νοῦν ζωὴν, καὶ πάντων ἀφεκτέον, καθάπερ τῶν ἀφροδισίων. L. 1. §. 41. Διὸ καὶ τὰ ἀφροδίσια μιαίνει, P. 173, 174. & l. 1. p. 44. §. 52.

Sentiments of thoſe Men. Doth he ſay, that it is κατὰ τὴν παράδοσιν ἀνθρώπων; i. e. *according to the Tradition of Men?* This Abſtinence is ſtyled by *Porphyry*, (h) νόμος ἄγραφος καὶ θεῖος, *a divine, but unwritten Law.* Doth he ſay of them, δογματίζονται, *they make Decrees and Ordinances?* This Opinion is by *Porphyry* ſtyled, (i) δόγμα παλαιὸν καὶ θεοῖς φίλον, *an ancient Decree, and acceptable to the Gods*; and, τὸ διοριζόμενον, *a Conſtitution*, or a thing defined. Doth the *Apoſtle* ſtyle it ἐθελοθρησκεία, *Will-worſhip?* 'Tis alſo by (k) *Heraclides Ponticus* ſtyled, δεισιδαιμονία, *Superſtition*; and ſaid, by *Porphyry* eſpecially, to be done on the account of Wiſdom, and the ſubduing of the Body; ſo full an Agreement is there betwixt this *Philoſophy*, and that which the *Apoſtle* hath here ſaid concerning it.

---

(h) *L.* 1. §. 28.
(i) *L.* 1. §. 3.
(k) *L.* 1. §. 6.

## CHAP. III.

Verſe 1. IF ye then be riſen with Chriſt
[*through Faith*, chap. 2. 12. *and*
a *by newneſs of life*, Rom. 6. 4, 5.] [a] ſeek thoſe
things which are above, where Chriſt [*now
raiſed from the dead*,] ſitteth on the right
hand of God.

2. Set your affections on things above, not
on things on the earth.

3. For ye are dead [*to Sin*, Rom. 6. 6, 7, 8.
*and to the World*, Gal. 6. 14. *and from the Rudiments
b of it*, chap. 2. 20.] [b] and your [*future*]
life is hid with Chriſt in God.

c 4. [c] When Chriſt, who is [*the Author and
Purchaſer of*] our life ſhall appear, then ſhall
ye alſo appear with him in glory.

d 5. [d] Mortify therefore [*in order to the
enjoyment of this Life with God*] your members
that are upon the earth, [i. e. *your
earthly carnal Members*,] fornication, uncleanneſs,
inordinate affection, evil concupiſcence,
e and [e] covetouſneſs, which is
idolatry.

6. For which things ſake, [*done by them*] the wrath of God cometh upon [*Men, as being*] the children of diſobedience, [*or upon thoſe who obey not the Commands of God, to abſtain from them.*]

f 7. [f] In the which you [*of Coloſſe*,] alſo
walked ſometimes when ye lived in them.

8. But now alſo put off all theſe [*following
Vices*, viz.] anger, wrath, malice, blaſphemy,
g [i. e. *Evil ſpeaking*,] [g] filthy communication
[*or reproachful Words, which ariſe
from Wrath*,] out of your mouth.

h 9. [*And*] [h] lye not one to another, ſeeing
ye have put off the old man with his deeds.
[See Note on *Eph.* 21.]

10. And have put on the new man,
i which is renewed in [i] knowledge, [*or by
the acknowledgment of the Truth*, Eph. 4. 22.]
after the image of him that created him,
[*in Righteouſneſs, and Holineſs of Truth*, Eph.
4. 24.]

11. Where, [*or under which Oeconomy*,] there is neither [*reſpect had to any Man, as being*] Greek, nor Jew, [*of the*] circumciſion, nor uncircumciſion, [*as being*] Barbarian, Scythian, bond nor free, but [*his belonging to*] Chriſt is all, and in all.

12. Put on therefore, as [*becometh new
Creatures, and*] [k] the elect of God, [*or Per- k
ſons choſen to be his Church and People*,] holy
and beloved [*of him*,] bowels of mercy;
kindneſs, humbleneſs of mind, meekneſs
long-ſuffering.

13. Forbearing one another, and forgiving one another, if any man have [*ground of*] quarrel againſt any, even as Chriſt [*freely*] forgave you [*the greateſt Sins out of mere Grace and Mercy*,] ſo alſo do ye [*to others.*

14. And above all theſe things put on charity, which is the bond of perfectneſs, [i. e. *the moſt perfect Bond of Union among Chriſtians*, Eph. 4. 15, 16. *the End, and the Perfection of the Commandments*, 1 Tit. 1. 5. *that which fulfils the reſt*, Rom. 13. 8. Gal. 5. 14. *And that which renders us perfect, and unblameable in Holineſs before God*, 1 Theſſ. 2. 12, 13.]

15. And let the peace of God rule [*or be
the Umpire*] in your hearts, to which you are
called in one body, [*by being all made Members
of one Body*, Eph. 4. 4.] [l] and be ye thank- l
ful, [*unto him that hath called you to peace*,
1 Cor. 7. 15.]

16. [m] Let the Word of Chriſt dwell in m
you richly, in all wiſdom [*ſo that you may
be employed in your Aſſemblies, by virtue of this
Gift of Wiſdom, in*] teaching and admoniſhing
one another, in pſalms and hymns, and
ſpiritual ſongs, [n] ſinging with grace in your n
hearts to the Lord.

17. And whatſoever you do in word or
deed, do all [o] in the name of the Lord Je- o
ſus, giving thanks to God, and [*or, who is*]
[p] the Father by him. p

18. Wives ſubmit your ſelves, [*or be ſubject*] to your own husbands, [*in the Offices belonging to that Relation* [as it is fit [*for them to*

*do that are*] in the Lord [*that the Name of the Lord may not be blaſphemed, by your pretending a Chriſtian Liberty from the obſervances of the Duty of a Wife*, Tit. 2. 5. *But that by your greater exactneſs in it, you may commend Chriſtianity to others*, 1 Pet. 3. 5. [*or, in obedience to the Lord, requiring this Submiſſion*, Eph. 6. 6.]

q 19. Husbands [q] love your wives, and be
r not [r] bitter againſt them, [*in the aſperity of Words, or the ſeverity of your Actions to the alienation of your Affections from them.*]

20. Children obey your parents in all [*lawful*] things, for this is well-pleaſing to the Lord: [*And in all things to which the Power of the Parent reaches; for if he commands him not to marry, when he cannot contain, or to marry one he cannot love, he exceeds his Paternal Authority.*]

21. Fathers, [*whoſe Names ſpeak Clemency and Kindneſs,*] provoke not your children to anger, [*irritate them not with Sowreneſs, and hard Uſage, immoderate or undeſerved Stripes,*] leſt they be diſcouraged [i. e. *deſpair of pleaſing you.*]

22. [f] Servants obey in all [*lawful*] things f
[*thoſe who are*] your maſters according to the fleſh, not only [*as thoſe who do Buſineſs*] with eye-ſervice, as [*being*] men-pleaſers, but in ſingleneſs of Heart, [*as Perſons*] fearing God. [See the Reaſon of this Precept, Note on v. 25.

23. And whatſoever you do, do it heartily as unto the Lord, and not unto men, [*having reſpect to his Glory, and his Recompence.*] [See the Notes on *Eph.* 6. from *v.* 1. to *v.* 9.]

24. [t] Knowing that of the Lord you ſhall t
receive the reward of the inheritance, for ye ſerve the Lord Chriſt.

25. But he [*of you*] that doth wrong [*to his Maſter,*] ſhall receive [*of the Lord Puniſhment*] for the wrong which he hath done,
and [καὶ, *for*] there is no [u] reſpect of perſons u
with him.

## Annotations on Chap. III.

a Verſe 1, 2. TA' ἄνω ζητεῖτε, *v.* 1. φρονεῖτε, *v.* 2.] Theſe Phraſes ſeem to import, (1.) That we ſhould put the higheſt eſtimate and value on things above. (2.) That we ſhould have them fixed on our Spirits, and familiarly occurring to our Thoughts by fervent Meditations and ſerious Reflections on them. (3.) That we ſhould have our Wills inclined to them, and our Affections poſſeſs'd with frequent Love, and paſſionate Deſires of them; for φρονεῖν is, ſaith *Phavorinus*, λογίζεσθαι, καὶ ἐνθυμεῖσθαι, στέργειν, καὶ ἀποδέχεσθαι. (4.) That we ſhould employ our Faculties and Members in purſuit of them with Diligence and Conſtancy; for ζητεῖν is *niti, curare, ſummo ſtudio quærere*, as ζητῶ ποιῆσαι in *Demoſthenes*, ζητῶ ἀφελέσθαι, *nitor auferre*, *Plutarch*, ζητεῖν δὲ πολυπραγμονεῖν. Schol. Ariſtoph. p. 289.

b Ver. 3. Ἡ ζωὴ ὑμῶν ἐν τῷ Θεῷ.] *I. e.* Your true Life, which conſiſts in fruition of God, and which you ſhall live for ever with him, is hid with Chriſt, who is now removed from your Sight, and placed at the Right Hand of God; for *it doth not yet appear what we ſhall be*, 1 John 3. 2.

c Ver. 4. *Note*, Hence we learn that *Chriſtians* are not to expect to reign with Chriſt on Earth a Thouſand Years, becauſe they are not to mind or ſeek, τὰ ἐπὶ γῆς, *the things upon Earth*, but only *thoſe above, where Chriſt ſitteth at the right Hand of God*; Whereas, were this Life on Earth a Bleſſing and Reward which God had promiſed to them for their Sufferings, they might mind it, and ſet their Affection on it: As alſo from all thoſe places where the Hope, Reward, Inheritance of Chriſtians, is ſaid to be reſerved in the Heavens for them; for, as *OEcumenius* notes, εἰ ἐν οὐρανοῖς ἡ κληρονομία, μυθώδης ἡ χιλιοέτης ἀποκατάστασις, *if our Inheritance be in Heaven, the ſuppoſed Millennium on Earth muſt be but a Fable. Great is your Reward in Heaven*, ſaith Chriſt to the Chriſtian Sufferer, *Mat.* 5. 12. *Luke* 9. 23. *Your hope is laid up for you in Heaven*, Coloſſ. 1. 5. See 1 *Pet.* 1. 4.

Ver. 5. Νεκρώσατε οὖν, *Mortify therefore your* d
*earthly Members.*] There being in us naturally *the old Man*, v. 9. Eph. 4. 22. and the *Body of Sin*; the inordinate Affections and Luſtings of it, are ſtiled the Members of that Body; partly becauſe they exert themſelves by the Members of the Natural Body; and partly, becauſe, as the Members of the Body are employed to fulfil and accompliſh the Deſires of the Natural Body; ſo theſe Affections are employed to gratify the Deſires of the Body of Sin; theſe Members are ſtiled earthly Members, becauſe they reſpect only earthly things, they fix our Hearts upon, and employ our Minds about them; to mortify them is to reſiſt, and to ſuppreſs their Motions that we do not obey them, or gratify them in their inordinate Deſires and Affections, but carefully ſhun all the Occaſions of Sin, and uſe thoſe Means which tend to the ſubduing of it. And this Exhortation being directed to Believers, ſhews, that as they are by Profeſſion, and by Baptiſmal Obligation, dead to Sin; ſo have they continual need to proceed in the Practice of this Duty, that they be not overcome by the Deceitfulneſs of Sin, by

their fleſhly Luſts, which tend to Fornication, and Uncleanneſs; their Deſires of worldly Honours, and Vain-glory, which are evil Concupiſcences, and by the inordinate Love of the World, which is ſtiled Covetouſneſs.

Ibid. Ἐπιθυμία κακὴ, *evil Concupiſcence.*] If hence it follows, that all Concupiſcence is evil, then from διαλογισμοὶ κακοὶ, mention'd, *Mark* 3. 21. it follows, that all *Thoughts* and *Reaſonings are evil*; and from ὁμιλίαι κακαὶ, mention'd, 1 *Cor.* 15. 33. it alſo follows, that all our *Converſation with one another muſt be evil*; ſo certain is it, that this place doth not prove that all *Concupiſcence is evil.* And to be ſure the very firſt Motions of Concupiſcence, which ariſe naturally in the ſenſual Appetite, and prevent our Reaſon and Deliberation, cannot be here intended, becauſe the *Apoſtle* reckons this Concupiſcence among thoſe Members of the Body, which muſt be mortified, which the firſt Motions of the Appetite can never be.

2*dly*, Becauſe he adds, *That becauſe of theſe things cometh the Wrath of God upon the Children of Diſobedience:* Now theſe firſt Motions, if ſuppreſs'd, and not conſented to, when they ariſe, can never render us *Children of Diſobedience*, and much leſs ſubject to the Wrath of God. And if *Satan* hath the Power to inject ſuch Motions, or raiſe ſuch Ideas in the Brain, if they be our Sins, tho' not conſented to, it muſt be in his Power to make us ſin, whether we will or no. From all which Conſiderations it ſeems neceſſary to underſtand this of deliberate fleſhly Luſtings indulged to, and not reſtrained by us.

e Ibid. Ἥτις ἐστὶν εἰδωλολατρεία, *Covetouſneſs, which is Idolatry.*] Becauſe as *Heathens* place their Confidence in Idols, even ſo the avaricious Man doth place his Confidence in Gold and Silver, which are the Matter of their Idols, he chiefly doth purſue them, and for their ſakes only doth other Matters. And that ſuch Actions do partake of the true nature of Idolatry, Reaſon as well as Scripture will evince; for Reaſon ſhews, that Love, Hope, Truſt, Obedience, are parts of that internal Worſhip which we owe to God in the moſt excellent Degrees, and which he more regards than building *Temples*, or erecting *Altars*, the bending of the Knee or Body, or any Act of outward Worſhip, and therefore in thoſe Acts doth more eſpecially conſiſt God's Worſhip; wherefore he that confers them upon any Creature in that degree, or in thoſe Actions in which they only ought to be aſcribed to God, muſt be as truly an Idolater, as he that payeth to a Creature any outward Act of Religious and Divine Worſhip; and as the Covetous Perſon, tho' he doth not indeed believe his Riches or his Money to be a God; yet by ſo loving, and ſo truſting in them, as God only ought to be loved and truſted in, he is as truly guilty of Idolatry, as if he ſo believ'd. So tho' the *Roman Catholicks* do not believe their *Saints* and *Angels* to be God; yet by addreſſing to them even (a) mental Prayers, and giving to them the Inward Worſhip of the Soul, which, as St. (b) *Auſtin* well obſerves, *the Catholick Church always reſerved to God*, they are as guilty of Idolatry, as if they did believe them to be Gods, ſince thereby they aſcribe to them the Knowledge of the Heart, and of the inward Motions of the Soul, which only do belong to God.

Ver. 7. The *Coloſſians* dwelling in *Phrygia*, f celebrated the *Sacra* of (c) *Bacchus*, and of the Mother of the Gods, called therefore *Phrygia Mater*, and doubtleſs complied with all the Luxury of *Aſia Minor*, of which they were a part.

Ver. 8. Αἰσχρολογίαν, *Filthy Communication.*] g This is uſually refer'd to obſcene and impure Words; but *Heſychius*, *Phavorinus*, and *J. Pollux*, l. 2. c. 4. have informed us, that the Word ſignifies *reproachful Words*, ſuch as tend to put a Man to Shame; and to this Senſe the Words preceding make it moſt proper to refer it, *Wrath, Anger, Malice*, or evil Machinations of the Heart, being the inward Diſpoſitions which render us diſaffected to, and prone to do evil to others; Railing and opprobrious Speeches, which tend to render our Brother infamous to others, being the uſual Effects of theſe evil Diſpoſitions.

Ver 9. Hence it appears, that to be ad- h dicted to Lying, is an Evidence that we have not yet put off the Old Man.

Ver. 10. Εἰς ἐπίγνωσιν, *In Knowledge.*] The i *Chriſtian* Faith being *the Knowledge of the Truth which is after Godlineſs*, Tit. 1. 1. it being that by which *we eſcape the Pollutions of the World thro' Luſt*, 2 Pet. 2. 20. and *recover out of the Snare of Satan*, 2 Tim. 2. 25, 26. that by which we have *all things given us which appertain to Life and Godlineſs*, 2 Pet. 1. 3, and that, ſaith the *Apoſtle* here, by which we are enabled to walk *worthy of the Lord unto all well-pleaſing, being fruitful in every good*

---

(a) Qui dicit ſtultum eſſe (*Sanctis*) in Cœlo regnantibus voce vel mente ſupplicare, Anathema ſit. *Concil. Trid. Seſſ.* 25.

(b) Divine & ſingulariter in Eccleſiâ Catholicâ traditur, nullam creaturam colendam eſſe animæ (libentiùs enim loquor his verbis, quibus hæc mihi inſinuata ſunt) ſed ipſum tantummodò rerum quæ ſunt omnium Creatorem. *De Quantit. Animæ, cap.* 34.

(c) Strabo, l. 10. p. 469, 470, 471.

*Work, and increaſing in them,* as we increaſe εἰς ἐπίγνωσιν τοῦ Θεοῦ, in the Knowledge of God; The being renewed in this Knowledge, may well import our being *renewed in Righteouſneſs and true Holineſs,* as the *Apoſtle* ſpeaks, *Eph.* 4. 24. eſpecially if we conſider, that whilſt the Judgment ſtill continues to *approve the things which are moſt excellent,* the Will ſtill chuſes, and the inferior Faculties will be employ'd in proſecution of them.

k Ver. 12. Ὡς ἐκλεκτοὶ τοῦ Θεοῦ, *As the Elect of God.*] That the *Apoſtle* ſpeaks not here of any abſolute Election of ſome particular Perſons to Eternal Life, but of their being choſen out of the *Heathen* World to be his Church and People, is evident, becauſe he ſpeaks to the Church in general; and yet to theſe Elect he promiſeth the Bleſſings of *Chriſtianity,* only if they *continue in the Faith rooted and grounded, and be not moved away from the Hope of the Goſpel,* chap. 1. 23. chap. 2. 2, 4, 18. expreſſing his Care and Fear, leſt they ſhould *be deceiv'd, and robb'd of their Rewards.*

l Ver. 15. Βραβευέτω, *Rule.*] Μεσιτευέτω, ἰθυνέσθω, ſaith *Phavorinus,* i. e. Let that peaceable Diſpoſition, which God requires from all *Chriſtians,* be the Umpire and Director to compoſe all Differences among you, for Peace hath God for its Author. He hath called us to it, he hath made us all one Body, and nothing is more unſeemly or pernicious, than that the Members ſhould be at Diſcord with each other. In (d) *Joſephus* it ſignifies, *Let him have the chief place;* thus of *Jehoſaphat* he ſaith, he did βραβεύειν, ἅπασι ἴσος, *excel, as being equal to them all.*

m Ver. 16. Ὁ λόγος τοῦ Χριστοῦ, *The Word of Chriſt.*] The Word dictated by the Holy Spirit is therefore the Word of *Chriſt,* becauſe the Spirit is the Spirit of *Chriſt,* 1 *Pet.* 1. 11. as proceeding both from the *Father* and the Son.

n Ibid. Ἐν χάριτι, *Singing with Grace.*] That is, ſay ſome Interpreters, χαριέντως, *Bechen;* ſo as that their Hymns may be grateful to others, and be receiv'd by them with Spiritual Delight; which is, ſay they, the import of the Phraſe, *Eph.* 4. 29. *Col.* 4. 6. But this ſeems rather to depend on others than ourſelves: Say others, he exhorts them to ſing with a grateful Mind, full of the Senſe of Divine Goodneſs, in which Senſe χάρις τῷ Θεῷ is often uſed; See 1 *Cor.* 15. 27. 2 *Cor.* 2. 14. But according to the *Ancients,* he exhorts them, ἀπὸ χαρίσματος ᾄδειν, *to ſing by the Gifts given them by the Holy Ghoſt,* of which one is the Word of Wiſdom; and this Expoſition is confirmed by the parallel place, *Eph.* 5. 18, 19. *Be ye filled with the Spirit, ſpeaking to one another in Pſalms and Hymns and ſpiritual Songs.* Now theſe Gifts being chiefly exerciſed in their Aſſemblies, where eſpecially they did ψάλλειν τῷ πνεύματι, *ſing in the Spirit,* 1 Cor. 14. 15, 16. and every one had his Pſalm, and his διδαχὴν, Doctrine, *v.* 26. I conceive theſe Spiritual Songs, in which they were to teach, and to admoniſh one another, may refer chiefly to their Aſſemblies, then managed by their *Prophets,* in which they met together for that end. So *Pliny* doth inform us, that the Chriſtians uſed to meet together on a certain Day, *Carmenque Chriſto quaſi Deo dicere ſecum invicem,* and ſing an Hymn to Chriſt as God. *Lib.* 10. *Ep.* 97.

Ver. 17. Ἐν ὀνόματι Κυρίου, *In the Name of the Lord.*] To do all in the Name of the Lord, is, *1ſt,* To have reſpect in all things to his Will, as knowing we are obliged to live to him, 2 *Cor.* 5. 14. to the Honour of his Name and Doctrine. *2dly,* To be deſirous that our Actions may be well pleaſing to him, 2 *Cor.* 5. 8, 9. *3dly,* To expect Acceptance of our Actions, *Prayers,* John 14. 13, 14, 15, 16. and *Praiſes,* through him, *Heb.* 13. 15. and a Recompence of them from him hereafter, *Eph.* 6. 8. Here *v.* 24. And ſaith *Chryſoſtom,* ἐπὶ πάντων πρότερον αὐτῷ εὐχόμενος, *Praying to him before we begin our Work.* o

Ibid. Πατρὶ δι' αὐτοῦ, *To the Father by him.*] p *It is the manner of the Scriptures,* ſaith Biſhop *Davenant, to refer our Prayers and Praiſes to the Perſon of the Father, becauſe he is the Fountain of the Deity;* add, and becauſe they are to find Acceptance through the Interceſſion of, and the preſenting of them by, the Son, *Rev.* 8. 3, 4. Our Prayers muſt be offered to the Father in his Name, *John* 16. 23. and yet the Bleſſing asked, is to be given by him, *John* 15. 16. that the Father may be glorified in the Son, *John* 14. 13, 14. Our Praiſes muſt be offered up to the *Father* in the Name of the Lord *Jeſus Chriſt,* Eph. 5. 20. by him we muſt *offer the Sacrifice of Praiſe to God continually,* Heb. 13. 15. Theſe ſpiritual Sacrifices being *acceptable to God through Jeſus Chriſt,* 1 Pet. 2. 5. And yet 'tis very frequent in theſe *Epiſtles,* to pray as well to our *Lord Jeſus Chriſt,* as to God the *Father:* See Note on *Rom.* 10. 13. And in the *Revelation,* to give Praiſe and

---

(d) Arch. l. 9. c. 1.

(e) Καὶ τῷ Θεῷ ῇ καὶ Πατρὶ εὐχαριστίαν δι' αὐτοῦ ἀναπέμπειν, μὴ διὰ τῶν Ἀγγέλων. Theod. Τὸ δι' υἱοῦ προσάγειν αὐτῷ ἀνθρώπους, καὶ μὴ δι' Ἀγγέλων. OEcum.

(f) *In Col.* Hom. 9.

Glory to him, *Chap.* 4. 9, 11. and 5. 12, 13. But 'tis eſpecially to be noted, that all the *Greek Interpreters* here obſerve, that this is ſpoken againſt the Worſhip of *Angels* or *Dæmons*; which the *Philoſophers*, and eſpecially the *Platoniſts*, had introduced, as thinking them the Perſons who carried up all our Prayers and Praiſes to God, and conveyed down all his Bleſſings to us.

Ver. 17. *Do all* ἐν ὀνόματι κυρίου, *in the Name of the Lord.*] It is well worth the Obſervation, that all the *Ancient Commentators* on this Epiſtle do frequently inform us, that 'twas written to *prevent the Worſhip of Angels*, and to fix *Chriſtians* to the Worſhip of *Jeſus Chriſt* only. *Hilary*'s Preface to this *Epiſtle* ſaith it is an Exhortation to the *Coloſſians*, nè alicui præter Chriſtum aliquam eſſe ſpem putarent, *to place no hope in any other but in Chriſt*, St. *Chryſoſtom* notes on the 1*ſt* Verſe of the 1*ſt* Chapter, that the Diſeaſe of the *Coloſſians* being this, that δι' Ἀγγέλων προσάγεσθαι ᾤοντο τῷ Θεῷ, *they thought they were to come to God by Angels*; the *Apoſtle* endeavours to correct this Diſtemper, by telling them, that what he ſaid in this *Epiſtle* to them, was according to the Will of God, and *Oecumenius* brings in the *Apoſtle* ſpeaking thus, *know therefore, that it is according to the Will of God*, ὑπὸ υἱοῦ ὑμᾶς προσάγεσθαι, *that you ſhould come to him by his Son*, and then, πῶς δι' Ἀγγέλων προσαγωγὴν εἶναι ὑπειλήφατε; *how is it that you think you ſhould come to him by Angels?* And again, *this is the Will of the Father*, δι' υἱοῦ προσάγεσθαι αὐτῷ τοὺς ἀνθρώπους, καὶ μὴ δι' Ἀγγέλων, *that Men ſhould have Acceſs to him by the Son, and not by Angels.* The ſame Words he repeats on v. 16. and on chap. 2, 3. *Chryſoſtom* notes, that by ſaying, *that all the Treaſures of Wiſdom, and Knowledge are hid* in him, he teaches, πάντα δι' αὐτοῦ αἰτεῖν, *to ask all things by Chriſt*: *Oecumenius, that the Myſtery of the Father, and the Son, is this*, τὸ τὴν προσαγωγὴν, τὴν πρὸς τὸν πατέρα διὰ τοῦ υἱοῦ γίνεσθαι, καὶ οὐ διὰ τῶν ἁγίων Ἀγγέλων, *that the Introduction to the Father ſhould be by the Son, and not by the Holy Angels.* *Theodoret* upon this Verſe, ſaith thus, ἐπειδὴ γὰρ ἐκεῖνοι τοὺς ἀγγέλους σέβειν ἐκέλευον, αὐτὸς τὸ ἐναντίον παρεγγυᾷ ὥστε καὶ τοὺς λόγους καὶ τὰ ἔργα κοσμῆσαι τῇ μνήμῃ τοῦ Δεσπότου Χριστοῦ, καὶ τῷ Θεῷ δὲ καὶ πατρὶ τὴν εὐχαριστίαν δι' αὐτοῦ ἀναπέμπειν, *becauſe they* (who perverted the *Coloſſians*) *perſwaded them to worſhip Angels, he enjoins the contrary, that they ſhould adorn their Words and Deeds, with the Commemoration of the Lord Chriſt*, and ſend up Thankſgiving to God the *Father by him*, μὴ δι' Ἀγγέλων, *and not by Angels*: St. *Chryſoſtom* here having ſaid, *that he commands us to do all things according to God*, μὴ τοὺς Ἀγγέλους ἐπεισαγαγεῖν, *and not to introduce the Angels*, adds, that *the Devil envying our Honour*, τὰ τῶν Ἀγγέλων ἐπεισήγαγε, *hath introduced the Worſhip of Angels*, and concludes thus, *be he an Angel, an Archangel, or a Cherubim, endure it not*; ἐπεὶ οὐδὲ αὐτοὶ οἱ δαίμονες καταδέξονται, ἀλλὰ καὶ ἀποστρέφονται, *for neither will they receive, but reject it when they ſee their Lord diſhonoured*, ἐγώ σε ἐτίμησα, καὶ εἶπον, ἐμὲ κάλει καὶ σὺ ἀτιμάζεις αὐτὸ, *I have honoured thee, and ſaid, call upon me, and thou diſhonoureſt me.*

Ver. 19. Ἀγαπᾶτε, *Love your Wives.*] Delighting in their Converſation, *Prov.* 5. 18, 19. deſiring to promote their Welfare both Temporal and Eternal; for this is ſurely comprehended in loving her as we do our ſelves, *Eph.* 5. 33. providing for her all things neceſſary to the Happineſs and Comfort of her Life; for this is loving her as Chriſt did love his Church, *v.* 25. This, ſay the very *Heathens*, is the Property of a (g) ſincere Affection in the general, and therefore much more of that Affection which we are to bear to our own Fleſh and Body, as the Wife is to be eſteemed, *Eph.* 5. 28, 29. q

Ibid. Καὶ μὴ πικραίνεσθε πρὸς αὐτάς, *And be not bitter againſt them.*] For; as St. *Ambroſe* ſaith, *Non es Dominus, ſed Maritus; non Ancillam ſortitus es, ſed Uxorem; Gubernatorem voluit te eſſe Deus ſexûs inferioris, non Tyrannum*, Hexam. 5. 7. Hence they who ſacrificed to *Juno Nuptialis*, ſaith (h) *Plutarch, did ſeparate the Gall from the Sacrifice, and throw it away*, ſignifying τὸ μηδέποτε δεῖν χολὴν μηδὲ ὀργὴν γάμῳ παρεῖναι, *that there ſhould be no bitterneſs or wrath betwixt thoſe that were married.* r

Ver. 22. *Servants obey, &c.*] *In omnibus ad quæ jus Domini quod in ſervum habet extenditur, & in quibus Dominus carnis Domino ſpiritûs contrarius non eſt.* Hieron. ſ

Ibid. Κατὰ πάντα, and κατὰ σάρκα, cap. 4. 2. ἐν εὐχαριστίᾳ, v. 3. τοῦ λόγου, v. 10. ὁ συναιχμάλωτός μου, are all defended from the cenſure of Dr. *Mills*, that they are Additions to the Text. See Examen *Millii.*

Ver. 24. Note, *We are*, ſaith *Schlictingius* a *Socinian, to ſerve Chriſt as our Heavenly Lord*, *which*, ſaith he, (i) *comprehends Faith in him, Obedience to him, and Worſhip and Adoration of him, the giving him the ho-* t

---

(g) Τὸ φιλεῖν ἐστὶ βούλεσθαί τινι ἃ οἴεται ἀγαθὰ ἐκείνου ἕνεκα, ἀλλὰ μὴ αὐτοῦ, καὶ τὸ κατὰ δύναμιν πρακτικὸν εἶναι τούτων. Ariſt. Rhetor. l. 2. c. 8.

(h) Præcepta Conjugalia. p. 141.

(i) Quod ſervitium & fidem in ipſum, & obedientiam, & cultum, adorationem, honorem ei convenientem, & invocationem complectitur.

*nour which agrees to him, and the Invocation of him.* Now, ſaith Chriſt, *thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, Mat. 4. 10. and God alone is worthy of *Religious Invocation* from all *Chriſtians*, as being only Omniſcient, Omnipreſent, and the Searcher of all Hearts; *Chriſt* therefore muſt be truly God. Moreover, the *Apoſtle* reckons it part of the *Idolatry* of the *Heathen*, that they *ſerved* or paid Religious Worſhip *to them which by Nature were no Gods*, Gal. 4. 8. The *Socinians* therefore either muſt confeſs *Chriſt* is by Nature, as well as by Office, God; or elſe acknowledge that they are guilty of *Idolatry*, in giving this Religious Worſhip to him.

Ver. 25. Προσωποληψία, *reſpect of Perſons.*] Chriſt, in judging Men at the Laſt Day, will have no reſpect to the Quality, or external Condition of any Man's Perſon; but whether he be *bond or free*, he ſhall receive Recompence *for the good that he hath done*, in obedience to Him; whether he be Maſter or Servant, he ſhall be puniſhed *for the wrong that he doth* in thoſe Relations. It being certain from the 2d Chapter, that the *Judaizers* were got into the Church of *Coloſſe*; and that many of them denied, that the *Jews* ought to be Servants to any; and the *Eſſenes* judging all Servitude unlawful: [See Note on 1 *Pet.* 2. 15. 1 *Tim.* 6. 1, 2.] This might be the reaſon why here, and *Titus* 2. the the *Apoſtle* is ſo large in charging this Duty upon Servants.

---

## CHAP. IV.

a Verſe 1. MAſters, give unto your Servants that which is [a] juſt and equal, knowing that you alſo have a Maſter in Heaven, [*who, with what meaſure you mete to others, will mete to you again.* Matth. 7. 2. *and deal with you his Servants, as you deal with yours.*]

2. Continue [*inſtant*] in Prayer, and watch in the ſame [γρηγοροῦντες, *being vigilant in it*] with thankſgiving, [*for the Mercies you have already received.*]

b 3. Withal [b] praying alſo for us, that God would open to us a door of utterance, [*by enabling us*] to ſpeak [*with freedom*] the Myſtery of Chriſt, for which I am alſo [*now*] in bonds. See Note on *Epheſ.* 6. 19, 20.]

4. That I may make it manifeſt, as I ought to ſpeak [*it.*]

5. Walk in wiſdom [*or diſcretion*] towards them that are without [*the Church*, i. e. *the Heathens*, 1 Theſſ. 4. 12.] redeeming the time, [i. e. *endeavouring to avoid, as much as you are able, by careful circumſpection, and inoffenſive carriage, the dangers you may be expoſed to from them:* See Note on *Eph.* 5. 15.]

c 6. Let your ſpeech be always [c] with grace, [*mild and courteous,*] ſeaſoned with ſalt, [*wiſe and diſcreet,*] that ye may know how ye ought to anſwer every man, [*ſo as conduceth to the credit of Chriſtianity,* 1 Pet. 3. 15. *and to your own ſafety in theſe evil times,* Eph. 5. 16, 17.]

7. [*And as for what concerns me,*] All my ſtate ſhall [d] Tychicus declare to you, who is a beloved brother, and faithful miniſter, and fellow-ſervant in the [*Work of the*] Lord.

8. Whom I have ſent unto you for the ſame purpoſe, that he might know your ſtate, and comfort your hearts, [*under your preſſures.*

9. [*And*] with [*him I have ſent*] [e] Oneſimus, a faithful and beloved Brother, who is one of you, [*being Servant to Philemon a Chief Man in Coloſſe,*] they ſhall make known unto you all things that are done here [*at Rome.*] e

10. Ariſtarchus my fellow-priſoner ſaluteth you, and [f] Marcus ſiſter's ſon to Barnabas, concerning whom [i. e. *which Marcus*] you received Commands; if he come to you [*to*] receive him [*kindly.*] f

11. And Jeſus, who is called Juſtus, [*Acts* 18. 5, 6, 7.] who are of the Circumciſion. Theſe only [*of the Jews*] are my fellow-workers to [*the promotion of*] the Kingdom of God, which have been a comfort to me.

12. [g] Epaphras, who is one of you, [*a Citizen of Coloſſe,* ſee *v.* 9.] a ſervant of Chriſt, ſaluteth you, always labouring fervently for you in Prayers, that ye may ſtand perfect and complete in all the Will of God. g

13. For I bear him record, that he hath a great zeal for you, and for them that are in Laodicea, and them in Hierapolis, [*two other Cities of Phrygia.*]

14. Luke the beloved Phyſician, and Demas, greet you.

15. Salute the Brethren which are in Laodicea, and Nymphas, and [h] the Church which is in his Houſe, [i. e. *his Chriſtian Houſhold.*] h

16. And when this Epiſtle is read amongſt you, cauſe that it be read alſo in the Church of the Laodiceans, and [*ſee*] that ye likewiſe read [i] the Epiſtle from Laodicea. i

17. And ſay to [k] Archippus, Take heed k

to the Miniſtry which thou haſt received in the Lord, that thou fulfil it.

18. The Salutation [*written*] by the hand of me Paul, [*is in token that this is my Epiſtle,* 2 Theſſ. 3. 17.] remember my [*being in*] Bonds, [*ſo as to pray for my deliverance,* v. 3. *and to prepare for patient ſuffering, by my example.*] Grace be with you. Amen.

## Annotations on Chap. IV.

a Verſe 1. Τὸ δίκαιον, *what is juſt and equal.*] Hence it is evident, that Juſtice is to be obſerved towards Servants, and that there be Offices of Humanity and Charity due to them: As, (1.) That we do not look upon them as vile Perſons, but as Partakers of the ſame Grace and Nature with us; and ſo not only as Servants, but as Brethren, *Philem.* 16. (2.) That we do not always puniſh all their Miſcarriages, but ſometimes do remit the Puniſhments which in Anger we threatened to inflict, *Eph.* 6. 9. (3.) That we do not make them ſerve with Rigour, οὐ κατατενεῖς αὐτὸν ἐν τῷ μόχθῳ, *Thou ſhalt not oppreſs, afflict, or wear him out with Labour, but ſhalt fear the Lord,* Lev. 25. 43. (4.) That we permit them to plead their Cauſe, and to defend their Right; provided they do it with Humility, not contradicting or ſpeaking againſt the Commands of their Maſters, *Tit.* 2. 9. *If I did deſpiſe the Cauſe of my Man-ſervant, or Maid ſervant, when they contended with me: What then ſhall I do when God riſeth up? And when he viſiteth, what ſhall I anſwer him?* Job. 31. 13, 14. (5.) That to well-deſerving Servants we give ſomething even above their Wages; and after a long and profitable Service, we do not ſuffer them to go empty from us: *When thou ſendeſt him out from thee, thou ſhalt not let him go away empty; thou ſhalt furniſh him liberally out of thy Flock, and out of thy Floor, and out of thy Wine-preſs, of that wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him,* Deut. 15. 13, 14. Theſe things the Lord commanded under the *Old Teſtament*, becauſe their Servants were his Servants alſo, redeemed by him out of *Egypt*, Lev. 25. 15. Deut. 15. 15. And therefore they ſeem as ſtrongly to oblige under that *OEconomy*, where we are all the Servants of Chriſt, our Common Lord, and redeemed by his precious Blood, *Eph.* 6. 6. 1 *Cor.* 7. 22, 23.

b Ver. 3. Προσευχόμενοι περὶ ἡμῶν, *Praying for us.*] That this Apoſtle, who ſo paſſionately writes to *Chriſtians*, deſiring that they would *ſtrive together with him in their Prayers to God,* Rom. 15. 30, 31. *That they would always with all perſeverance pray for him;* that they would *continue in Prayer, that God would open to him a door of utterance to ſpeak the Myſtery of Chriſt,* Eph. 6. 18, 19. Col. 4. 2, 3. and that he might be delivered from *unreaſonable and wicked Men,* 1 Theſſ. 5. 25. 2 Theſſ. 3. 1, 2. ſhould never pray to the *Virgin Mary*, and to *Angels*, or to *Saints departed*, for any of theſe things, is an Evidence that he approved not of thoſe Prayers.

c Ver. 6. Ἐν χάριτι, *with Grace,*] *I. e.* with *ſweetneſs and courteouſneſs*, ſaith *Theodoret*, that it may be acceptable to the Hearers; ἵνα αὐτοὺς κεχαριτωμένους ἐργάζηται, *that it may render you gracious to, and favoured by them;* ſo *Theophylact. Seaſon'd with Salt;* Salt is the Symbol of Wiſdom, and in this ſenſe the word is uſed, *Mat.* 5. 13. *Mark* 9. 15. *Have,* ſaith *Theodoret*, σύνεσιν πνευματικὴν, *ſpiritual Wiſdom, that ye may know,* &c.

d Ver. 7. Τυχικός.] That this *Epiſtle* was written at the ſame time with that to the *Epheſians*, is pleaded from this, that it was ſent by the ſame Perſon *Tychicus*, with the very ſame words contained in this and the following Verſe, *Eph.* 6. 21, 22.

e Ver. 9. *Oneſimus.*] Of whom St. *Jerom* ſaith, (a) *We read, that of a Servant, he was made a Deacon.*

f Ver. 10. Μάρκος.] It ſeems evident hence, that St. *Paul*'s Diſpleaſure againſt him, mention'd, *Acts* 15. 38. laſted not long; for he deſires *Timothy* to bring him with him, as being *profitable to him for the Miniſtry,* 2 Tim. 4. 11. and ſtyles him his *Fellow-Labourer*, Philem. 24.

Ver. 11. *Theſe only are my fellow-workers in the* (promotion of the) *Kingdom of God, which have been a comfort to me.*] Hence it is evident, that either St. *Peter* was not at *Rome*, when St. *Paul* was, or that he was no Comfort to him, no Promoter of the Kingdom of God with him; which ſure is no Compliment to St. *Peter*.

g Ver. 12. Ἐπαφρᾶς.] That *Epaphras* was about this time Priſoner at *Rome*, is concluded very probably from *Philem.* 23. where he is ſtyled by St. *Paul*, his *Fellow-Priſoner*; for that the *Epiſtle* to *Philemon*, and this, were written at the ſame time, may be conjectured, by the naming *Timothy* at the beginning, and all the ſame Perſons, ſave only *Juſtus*, viz. *Epaphras*, *Marcus*, *Ariſtarchus*, *Demas*, *Lucas*, at the end of both of them; but that he was Biſhop of *Coloſſe*, is not ſaid by any of the *Greek* Commentators on the Place: He might have this Zeal for them mentioned in theſe two Verſes, either as being one of them, *v.* 12. or as being employ'd in Preaching the Goſpel to them.

---

(a) Legimus Oneſimum inter Pauli renatum vincula, Diaconum eſſe cœpiſſe à ſervo. *Contra Error. Joh. Hieroſ.*

Ver. 15. *The Church which is in his Houſe*: *I. e.* His *Chriſtian* Houſhold; for all the Brethren are mention'd before. So *Theodoret*, *OEcumenius*, St. *Chryſoſtom*, and *Theophylact*, note, that, Τὸν οἶκον πάντα πιςοὺς εἶχεν, ὥςε ϗ ἐκκλησίαν καλεῖσθαι, *He had made his whole Family Chriſtians, ſo as to be called a Church.*

Ver. 16. Καὶ τὴν ἐκ Λαοδικείας, *And that from Laodicea.*] Some ſay, that the *Epiſtle* here mention'd, as from *Laodicea*, was the Firſt Epiſtle of St. *Paul* to *Timothy*, becauſe the *Poſtcript* ſaith it was written from *Laodicea*; but that Subſcription is eaſily confuted, both from this Conſideration, that the Firſt Epiſtle to *Timothy* was written two or three Years after this, (See the Preface to it;) and from this very *Epiſtle*, in which the *Apoſtle* mentions them of *Laodicea* among thoſe who had not ſeen his Face in the Fleſh, *chap.* 2. 1. St. *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact*, underſtood by it ſome *Epiſtle* writ by them of *Laodicea* to St. *Paul*; but the *Apoſtle* doth not ſay, Read the Epiſtle ſent to me from *Laodicea*; nor doth he mention one word of ſuch an *Epiſtle* ſent from them to him here, or elſewhere; nor is it to be doubted but he would have anſwer'd their *Epiſtle*, had they ſent any, as he did that which the Church of *Corinth* ſent to him. Others underſtand this of an *Epiſtle* ſent by St. *Paul* to them; which is now loſt; but all the *Ancients* are not only ſilent in this Matter, but ſome of them expreſsly do explode this Imagination, obſerving, that the *Apoſtle* propoſes to their reading, not, Τὴν πρὸς Λαοδικεῖς, ἀλλὰ τὴν ἐκ Λαοδικείας γραφεῖσαν, *An Epiſtle writ to the Laodiceans, but only from Laodicea, to be ſent to Coloſſe.* I therefore acquieſce in their Opinion, who underſtand this of the Epiſtle to the *Epheſians*, ſent, by the Admonition of St. *Paul*, from *Epheſus*, the Metropolis of *Laodicea*, ſubject to it; as the *Epiſtles* to the *Church of Corinth*, belonged to all the Churches of *Achaia*, 2 Cor. 1. 1. For (b) *Tertullian* witneſſeth, that this Epiſtle to the *Epheſians*, was, by *Marcion*, ſtyled the Epiſtle to the *Laodiceans*; and the Place which *Marcion* cites in (c) *Epiphanius*, as from the *Epiſtle* to the *Laodiceans*, is in the *Epiſtle* to the *Epheſians*, chap. 4. 5, 6. viz. *There is one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all.* Moreover, the Epiſtle to the *Coloſſians*, as I have ſhewed, and as *Theodoret* notes, was writ ſoon after that to the *Epheſians*, and ſent to them both by the Hands of *Tychicus*; and there is a great Reſemblance obſervable betwixt them, both in the Doctrines and Exhortations, and in the very Expreſſions: So that it is not to be wonder'd, that the *Apoſtle* would have that *Epiſtle* alſo read to the *Coloſſians*, to let them ſee, that he writ the ſame Doctrine, and gave the ſame *Inſtructions*, to other *Churches* of the Saints.

Ver. 17. Ἀρχίππῳ, *Archippus.*] That this *Archippus* ſhould be then *Biſhop* of *Coloſſe*, as St. *Jerom*, on the *Epiſtle* to *Philemon*, thinks; and that St. *Paul* ſhould not write one Word, or ſend one Salutation to him, but ſend to the People of *Coloſſe* to admoniſh him of his Duty, is not very credible in itſelf, nor do the *Ancients* teſtify that he bore that Character.

---

(b) Prætereo hic de aliâ Epiſtolâ quam nos ad Epheſios præſcriptam habemus, Hæretici verò ad Laodicenos. *Adv. Marcion. l.* 5. *c.* 11. *p.* 476. & *c.* 17. *p.* 481. Eccleſiæ veritate Epiſtolam iſtam ad Epheſios habemus emiſſam, ſed Marcion ei titulum interpolare juſſit.

(c) Προσέθετο δὲ ἐν τῷ ἰδίῳ Ἀποςολικῷ καλουμένῳ, ϗ τῆς καλουμένης πρὸς Λαοδικέας, εἷς Κύριος, μία πίςις, &c. Epiph. Hær. 42. p. 374. B.

THE

# THE PREFACE

## TO THE

## Firſt Epiſtle of St. *PAUL*

## TO THE

## *THESSALONIANS.*

THAT *St.* Paul *laid the Foundation of the Goſpel among the* Theſſalonians, (a) ἀντιλεγόντων μετὰ Ἰουδαίων, the Jews contradicting, and openly contending againſt it, *we learn from the Hiſtory of the* Acts: *And this Church conſiſting, as* (b) OEcumenius *notes,* partly of Jews, and partly of Gentiles, *they were perſecuted both by the Unbelieving* Jews *and* Gentiles; *the* Jews *exciting the* Gentiles *to this Perſecution,* Acts 17. 5. *The* Apoſtle *therefore writes, to confirm them in the Faith, and to prevent their being ſhaken by theſe Perſecutions; informing them, that it was nothing ſtrange they ſhould thus ſuffer from thoſe* Jews, *who* had killed the Lord Jeſus, and had perſecuted both the Apoſtles and their own Prophets; *or that they ſhould ſuffer from their own Countrymen, as the* Jews *in* Judea *did from theirs,* chap. 2. 14.

*Moreover, concerning this* Epiſtle, *the firſt Note of the* Fathers *is this*; (c) *Theſſalonica* was the Metropolis of *Macedonia*, whence we may certainly conclude that *Philippi* was not ſo.

*This* Epiſtle *muſt be written after the Council held at* Jeruſalem, *A. D.* 49. *From thence* Paul *goes to* Antioch, *Acts* 15. 30. *ſtays there ſome conſiderable Time,* v. 35. *from thence goes through* Syria *and* Cilicia, *confirming the Brethren, v.* 41. *thence to* Derbe *and* Lyſtra, *chap.* 16. 1. *through* Phrygia *and* Galatia, *v.* 6. *then to* Troas, *v.* 8. *to* Samothracia *and* Neapolis, *v.* 11. *and ſo to* Philippi, *v.* 12. *then to* Amphipolis *and* Apollonia, *and ſo to* Theſſalonica, *chap.* 17. 1. *there planting the Goſpel: Thence they are expelled by the* Jews *and* Gentiles, *and go to* Beræa, *v.* 10. *thence to* Athens, *v.* 15. *and from thence to* Corinth, *chap.* 18. 1. *where* Timotheus *coming to him, and giving him a comfortable Account of their Faith and Conſtancy, he writes this* Epiſtle *to them, chap.* 3. 6. *Whence it appears that it could not be written in leſs Time than a Year or two after that* Council; *and that the Inſcription of it running thus,* Paul, and Sylvanus, and Timotheus, to the Church of the Theſſalonians, *it muſt be written after their Return to him; and ſo not from* Athens, *as the Subſcription hath it, but from* Corinth, *Acts* 18. 1, 5. *A. D.* 51. *or* 52. *for it was written after he had been* ſeparated from them but a little while, *chap.* 2. 17.

---

(a) Theodoret in Acts 17. 5.

(b) Ἦσαν Ἑλληνικαὶ καὶ Ἰουδαϊκαὶ Ἐκκλησίαι, in c. 1. v. 1.

(c) Θεσσαλονίκη προεδρεύει μὲν τῆς Μακεδονίας.

A PA-

# A PARAPHRASE WITH ANNOTATIONS ON THE FIRST EPISTLE of St. *PAUL* TO THE THESSALONIANS.

## CHAP. I.

Verſe 1. [*I*] Paul [*the Apoſtle of Jeſus Chriſt,*] and Sylvanus and Timotheus, [*my Fellow-labourers, write*] [a] to the Church of the Theſſalonians, [*eſtabliſhed*] in [*the Knowledge and Worſhip of*] God the Father, and the Lord Jeſus Chriſt: [*Wiſhing*] Grace [*may*] be to you, and peace from God our Father, and [*from*] the Lord Jeſus Chriſt;

2. [*And advertiſing you, that*] we give thanks to God always for you all, making mention of you in our Prayers.

3. [b] Remembering without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, [v. 10. *when we appear*] [c] in the ſight of God, and [*even*] our Father.

4. [*And*] knowing, Brethren beloved [*by your Proficiency in theſe Chriſtian Vertues,*] [d] your election of God.

5. For our Goſpel came not to you in word only, but alſo in [*the*] power [*of Miracles,*] and in [*or with*] the [*diſtributions of*] the Holy Ghoſt, and in much aſſurance [*or full Conviction both to you of the Truth of our Doctrine, and to us, that God hath choſen you to be his Church and People,*] as you know what manner of men we were among you for your ſake, [*or how we were enabled by theſe things to give full proof of our Miniſtry.*]

6. And ye became followers of us, and of the Lord, [*in your Sufferings for his ſake*] having receiv'd the word in much affliction, [*Acts* 17. 5. *and yet*] [e] with joy in the holy Ghoſt. e

7. So that ye were Examples [*of Faith and Patience*] to all that believe in Macedonia, and Achaia.

8. For from you ſounded out the word of the Lord, not only in Macedonia and Achaia, [*and ſo they could not be ignorant of your good Works,*] but alſo in every place [*the fame of*] your faith to God-ward is ſpread abroad, [*or hath gone forth,*] ſo that we need not to ſpeak any thing, [*to others of the Grace of God given us towards you,* Eph. 3. 3. Col. 1. 25.]

9. [f] For they themſelves ſhew of us what manner of entering in we had unto you, [i. e. *with what power and aſſiſtance of the Holy Ghoſt we preached the Goſpel to you,* v. 5.] and how [*thereupon*] ye turned to God from idols, to ſerve the living and true God. f

10. And to wait for [*the coming of*] his Son from Heaven [*to be glorified in his Saints,* 2 Theſſ. 1. 10.] whom he [*hath already*] raiſed from the dead, even Jeſus, who [*by his Death hath*] delivered us from the wrath to come.

## Annotations on Chap. I.

a Verſe 1. Τῇ Ἐκκλησίᾳ Θεσσαλονικέων, *To the Church of the Theſſalonians.*] *He names not the Presbyters and Deacons,* ſaith *Grotius, becauſe the Church was newly planted, and had not received its full Form.* And yet in his Note on thoſe Words, *Chap.* 5. 12. *I entreat you, Brethren, know them that labour among you, and are over you in the Lord,* he ſaith οἱ κοπιῶντες, *the Labourers, are the Princes of the Aſſembly, called Biſhops*; οἱ προϊστάμενοι, *they that are over you, are the Presbyters*; but againſt this, ſee the Note there.

b Ver. 3. Ἀδιαλείπτως μνημονεύοντες, *Remembering without ceaſing.*] I. e. As often as we appear before God our Father, thankfully remembering your Faith, fruitful in good Works; your Love to the Saints making you laborious to promote their good, and your Hope in the Lord Jeſus, *v.* 10. rendering you patient in all Tribulations for his ſake, *chap.* 5. 17. See the Note there.

Ver. 3. *Your Labour of Love, and Patience*] *Oecumenius* here notes, that it is the property of true Love, τὰ πάντα ὑπὲρ τοῦ ἠγαπημένου πάσχειν, *to ſuffer all things for the Sake of the Beloved.*

c Ibid. Ἀπὸ Θεοῦ Πατρὸς, *From God the Father,* v. 1. and *before God even our Father,* v. 3.] The Spirit of God vouchſafed under the Goſpel, enables us to cry *Abba, Father,* i. e. to come to God with the Aſſurance of his Fatherly Affection to us, as being now the Sons of God through Faith in *Jeſus Chriſt,* on which account is *God our Father,* or the Father of us *Chriſtians,* Eph. 3. 15. ſo often mentioned for their Conſolation in thoſe times of Peril.

d Ver. 4. Τὴν ἐκλογὴν ὑμῶν, *Your Election of God.*] The Goſpel came to ſome in word only, *i. e.* they heard the Sound of it, but did not believe and obey it, and ſo *the Word did not profit them, not being mixt with Faith in them that heard it,* Heb. 4. 2. and theſe were only κλητοὶ *called,* but not ἐκλεκτοὶ *choſen,* Mat. 22. 14. To others, the Preaching of the *Apoſtles* was attended with a greater Power of Miracles, and extraordinary Effuſions of the Holy Ghoſt, prevailing on many to embrace it as the Word of God; ſo that from hence the *Apoſtles* had full Aſſurance, that it was the good Pleaſure of God to gather a Church of Believers, and faithful People there; and theſe were called the Elect, ἐκλογὴ Θεοῦ, *the Election of God, the Election of Grace, i. e.* Men choſen to be Partakers of the Bleſſings of the Goſpel, and to be God's peculiar Church and People. For the *Apoſtle* doth not here ſpeak of any abſolute Election of the whole Church of the *Theſſalonians* to eternal Life, becauſe he could have no certain Knowledge of it; or if he had, he could not have been under any juſt Grounds of Fear, as we find he was, *leſt by ſome means the Tempter ſhould have tempted them, and his Labour be in vain among them,* chap. 3. 5. Moreover the Reaſon of his Knowledge here aſſigned, *viz.* the Miracles and Gifts of the Holy Ghoſt, with which his Preaching was attended, gave him a certain Knowledge that God deſigned to gather there a Church of *Chriſtians*; but 'twas no certain Indication of their Election to eternal Life, ſeeing the *Apoſtle* informs us, that they who had *taſted of theſe Powers of the World to come,* and received theſe Gifts of the Holy Ghoſt, might *fall away,* ſo as not to be *renewed to Repentance,* Heb. 6. 4, 5, 6. and many of the converted *Jews* actually did ſo afterwards.

Ver. 6. μετὰ χαρᾶς, *With Joy of the Holy Ghoſt.*] In the foregoing Verſe he lays before them the outward Teſtimonies of the Truth of *Chriſtianity* from the Miracles wrought, and the Gifts of the Holy Ghoſt exerciſed among them; here he appeals alſo to the inward Teſtimonies they had received of it, even a ſtrong ſpiritual Joy wrought in them by the Holy Ghoſt, under the ſharpeſt Sufferings, according to thoſe Words of St. *Peter, If ye ſuffer for the Sake of Righteouſneſs, and be reproached for Chriſt's ſake, happy are ye, for the Spirit of Glory and of God reſts upon you,* 1 Pet. 4. 14. e

Ver. 9. Theſe Words, ſaith (a) *Theodoret* inſtruct us how to expound our Saviour's Words, *This is Life eternal, to know thee the only true God,* teaching us that he is ſo ſtiled, in oppoſition not to *Jeſus Chriſt,* but to *Idols* only.

---

(a) Οὐ γὰρ τῷ υἱῷ συγκρίνων, ἀλλὰ τοῖς οὐκ οὖσι Θεοῖς, τὸν ὄντα Θεὸν, Θεὸν ζῶντα, καὶ ἀληθινὸν, αὐτὸν προσηγόρευσε.

## CHAP. II.

Verſe 1. [WE *need not, I ſay, ſpeak any thing farther of the effectual working of God with us in our entrance in unto you;*] For your ſelves, Brethren, know our entrance in unto you, that it was not [a] in vain, [i. e. *not without demonſtration of divine Aſſiſtance,* chap. 1. 5.]

2. But [*we had ſuch Aſſurance of God's Call to preach to you, that*] even after that we had ſuffered before, and were ſhamefully entreated, as ye know, at Philippi, [*Acts* 16. 23.] we were [*ſtill*] bold in [*the ſtrength of*] our God to ſpeak unto you the Goſpel of God, [*though this we did*] with much contention, [*and oppoſition from the unbelieving Jews,* Acts 17. 5.]

3. For our exhortation [*made to you to embrace the Goſpel*] was not of deceit, nor of uncleanneſs, nor in guile, [*as are the Exhortations of the Philoſophers among you, and the deceitful Workers of the Jewiſh Nation, who endeavour to corrupt you.*]

4. But as we were allowed [Gr. *have been approved*] of God [*as Perſons fit*] to be put in truſt with the goſpel, even ſo we ſpeak [*the truth ſincerely,*] not as pleaſing men, but [*as approving our ſelves to that*] God who trieth our Hearts, [*Gal.* 1. 10.]

5. For neither at any time uſed we [b] flattering words, as ye know, nor a cloke of covetouſneſs; God is witneſs, [2 *Cor.* 2. 17.]

6. Nor of men ſought we glory, [*or high eſtimation,*] neither of you, nor yet of others [*proviſions,*] when we might [*not only with a fair Pretence, but with juſt Reaſon*] have been [*thus*] [c] burthenſome, as [*being*] the apoſtles of Chriſt.

7. [*I ſay, we ſought not high eſteem, or rich proviſions;*] But we were [d] gentle [*meek, and unburthenſome*] among you, even as a nurſe cheriſheth her children, [*bearing her ſelf the burthen of them, and giving them her Milk, as we diſpenſe to you the ſincere milk of the Word freely.*]

8. [*And*] ſo being affectionately deſirous of you [*r. good,*] we were willing to have imparted to you, not the goſpel of God only, but alſo our [e] own ſouls, [i. e. *to have ſpent our Lives in your Service,*] becauſe ye were dear unto us.

9. [*And of this Affection you cannot well be ignorant;*] [f] For ye remember, brethren, our labour and travel: for labouring night and day, becauſe we would not be chargeable to any of you, we preached to you [*freely*] the goſpel of God.

10. Ye are witneſſes, and God alſo, how holily [*towards God,*] and juſtly, and unblameably we behaved our ſelves [*whilſt we converſed*] among you that believe.

11. As [*and likewiſe*] you know how we exhorted, and comforted, and charged every one of you, as a father doth his children, [Gr. *how we loved every one of you as a Father doth his Children, exhorting you to the Performance of your Duty, comforting you under your Tribulations, and teſtifying,*]

12. That ye would [*ought to*] walk [g] worthy of God, who hath called you to his kingdom and glory.

13. For this cauſe alſo [*or, and for this thing,*] thank we God without ceaſing, becauſe when you received the word of God, which you heard from us, ye received it not as the word of men, [*ſpeaking from their own human Wiſdom,*] but (as it is in truth) the word of God, [h] which effectually worketh alſo in you that believe [*the fruits of Chriſtian Patience.*]

14. For ye, brethren, [*in this*] became followers of the churches of God, which in Judea are in Chriſt Jeſus: for ye alſo have ſuffered [*patiently*] like things of your own Countrymen, even as they have of the Jews, [*their Country men.*]

15. Who both killed the Lord Jeſus, and [*before him*] their own prophets, and have [*ſince*] perſecuted us [*his Apoſtles,*] and they pleaſe not God, and are [i] contrary to all men, [*who are not of their own Nation or Religion.*]

16. [*And this they ſhew in*] forbidding us to ſpeak to the Gentiles, that they might be ſaved [*by the preaching of the Goſpel,*] [k] to fill up their ſins always [i. e. *which they are given up to do, to fill up the meaſure of their Sins, which being thus diſpoſed, and thus deſerted by God, they will do;*] for [*the*] wrath [*of God*] is come upon them to the uttermoſt.

17. But we, brethren, being [*by their impatient Malice*] taken from you for a ſhort time, [*Acts* 17. 5, 10. *and this*] in preſence [*only*] not in heart, endeavoured the more abundantly to ſee your face [*again*] with great deſire.

18. Wherefore we would have come unto you (even I Paul) once and again, but [l] Satan [*by his Miniſters ſtill*] hindered us.

19. For what is our hope, or joy, or crown of rejoycing; are not even ye [Gr. ἢ ȣ̓χὶ ϗ̀ ὑμεῖς, *will it not among others be you alſo when we ſtand*] in the preſence of our Lord Jeſus Chriſt at his coming?

20. For ye are [*even at preſent*] our glory and joy.

## Annotations on Chap. II.

a Verſe 1. 'ΟΥ κενὴ, *Not vain.*] I grant that the Apoſtle doth not intend to ſignify by this Phraſe, only that his Word was not ineffectual among them, but alſo to declare the reaſon why it was not ſo; *to wit*, becauſe it wanted not a Demonſtration of Divine Authority, and Power to confirm them in the Faith that heard it, and thoſe that preached it in their Expectations of Succeſs, and their Aſſurance that the *Theſſalonians* were by God deſigned to receive the Faith; as it would have been, had it come to them in Word only, and not *in Power, and the Holy Ghoſt, and much Aſſurance.* For the word *vain*, when it is applied to God's Meſſage, ſignifies the not accompliſhing the great Ends for which it was deſigned; ſo *Iſaiah* 55. 11. *The Word that goeth out of my mouth ſhall not return to me in vain, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the things whereto I ſent it:* And *Jer.* 8. 8. *How do ye ſay, we are wiſe, and the Law of the Lord is with us? No certainly, in vain made he it, the Pen of the Scribes is in vain.* And *Jer.* 2. 30. *In vain have I ſmitten your Children, they have received no Correction. Our entrance* therefore *to you was not in vain*; that is, it was not without ſuch Divine Aſſiſtance as was ſufficient to work Conviction in you, and to engage you to embrace the Truth delivered to you.

b Ver. 5. Ὁ λόγος κολακείας,] Here ſignifies *flattering Words*, or Words that are Flattery, as λόγος ἀκοῆς, v. 13. is *the Word heard*, and λόγος ἀληθείας, *the Word which is the truth*, 2 Cor. 6. 7. Col. 1. 5. and πρόφασις πλεονεξίας, is *a Pretence to gratify their Covetouſneſs*; for that the Apoſtles never were under a Defamation or Accuſation of theſe things, neither could the *Theſſalonians* know, nor was it a thing proper to call God to Witneſs to; but that no ſuch Guilt could truly be charged upon them, the *Theſſalonians* might know, and that they inwardly deſigned no ſuch thing, God only could be Witneſs, as being alone the Searcher of the Heart.

c Ver. 6. Ἐν βάρει εἶναι, *Be burthenſome.*] This ſeems not to refer to the Cenſures of the Church, but to the *Apoſtles* living at the Charge of their Converts; for he ſaith, *v.* 9. That he and his Companions *laboured night and day*, πρὸς τὸ μὴ ἐπιβαρῆσαι, *that they might burthen none of them.* So 2 Cor. 11. 9. *Other Churches ſupplied my wants, ſo that in all things I have kept my ſelf*, ἀβαρῆ, *unburthenſome to you.* And 1 *Tim.* 5. 16. *If any Man or Woman that believeth hath Widows, let them relieve them,* καὶ μὴ βαρείσθω ἡ Ἐκκλησία, *and let not the Church be burthened with them.*

Ibid. *Tho' we might have been burthenſome.*] Here *Theophylact* cries out, βάβαι τῆς προθυμίας καὶ τῆς ὑπὲρ τοῦ μὴ σκανδαλίσαι τίνα σπουδῆς, oh the Study, and Sedulity of the *Apoſtle* not to ſcandalize any Perſon! And the Deſcant of *Eſthius* upon the Words is this, we accommodated our ſelves to you in all things, *neque jus noſtrum, neque imperium urgentes, ut veſtram promoveamus ſalutem*, forbearing our own right, to promote your Happineſs. And if the *Apoſtles* forbore to exerciſe their own Power, that they might not be burthenſome to the weak *Theſſalonians*, how much more would they have done it to prevent their Ruin?

d Ver. 7. Ἤπιοι, *Meek.*] If the various Lection noted by *Theodoret*, *OEcumenius*, and *Theophylact*, who here read νήπιοι, *Children*, were the Original, the Senſe would run thus, *But we, O Children, were among you as a Nurſe that cheriſheth her Children.* See *v.* 11. And that *Origen* read ſo, is certain from his Commentary on St. *Matthew*, p. 372, 375.

e Ver. 8. Τὰς ἑαυτῶν ψυχὰς, *Our own Souls.*] *I. e.* Our own Lives; as when *Chriſt* is ſaid to give τὴν ψυχὴν αὐτοῦ, *his Life a Ranſom for many*, Mat. 20. 28. *To lay down*, τὴν ψυχὴν αὐτοῦ, *his Life for the Sheep*, John 10. 11, 15, 17. and 15. 13. 1 John 3. 16. And when we are bid *to lay down*, τὰς ψυχὰς, *our Lives for the Brethren*, 1 John 3. 16. or ſaid to *loſe*, or *gain*, τὴν ψυχὴν, *our Life*, Luke 9. 24. John 12. 15. See *Acts* 20. 10. *Rom.* 11. 3. and 16. 4. 2 *Cor.* 12. 15. *Phil.* 2. 13. 1 Pet. 4. 19.

f Ver. 9 It is the Opinion of Dr. *Hammond*, that the Apoſtle here from the third to the fourth Verſe, refers to the *Gnoſticks*, and clears himſelf from the vile Arts they uſed, and ill Deſigns they had in promoting their Deluſions. But this Epiſtle being writ, ſaith the ſame Reverend Perſon, about the Year Fifty, and whilſt *Simon Magus* was yet living, it cannot be proved that theſe *Gnoſticks* were then in being, much leſs that they ever were at *Theſſalonica.*

We read in Scripture of ſome Teachers of the Law, who *gave heed to Fables*, 1 Tim. 1. 4, 7. and who *counted Gain Godlineſs*, chap. 6. 5. of ſome *Jews* who were *deceitful Workers*, 2 Cor. 11. 13, 22. 1 Cor. 4. 2. and had their πανουργίαι, *Subtilties*, 2 Cor. 11. 3. and who were given to Uncleanneſs, *Rom.* 2. 22. and taught unclean Doctrines, 1 *Cor.* 3. 16, 17, chap. 6. 13 — 19. 2 *Cor.* 12. 21. See the Note there. And it is likely the Apoſtle might in theſe Words reſpect thoſe Deceivers.

Or we may refer theſe things to the *Philoſophers* of thoſe times, who did συλαγωγεῖν, *make*

*make a Prey of Men by Philoſophy, and vain Deceit*, Coloſſ. 2. 8. who were, ſaith the *Poet* in (a) *Athenæus*, μειρακιεξαπάται, *Deceivers of Young Men*, and δοξοματαιόσοφοι, *deſirous of Vain-glory*, whoſe Buſineſs it was (b) χαριτογλωσσεῖν, *to ſpeak to pleaſe Men*, who taught only *for Stipends*, or ἐργολαβίας ἕνεκεν, as (c) *Diodorus Siculus* ſaith of the *Grecian Philoſophers*; and τοῦ κατὰ τὴν ἐργολαβίαν κέρδους στοχαζόμενοι, *Philoſophized*, ſaith (d) *Plato*, *out of Love of Gain*; and who are every where repreſented as (e) *given to Impurity*, and exerciſing the vileſt Practices with thoſe they taught their vain Philoſophy. Whence they were ſometimes baniſhed from the Places of their Abodes, ſaith (f) *Athenæus*, ὡς διαφθείροντες τοὺς νέους, *as Corrupters of the Youth*; and did κυνικῶς ζῶν, *lead the Lives of Cynicks*. And (g) *Plato* himſelf confeſſeth, That one Reaſon why they were ſo generally decried, was this, that moſt of them were παμπόνηροι, *the worſt of Men*.

Ver. 11. 12. Οἴδατε ὡς ἕνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς, *you know how we exhorted, and comforted, and charged every one of you as a Father does his Children.*] Here our Tranſlation puts the μαρτυρούμενοι *perſwading*, *teſtifying*, or *charging*, which begins the 12th Verſe before the Beginning of the 11th, which is an unuſual Tranſpoſition, and changeth the Participles into Verbs, which tho' it be uſual, cannot here be admitted becauſe of the ὑμᾶς following παρακαλοῦντες, I think therefore it's better to own an Ellipſis or Deficiency of the Word ἐφιλήσαμεν, or ἠγαπήσαμεν, or ἐθάλψαμεν, from v. 7. of which Ellipſis we find many Inſtances, *V. G.* there is an Ellipſis of the Verb ἐποίει, *Rom.* 8. 3. of ἐλπίζετε, *Eph.* 1. 13. See 1 *Cor.* 4. 15. *Gal.* 2. 7. 2 *Theſ.* 2. 7. 1 *John* 2. 19. *Matth.* 20. 23. And then the Words may be thus tranſlated, *ye know how I loved every one of you, as a Father doth his Children*, exhorting, and comforting you, v. 12. and charging you.

g Ver. 12. Ἀξίως τοῦ Θεοῦ, *worthy of God.*] *I. e.* That you would walk, 1. So as is beſt pleaſing to him. 2. As becomes them who are called to enjoy a glorious Kingdom. 3. As moſt conduceth to his Glory. And 4. So as to reſemble his imitable Perfections in your Converſation.

h Ver. 13. Ὃς ἐνεργεῖται, *which effectually worketh in you.*] For ſaith *Theodoret*, Προφητικῆς καὶ αὐτοὶ χάριτος ἀπολαύσαντες, καὶ προεφήτευον, καὶ γλώσσαις ἐλάλουν, καὶ θαύματα ἐπετέλουν παράδοξα. *They, partaking of the Prophetical Grace, both Propheſied, and ſpake with Tongues, and did great Miracles:* For to thoſe who in thoſe Times embraced the Goſpel, were granted χαρίσματα καὶ ἐνεργήματα, *the Gifts and Operations of the Holy Ghoſt*, 1 Cor. 12. 6, 10, 11. Eph. 3. 20. So that as *Satan* was πνεῦμα ἐνεργοῦν, *a Spirit working in the Children of Diſobedience*, Eph. 2. 2. and they that were poſſeſſed by him, were ſtyled ἐνεργούμενοι; ſo they who had the *Afflatus* of the Holy Spirit, found him effectually working in them, *Jam.* 5. 16. And as the *Antichriſts*, or Adverſaries of the Truth, wrought *lying Wonders*, κατ' ἐνέργειαν τοῦ Σατανᾶς, *according to the deceitful working* of Satan, in and by them, 2 *Theſ.* 2. 9, 11. ſo had the *Chriſtians*, from *the Holy Spirit*, their ἐνεργήματα δυνάμεων, *miraculous Operations*, by which they were enabled to confirm the Faith: And theſe Spiritual Gifts were to them ſtrong Confirmations of the Faith, the *Seals* and *Earneſt* of the Bleſſings promiſed, and that which did enable them not only to ſuffer patiently, but alſo to *rejoice in Tribulations*, Rom. 5. 3, 4, 5. 1 Theſ. 1. 6. 2 Tim. 1. 7, 8. 1 Pet. 4. 14.

i Ver. 15. *Contrary to all Men.*] (h) Thus *Tacitus* ſaith of them, *Apud ipſos fides obſtinata, miſericordia in promptu, ſed adverſus omnes alios hoſtile odium:* "They have great "Fidelity and Kindneſs towards Men of "their own Nation, but as great Hatred to "all others." But that which the *Apoſtle* chiefly here reſpects, was their fond Imagination, that God would grant no Salvation to the *Gentiles*, upon any other Terms than their being Circumciſed, and obedient to the Law of *Moſes*, Acts 15. 1. on which Account they became Enemies to the Goſpel, and the Preachers of it; becauſe they offered Salvation to the *Gentiles*, through Faith in Chriſt, without Obſervation of their Law, *Rom.* 11. 28. *Gal.* 4. 16. Hence alſo note, That none are greater Enemies to the Good of Mankind, than they who do obſtruct the Preaching and the Propagating of the Goſpel through the World.

Ver. 16. Ἀναπληρῶσαι, *To fill up the Meaſure of their Sins.*] k Our Lord had ſaid to them, *Fill ye up the Meaſure of your Fathers*, by adding to the Murther of the *Prophets*, the Murther of me, and of thoſe *Prophets* and *Wiſe Men* I ſhall ſend to you, *Mat.* 23. 32.—35. *that upon*

---

(a) L. 4. p. 162.

(b) P. 165.

(c) *Hiſt. l.* 2. *p.* 115. 116.

(d) *Men. p.* 422. *Phædr. p.* 1245, 1246.

(e) *Plutarch. de Lib. Educ. p.* 11.

(f) *L.* 13. *p.* 610, 611. *l.* 4. *p.* 162.

(g) *De Repub. l.* 6. *p.* 675. B.

(h) *Hiſt. l.* 5. *p.* 616.

*you of this Generation may come all the Blood ſhed from Abel to this preſent time*, Luke 11. 49, 51. This Prediction, ſaith the *Apoſtle*, is now fulfilled; and they, by fulfilling it, have filled up the meaſure of their Sins; and God's Wrath is ſo incenſed againſt them, that it will now deſtroy their Church and Nation, εἰς τέλος, *to the uttermoſt*; ſo that it ſhall not be now as formerly, when they were ſometimes in Bondage, and again in freedom from their Enemies; ſometimes were Captives, and then returned again, after Seventy Years, to their own Land; found God for a while angry, and anon reconciled to them: But this Wrath ſhall now remain upon them to the uttermoſt, *till the times of the Gentiles are come in*, Luke 21. 24. See Note on *Rom.* 11. 25. Or εἰς τέλος, *till they be conſumed*; ſo the Phraſe is uſed often in the *Old Teſtament*, as εἰς τέλος ἀποθανώμεν; *ſhall we be conſumed with dying?* Numb. 17. 13. *They fell by the Sword*, εἰς τέλος, *till they were conſumed*, Joſ. 8. 24. *ſlaying them*, εἰς τέλος, *till they were conſumed*; and Chap. 10. 20. *i. e.* God's Wrath hath begun to fall upon them; and they will ſtill continue under it, till they be conſumed by it.

Ver. 18. Ὁ Σατανᾶς, *Satan.*] Hence note, I
That they who obſtruct the Progreſs of the Goſpel, and perſecute the Promoters of it, are the Miniſters of *Satan*, and therefore bear his Name. So Chap. 3. 5. 2 *Cor.* 11. 15. *Rev.* 2. 10.

---

## CHAP. III.

Verſe 1. WHerefore, when we could no longer forbear, [μηκέτι στέγοντες, *no longer enduring to want the certain Knowledge of your Affairs, though we had given Commandment to Timothy to come quickly to us to Athens*, Acts 17. 15. *yet as for me and Silas*,] we thought it good to be left at Athens alone, [*rather than to continue ignorant of the ſtate of your Faith*, v. 5.]

2. And [*therefore*] ſent Timotheus our Brother [*in Chriſt*, Philem. 16. Heb. 13. 23.] and [*the*] Miniſter of God, and our Fellow-labourer in [*advancing*] the Goſpel of Chriſt, to
a [a] ſtabliſh you [*in*,] and to comfort you concerning your Faith.

3. That [*ſo*] no man ſhould [*might*] be moved [*from his ſtedfaſtneſs in the Faith*,] by theſe Afflictions; [*and not you eſpecially*;] for your ſelves know [*from us*,] that we [*Chriſtians*] are appointed thereunto; [*for hereunto are we called*, 1 Pet. 2. 21.]

4. For verily, when we were with you, we told you, before [*it came to paſs*,] that we ſhould ſuffer tribulation, even as it [*ſhortly after*] came to paſs, [*Acts* 17. 5—10.] and ye know [*it did ſo.*]

5. For this cauſe, when I could no longer forbear, I ſent [κἀγὼ μηκέτι στέγων ἔπεμψα, *I alſo, not bearing longer the Uncertainty of your Affairs, have ſent*] to know [*the Stedfaſtneſs of*]
b your Faith, leſt by ſome means the [b] Tempter [*may*] have tempted you, and [*ſo*] our labour [*among you ſhould*] be in vain.

6. But now, when Timotheus came from you to us, and brought us good tidings of your Faith and Charity, and [*in particular*] that you have [*ſtill a*] good remembrance of us always, deſiring greatly to ſee us, as we alſo [*do to ſee*] you.

7. Therefore, [διὰ τοῦτο, *by this*,] Brethren, we were comforted over you, [ἐφ' ὑμῖν, *concerning you, or in you*,] in all our affliction and diſtreſs, by [*reaſon of*] your [*Conſtancy in the*] Faith.

Ver. 8. For [c] now we live [*joyfully*,] if ye ſtand faſt in the Lord. c

Ver. 9. [d] For what [*ſufficient*] thanks can we render to God again for you, for all the joy wherewith we joy, for your ſakes, before our God. d

10. Night and day [*alſo*] praying exceedingly, that we might ſee your face, and might perfect that which is [*yet*] lacking in your Faith, [*by reaſon of our very ſmall ſtay with you*, Acts 17. 1—10.]

11. [e] Now God himſelf, and [*or, who is*] our Father, and our Lord Jeſus Chriſt, direct our way unto you. e

12. [f] And the Lord make you to encreaſe, f
and abound in love one towards another,
and [g] towards all men, even as we do g
[*abound in love*] towards you.

13. [h] To the end he may eſtabliſh your hearts unblameable in holineſs before God, even our Father, [τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, *our God and Father*,] at the [*glorious*] coming of our Lord Jeſus Chriſt, with all his Saints. h

Anno-

## Annotations on Chap. III.

a Verſe 2. Στηρίξαι ὑμᾶς, *To eſtabliſh you.*] In it, by conſideration of that miraculous Power, and thoſe Gifts of the *Holy Ghoſt* which accompanied our Preaching, and your Receiving of it, 1 *Theſ.* 1. 5, 6. and which are ſtill exerciſed among you, *chap.* 5. 19, 20. to comfort you concerning it, by conſideration of the Joys of the Holy Ghoſt, which you have found already, under your Afflictions, *chap.* 1. 6. by the Salvation you are to obtain by Chriſt, the Life you ſhall for ever live with him in Glory, *chap.* 4. 17, 18. *chap.* 5. 9, 10, 11. the Eternal Reſt you ſhall have, when the Lord *Jeſus Chriſt* ſhall come to be *glorified in his Saints*; and of which your Conſtancy in the Faith, under theſe Sufferings will make you to be *accounted worthy*, 2 Theſ. 1. 5, 6, 7, 10.

b Ver. 5. Ὁ πειράζων.] Here note, 1. That the Perſecution of the Saints are aſcribed to *Satan* the Tempter, who, by his *Miniſters*, endeavours to hinder the Progreſs of the Goſpel, *chap.* 2. 18. and, by their Perſecutions, to terrifie Men, and ſeduce them from the Profeſſion of it. See *Rev.* 2. 10.

2*dly*, That πειράζειν here doth ſignifie, not barely *to tempt*, but, to ſucceed in his Temptation; for otherwiſe the Labour of the *Apoſtle* could not be rendered vain among them. See Note on *Gal.* 6. 1.

3*dly*, Note, That it is hence evident, that the *Apoſtle* did not think them ſecure (by the Election of them, mention'd, *chap.* 1. 4.) from falling ſo, as that his Labour might have been in vain among them.

Note, 4*thly*, From *Eſthius*, That a faithful Perſon truly Juſtified, may ſo fall from the Faith, as that it ſhall become in vain to him.

c Ver. 8. Νῦν ζῶμεν, *Now we live.*] Ζῆν, ſaith *Suidas*, is to live μετὰ τρυφῆς καὶ πολυτελείας, *with delight and magnificence*; according to that of *Horace*, *Vivendum hodiè*, which is the frequent Import of the Hebrew word *Chajah*; as in that Wiſh, *Let the King live*, 1 Sam. 10. 24. 1 Kings 1. 25. 2 Kings 11. 12. *i. e.* Let him have a proſperous and happy Reign. And in the words of the *Pſalmiſt*, Pſal. 16. 11. *Thou wilt ſhew me the way of life; in thy preſence is fulneſs of joy.* Pſal. 34. 13. *He that would live*, i. e. *ſee good days.* So *Pſal.* 22. 26. and 38. 19. *Eccleſ.* 6. 8. and 7. 12. *Our Maſters teach*, ſaith (a) *Maimonides*, *That the Juſt are called Living, even in their Death; the Wicked, Dead while they live: Becauſe the firſt are happy in their Death; the ſecond, miſerable in their Life.*

d Ver. 9. *Eſthius* obſerves from the 9th Verſe, that, both the *Apoſtle's* Joy, and their Faith and Conſtancy, were the Gift of God; *Nam gratiarum actio non eſt niſi de beneficiis acceptis.* He might alſo have obſerved, with others, the excellent Pattern the *Apoſtle* here gives to all the *Biſhops* and *Paſtors* of the Church, to be continually ſolicitous to know of the Welfare of their Flock, inceſſantly praying for it, bleſſing God daily for it, and looking upon it as the very Felicity of their own Lives.

e Ver. 11. Here the Note of *Schlictingius* runs thus: *You ſee that our Lord Jeſus takes care of our Affairs and Actions, and therefore we deſervedly invoke him in our Neceſſities*; as the *Apoſtle* again doth, *v.* 12. But ſince this Invocation of him by all *Chriſtians*, in all Places, muſt ſuppoſe him Omniſcient, Omnipreſent, and the Searcher of the Heart, and theſe are the Properties of God alone; it alſo muſt ſuppoſe him to be truly God.

f Ver. 12. Ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι.] Theſe are *Optative Aoriſts*, which ſignifie tranſitively, μεταβατικῶς, ſay the *Grammarians*; and therefore are well rendered by our Tranſlation, *The Lord make you to encreaſe, and make you to abound.* See Note on 2 *Cor.* 9. 8. *Eccleſ.* 45. 5.

g Ibid. *And towards all Men.*] *This*, ſaith *Theophylact* (b), *is the Character of Divine Love, to comprehend All; whereas Humane Love hath reſpect to one Man, and not to another.*

h Ver. 13. Ἀμέμπτους, *That he may ſtabliſh your hearts unblameable in holineſs.*] Hence note, That a general and abounding Charity to all Men, being that by which we become moſt like to God, and that which tends to cover our own Sins, 1 *Pet.* 4. 8. eſpecially if it be Charity to the Souls of Men, *James* 5. 20. tends to *ſtabliſh our Hearts unblameable before God, in Love*, and to procure our Acceptance with him at the Great Day of our Accounts, *Matth.* 25. 35, 36.

Note alſo, That to ſtabliſh our Hearts unblameable at *Chriſt's* Coming, is ſo to confirm us in holy living, that we may be found unblameable by Him at that Day. See Note on 1 *Cor.* 1. 8. 1 *Theſ.* 5. 23. 2 *Pet.* 3. 14.

---

(a) *More Nevoch. l.* 1. c. 42.

(b) Τοῦτο γὰρ τῆς κατὰ θεὸν ἀγάπης ἴδιον, τὸ πάντας περιπλέκεσθαι· ἐὰν δὲ τὸν δεῖνα μὲν, τὸν δεῖνα δ' οὔ, κατ' ἄνθρωπον ἡ φιλία.

CHAP.

## CHAP. IV.

Verſe 1. FUrthermore then, we beſeech you, Brethren, and exhort you by the Lord Jeſus, that as you have received of us [*Directions*] how ye ought to walk, and to pleaſe God; ſo you would abound more and more [*in your care to conform your ſelves to them.*]

2. [*In which thing you need no further Inſtructions*;] For ye know what [*holy*]
a Commandments we gave you [a] by the Lord Jeſus.

3. For [*we have already told you, that*] this is the Will of God, even your Sanctification, [*and this Sanctification requires*] that ye ſhould abſtain from Fornication.

b 4. [b] [*And*] that every one of you ſhould know how [*much it is your duty*] to poſſeſs his [*Body, which is the*] Veſſel [*of the Holy Spirit,*] in ſanctification, and in honour; [i. e. *free from thoſe Luſts which are* πάθη ἀτιμίας, Rom. 1. 26. *diſhonourable Paſſions.*]

5. Not in the luſts of Concupiſcence,
c [c] even as the Gentiles [*do*] which know not God.

d 6. That [d] no man go beyond [*the bounds of Matrimony,*] or defraud his Brother in any matter, [Gr. *or exceed toward his Brother in this matter*;] becauſe the Lord is the Avenger of all ſuch, as we have alſo forewarned you, and teſtifie.

7. [*He is, I ſay, the Avenger of all ſuch Chriſtians, as acting oppoſitely to their holy Calling*;] for God hath not called us [*Chriſtians*] to Uncleanneſs, but unto Holineſs.

8. He therefore that deſpiſeth [*this Command,*] deſpiſeth not Man [*only,*] but God,
e who hath alſo given [e] to us his holy Spirit.

9. [*This I thought neceſſary to ſay, to warn you againſt that Uncleanneſs which ſo reigneth in the Heathen World, and to which you ſo ſtrongly were addicted, whilſt you were without the Knowledge of God in the World.*] But as touching brotherly love, ye need not that I write [*ſo fully*] to you; for ye your-
f ſelves are [f] taught of God to love one another.

10. And indeed ye do it to all the Brethren which are in all *Macedonia*; but we beſeech you, brethren, that ye encreaſe more and more [*in this Chriſtian Vertue.*]

11. And that ye ſtudy to be quiet, and [g] to g
do your own buſineſs, [*not meddling with other men's matters,*] and to work with your own hands, as we commanded you.

12. That [*ſo*] ye may walk honeſtly, [εὐσχημόνως, *decently, and in good behaviour*] towards them that are without, and that ye
may have [h] lack of nothing. h

13. But [*eſpecially*] I would not have you to be ignorant, Brethren, concerning [*the ſtate of*] them that are aſleep, that ye ſorrow not [*for them,*] [i] even as others [*other* i
*Gentiles do*] which have no hope [*of a Reſurrection of the Body.*]

14. For if we believe that Jeſus died, and roſe again, [*as the firſt-fruits of them that ſlept*, 1 Cor. 15. 20.] even ſo [*are we to believe, that*] [k] them alſo which ſleep in Jeſus, k
will God bring with him, [*when he comes to judge the World, and reward all his faithful Servants.*]

15. For this we ſay unto you, [*not from our ſelves, but*] by the Word of the Lord,
that [l] we who are [*then*] alive, and remain l
unto the coming of the Lord, ſhall not prevent them which are aſleep, [*ſo as to receive our happy Change, before their Reſurrection.*]

16. For the Lord himſelf ſhall deſcend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God; and [*then*] the Dead in Chriſt ſhall riſe firſt.

17. Then we which are alive, and remain [*on the Earth,*] ſhall be caught up together with them in the Clouds, to meet the Lord
in the Air; and ſo ſhall we ever be [m] with m
the Lord.

18. Wherefore, comfort one another [*concerning your deceaſed Friends,*] with theſe Words.

## Annotations on Chap. IV.

Verſe 2. ΔΙὰ τοῦ Κυρίου, *By the Lord.*] Note hence, That the Inſtructions and Commandments which the *Apoſtles* gave to the Churches, are to be looked upon as the Commandments of the Lord, and as the Will of God; they being dictated by his Spirit, *v.* 8. and delivered by his Authority, who ſaid, *He that heareth you, heareth me; and he that heareth me, heareth him that ſent me,* Luke 10. 16.

b Ver. 4. 5. Here note, 1. That theſe Inſtructions were very neceſſary for the *Theſſalonians*, ἐκεῖ γὰρ πλείστη ἀταξία, καὶ ἀκαθαρσία, for there was *all manner of Diſorder and Impurity*, ſaith (a) *Socrates.* And (b) *Athenæus* informs us, τὴν τούτων τρυφὴν, That *their Luxury invited the Perſians into Greece*; That it was their Cuſtom, in their Banquets, to bring in their (c) *Wenches dancing naked*, and afterwards *they enjoyed them at their pleaſure.*

*2dly*, Note alſo, That having mentioned Fornication, *v.* 3. he ſeems, *v.* 4. and 5. to advance to other *Heatheniſh* Luſts, deſiring them to keep their Veſſels in Sanctification and Honour: 1. By preſerving their Bodies from unnatural Luſts, which are by the *Apoſtle* ſtyled πάθη ἀτιμίας, *diſhonourable Paſſions*; and their *Matrimonial Bed* from Defilement, by the Uſe of other Women, *Heb.* 13. 4. Accordingly theſe Things, in Scripture, are expreſſed by Ignominy and Vileneſs; by the *Septuagint*, by τὰ ἄσχημα, *Things indecorous and diſhonourable*; which word the *Apoſtle* applies to unnatural Luſts, *Rom.* 1. 26. and in the Language of the *Targum*, and the *Rabbins*, they are ſtyled קלנא, *Ignominy* and *Vileneſs.* Thus *Sychem* is ſaid to have wrought קלנא, ſaith the *Chaldee*; τὸ ἄσχημον, the *Septuagint*; i. e. *Ignominy in Iſrael*, by knowing *Dinah.* This is the Name the *Chaldee* gives to the Adultery committed by the Men of *Benjamin* upon the *Levites* Concubine, *Judg.* 19. 24. the Inceſt committed by *Amnon*, on his Siſter *Thamar*, 2 Sam. 13. 12. and in the (d) *Rabbinical* Language, *to abuſe Boys*, בקלין, is to uſe them to the ſatisfying of Unnatural Luſts.

c Ibid. Καθάπερ τὰ ἔθνη, *Even as the Gentiles.*] Among whom theſe Luſts abounded, and by whom they were allowed. For Whoredom was eſteemed no Crime, (e) they taught, μὴ πάντως παρὰ τὸ καθῆκον τοῦτο γίνεσθαι. Their (f) *Orator* ſpeaks thus; *Si quis eſt qui etiam meretriciis amoribus interdictum juventuti putet —— —— abhorret non modo ab hujus ſeculi licentiâ, verum etiam à majorum conſuetudine atque conceſſis, Quando enim hoc non factum eſt? Quando reprehenſum? Quando non permiſſum? Quando denique fuit, ut quod licet, non liceret?* (g) *Epictetus* adviſes them who cannot abſtain, to uſe it only, ὡς νομιμὸν ἐστὶ, *as the Laws allowed it.* Now that, ſaith (h) *Plato* was τῶν ἐλευθέρων γυναικῶν μὴ ἐρᾶν, not to meddle with free Women, but only *Libertines* and *Servants*, and thoſe that ſold themſelves to it. And (i) *Demoſthenes* declares of all the *Grecians* thus; Τὰς μὲν ἑταίρας ἡδονῆς ἕνεκα ἔχομεν, τὰς δὲ παλλακὰς τῆς καθ' ἡμέραν παλλακείας, τὰς δὲ γυναῖκας τοῦ παιδοποιεῖσθαι γνησίως.

The τὸ παρὰ φύσιν τόλμημα, as *Plato* ſtiles it, obtained in *Greece* without blame, ſaith (k) *Berdeſanes*; amongſt the *Grecians*, and many *Barbarians*, ſaith (l) *Plato*; amongſt the *Cretians* and *Lacedæmonians*, ſaith the ſame *Plato.* How prone the *Romans*, and other Nations were to it, *Plautus*, *Petronius Arbiter*, *Ariſtophanes*, and (m) *Athenæus* ſufficiently inform us, as alſo that it was the Sin of the *Philoſophers* eſpecially.

Ver. 6. Μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν, *Not to go beyond or defraud.*] It is the Opinion of all the *Greek Scholiaſts*, that this Verſe contains a Prohibition of Adultery, πλεονεξίαν ἐνταῦθα τὴν μοιχείαν ἐκάλεσε: By the word πλεονεξία, he denotes *Adultery*, ſay *Theodoret* and *Theophylact.* God hath put Bounds to this Appetite, ſay *OEcumenius* and *Theophylact*, by tying us to one Wife, ὥστε ἡ πρὸς ἑτέραν μῖξις, παράβασίς τις, καὶ πλεονεξία ἐστὶν, *ſo that to be familiar with one another is Exceſs and Covetouſneſs*; and when this is done to another Man's Wife, it is to exceed to the Injury of his Brother. And as (n) St. *Jerom* hath ob- d ſerved, the Words preceding, which ſpeak of abſtaining *from Fornication, and keeping our Veſſels in Sanctification and Honour, and not in the Luſts of Concupiſcence*; and the Words following, which give this Reaſon of the Precept, that *God hath not called us to Uncleanneſs, but to Holineſs,* ſeem alſo plainly to inforce this Senſe, which the *Greek*, in the Judgment of the fore-cited *Fathers*, will bear: For,

---

(a) *Apud Plat.* (b) *L.* 14. *p.* 663. *vid. eundem, l.* 12. *p.* 527. (c) *L.* 13. *p.* 607. *l.* 6. *p.* 206.
(d) *Buxtorf. in voce* קלן, *p.* 2035.
(e) Orig. in Celſum, *p.* 177. (f) Orat. pro Cœlio. (g) Cap. 47.
(h) Conv. *p.* 1180. de Leg. *l.* 8. *p.* 914. A. B. (i) Orat. contra Neræam, apud Athen *p.* 573.
(k) Apud Euſeb. Præparat. Evang. l. 6. c. 10. p. 276. B. (l) De Leg. l. 8. p. 913. D. Ibid. p. 910. D. E. l. 1. p. 776. E. (m) Athenæus, l. 13. p. 605.
(n) Diligenter obſerva, quia ad caſtitatem nos provocans, & volens uxoribus tantum eſſe contentos, dixerit, ne quis ſupergrediatur, & circumſcribat negotio fratrem ſuum, id eſt, ne ſuam conjugem derelinquens, alterius polluere queat uxorem. *In Eph.* 4. 19.

1. The Words ὑπερβαίνειν, and ἐπιβαίνειν, bear this Senſe in other Authors. Thus (o) *Philo* ſpeaking of unnatural Luſts committed by Men, ſaith ἄνδρες ὄντες ἄῤῥεσιν ἐπιβαίνουσι. And (p) *Plutarch* ſaith of the *Egyptians*, that they call *that Land which* Nile *aſcends, mixing and engendering with it, the Body of* Iſis. And when *Nile* is thus ὑπερβαλὼν καὶ πλεονάσας *filling and aſcending, they call this the joining of* Oſiris *with* Nephthe. So the Hebrew Word בוא from which Βῶ and Βάω, and from them βαίνω, is derived, hath this Signification, as *Joſh.* 23. 12. *If you contract Affinity with the Heathens,* ובאתם בהם *and go in unto them,* Εἰ ἐπιγαμίας ποιήσετε, καὶ συγκαταμιγῆτε αὐτοῖς, *If you marry and mix with them,* ſaith the *Septuagint*, the Lord will not drive them out. And in the *Miſnah* הביעל׳ אחותן is, He that *reveals the Nakedneſs of his Siſter*, and may be rendered ὑπερβαίνων τὴν ἀδελφὴν αὐτοῦ.

2. The Word πλεονεξία bears the ſame ſenſe in that Verſe, in which *Venus* promiſes to him that finds and brings her *Cupid* to her, *not a bare Kiſs, but ſomething more,* ſaying, οὐ γυμνὸν τὸ φίλαμά τοι ξένε, καὶ πλέον ἕξεις. And (q) *Socrates* tells *Callicles*, pleading for thoſe Pleaſures, That Men ought not to be ἐπιθυμίας ἀκολάστους, *of unbounded Luſts,* σὺ δὲ πλεονεξίαν οἴει δεῖν ἀσκεῖν, *But thou,* ſaith he, *thinkeſt that a Man may exceed in theſe matters.* And in the *Scholiaſt* of (r) *Ariſtophanes*, theſe are put as Words equivalent, ὑπερπαίειν, ὑπερβαίνειν, πλεονάζειν.

And whereas againſt this Interpretation it is objected, that the Words following, *viz. in any matter*, being general, will not admit of this reſtrained Senſe;

I anſwer, That in the *Greek* the Words are ἐν τῷ πράγματι, and may be rendered, *in this matter*; or *in the matter, viz.* forementioned; or abſolutely, in the matter; for ſo it plainly ſignifies in theſe Words, 2 *Cor.* 7. 11. *you have approved your ſelves clear* ἐν τῷ πράγματι, *in this matter:* And it being obſerved by (ſ) *Phavorinus* and *Suidas*, that the word πρᾶγμα is uſed by the *Ancients* in an evil Senſe; And the *Apoſtolical Conſtitutions* complaining that the younger Widows marrying again, under pretence that they (u) could not contain, were *engaged in an evil matter*; and by *OEcumenius* being gloſſed thus, ἐν τῇ μίξει. I hope I have ſufficiently vindicated this Interpretation of Dr. *Hammond* and the *Ancients*, from the Exceptions of Mr. *le Clerc*.

Ibid. Ἐν τῷ πράγματι *in this matter*] ſo it plainly ſignifies in thoſe Words, 2 *Cor.* 7. 11. you have approved your ſelves clear, ἐν τῷ πράγματι, *in this matter.*

Ver. 8. Εἰς ἡμᾶς, *To us.*] To us *Apoſtles*, to enable us to give you theſe Commandments; and to us *Chriſtians*, to render us the Temples of the Holy Ghoſt, which Temples we corrupt by our Uncleanneſs, 1 *Cor.* 3. 15, 16. *chap.* 6. 15, 16, 17. and 11. 19. 2 *Cor.* 6. 16. e

Ver. 9. Θεοδίδακτοι, *Taught of God.*] By this new Commandment, that we *love one another*, 1 John 3. 11, 23. and 4. 21. Matth. 22. 39. Θεοδίδακτοι γὰρ ἡμεῖς ἱερὰ ὄντως γράμματα παρὰ τοῦ υἱοῦ τοῦ Θεοῦ παιδευόμενοι, ſaith (x) *Clemens of Alexandria, We are taught by God having the Holy Scriptures*; and by the Example of that God *who loved us, and gave his Son for us*, Eph. 5. 2. Hence they who are taught of God, are ſaid to hear (*his Commands*,) and learn (*by his Example*) John 6. 45. f

Ver. 11. Τὰ ἴδια, *To do your own buſineſs.*] I follow here the Senſe of Dr. *Hammond*, and other *Interpreters*; tho' the following Words *to work with your own Hands*, ſeem to lead to the doing their own Buſineſs themſelves, and not to leave all to Slaves and Servants, as the Idle and Luxurious of old were wont to do. See *Athenæus*, l. 12. g

Ver. 12. Καὶ μηδενὸς χρείαν ἔχητε, *And that ye may have lack of nothing*] I. e. From the *Heathen*. So the *Greek Scholiaſts*: For, ſay they, if *Chriſtians*, ſeeing a *Chriſtian* beg when he is able to live by his Work, are ſcandaliz'd, how much more will *Heathens* be ſo? And indeed, this was one Objection of the *Heathens* againſt *Chriſtians*, that they were (y) *infructuoſi in negotiis*, uſeleſs Creatures. The *Apoſtle* therefore doth exhort them ſo to pro- h vide for their Neceſſities by their honeſt Labour, that they may not need the Help of *Infidels*, and never may be forced by their Wants to ask it of them.

---

(o) De Abrahamo, p. 285. B.

(p) Ἴσιδος σῶμα γῆν ἔχουσι καὶ νομίζουσιν οὐ πᾶσαν, ἀλλ' ἧς ὁ Νεῖλος ἐπιβαίνει σπερμαίνων καὶ μιγνύμενος —— τοῦτο μίξιν Ὀσίριδος πρὸς Νέφθυν καλοῦσι. De Iſiride & Oſir. p. 366. A B. Ita ἐπιβαίνειν, Ariſtoph. Βάτραχ. p. 211.

(q) Apud Platon. Gregor. p. 346. C. D.

(r) Ἐκκλησ. p. 757.

(ſ) Πράγματος ἐπὶ τοῦ κακοῦ χρῶνται τῇ λέξει οἱ παλαιοί. Phav.

(u) Μήποτε προφάσει τοῦ μὴ δύνασθαι κρατεῖν τῆς ἀκμῆς, ἐπὶ δευτερογαμίαν ἐλθοῦσαι ἐν πράγματι γίνωνται —— ἐν πράγματι ἀπρεπεῖ ἐνεχέσθωσι. Lib. 3. cap. 2.

(x) Strom. 1. p. 318. L. D.

(y) Tertul. Apol. c. 42.

i Ver. 13. Καθὼς οἱ λοιποὶ, *As do others.*] Tho' many *Heathens* believed the Immortality of the Soul, none of them had any expectation of the Reſurrection of the Body. This the *Philoſophers*, who ſtiled the *Body the Priſon of the Soul*, and thought it the great hindrance of Knowledge and of Virtue, repreſented as a very deſpicable thing, (z) τὸ σφόδρα μιαρὸν, ϗ ἀπόπτυστον ἅμα ϗ ἀδύνατον: So *Celſus*; *'Tis vile*, ſaith he, *abominable and impoſſible*; σκωλήκων ἡ ἐλπὶς, *a hope fitter for Worms than Men.* And he confutes the poſſibility of it, not only from the repugnancy of the thing to Nature, but alſo from the vileneſs of it, declaring God therefore cannot do it, (a) *becauſe as he will not do what is againſt Nature, ſo he cannot do what is vile. Plotinus* ſaith, that ſuch a Reſurrection would only be ἀνάστασις εἰς ἄλλον ὕπνον, *a Reſurrection to another Sleep.* And all the other *Heathens* held it a thing impoſſible, and without Example, and therefore made it matter of their Sport; *It being*, ſaith *Origen*, μυστήριον γελώμενον ὑπὸ τῶν ἀπίστων. See *Juſtin M. Apol.* 2. *p.* 57. C. D. *Theophilus ad Autol. l. p.* 77. *De Minuc. p.* 11. *Arnob. l.* 2. *p.* 51. *Lact. l.* 7. *c.* 22.

k Ver. 14. Τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ, *Thoſe that ſleep in, or thro' Jeſus.*] That the *Martyrs* are not here excluded, is certain; but I ſee no reaſon to grant, that this Expreſſion ſhould peculiarly reſpect them. All the *Greek Scholiaſts* interpret the Words generally; *Chryſoſtom* and *Theophylact* ſay, that they who ſleep in Jeſus are *the Faithful* in general: *OEcumenius*, *Thoſe that ſleep in the Faith of Jeſus.* The *Apoſtle* treating of this Subject, calls all the Dead, τοὺς κοιμηθέντας ἐν τῷ Χριστῷ, *thoſe that ſleep in Chriſt*, 1 Cor. 15. 18. and the Context here requires this Senſe; for the Apoſtle ſpeaks, *v.* 13. of them that ſleep in general, and of the Hope of the Reſurrection in the general. And when Chriſt comes to Judgment, he will not bring the Martyrs only, but all the faithful with him. See *v.* 15. 16. where the ſame Perſons are *the Dead with Chriſt.*

l Ver. 15. Ἡμεῖς οἱ ζῶντες, *We who are alive.*] 'Tis well obſerved by the *Greek Scholiaſts*, that the Apoſtle ſpeaks theſe Words, οὐκ ἐπὶ τοῦ ἑαυτοῦ προσώπου, ἀλλ' ἐπὶ τῶν κατ' ἐκεῖνον τὸν καιρὸν περιόντων ἀνθρώπων, *not of himſelf, but of the Chriſtians that were to remain alive at the Day of Judgment*: So *Chryſoſtom*, *Theodoret*, *OEcumenius*, and *Theophylact*; for he well knew he was not perſonally to live till the Reſurrection; yea he himſelf expected a Reſurrection, ſaying to the *Corinthians*, *He that raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you*, 2 Cor. 4. 14. He laboured that he might attain *to the Reſurrection of the Dead*, Phil. 3. 11. Yet there are ſome Divines, who from this, and ſome other places in the Epiſtles, conceive that the *Apoſtles* ſometimes thought, and declared to other *Chriſtians*, that they themſelves might live until the Reſurrection; and that St. *Paul* afterward changed this Opinion, and admoniſhed the *Theſſalonians* of it, 2 *Theſſ.* 2. This I conceive to be a dangerous Miſtake, and highly prejudicial to the Chriſtian Faith, and the Authority of the *Apoſtles*; for if the Churches of *Chriſt* had once received this Doctrine from them, and afterwards had underſtood, even from their own Confeſſion, that it was a Miſtake, this would have naturally led them to conceive that they might have been miſtaken alſo in any other Doctrine contained in their Epiſtles, and to ſuſpect the Certainty and Truth of all that was contained in them. And this the Apoſtle ſeemeth to inſinuate in theſe Words, 2 *Theſſ.* 2. 1, 2. *I beſeech you, Brethren, that you be not ſoon ſhaken in mind, or troubled, either by Word or Letter, as from us, as that the Day of Chriſt is at hand*: For theſe Words ſeem plainly to import, that in the Apoſtle's own Judgment, the Belief that the Apoſtles had taught by Word, or by Epiſtle, this Doctrine, would tend to the unſettling of their Minds in the Faith.

But that St. *Paul* taught no ſuch Doctrine in any of his Epiſtles to the *Theſſalonians*, will be exceeding evident,

1. From the following words in that Chapter: For there, ſaith he, *v.* 3. *Let no Man deceive you by any Means*; declaring them Deceivers, who either taught this Doctrine, or impoſed it on them, as ſpoken or indited by them, there alſo having ſaid, in oppoſition to that vain Imagination, that Day was not to come, till there was *a falling away firſt, and the Man of Sin was revealed*; He adds, *Remember you not that when I was yet with you, I told you theſe things?* v. 5. He therefore had taught them the contrary, before he had indited either of theſe Epiſtles, and therefore in them cannot rationally be ſuppoſed to contradict himſelf.

2*dly*, From the very Words uſed for proof of this Opinion; for they are introduced with this Solemnity, *This we ſay unto you by the Word of the Lord, that we that are*

---

(z) Apud Orig. p. 240.

(a) Ἀλλ' ὅτι γε τὰ αἰσχρὰ ὁ Θεὸς δύναται, οὐδὲ τὰ παρὰ φύσιν βούλεται. Ibid.

*alive*, in which Words he moſt plainly voucheth the Authority of *Chriſt Jeſus* for the truth of what he ſaith; and therefore if he were miſtaken, either our Lord himſelf muſt err with him, or the Apoſtle muſt vouch Chriſt's Word, and his Authority, when Chriſt had ſpoken no ſuch Word, and given him no Authority to ſpeak this Doctrine in his Name; both which Aſſertions overthrow the Certainty and Truth of all St. *Paul*'s Epiſtles. Now hence it follows, that the Apoſtle cou'd not deliver this Aſſertion in any other of his *Epiſtles*; for all the Learned do agree in this, that theſe Epiſtles to the *Theſſalonians* were the firſt Epiſtles St. *Paul* wrote; whence it muſt follow, that he could not deliver in his following Writings to that Church or any other Churches, that Doctrine which he had ſo induſtriouſly before confuted, and declared very dangerous, in his Epiſtle to the Church of *Theſſalonica.*

The Truth ſeems therefore to be this: That as our Lord had told them, it *was not for them to know the Times and Seaſons*, Acts 1. 7. ſo were they left ſtill in the Dark, touching the time of the General Judgment; and therefore they continually ſpeak of it as a Day that was to come upon Men, *as a Thief in the Night, Ipſis inſciis*, as here, *Chap.* 5. 1. They perhaps did not know when it might happen; And ſo they ſay nothing at any time dogmatically, but only ἐνδοιάστως, and disjunctly, *if we ſhall be found cloathed, and not naked*; and here, *chap.* 5. 10. *Whether we ſleep or wake.* Nor are theſe Sayings to be taken perſonally, as meant of the Apoſtles, but rather as ſpoken by them in the perſon of Chriſtians in the general, ſome of which would be then ſurviving.

Ver. 16. Καὶ ἐν σάλπιγγι Θεοῦ, *and in the Trump of God*] Pious here and fit to be regarded is the Note of *Theodoret*, That if the loud ſound of the Trumpet, when the Law was given from Mount *Sinai*, was ſo dreadful to the *Jews*, that they ſaid to *Moſes*, *Let not the Lord ſpeak to us, leſt we die*: How terrible muſt be the Sound of this Trumpet, which calls all Men to the final Judgment?

Ver. 17. Σὺν Κυρίῳ, *With the Lord*] From which Words it may be probably collected, that even the Souls of the Faithful were not ever with the Lord, or in his Celeſtial Preſence, before the Reſurrection.

## CHAP. V.

a Verſe 1. [a] BUT of the [*exact*] times, and [*critical*] ſeaſons, brethren, [*when the Coming of the Lord ſhall happen*] you have no need that I ſhould write unto you.

2. For [*you*] your ſelves know perfectly, [*from what I taught when preſent with you,*] that the day of the Lord ſo cometh as a thief in the night, *of the time of whoſe Coming the Maſter of the Houſe can have no certain Knowledge*, Matth. 24. 42, 43. and 25. 13. Mark 13. 33. Luke 12. 39, 40. and 21. 36.

b 3. [b] For when they [*they of the Jewiſh Nation then, and the Wicked at the great Day of wrath,*] ſhall ſay, Peace and Safety, [*expecting no ſuch thing as Wrath and Judgment,*] then ſudden deſtruction cometh upon them, as travail upon a woman with child, and they ſhall not eſcape [*it.*]

4. But ye, Brethren, are not [*as formerly*] in [*a ſtate of*] darkneſs, that that day ſhould overtake you as a thief, [*or come upon you unexpected, or unprepared for it.*]

5. Ye are all [*by virtue of your Faith, and Knowledge, and your Profeſſion of Chriſtianity*] the children of light, [*as having the Light, and believing in it,* John 12. 36. Eph. 5. 8.] and the children of the day [*of Grace,* Rom. 13. 12, 13. *and of Salvation,* 2 Cor. 6. 2.] we are not of the night, nor of darkneſs, [*as the Jewiſh Nation at preſent is, upon whom the darkneſs is come,* John 12. 35. *and who are caſt out into utter darkneſs: See Note on* Matth. 8. 12. *and as the Heathens always were: See Note on* Rom. 13. 12.]

6. Therefore let us not ſleep as do others, [*ſecurely in their Sin, with expecting Judgment, or preparing for it,* Matth. 28. 38. Luke 17. 26—30.] but let us watch, and be ſober, [*that that day do not come upon us unawares, nor finding us overcharged with Surfeiting and Drunkenneſs,* Luke 21. 34, 36. *this being only proper to them who are of the night.*]

7. For they that ſleep, ſleep in the night; and they that are drunken, [c] are drunken in the night. c

8. But let us, who are [*children*] of the day, be ſober, [*and vigilant,* 1 Pet. 4. 7. and 5. 8.] putting on the [d] breaſt-plate of faith and love, [*that firm Aſſurance of Faith, which will not ſuffer us to doubt of the divine Aſſiſtance, and that Love which caſts out Fear of any thing we may ſuffer for the Cauſe of Chriſt.*] and for an helmet [*to your Head,*] the hope of ſalvation. d

[*Which*

9. [ *Which Hope of Salvation we Chriſtians have,*] for God hath not appointed us unto wrath, [*as he hath done the Heathen World, who are Children of Wrath,* Eph. 2. 3. *and the unbelieving Jews, who are Veſſels of Wrath fitted for Deſtruction,* Rom. 9. 22. *and upon whom Wrath is coming to the End,* 1 Theſſ. 2. 16.] but to obtain ſalvation by our Lord Jeſus Chriſt.

10. Who died for us, that whether we [e] wake or ſleep, [*i. e. whether he come in the Night, and ſo finding us taking our natural Reſt; or in the Day, when we are waking,*] we may live together with him [*when he comes.*] e

11. Wherefore comfort your ſelves together [*with this Hope,*] and [f] edify one another, even as alſo you do. f

12. And we beſeech you, brethren, to know [*and reverence*] them which labour among you, and [g] are over you in the Lord, and admoniſh you; g

13. And to eſteem them very highly in love for their works ſake. And be at peace among your ſelves.

14. Now [παρακαλοῦμεν δὲ, *and*] we exhort you, brethren, warn them that are unruly, [*as walking not according to the Doctrine they have received from us,* 2 Theſſ. 3. 6, 14.] comfort the feeble-minded, [*who are of a wounded Spirit under Afflictions,* ὀλιγόψυχοι, Prov. 18. 14. *that are of a fearful Spirit under them,* Iſai. 35. 4. *of a grieved Spirit,* Iſai 54. 6. *whoſe Spirit fails under them,* Iſai. 57. 16. *whoſe Hands hang down, and whoſe Knees are feeble,* Heb. 12. 12.] ſupport the weak [*in Faith, who are ſoon ſcandalized, and apt to periſh by it,* Rom. 14. 1, 2, 21. 1 Cor. 8. 7. and 9. 10, 11, 12.] be patient toward all Men.

15. See that none render evil for evil unto any man: [*whatever the Provocation may be,* Rom. 12. 27.] but ever follow that which is good, both among your ſelves, and to all men, [*even them that hate you,* Matth. 5. 44.]

16. [h] Rejoyce evermore. h

17. Pray [i] without ceaſing. i

18. [k] In every thing give thanks, for this is the will of God in Chriſt Jeſus concerning you. k

19. [l] Quench not the Spirit. l

20. [m] Deſpiſe not propheſyings. m

21. [n] Prove all things, [*by the Spirit of Diſcretion which is in the Church, and the conſonancy of their pretended Prophecies and Interpretations, with what we have delivered to you, and then*] hold faſt that which is good. n

22. [*And*] [o] abſtain from all appearance of evil. o

23. And the very God of peace ſanctify you wholly: and I pray God [*that*] your [p] whole ſpirit, and ſoul, and Body, be preſerved blameleſs to the coming of our Lord Jeſus Chriſt. p

24. [q] Faithful is he who calleth you [*to this Holineſs,*] who alſo will do [*his part towards*] it. q

25. Brethren, pray for us. [*See Note on* Coloſſ. 4. 4.]

26. Greet all the brethren with an holy kiſs.

27. [r] I charge you by the Lord, that this epiſtle be read to all the holy brethren.

28. The Grace of our Lord Jeſus Chriſt be with you. Amen.

---

Anno-

## Annotations on Chap. V.

a Verſe 1, 2. THat all this, to the 12th Verſe doth evidently belong only to the Deſtruction of the Perſecuting *Jews* and *Gnoſticks*, at the Time of Chriſt's Coming to deſtroy the *Jewiſh* Church and Nation, is confidently aſſerted by a *Reverend* and *Learned Commentator* on this Place; but is not once hinted by the *Ancients*, who all interpret theſe words, περὶ τῆς κοινῆς συντελείας, *of Chriſt's general Advent*. Nor do his Arguments prove his Aſſertion.

*Arg.* 1. Firſt, Whereas he ſaith, Ἡμέρα Χριστοῦ, *The Day of Chriſt*, here mentioned, *is without queſtion, the ſame which is ſo often call'd, The Coming of Chriſt, for the deſtroying of the Enemies of Chriſtianity.*

*Anſw.* 'Tis certain, that *this Day of Chriſt*, in the *Epiſtles*, doth almoſt generally ſignifie the Day of our Lord's coming to the final Judgment; as in the following words: *He ſhall confirm you unto the end, that you may be blameleſs in the Day of our Lord Jeſus Chriſt*, 1 Cor. 1. 8. That *the Spirit may be ſaved in the Day of the Lord Jeſus Chriſt*, 1 Cor. 5. 5. *You are our rejoycing in the Day of the Lord Jeſus*, 2 Cor. 1. 14. *He that hath begun a good Work in you, ſhall perfect it to the Day of the Lord Jeſus*, Philip. 1. 6. That *ye may be ſincere, and blameleſs, until the Day of Jeſus Chriſt*, v. 10. That *I may rejoice in the Day of Chriſt*, Phil. 2. 16. See 2 *Tim.* 1. 12, 18. and 4. 8.

*Arg.* 2. Secondly, Whereas he adds, *That this cannot belong to the laſt Coming of Chriſt to Judgment; becauſe the Apoſtle had made that the Subject of his former Diſcourſe*, Chap. 4. *and enters upon this as a diſtinct Matter*, with a περὶ δὲ, &c.

*Anſw.* It is granted, That the Time when this Judgment ſhall be, is a diſtinct Matter from the Judgment it ſelf; which is all that this Argument proves.

*Arg.* 3. Thirdly, Whereas he argues this, *from the end of this Diſcourſe, which is to comfort the Chriſtians which were under Perſecution, and give them Patience and Conſtancy; for which this was a fit Conſideration, That this Judgment of God would come ſuddenly, and when it was leaſt expected, and ſo would ſurprize them if they were not watchful; all which belonged peculiarly to this Doom upon the Jews, and not to the General Judgment, which thoſe who then lived were not concerned in.*

*Anſw.* Firſt, It is certain, that the *Apoſtle* both in this *Epiſtle*, Chap. 4. 18. and in his other *Epiſtle*, Chap. 1. doth comfort his *Theſſalonians*, under their Perſecutions, from the Conſideration of *Chriſt's coming to reward them at the Day of Judgment.*

Secondly, It is alſo certain, That *Chriſt* and his *Apoſtles*, exhort Chriſtians to be watchful, that they may not be *ſurprized at the Day of Judgment*. So doth Chriſt, *Matth.* 25. 13. *Luke* 12. 35—40. So doth St. *Paul*, 2 Cor. 5. 9, 10. So doth St. *Peter*, 2 *Pet.* 3. 11, 12, 14. as being that which all Men, who muſt die, and after that be judged *according to what they have done in the Fleſh*, muſt be as well concerned to prepare for, by Watchfulneſs, as if it were to come while they were living; and upon this Account it is, that the *Apoſtle*, in this Chapter, *v.* 23. and in the forecited Places, prays ſo oft that Chriſtians *may be confirmed, and kept blameleſs to the Day of the Lord Jeſus.*

Let it be then obſerved, That the *Apoſtle* had ſpoken, *chap.* 1. 10. of their *waiting for the Coming of the Lord from Heaven*, chap. 3. 13. *Of his Coming with all his Saints*, chap. 4. 16. *Of his Coming with the Voice of the Arch-Angel, and of the Trump of God.* He had alſo hinted, *chap.* 2. 10. That the Unbelieving *Jews* were, by their Oppoſition to the Goſpel preached to the *Gentiles*, and, by their Perſecutions of them who had embraced it, filling up the Meaſure of their Sins, and drawing down that Day of Wrath upon them, which is mentioned, *Matth.* 24. I therefore ſhall deſcant on theſe Words, as relating to both theſe Days of Judgment.

Ver. 3. (a) *Joſephus* informs us, That when b the Tumults, foretold by our Saviour, were begun, the *Jews* were expecting σημεῖα ἐλευθερίας, *Signs from God of their Liberty*; and that *after all the clear Signs God had given them of their approaching Ruin, and when it was even accompliſhed, they were confidently expecting* (b) τὴν ἀπὸ Θεοῦ βοήθειαν, *the Divine Aid*: And, which is more remarkable, that the Promiſe of a *Meſſiah*, which their Sacred Books declared was to come, κατὰ τὸν καιρὸν ἐκεῖνον, *about that Time*, was (c) τὸ ἐπᾶραν αὐτοὺς μάλιστα πρὸς πόλεμον, *that which chiefly incited them to the War.*

Ver. 7. *Note*, O the ſad Diſſoluteneſs of c the Manners of the *Chriſtians* of our Age, who frequently are guilty of that Drunkenneſs in the Day-time, which *Heathens* only practiſed in the Night!

Ver. 8. Θώρακα, *The Breaſt-Plate of Faith*, d &c.] This Metaphor, relating to our *Chriſtian* Warfare, is taken from *Soldiers* who anciently watched, or kept Centinel in their Armour, having eſpecially their Helmet and Breaſt plate on; for, as (d) *Livy* notes, *Scuto præ ſe erecto ſtabant Galeati*, They ſtood with their Shield before them, and their Helmet on their Heads. Whence he ſays of *Paulus Æmilius*, that *Milites novo more ſcutum in vigiliam ferre vetuit*; After a new manner he forbad the Soldiers to wear their Shield when they watched. Now the Head and Heart being the two chief Fountains of Life and Senſation; the preſerving them ſafe, is, in effect, the preſerving of the whole Man.

---

(a) *De Bell. Jud. l.* 2. *c.* 22. *p.* 796. (b) *L.* 7. *c.* 30. *p.* 960. (c) *Cap.* 61. *p.* 961. F.

e Ver. 10. Εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν.] That is, ſay ſome, *whether we live or die*. And true it is, that Chriſtians dying, are ſaid *to fall aſleep*. So 1 *Cor.* 11. 30. *κοιμῶνται ἱκανοὶ, ſome are fallen aſleep*. Chap. 15. 51. *πάντες μὲν οὐ κοιμηθησόμεθα, We ſhall not all ſleep*. So here, *chap.* 4. 13. *I would not have you ignorant, περὶ τῶν κεκοιμημένων, concerning them that are fallen aſleep*; and *v.* 14. *τοὺς κοιμηθέντας, them that ſleep in Jeſus will God bring with him*. But becauſe in all theſe Places the *Greek* word is never *καθεύδω*, but always *κοιμάομαι*, I prefer the Expoſition of the *Paraphraſe*.

But then, that the *hope of Salvation*, v. 8. the *περιποίησις σωτηρίας, the obtainment of Salvation by Chriſt Jeſus*, v. 9. *the living with him*, v. 10. ſhould refer chiefly to the Purchaſe of Deliverance from *Jewiſh* Perſecutions, and the Enjoyment of this preſent Life, I can by no means grant; for the Chriſtian's Hope is, *the Hope of the Glory of God*, Rom. 5. 2. *the Hope of the Redemption of the Body from Corruption*, chap. 8. 23, 24. *the Hope which is laid up for us in Heaven*, Col. 1. 5. *the Hope of Glory*, v. 27. *a bleſſed Hope*, Tit. 2. 13. *the Hope of Eternal Life*, chap. 3. 7.

The Salvation purchaſed for us by Chriſt's Death, is not Deliverance from Perſecutions; for *all that will live godly in Chriſt Jeſus, muſt ſuffer Perſecutions*, 2 Tim. 3. 12. In theſe we are to be *conformed to his Death*, Rom. 8. 17. 2 Tim. 2. 12. *he having ſuffered; leaving us an example, that we ſhould follow his ſteps*, 1 Pet. 2. 21.

And to *live with Chriſt*, is to live in a ſtate of Glory with him, and be conformed to his Reſurrection, *Rom.* 6. 8. 2 *Tim.* 2. 12. *Col.* 3. 3, 4. 1 Pet. 4. 13. And this is the Comfort which the *Apoſtle* had given them, *chap.* 4. 18. and to which he now proceeds.

f Ver. 11. Οἰκοδομεῖτε εἷς τὸν ἕνα, *Edifie yourſelves into one Body*,] By your mutual Love to one another, as being Members of the ſame Body, *Eph.* 4. 16. And by your ſtrict Union, and peaceable Converſation with one another, which is the Edification of one of us unto another, commanded, *Rom.* 14. 19. See Note on *Rom.* 15. 2.

Ver. 12. Καὶ προϊσάμενοι ὑμῶν.] That the g Perſons here mention'd as labouring among them, as being over them, in the Plural, ſhould be the *Biſhops* of the *Metropolis* of *Theſſalonica*, ſeems very improbable; there being ſcarcely any ordinary fixed Officers then placed in the Church, *Anno Chriſti* 49, or 51, when this *Epiſtle* was written: And therefore the learned (e) Mr. *Dodwel*, notwithſtanding theſe words, ſaith, *Quod nulla ſit Rectorum mentio in utravis Epiſtolâ ad Theſſalonicenſes*; "That there is no mention "of any fixed Rulers in either of the *Epiſtles* "to the *Theſſalonians*". And (1.) We find no notice taken of them in the Front of theſe *Epiſtles*, as there is of the *Biſhops* and *Deacons*, Philip. 1. 1. No Salutation of them in the Cloſe of theſe *Epiſtles*, the Words of Salutation being only theſe, *Salute all the Brethren with an holy Kiſs*. (2.) We find no Directions given to them in particular (but only to the Brethren in general) touching ſuch Matters as muſt have related to their Office only, or chiefly, had they been ſettled Rulers in the Church. The Charge in the very next Verſe runs thus; *We exhort you, Brethren, warn them that are Unruly, comfort the Feeble-minded, ſupport the Weak.* In the Second Epiſtle, *chap.* 3. 6. thus; *We command you, Brethren, in the Name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every Brother that walks diſorderly, and not according to the Tradition which ye received from us.* And *v.* 13. and 14. *And ye, Brethren,——if any man obey not our word by this Epiſtle, note that man, and have no company with him, that he may be aſhamed; yet count him not as an Enemy, but admoniſh him as a Brother.* And laſtly, To theſe Brethren the Adjuration is here directed, *v.* 27. charging them by the Lord, that *this Epiſtle be read to all the holy Brethren.* 'Tis therefore to be noted, that the *Apoſtles*, *Prophets*, *Preachers*, *Evangeliſts*, who were all extraordinary Officers, are reckoned among thoſe whom God had ſettled in the Church, 1 *Cor.* 12. 12. and *Chriſt* aſcending up on high, had given for the Edification of his Body, *Eph.* 4. 11, 12. Some of theſe *Prophets*, and *Teachers*, were in moſt Churches, as at Antioch, Acts 13. 1. and officiated in them, *v.* 3. at *Rome*, chap. 12. 6, 7. at *Corinth*, 1 Cor. 14. at *Galatia*; See Note on *Chap.* 6. 1. Some of them were *Itinerants*, ſent by the *Apoſtles*, or *Prophets*, to teach other Churches, and by the Holy Spirit ſeparated to that Work, *Acts* 13. 2, 3, 4. Exhorting and Confirming the *Chriſtians* where they came, as being *Prophets* authorized ſo to do, *Acts* 16. 32. and travelling up and down for the Converting and Eſtabliſhing of the *Gentiles*, 3 Epiſt. of St. *John*;

---

(d) *Lib.* 44.

(e) *Lib. de Jure Laic. Sacerdotali, cap.* 3. *ſ.* 18. *p.* 232.

v. 7, 8. See Note on 1 *Cor.* 12. 28. Of one of theſe two kinds of *Prophets*, and *Teachers*, and *Spiritual Men*, the *Apoſtle* may here be underſtood.

Ibid. *Know them, who labour among you, and are over you in the Lord.*] Here ſaith *Theophylact*, *if you honour them, who preſide over you in temporal Affairs, how much more ſhould you reſpect them, who do it in ſpiritual things, who regenerate you in Baptiſm, pray for you, viſit you in ſickneſs, and miniſter Phyſick to your Souls.*

Ver. 16. Κἂν εἰς πειρασμοὺς, κἂν εἰς λύπας ἐμπέσοιτε, *OEcumenius. Though you fall into manifold Temptations and Afflictions*, Jam. 1. 2. and be brought into a very low Condition in this World; yet *rejoyce in the Lord always*, Philip. 4. 4. *Rejoyce in the hope of the glory of God*, Rom. 5. 3. and of that great Reward you ſhall receive for all your Sufferings, *Matth.* 5. 11, 12. *Heb.* 10. 34. and in the ſpiritual Fruits they work in you, *Rom.* 5. 4. *Jam.* 1. 3.

Ver. 17. Ἀδιαλείπτως, *Without ceaſing.*] To give, once for all, the true ſenſe of thoſe Injunctions, ſo frequent in the Scripture, *to pray*, and *to give thanks always*, and *without ceaſing*; obſerve,

1. That theſe Phraſes do, in the mildeſt ſenſe, import, that theſe ſhould be the Employment of every Day, our Morning and Evening-Sacrifice; that ſo beginning and ending the Day with them, we may be, in the Scripture-Language, ſaid to do them *always.* Thus St. *Luke* tells us, *chap.* 24. 53. That the *Apoſtles* were *continually in the Temple*, διαπαντὸς, *praiſing God*; that is, they were καθ' ἡμέραν, *daily in the Temple*, Acts 2. 46, 47. reſorting thither at the Third Hour of the Morning, and at the Ninth of the Evening-Sacrifice, *Acts* 3. 1. The Sacrifice which was appointed to be thus offered daily at Morning and Evening. is, in the Hebrew התמיד, *the continual Sacrifice*, Dan. 8. 11. and accordingly is rendered by the *Septuagint*, ἡ θυσία διαπαντὸς. Thus the *Minchah*, which the *High Prieſt* offered every Day, half of it in the Morning, and half in the Evening, is ſtyled by them, ἡ θυσία διαπαντὸς, *the continual Sacrifice*, Lev. 6. 20. The Burnt-Offering which was offered, without intermiſſion, twice a Day, is, in the Hebrew, עלת תמיד; and in the *Seventy*, ὁλοκαύτωμα τὸ διαπαντὸς, *the continual Sacrifice*, Numb. 28. 24, 31. And in Alluſion to it, the Author to the *Hebrews* ſaith of our High Prieſt, *By him let us offer up the Sacrifice of Praiſe to God continually.* This therefore is the prime Import of the Phraſe.

2*dly*, Theſe Phraſes do import, that we ſhould be employed in the Performance of theſe Duties, as Providence doth miniſter Occaſion for them. In this ſenſe is the Word *always* uſed twice, when our Lord ſaith, *I was always in the Temple, whither the Jews always reſort*, John 18. 20. for neither did the *Jews* always reſort unto the Temple, but only at the Hours of Prayer; nor did *Chriſt* always teach in it, but only when he went up to *Jeruſalem.* And thus the Holy Ghoſt, in Scripture, leads us to expound theſe Phraſes, enjoining us *to abound always to every good Work*, 2 Cor. 9. 8. and elſewhere to do good, ὡς καιρὸν ἔχομεν, *as we have occaſion*, Gal. 6. 10. So, *to pray always*, Luke 18. 1. is to pray, ἐν παντὶ καιρῷ, *in every Seaſon*, chap. 21. 36. And, *to pray without ceaſing* here, is to pray, ἐν παντὶ καιρῷ, *in every Opportunity*, Eph. 6. 18. So 1 *Maccab.* 12. 11. Ἡμεῖς οὖν ἐν παντὶ καιρῷ ἀδιαλείπτως, *We at all times, without ceaſing, both in our Feaſts, and other convenient Days, do remember you in the Sacrifices which we offer*; i. e. We do it as oft as we have Occaſion to offer Sacrifice.

3*dly*, In reference to our Prayers particularly, it imports, that we ſhould not grow faint and weary, when Providence ſeems for a Seaſon to defer the Bleſſing we implore, *Luke* 18. 1. but ſhould ſtill προσμένειν, *abide in Supplication*, 1 Tim. 5. 5. and ἀγρυπνεῖν, *watch unto it with all Perſeverance*, Epheſ. 6. 18.

Ver. 18. Ἐν παντὶ, *In every thing.*] For ſparing and preventing, for common and extraordinary, general and ſpecial, paſt and preſent, temporary and ſpiritual Mercies; not only for proſperous and grateful, but alſo for afflicting Providences, for Chaſtiſements and ſeaſonable Corrections, Πάντας γὰρ πρὸς τὸ συμφέρον ποιεῖ ὁ Θεὸς, κἂν ἡμεῖς ἀγνοῶμεν αὐτοῦ τὰς οἰκονομίας· *For God deſigns them all for our Good, though we at preſent ſee not how they tend unto it.*

Ver. 19. *Quench not the Spirit*;] Τουτέστι χάρισμα μὴ ἐκφεδάσατε καὶ κολύετε, τῷ ἀποστρέφεσθαι καὶ μὴ ἐᾶν λαλεῖν· that is, *Hinder not the Gifts of the Spirit, by turning away from them that have them, and not ſuffering them to ſpeak.* Theſe Gifts were quenched by Strife, Emulation, Schiſms, and Contention about them, 1 *Cor.* 3. 1. 3. 2*dly*, By a diſorderly Uſe of them, not to the Edification of the Church but to vain Oſtentation, Confuſion in the Church, and the Scandal of *Heathens*, 1 Cor. 14. by a neglect to exerciſe them, 1 *Tim.* 4. 14. and by the Prohibition of them; *Forbid not to ſpeak with Tongues*, 1 Cor. 15. 39.

Ver. 20. Προφάσει τῶν ψευδοπροφητῶν, καὶ τοὺς ἀληθεῖς διέπτυον, *OEcumenius.* Some of theſe *Falſe Prophets* had crept into the Church of *Theſſalonica*, as is hinted in thoſe Words, *Be not troubled by* (them who pretend a Revelation from the) *Spirit, as if the Day of Chriſt were at hand*, 2 Theſ. 2. 2. Which made them leſs regardful of what was delivered by Men pretending to this Gift;

and made it neceſſary for St. *John* to ſay, *Believe not every Spirit, but try the Spirits, whether they be of God, for many Falſe Prophets are gone out into the World*, 1 John 4. 1. And to prevent the Miſchief the *Theſſalonians* might receive from them, the *Apoſtle* here adds, *Try all things*, &c. *v.* 21.

Ver. 21. Δοκιμάζετε, *Try.*] Note, That the *Apoſtle* doth not here bid the *Guides* of the *Church* try all things; and the People hold faſt that which they delivered to them; but gives an Injunction common to all *Chriſtians*, having *their Senſes exerciſed to diſcern betwixt Good and Evil*; to all who are obliged to hold faſt that which is Good, and not to believe *Falſe Prophets*; which is a ſtrong Argument for the Perſpicuity and the Sufficiency of Holy Scripture for this Work, and againſt the neceſſity of a living Judge; for he that muſt try all things, muſt alſo try the Doctrine of this living Judge; and therefore till he hath made this Trial, muſt not admit his Doctrine as an Article of *Chriſtian Faith*; for theſe Words plainly teach that what we muſt hold faſt, muſt firſt be tried. *Hearers* ſaith St. *Baſil, who are inſtructed in the Scriptures, ought to try the things ſpoken by their Teachers*, Καὶ τὰ μὲν σύμφωνα ταῖς γραφαῖς δέχεσθαι, τὰ δὲ ἀλλότρια ἐκβάλλειν; *and receive thoſe Doctrines which are conſonant, and reject thoſe which are alien from the holy Scriptures; becauſe St.* Paul *hath ſaid, Try all things; hold faſt that which is Good.* See *Clem. Alex.* Strom. 1. p. 354. Strom. 6. p. 655. *Orig. in Joh.* Tom. 19. Ed. *Huet.* p. 268. and Hom. 2. *in Ezek.* F. 135. G. St. *Jerom in Ep. ad Eph.* l. 3. c. 5. p. 101. *Cyril* of *Alex. in Joh.* l. 4. p. 374, 407. and l. 1. *adv. Neſtor.* p. 2.

Ver. 22. Ἀπὸ παντὸς εἴδους πονηροῦ, *From all kinds or ſorts of Evil.*] So the *Syriack* doth render theſe Words. So *Chryſoſtom* and *Theophylact* upon this Place. St. *Baſil* and *Leontius*, cited by Dr. *Hammond*, who deſcant thus upon the Words: *Flie not from this, or that only, but from every Sin.* Or, 2*dly*, If the *Apoſtle* here exhorts us to abſtain from *all appearance of Evil*; his meaning cannot be this, that we ſhould abſtain from what appears evil to others; it being in many Caſes, impoſſible to know what appears ſo, and impracticable to act by ſuch a Rule; becauſe it would deſtroy our Chriſtian Liberty in Things indifferent, and create in our Minds continual Perplexities, there being ſcarcely any thing which may not appear Evil, to ſome or other of thoſe numerous Sects which ſwarm among us; He therefore only muſt enjoin us to abſtain from that, which, after trial, ſeems evil to our ſelves, and is judged by us ſo to be; for the *Apoſtle* makes theſe two Things, *the holding that which is good*, and, *the abſtaining from all appearance of Evil*, the Conſequent of trying all things. Now we try all Things, that, after trial, we may hold that which ſeemeth to us Good, and abſtain from that which ſeemeth to us Evil, not to abſtain from that which ſeemeth ſo to others only.

Ver. 23. Ὁλόκληρον ὑμῶν τὸ πνεῦμα, ϗ ἡ ψυχὴ, ϗ τὸ σῶμα· *Your whole Spirit, and Soul, and Body.*] Here the *Apoſtle* juſtifies the *ancient* and *true Philoſophy*, That Man is, as *Nemeſius* ſtiles him, τριμερὴς ὑπόστασις, *a Compound of three differing Parts.* This was the Doctrine of the *Pythagoreans*, as we learn from (f) *Jamblichus*, who having told us, That Man conſiſts of Soul and Body, adds, *That the Soul conſiſts of two Parts; one endued with Reaſon, and one without Reaſon.* This alſo was the Philoſophy of the *Platoniſts*, as we learn from *Nemeſius*, (g) *Saluſt* and *Laertius*, who informs us, That *there is in Man a Soul Irrational, which follows the Affections of the Body; and a Mind, which uſeth the Body as its Inſtrument, and fights againſt it.* This alſo was the Doctrine of the *Stoicks*; whence *Antoninus* ſaith, The three Conſtituent Parts of Man are σῶμα, ψυχὴ, νοῦς, *the Body, Soul, and Mind.* (h) *Irenæus*, and (i) *Clemens* of *Alexandria*, and (k) *Origen*, ſay the ſame. Mr. *le Clerc* here is very poſitive, that this Philoſophy *is falſe*, and *that there is nothing in Man but his Body, and his Reaſonable Soul.* But he ſaith nothing to ſuſtain this Confidence againſt thoſe two excellent Philoſophers, (l) *Gaſſendus*, and (m) Dr. *Willis*, who have eſtabliſhed this Philoſophy beyond all reaſonable Contradiction. Nor can the Conflict betwixt the Mind and Spirit, and the Fleſh, mentioned, *Rom.* 7. from 14. to the 25th; and *Gal.* 5. 16, 17. be explained: Nor can any Man tell what the τὸ ἀρχικὸν, or Ruling Principle in us, is to govern, without admitting this Inferiour Soul as the Fountain of all our Senſual Appetites, or even tell us what it is to die; unleſs it be to make this Inferiour Soul, which conſiſts in the Motion of the Animal Spirits, and the Senſitive Appetites they produce in us, to ceaſe to act, or move, as formerly. He will have ψυχὴ here to ſignifie *Life*, as indeed it doth in other Places; but never where the Conſtituent Parts of a Man are enumerated, as here they are; and ſeeing the Spirit and the Body, are unqueſtionably the conſtituent Parts of a Man, 'tis reaſonable to conceive, that the ψυχὴ mentioned here muſt be ſo alſo, eſpecially ſince 'tis divided from the Spirit and the Body by the Particle καὶ. Moreover, by following the Motions of this Brutiſh Appetite, is a Man ſtiled ψυχικὸς, the Animal Man, and by being animated and informed by this ψυχὴ, is the Body called σῶμα ψυχικὸν, an Animal Body, 1 Cor. 15. 44, 45. and by conveying of this ψυχὴ, or inferiour Soul to his Poſterity, is the firſt *Adam* ſaid to be made εἰς ψυχὴν ζῶσαν, to convey this Animal Life to his Poſterity; though this at laſt may be only a Strife about Words, the Animal Spirits being included in the Body.

---

(f) Ψυχῆς δὲ, τὸ μὲν ἦν ἔχον λόγον, τὸ δὲ οὐκ ἔχον. Protrept. p. 34, 35.

(g) Καὶ ἡ μὲν ἄλογος τοῖς σωματικοῖς ἕπεται πάθεσιν· ἡ δὲ λογικὴ αἰσθήσεως, ϗ φαντασίας ἄρχουσα —— τοῦ δὲ σώματος μετὰ λόγου καταφρονεῖ· De Diis, &c. c. 8. D. Laert. l. 3. p. 219.

(h) Perfectus homo conſtat carne, animo & ſpiritu. *Iren. l.* 5. *c.* 9. *p.* 446. & *l.* 2. *c.* 62.

(i) Οἱ μὲν τρεῖς σάρξ δὲ, ϗ ψυχὴ, ϗ πνεῦμα. Strom. 3. p. 454.

(k) Ὁ Ἄνθρωπος συνέστηκεν ἐκ σώματος, ϗ ψυχῆς, ϗ πνεύματος. Origen. Philocal. p. 8.

(l) *Phyſ. l.* 9. *c.* 11. §. 3.

(m) *De Anima Brut. c.* 7.

Ver. 24. Πιστὸς ὁ καλῶν ὑμᾶς, *Faithful is he*
q *that calleth you.*] who therefore will not be wanting in what is requiſite on his part towards it; I ſay his Part, for if the Fidelity of God required that he would ſanctify and preſerve us blameleſs to the End, without our Care and Induſtry, or ſhould work in us abſolutely and certainly that Care, and the Apoſtle believed this, how could he fear leſt the *Theſſalonians* ſhould be ſo overcome by Satan's Temptations, as that his Labour with them might have been in vain, 1 *Theſſ.* 3. 5. this being in effect to fear that God might be unfaithful to his Promiſe?

Ver. 27. Ὁρκίζω ὑμᾶς, *I adjure you by the* r
*Lord.*] In Judicial Oaths the Cuſtom among the *Jews* was, not for the Perſon who came under the Obligation of an Oath, to pronounce the Words of Swearing with his own Mouth, but an Oath was exacted from him by the *Magiſtrate* or Superiour, and ſo he became bound to anſwer upon Oath, by *hearing the Voice of Adjuration*, φωνὴν ὁρκισμοῦ, ſo the *Septuagint*, Lev. 5. 1. So *Gen.* 50. 15. *thy Father* ὥρκισε, *made us ſwear before he died*, Joſh. 6. 26. ὥρκισεν Ἰησοῦς ἐναντίον Κυρίου, *Joſhua adjured them, ſaying, Curſed be the Man before the Lord, that riſeth up and buildeth Jericho*, 1 Sam. 14. 24. *Saul had adjured the People*, ὁρκίσας ὥρκισε τὸν λαὸν, *ſaying, Curſed be the Man that eateth any Food*; That is, he charged the People with an Oath; 1 *Kings* 22. 16. Ποσάκις ὁρκίζω σε; *How oft ſhall I adjure thee?* So in the New Teſtament, the High-Prieſt ſaith to Chriſt, ὁρκίζω σε κατὰ τοῦ Θεοῦ ζῶντος, *I adjure thee by the living God.* Now hence two Things are evident; 1. That St. *Paul* did not judge all Judicial Oaths unlawful, for then he would not have laid this Oath upon his *Theſſalonians.* 2. That Chriſt did not forbid Judicial, but only voluntary Oaths, becauſe it was not in the Power of the *Jews*, to whom he ſpake, to avoid Judicial Oaths, nor would he then have anſwered to the Adjuration of the High-Prieſt.

# THE PREFACE TO THE Second Epiſtle of St. *PAUL* TO THE *THESSALONIANS.*

H*Aving offered a new Interpretation of the Second Chapter of this Epiſtle, which treateth of* the Man of Sin, *commonly called* Antichriſt, *there mentioned, I ſhall here give the Reaſons why I could not acquieſce in any of the Expoſitions already given either by* Proteſtants *or* Papiſts, *and anſwer ſome Objections againſt the Expoſition I have put upon the Words of the* Apoſtle *in that Chapter. And,*

§. 1. *Firſt, Whereas Mr.* Obadiah Walker *hath taken a great deal of Pains to apply all that the* Apoſtle *ſaith, to* Mahomet *and his Followers, that vain Conceit will be demonſtratively confuted from the following Conſiderations :*

1. *That the* Apoſtle *here exhorts the* Theſſalonians, Not to be ſhaken in Mind, or troubled either by Spirit, or by Letter, or by Word as from us (*the Apoſtles,*) as if the Day of the Lord were at hand, *v.* 2. *Now what Day doth the* Apoſtle *mean? Surely that Day* when the Lord ſhall conſume the wicked one by the Breath of his Mouth, and by the Brightneſs of his Coming, *v.* 8. *Now ſure it is, that* Mahomet *came not till* 567 *Years after the writing this Epiſtle,* viz. A. D. 608. *nor is our Lord yet come to* conſume him with the Breath of his Mouth, *nor know we when he will do ſo. How therefore could it be, that they who were foretold ſo punctually of the* Apoſtacy *which ſhould introduce* the Man of Sin, *and what yet hindered the Revelation of him in his Seaſon, as the* Theſſalonians *were,* v. 5. 6. *ſhould think the Day of the Lord's Coming to deſtroy* Mahomet *and his Followers was at hand? Or that they ſhould be led into this Apprehenſion by any* Word, Epiſtle, *or* Revelation, *made, ſpoken, or written by the* Apoſtles *or* Prophetick Men *concerning him? Could they then know from the Mouth of St.* Paul, *that this Man of Sin was one* Mahomet, *who was not to appear till* 567 *Years after his ſpeaking of him; and when he did appear, was to continue above a Thouſand Years before the Coming of our Lord to conſume him, and yet by any of his Words be induced to conceive* the Day of the Lord was at hand?

*Moreover, If the Coming of our Lord, here mentioned, was to conſume the Beaſt, or* Roman Antichriſt, *ſeeing this Beaſt was to ariſe out of the Ruins of the* Roman Empire, *and if St.* Paul *had told them any thing from* Daniel *of this Matter, he muſt have let them know that this was ſo; and alſo that this* Antichriſt, *when riſen out of the Ruins of the* Empire, *was to continue for* a Time and Times and half a Time, *that is* 1260 *Years, before the Coming of our* Saviour *to deſtroy him. It is as difficult to conceive how, after this, the* Theſſalonians *could think Chriſt's Coming to conſume the Beaſt, could be then inſtant when this Epiſtle was indited.*

§. 2. Arg. 2. *I argue, Secondly, againſt this Opinion, from thoſe Words,* Remember ye not that when I was with you, I told you of theſe things, *v.* 5. 6, 7. *that is, I told you of the* Apoſtacy *that was to precede the Man of Sin; how he ſhould* exalt himſelf above all that is called God, *&c. and what it was* that hindered his being revealed in his Seaſon? *Now can any one believe that the* Apoſtle, *who was not with the* Theſſalonians *long enough to* perfect what was lacking in their Faith, 1 *Theſſ.* 3. 10. *ſhould yet employ his time in telling them a long Story of the Apoſtacy of the* Arians *and* Neſtorians, *ſaith Mr.* Walker, *and of one* Mahomet, *who ſhould thus exalt himſelf, and what then hindered his being revealed? Could he ſay that very* Myſtery of Iniquity, *this* Mahomet *was to bring into the World, then* wrought, *only becauſe there were ſome Hereticks,* *already come, who* confeſſed not that Jeſus Chriſt was come in the Fleſh, *though* Mahomet *confeſſed this very freely? As well may it be ſaid, That* the Myſtery of Quakeriſm *wrought in the Second and Third* Centuries, *becauſe ſome* Hereticks *of thoſe times taught Doctrines like thoſe they now profeſs.*

*And ſince 'tis equally improbable the* Apoſtle, *in that little time, ſhould ſpeak to them of the* Apoſtacy *of the Church of* Rome *from the Faith, and how the* Biſhop *of* Rome *ſhould Lord it over* Chriſtian Emperors, *and over the Laws of God and Chriſt, and* wear out the Saints of the Moſt High *for* 1260 *Years; and is ſtill more improbable, that he ſhould ſay all this then to them, and here again bring the ſame thing to their Remembrance, and yet that not the leaſt intimation of any thing of this Nature ſhould appear in any* Chriſtian *Writers on this Subject, for ſix following Centuries: Since, I ſay, this is ſo, this Argument muſt be of equal Strength againſt thoſe who conceive the* Papal Antichriſt *ſhould primarily and chiefly be intended here.*

§. 3. Arg. 3. *Thirdly, I argue againſt this Opinion from thoſe Words,* And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the Breath of his Mouth, *&c.* v. 8. *For hence it ſeems plain, this wicked one was to be deſtroyed by the Coming of our Lord ſoon after the time of his Revelation, and not above a Thouſand Years after; as both the Opinion of thoſe* Papiſts, *who ſay that he is* Mahomet, *and of thoſe* Proteſtants *who ſay he is the* Pope *and his* Clergy, *muſt make the Interval betwixt his Revelation and Deſtruction be; for the ſame thing that hindered his Revelation, hindered the Coming of our Lord to deſtroy him thus revealed; and theſe two things ſeem to be thus connected:* "The Day of the Lord will not come, till there come firſt an Apoſtacy, and by that a Revelation of the Man of Sin; When therefore this Apoſtacy, and this Revelation of the Man of Sin happens, then will Chriſt come to conſume him. *And otherwiſe the* Chriſtians *of After-Ages might have been ſubject, from the* Apoſtle's *Words, to a like Miſtake to that here mentioned, ſeeing, to tell them they had no reaſon yet to expect this Day of the Lord, becauſe it was not to come till* the Man of Sin was revealed, *and to add, when that which hindered the* Revelation of him in his Seaſon, *was once taken away, then ſhould he alſo be revealed,* whom the Lord ſhould conſume with the brightneſs of his coming, *muſt fairly lead them to expect this Day ſoon after his Revelation, and not after he had been thus revealed above a Thouſand Years.*

§. 4. *Thoſe Arguments are ſuch as equally confute the Opinion of thoſe* Proteſtants *who conceive the* Apoſtle *primarily to characterize the* Pope *and his* Clergy, *and of thoſe who apply theſe Words to* Mahomet.

Arg. 4. *But Fourthly, I argue againſt them who ſuppoſe* Mahomet *to be the Man here intended, from theſe Words of the* Apoſtle, *That the Coming of this wicked one ſhall be* according to the working of Satan in all Power, Signs, and lying Wonders, *v.* 9. *for the Words* δυνάμεις, σημεῖα, τέρατα, Powers, Signs, *and* Wonders, *are never uſed in* Scripture *for any wonderful things done by God upon Men, or any Extaſies or Conferences of* Angels *with them, but always for outward Signs done by them upon other Things or Perſons; ſuch as were the healing of the Sick and Lame, the caſting out of Devils, the raiſing the Dead. See Note on* Hebr. 2. 4. *Now* Mahomet *every where profeſſeth that he came not with any ſuch Miracles, and therefore he could not be the Perſon here deſigned. For his Oppoſers demanded of him ſuch Miracles, ſaying,* '*Moſes* and *Jeſus*, according to thy own Doctrine, wrought Miracles to prove their Miſſion from God; and therefore if thou be a *Prophet*, and greater than any that were ever ſent before thee, as thou boaſteſt thy ſelf to be, do thou the like Miracles to manifeſt it to us; do thou make the Dead to riſe, the Dumb to ſpeak, the Deaf to hear, *&c.* and then we will believe in thy Word. *This Objection,* ſaith (*a*) Dr. *Prideaux, he endeavoured to evade by ſeveral Anſwers:* 'One while he tells them, He is only a Man ſent to preach to them the Rewards of Paradiſe, and the Puniſhments of Hell: At another time, That their Predeceſſors contemned the Miracles of *Saleh* and the other *Prophets*, and that for this Reaſon God would work no more among them: And a while after, That thoſe whom God had ordained to believe, ſhould believe without Miracles; and thoſe whom he had not ordained to believe, ſhould not be convinced, though all theſe Miracles ſhould be wrought in their ſight, which they required. But this not ſatisfying, as being a plain Confeſſion that he wanted that Power of Miracles, which all other *Prophets* had to prove their Miſſion, ſeveral of thoſe that were his Followers departed from him. Having therefore got the Sword into his Hand, and an Army to back his Cauſe, his Doctrine then was, that God had ſent *Moſes* and *Jeſus* with Miracles, and yet Men would not be obedient to their Word; and therefore he had now ſent him in the laſt Place *without Miracles*, to force them by the Power of the Sword to do his Will.

'However, ſays he, it is not to be denied, that there are ſeveral Miracles reckon'd up which *Mahomet* is ſaid to have wrought; as

---

(a) Life of Mahomet, p. 30, 31, 32.

‘ that he did cleave the Moon in two; that the Trees went forth to meet him; and that the Stones ſaluted him; *which are the Miracles here mentioned by Mr.* Walker. *But then he adds, That* ‘ they who relate them are only ſuch as are reckoned among their fabulous and legendary Writers; their learned Doctors renounce them all, as doth *Mahomet* himſelf, who in ſeveral Places of his *Alchoran*, owns that he wrought no Miracles.

§. 5. *Againſt the Opinion of* Grotius, *that* Caius Caligula *was the Man of Sin, it is ſuperfluous to ſay much, it being grounded upon an Error in* Chronology, *that St.* Paul *writ this Epiſtle*, A. D. 40. *when* Caius *appeared; whereas 'tis certain from* 1 Theſſ. 1. 5. *that* Paul *had been at* Theſſalonica *before this Epiſtle was writ; for St.* Paul *went up to* Jeruſalem, *ſay the beſt* Chronologers, A. D. 49. *and it is evident that then he had not been at* Theſſalonica, *and ſo had writ no Epiſtle to them, it being writ* after his entrance in to them, *v.* 9. after he had ſpoken to them the Goſpel of God, *Chap.* 2. 2. *after* he had been taken from them for a ſhort time, *v.* 17. *Now that he had not been at* Theſſalonica *before his going up to the Council at* Jeruſalem, *appears from the* Hiſtory *of the* Acts, *which ſaith, that after this Council he went to* Antioch, *Chap.* 15. 30. *then through* Syria *and* Cilicia, *v.* 41. *then to* Derbe *and* Lyſtra, *Chap.* 16. 1, 2. *then through* Phrygia, Galatia, *and* Myſia, *and ſo to* Troas, *v.* 6, 7, 8. *then to* Samothracia, Neapolis, *and* Philippi, *v.* 11, 12. *and having paſſed through* Amphipolis *and* Apollonia, *he came to* Theſſalonica, *Chap.* 17. 1. *He therefore coming only thither Eight Years after the Death of* Caius, *and not writing this Epiſtle till after he had left them, could not then write of* Caius *as* the Man of Sin *to be yet revealed.*

§. 6. *I paſs on to the Interpretation of Dr.* Hammond, *which is this:*

1. ‘ That the Man of Sin, the Son of Perdition, was *Simon Magus*, together with his Followers the *Gnoſticks*, deſigned for Deſtruction. *Paraph. on v.* 3.

2. ‘ That *Simon Magus* ſetting himſelf in the Head of them, Chriſt ſhould deſtroy him by extraordinary Means, the Preaching and the Miracles of St. *Peter*; and the *Gnoſticks* that adhered to him, at the Deſtruction of the unbelieving Jews. *Paraph. on v.* 8.

3. ‘ That the falling away firſt, muſt be a great Departure, or Defection from the Faith to the Hereſy of the *Gnoſticks*, or the *Chriſtiaus* breaking off their Compliance with the impenitent *Jews*, leaving them as obdurate, and departing avowedly to the *Gentiles. Paraph. on v.* 3.

4. ‘ That which withholdeth, and he that letteth, was the *Apoſtles* not giving over preaching to the *Jews* as hopeleſs and refractory, and going to the *Gentiles. Paraph. on v.* 6. and the *Chriſtians* walking warily, and doing nothing contrary to the *Moſaical* Law.

5. ‘ That the Myſtery already working was this ſort of Men already formed into a Sect under their Ring-leaders *Simon* and *Carpocrates. Paraph. on v.* 7.

*Now againſt this Opinion I argue.*

1. *From* the Day of the Lord *here mentioned, v.* 1, 2. *for that indeed doth often ſignify in Scripture the Day of the Lord's Coming to the Deſtruction of the Temple, City, and Nation of the* Jews, *which, ſaith the* Reverend Dr. Hammond, *is the true Import of the Phraſe here; but it never ſignifies his Coming to deſtroy* Simon Magus. *Moreover, it's plain from the Eighth Verſe, that this Coming of the Lord is to deſtroy* the Man of Sin, *he being to be deſtroyed* by the Brightneſs of his Coming; *how then can this Day be the Time appointed for the Deſtruction of* Simon Magus, *who periſhed ſome Years before Chriſt's Coming to the Deſtruction of* Jeruſalem? *For according to* (*b*) Valeſius, Euſebius, *and* Symeon Metaphraſtes, Simon *periſhed in the Reign of* Claudius; *he coming then to* Rome, *and St.* Peter *then alſo coming after him, to detect his Frauds: whence he well argues, that* (*c*) it is not probable he ſhould long there inſult over the Chriſtian Faith, St. *Peter* being then preſent to oppoſe him. *Now if this be true, he periſhed at the leaſt 16 Years before the Deſtruction of* Jeruſalem, *and Chriſt came to deſtroy him within four Years after the writing this Epiſtle. If he periſhed, as others will have it, in the Fourth of* Nero, *he muſt die Twelve Years before Chriſt came to deſtroy* Jeruſalem; *or if he continued till the Twelfth of* Nero, *oppoſing Chriſtianity Twelve Years at* Rome, *under the very Noſe of the Two chief* Apoſtles, *which is not very probable, yet muſt he die four Years before Chriſt's Coming to the Deſtruction of* Jeruſalem, *and therefore could not be deſtroyed* by the Brightneſs of his Coming.

*Muſt we then refer this only to the Deſtruction of his Followers the* Gnoſticks? *That they were then in Being, I could never yet ſee proved, and much leſs that any of them periſhed at the Deſtruction of* Jeruſalem. *I know the*

---

(*b*) Euſebium ſecutus Symeon Metaphraſtes Simonis interitum Claudii temporibus accidiſſe ſcribit. *Not. in Euſeb. l.* 2. *c.* 15. (*c*) Ego Euſebii ſententiam veriorem eſſe puto; cum enim conſtet ex *Juſtino* (*Apol.* 2. *p.* 69. *E.* & *p.* 91. *B.*) & *Irenæo* (*l.* 1. *c.* 20.) Simonem ſub Claudio Romam veniſſe, & fraudulenta edidiſſe miracula, cumque etiam conſtet Petrum ejuſdem Claudii temporibus Romam ſe contuliſſe, ad Simonis fraudes confutandas, veriſimile non eſt Simonem tamdiu, præſente & adſtante Petro, inſultâſſe fidei Chriſtianæ.

*Doctor cites* (d) Euſebius, *as ſaying, that the* Gnoſticks, θόγου δ' ἄπτον εἰς τὸ παντελὲς ἀπεσβήκασιν in a moment were utterly extinct; *whereas it is manifeſt,* Euſebius *ſays this, not of the* Gnoſticks, *but the* Nicolaitans; *nor could he ſay it of them who flouriſhed chiefly in the Second Century: whence it is ſtiled* Sæculum Gnoſticum: *Moreover, It is a plain Flaw in this, or any like Interpretation, to make the Head of any Party, with his Followers, to be* the Man of Sin *to be conſumed by the Coming of our Lord; and yet to make the* Antiſignanus *periſh before his Coming, and his Followers only at it.*

*Add to this, that the* **whole Foundation of this Opinion depends upon the* (e) *Tale of* Simon Magus's *flying in the Air at* Rome, *and his falling down and breaking his Bones, at the Prayer of* (f) *St.* Peter; *which is a thing not only uncertain, but, in the Judgment of many learned Perſons, abſolutely falſe.* Cotelerius, *a Romaniſt, is forced,* ἐπέχειν, *to ſuſpend his Judgment about it:* 1. *By reaſon of the Original of the Story, which, ſaith he, had its Riſe,* è libris Apocryphis & Pſeudepigraphis, *from* (g) *Apocryphal and Spurious Authors.*

2dly, *By reaſon of the great Diſcrepancy to be found among them, in their Relations of divers Circumſtances of this Story: Some of them ſaying, that* Simon Magus *made himſelf* (h) Wings to flie; *ſome, that he was* held up by (i) two Devils; *others that he* made himſelf a (k) Chariot, *or aſcended in a fiery Chariot, drawn by four Horſes; and all ſay, that he did this* by the Art of Magick.

*Again, They differ equally as to the Effects this Fall had upon this* Magician; *ſome ſaying, that he died by it, and was* (l) *ſeen dead upon the Spot, that it* (m) *daſh'd out his Brains,* (n) *broke his whole Body, yea, brake it into* (o) *four Parts: Others, that* (p) Peter *prayed he might not die, and ſo he only broke his Thigh, ſay ſome; or his Hands and Feet, as others.*

*Some tell us, this was done in the Reign of* Claudius; *and others, that it was done in the Reign of* Nero; *ſome, that it was done by* (q) Peter *only; others, that it was done by* (r) Peter *and St.* Paul; *ſome, that it was done by* (r) Prayer; *and others, that they added* Faſting *to their Prayer: So little Agreement is there amongſt them in any Circumſtance of this Action. And,*

3dly, *The Story may deſerve to be ſuſpected, by reaſon of the Silence of all the* Ancients *of the three firſt Centuries, who ſpeak much of his being at* Rome, *and of his being honoured with a Statue there; but ſay nothing of his Flight, or Fall by virtue of the Prayers of St.* Peter, *though they had juſt Occaſion to ſpeak of it, had they believed the Story. For* (s) Juſtin Martyr, *in his* Apology, *ſpeaks twice of this Statue, and deſires the* Emperor *and* Senate, *that learning the Truth, they would aboliſh that Statue; but he ſaith not one Word of this Illuſtrious Combat, which was ſo admirable a Conviction of his Fraud.* (t) Clemens *of* Alexandria *ſaith, That* Simon *heard St.* Peter *preach a little while, but addeth not one Word of what*

---

(d) *Lib.* 3. *cap.* 29.

(e) Hæc fabula à Scriptoribus Eccleſiaſticis paſſim inculcatur. *Heraldus ad Arnob. l.* 2. *p.* 50.

(f) Viderant enim currum Simonis Magi & quadrigas igneas, Petri ore difflatas, & nominato Chriſto evanuiſſe, viderant inquam fidentem diis falſis, & ab eiſdem metuentibus proditum, pondere præcipitatum ſuo, cruribus jacuiſſe perfractis. *Arnob. p.* 50. Tum illuſtris illa adverſus Simonem Petri ac Pauli congreſſio fuit, qui cum Magicis Artibus, ut ſe Deum probaret, duobus ſuffultus Dæmoniis evolâſſet, Orationibus Apoſtolorum fugatis Dæmonibus, delapſus in Terram populo inſpectante, diſruptus eſt. *Sulp. l.* 2. *c.* 41. Petrus Simonem, alta Cœli magico volatu petentem, diſſolutà carminum poteſtate dejecit & ſtravit.

(g) *Conſtit. Apoſt. l.* 6. *c.* 9. *Abdias Hiſt. l.* 1. *c.* 15. *Hegeſip. de Bello Jud. l.* 3. *c.* 2. *Author Actorum Petri & Pauli.*

(h) *Hegeſippus, Abdias, Patres 6 Syn. Act.* 18.

(i) Μετεωρισθεὶς ὑπὸ Δαιμόνων ἵπτατο μετάρσιος εἰς ἀέρα. Conſt. Apoſt. Ἐπ' ὀχήματος Δαιμόνων ἐπ' ἀέρος φερόμενος. Cyril. Cat. 6. p. 54. A. Sulpitius.

(k) *Arnobius.* Magicis Artibus volare cœpit. *Auguſt. Tom.* 10. *Serm.* 3. *de Petro & Paulo Apoſtolis.*

(l) Νεκρὸν εὐθὺς ἀπέδειξαν. Cyril. Hieroſ. *ibid.*

(m) In caput collapſus cerebro viam diſperſit. *Nicet. Theſ. l.* 4. *c.* 1.

(n) Συντριβεὶς ἅπαν τὸ δύστηνον σῶμα. Metaphraſt.

(o) Τέσσαρα μέρη γενόμενος. Act. Petri & Pauli apud Cotel. Not. in Lib. 6. Conſt. Apoſt. p. 269.

(p) Ῥήξαντα δὲ, μὴ θανατῶσαι, ἀλλὰ συντρίψαι——συντριβεῖσαι τὸ ἰσχίον, καὶ τῶν ποδῶν τοὺς ταρσούς. Conſt. Apoſt.

(q) Arnobius, *Conſtit. Apoſt. St. Ambroſ. St. Auſtin.*

(r) Sulpitius Sev. *Cyrillus Hieroſ.*

Pridie cum ejuſdem urbis Eccleſiâ jejunaverit. *Auguſt. Ep. ad Caſul.*

(r) Διὰ τῆς προσευχῆς. Cyril. Hieroſ. &c.

(s) Τήν τε ἱερὰν σύγκλητον, καὶ τὸν δῆμον τὸν ὑμέτερον, συνεπιγνώμονας, ταύτης ἡμῶν τῆς ἀξιώσεως παραλαβεῖν αἰτοῦμεν· ἵν' εἴ τις ἐν τοῖς ἀπ' ἐκείνου διδάγμασι κατεχόμενος, τἀληθὲς μαθὼν, τὴν πλάνην φυγεῖν δυνηθῇ, καὶ τὸν ἀνδριάντα, εἰ βούλεσθε, καθαιρήσατε. P. 19. B. C.

(t) Μεθ' ὧν Σίμων, ἐπ' ὀλίγον κηρύσσοντος τοῦ Πέτρου, ὑπήκουσεν. Strom. 7. p. 764. D.

*he ſuffered by St.* Peter's *Prayers.* (u) Tertullian *having noted, that, after the coming of the Goſpel,* Magicians *were always puniſhed, ſpeaks only of* Simon Magus, *as ejected out of the Church; though he obſerves, that* Elymas *was ſtruck blind. And that in the* (x) Acts of the Apoſtles, *he received a juſt Sentence, and worthy of himſelf, from the Apoſtle* Peter, *but addeth not one Word of what he ſuffered from St.* Peter *at* Rome. (y) Origen *proves, that there was* οὐδ᾽ ἐν θεῖον, nothing Divine *in* Simon, *from the Nature of his Doctrine, which made* Idolatry a Thing indifferent; *and from the Succeſs of it, it being in his time almoſt extinct, and that he periſhed with his Silver; but adds not a hint of his periſhing by the Prayers of the* Apoſtles, *which was the ſtrongeſt Proof againſt his Pretenſions that he was the* Power of God. (z) Euſebius *declares, how the Devil raiſed up* Simon *as the great Adverſary to the* Apoſtles, *and how the Divine Grace, by their Appearance and Preſence, extinguiſhed that Flame; and how the Providence of God ſent* Peter *after him to* Rome, *in the Days of* Claudius, *to ſet himſelf againſt him; and how he prevailed, by cauſing the Light of the Goſpel to ſhine there; but gives not the leaſt hint of his being thus overcome, or thrown down, by the Prayers of* Peter. *The* Biſhops *of* Rome, *who, ſaith* Cotelerius, *ſua tacere non ſolent,* uſe not to be ſilent in Matters relating to themſelves, *ſay nothing of it. Nor is it credible, ſaith* (a) Hornius, *Scriptores Romanos tam memorabilem rem præterituros fuiſſe;* that all the *Roman* Writers of thoſe Times, *Suetonius, Tacitus, Pliny,* &c. ſhould paſs over ſo memorable a thing in ſilence; *eſpecially if* Simon *was ſo honoured by* Claudius, *and beloved by* Nero, *as ſome Authors of this Story ſay he was. It ſeems inconſiſtent, ſaith* Valeſius, *with that other Story, of* Simon's *being honoured at* Rome *as a* God, by the Emperor, Senate, and the People, and the continuance of his Statue there in *Juſtin Martyr*'s Days; *which ſure it would not have done, had he been ſo remarkably defeated, or deſtroyed, before their Eyes. And laſtly,* (b) *St.* Auſtin *freely owns, that at* Rome this Story was by moſt People deemed falſe. *And is ſuch a Tale fit to be laid as the Foundation of the Interpretation of this Chapter?*

§. 7. Arg. 2. *This Opinion may alſo be confuted from thoſe Words,* This Day ſhall not come, unleſs there be an Apoſtacy firſt, and the Man of Sin be revealed. *For,*

1. *It is intolerable to think that Act, which was ſo neceſſary for the Promotion of the Goſpel among the* Gentiles, *viz. the not impoſing on them Circumciſion, and the* Jewiſh *Yoke, and the ceaſing to preach in the* Synagogues *of the* Jews, *was the Apoſtacy intended by the* Apoſtle *in theſe Words. The Zealots among the* Jews *might ſay of* Paul, Thou teacheſt Apoſtacy from the Law of Moſes; *for afterwards the* (c) Ebionites *rejected all his Epiſtles,* ἀποστάτην ἀποκαλοῦντες αὐτὸν τοῦ νόμου, calling him an Apoſtate from the Law; *but that St.* Paul *himſelf, ſpeaking to the* Gentiles, *ſhould call this his own Practice an* Apoſtacy, *is incredible.*

*Moreover, What Advantage would it do them in this Matter, to tell them of an* Apoſtacy *which had happened before their Converſion,* Acts 13. 46. Lo, we turn unto the Gentiles, for ſo hath the Lord commanded us, *and happened again about the Time of Writing this Epiſtle,* Acts 19. 9. *and finally ſaith the* Doctor, *was compleated when St.* Paul *came to* Rome, *about five or ſeven Years after, at the moſt? Might not the Coming of the Lord be at hand, though an* Apoſtacy, *ſo near to be compleated, were to go before it? See* Jam. 5. 8, 9. 1 Pet. 4. 7.

2dly, *As for the* Apoſtacy *of a conſiderable part of* Chriſtians *to the abominable Impiety of the* Gnoſticks, *I have all along, in the Interpretation of theſe* Epiſtles, *conſidered that, and find no reaſon to aſſert it, nor any thing that favours it, till we come to* 2 Pet. 2. 20, 21. *'Tis true indeed, as* (d) Juſtin Martyr *and* Euſebius *teſtifie, that moſt of the* Samaritans *worſhipped* Simon as the chief God; but ὀλίγοι ἐν ἄλλοις ἔθνεσιν, few in other Nations, *ſay they,* did it; *but that one ſingle Perſon fell off from Chriſtianity to him, they ſay not.*

---

(u) Poſt Evangelium nuſquam invenies Magos niſi planè punitos. Simon M. jam fidelis —— maledictus ab Apoſtolis de fide ejectus eſt, alter Magus qui cum Sergio Paulo, quoniam iiſdem adverſatur Apoſtolis, luminum amiſſione multatus eſt. *De Idol. cap.* 9.

(x) Ex quibus eſt primus S. Magus qui in Actis Apoſtolorum, condignam meruit ab Apoſtolo Petro juſtamque Sententiam. *De Præſcript. adv. Hær. c.* 46.

(y) Καὶ ἡ ἐνέργεια ἐμαρτύρησεν, ὅτι οὐδὲν θεῖον ὁ Σίμων ἦν. L. 1. contra Celſum, p. 45. Οὐδαμοῦ γὰρ τῆς οἰκουμένης Σιμωνιανοί. L. 6. p. 282. Διόπερ Σίμωνα τὸν Μάγον αὐτὸν ἀναγορεύοντα δύναμιν Θεοῦ ἴσμεν ἅμα τῷ ἀργυρίῳ αὐτοῦ, εἰς ὄλεθρον, καὶ ἀπώλειαν κεχωρηκέναι. Com. in Johan. p. 36. D.

(z) Ὡσπερεὶ μέγαν, καὶ μεγάλων ἀντίπαλον τῶν θεσπεσίων τοῦ Σωτῆρος ἡμῶν Ἀποστόλων——ὅμως δ᾽ οὖν ἡ θεία καὶ ὑπερουράνιος χάρις τοῖς αὐτοῖς συναιρομένη διακόνοις, δι᾽ ἐπιφανείας αὐτῶν καὶ παρουσίας ἀναπτομένη, τοῦ πονηροῦ τὴν φλόγα ᾗ τάχος ἐσβέννυ, &c. Hiſt. Eccl. l. 2. c. 14.

(a) *Not. in Sulpitium, p.* 369.

(b) Eſt quidem hæc opinio plurimorum, quamvis eam perhibeant eſſe falſam plerique Romani. *Ep.* 86. *ad Caſulanum, p.* 387.

(c) *Euſeb. Hiſt. Eccl. l.* 3. *c.* 27.

(d) *Juſt. Mart. Ap.* 2. *p.* 69. E.

(e) Euſebius *is expreſs, that neither the* Hereſy of *Simon Magus*, nor of others, had any Prevalency in the Times of the Apoſtles. *The great* Apoſtacy, *which, after the Writing this* Epiſtle, *firſt appeared, and againſt which the* Catholick Epiſtles *of St.* James, Peter, *and St.* John, *and eſpecially the* Epiſtle to the Hebrews, *was written, was that of the converted* Jews *to* Judaiſm *again; and to this Dr.* Lightfoot *probably refers the* Apoſtacy *here mentioned; our Lord having foretold, that the* Devil, once caſt out of them by the Goſpel, ſhould return to them with ſeven more Evil Spirits than himſelf; *and concluding that Parable with thoſe Words,* ſo ſhall it be with this preſent Generation, *Matth.* 12. 43, 44, 45. *Which Opinion is well conſiſtent with my Interpretation of this Chapter, and may be embraced by them who like not my Notion of this* Apoſtacy.

2dly, *This Man of Sin was yet to be revealed,* v. 3. *and there was yet a Seaſon to come, in which he was to be revealed,* v. 6. 8. *Whereas, by the Confeſſion of Dr.* Hammond, Simon Magus *was revealed as an Oppoſer of* Chriſt, *and an* Ἀντίπαλος, *or* Antagoniſt *to the* Apoſtles *long before: For he ſaith, that* (f) being denied the Power of working Miracles, which he would have bought of the Apoſtles, ſoon after he ſet up, and oppoſed himſelf againſt Chriſt; and accordingly is here called, ὁ Ἀντικείμενος, the Adverſary, or, he that oppoſeth himſelf. *Now the Time when he would have bought of them this Power of working of Miracles, was* A. D. 35; *that is, fourteen Years before St.* Paul *wrote this* Epiſtle; *if then ſoon after he ſet up, and oppoſed himſelf againſt Chriſt, he muſt diſcover himſelf ſoon after the Year* 35, *and ſo before the Writing this* Epiſtle. *He adds in the ſame Note,* That *Simon Magus* came to *Rome* in the beginning of *Claudius*'s Reign, and there did ſuch Miracles by the help of the Devils, that he was taken for a God, and accordingly had a Statue erected to him, with this Inſcription, *Simoni Deo Sancto.* Euſebius *there adds, That the Devil had ſet him up as the Great and Equal Antagoniſt of the Divine* Apoſtles. (g) *St.* Jerom *alſo ſaith, That* in the Second Year of *Claudius*, St. *Peter* came to *Rome* to oppoſe him. *He therefore who was then ſet up as the great Adverſary of the Apoſtles, and as ſuch oppoſed by them, in the Second Year of* Claudius, *that is,* A. D. 42. *muſt be diſcovered then, that is, nine Years before the Writing this Epiſtle.* Euſebius *there adds, That the Flame he had there raiſed, by the Appearance and Preſence of the Apoſtles,* i. e. *of* Peter, *as the Words following ſhew,* ἣ τάχος ἐσβέννυ, was ſoon extinguiſhed; *which ſeems to prove, that* Simon Magus's *Oppoſition to Chriſt, was not only diſcovered, but even extinguiſhed with his Perſon before the Writing this* Epiſtle. *And indeed* Irenæus, *and almoſt all the* Ancients *agree in this, with Dr.* Hammond, *that* Simon Magus *having ſuffered this Repulſe from* Peter *at* Samaria, *began* (h) to ſearch ſtill more into the Depths of Magick, that he might be more able to contend with the Apoſtles; *and that by this means he aſtoniſhed many, was honoured by* Claudius *with a Statue, and glorified by many as a God.* He ſoon returned, *ſaith* Theodoret, to his former Arts. *Now, can we think that a Man, who deſigned to be reckoned* μέγας τις, ſome great one, *and to ſeem glorious in the World, ſhould purſue that Deſign, by hiding, and not diſcovering himſelf about fifteen Years?*

*In a Word, It cannot reaſonably be thought that almoſt all* Samaria *ſhould worſhip him; that he ſhould be honoured in the Days of* Claudius *as a God at* Rome, *by the* Emperor, *the* Senate, *and the* People; *and that the Devil ſhould ſet him up as the great Adverſary of the* Apoſtles *long before this Time; and that the Seaſon of his being revealed, ſhould be yet to come.*

§. 8. Arg. 3. 3dly, *I argue againſt this Opinion, from theſe Words,* He ſitteth in the Temple of God, *v.* 4. *for whether we interpret this of the Temple of* Jeruſalem, *or of the Church of God, which are all the Interpretations known to the* ancient Fathers, *or applied by them to theſe Words, it is certain that neither* Simon Magus, *nor his* Followers, *ſat in any of them. The* (k) Doctor *therefore is forced to ſay, this agrees to* Simon, *as being worſhipped at* Samaria, *in thoſe Places which had been ſet apart to the Worſhip of the True God, they worſhipping him there,* θυμιάμασι καὶ θυσίαις, καὶ σπονδαῖς, *with all ſorts of Sacrifices. But would St.* Paul *ſtyle the* Samaritan Temple, *had it been then ſtanding, as it was not,* the Temple of God? *Would he have done this, after our Lord's Declaration made againſt them,* that they worſhipped they knew not what? *The Truth is, that the Temple built upon their*

---

(e) Διὸ δὴ οὔτε Σίμωνος, οὔτε ἄλλου του τῶν τότε φυέντων συγκρότημά τι, καὶ αὐτοὺς ἐκείνους Ἀποστολικοὺς ὑπέστη χρόνους. Hiſt. Eccl. l. 2. c. 14.

(f) *Note* E.

(g) Τῷ δευτέρῳ Κλαυδίου ἔτει, εἰς τὸ ἐκπολεμῆσαι Σίμωνα τὸν μάγον τῇ Ῥώμῃ ἐφίσταται. In Petro.

(h) Cupidius intendit contendere adverſus Apoſtolos, uti & ipſe glorioſus videretur eſſe, & univerſam Magiam adhuc amplius inſcrutans, ita ut in ſtuporem cogeret multos hominum, quippe cum eſſet ſub Claudio Cæſare, à quo etiam ſtatuâ honoratus eſſe dicitur propter Magiam; hic igitur a multis quaſi Deus glorificatus eſt. *Lib.* 1. *cap.* 20.

(i) Εὐθὺς ἐκεῖνος πρὸς τὴν προτέραν ἐπανῆλθε κακοτεχνίαν. Hær. Fab. l. 1. c. 1.

(k) *Note* E. *and* G.

*holy Mountain was long before deſtroyed by* Hircanus; *and that which* Herod *built them, they regarded not, as ſtanding not upon that Mountain. Where therefore was the Temple in which they offered all kind of Sacrifices to this Magician? Indeed, the* Doctor *uſeth too much Artifice, in thus connecting theſe things; for that almoſt all the* Samaritans *did worſhip* Simon Magus *as the firſt or principal God,* Euſebius *doth ſay from* Juſtin Martyr, Hiſt. Eccl. 2. 13. *but that they then worſhipped him with any kind of Sacrifices, he doth not ſay: but only, that ſome of his Followers, who* (l) pretended to embrace the Chriſtian Religion, (*which* Simon Magus *then profeſſedly oppoſed,*) fell back to the Worſhip of Dæmons, and had got Images of *Simon* and *Helen*, which they thus worſhipped with Sacrifices.

§. 9. Arg. 4. Remember you not, *ſaith the Apoſtle,* that I told you of theſe things? *Now is it probable, that in the ſhort time he ſtayed with them, he ſhould tell them how* Simon Magus *ſat in the Temple of God, and that Chriſt's Coming was to deſtroy him; and that ſo ſoon as* St. Paul *ſhould leave off Preaching in the* Jewiſh *Synagogues,* Simon Magus *and his Followers would be revealed?* Credat Judæus Apella: *For the* Myſtery of Iniquity doth already work, *v.* 7. *that is, ſaith Dr.* H. *This ſort of Men are already formed into a Sect, under their Ring-leaders,* Simon *and* Carpocrates. *Wonderful! that* Carpocrates, *who, ſay* (m) Clemens *of* Alexandria, Euſebius, *and* Theodoret, *appeared only in the Time of* Hadrian, *that is,* A. D. 107. *at the ſooneſt, ſhould be the Ring-leaders of a Sect, at the Writing of this Epiſtle, that is, at leaſt* 56 *Years before he began his Hereſy.*

*It follows,* v. 8. And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, *&c. that is, ſaith Dr.* Hammond, then immediately ſhall ye ſee the Sect of the *Gnoſticks* ſhew itſelf, join with, and ſtir up the Jews, and bring heavy Perſecutions upon the Chriſtians; and having this Opportunity to calumniate them to the Jews, behave themſelves as their profeſſed Oppoſers. And *Simon Magus* ſhall ſet himſelf forth in the Head of them, whom, as a profeſs'd Enemy of Chriſt, Chriſt ſhall deſtroy, by extraordinary Means, by the Preaching and Miracles of St. *Peter*; and for all the Apoſtatizing *Gnoſticks* that adhere to him, they ſhall be involved in the Deſtruction of the unbelieving Jews, with whom they have joined againſt the Chriſtians. *In which long* Paraphraſe *there is nothing certain, and nothing which can be confirmed, either from Scripture, or Antiquity. That there were then any* Gnoſticks *in being; that they ever then did, or were in a capacity to perſecute the Chriſtians; that any ſingle Perſon of them periſhed, at the fatal Time of the Deſtruction of the unbelieving* Jews, *I never yet ſaw proved. That* Simon Magus *ſhould ſet himſelf in the Head of theſe* Gnoſticks, *or of any other of his Followers, who was extinct before they bore that Name, 'tis not credible. That his Followers, who pretended that* Simon *himſelf was the chief, or principal God; who worſhipped him, and the very Images of* Simon *and* Helena, *with all kind of Sacrifices; who held, the* Law and Prophets were not to be regarded, *ſhould ingratiate themſelves, and join with the* Jews, *is ſtill more incredible. And laſtly, That* Simon Magus *periſhed by the Miracles of* St. Peter, *I have ſhewed to be improbable. And this I think ſufficient to be offered againſt this Interpretation.*

§. 10. *I ſhould proceed to thoſe Conſiderations which ſeem to lie againſt that Opinion, which holds, that the Apoſtle primarily intends the Papal* Antichriſt; *but I have already done this, both in this* Preface, *and in the following* Annotations; *and therefore ſhall at preſent only add, That this* Man of Sin *is to ſit* in the Temple of God, *and probably to do it then when the* Apoſtle *writ; for he gives it as a Character, by which the* Theſſalonians, *to whom he writ, might know him, and then he could be no other than the* Jewiſh Doctors. *Moreover, this* Temple of God, *muſt either be the Temple of God, properly ſo called, which was deſtroyed by* Titus, *A. D.* 70. *and then again,* The Man of Sin, *who was to ſit in it, muſt denote the ſame Perſons; or, as ſome of the moſt ancient Fathers,* (n) Irenæus, (o) Hippolytus, (p) St. Cyril, *and* (q) St. Ambroſe *thought, either the Ruins of that* Temple, *or another to be built by* Antichriſt *in behalf of the* Jews; *and then as it is not reaſonable to think the* Apoſtle *would abſolutely ſtyle that the* Temple of God, *which had never been ſo, and which was only built by one who* magnified himſelf againſt, *and openly blaſphemed the True God; ſo is it more unreaſonable to think the* Pope *and his* Clergy *ſhould ſit in it. They therefore who think that they are here eſpecially intended, embrace the*

---

(l) Χριστιανῶν φιλοσοφίαν ὑποκρινόμενοι, ἧς μὲν ἔδοξαν ἀπαλλάττεσθαι περὶ τὰ εἴδωλα δεισιδαιμονίας, οὐδὲν ἧττον αὖθις ἐπιλαμβάνονται, καταπίπτοντες ἐπὶ γραφὰς, καὶ εἰκόνας αὐτοῦ τε τοῦ Σίμωνος, καὶ τῆς Ἑλένης θυμιάμασί τε, καὶ θυσίαις, καὶ σπονδαῖς τούτους θρησκεύειν ἐπιχειροῦντες. Ibid.

(m) Ἀδριανοῦ Βασιλεύοντος. Theod. Hær. Fab. l. 1. c. 6. Περὶ τοὺς Ἀδριανοῦ τοῦ Βασιλέως χρόνους. Clem. Strom. 7. p. 764. Euſeb. Hiſt. Eccl. l. 4. c. 7.

(n) In Templo Dei ſedebit, ſeducens eos qui adorant eum, quaſi ſit Chriſtus. *L.* 5. *p.* 475.

(o) Templum conſtruet Hieroſolymis, quod confeſtim excitatum tradet Judæis. *P.* 27, & 33.

(p) Ποῖον ἄρα ναόν; τὸν καταλελυμένον τῶν Ἰουδαίων φησί. Catech. 15. p. 164, 165.

(q) Ergo ſedebit in Templo interiori Judæorum, qui Chriſtum negant. *In Luc.* 21.

Sentiments *of the Fathers of the fifth and the following Centuries,* viz. *of* (r) Chryſoſtom, Theodoret, *St.* Auſtin, *and St.* Jerom, *that by the* Temple of God, *we are to underſtand the* Chriſtian Church. *But this Interpretation is liable to this Objection, That 'tis not reaſonable to conceive the Holy Spirit, without any mark of diſtinction, would give that name to the* Apoſtate Church, *in which the* Beaſt *and the* falſe Prophet *did preſide, ſhe being by the ſame Spirit, when he ſpeaks more unqueſtionably of her, ſtill repreſented as* Spiritual Sodom *and* Ægypt, Myſtical Babylon, *and the* Mother of Fornications and Abominations, *Rev.* 11. 8. 17, 5. *Hence* (ſ) Bellarmine *makes this Inference from the Interpretation of the* Proteſtants, *That, if it be true, the* Roman Church, *in which the* Pope *preſides, muſt be the Church of God. To this our Writers* anſwer, *That this Name was given to the* Church of Rome, *becauſe ſhe once was ſo. But when was that? Was it not before* the Man of Sin *ſate in her, and exalted himſelf above God and Chriſt? And can he properly be ſaid to ſit in the Church of God, who whilſt he ſitteth in it, is not* the Man of Sin, *nor does thoſe things which belong to him; and when he is* the Man of Sin, *ſitteth no longer in the* Church of God, *but in* Spiritual Ægypt, *the* Oppreſſor of God's People, *in* Myſtical Babylon, *the* Mother of Idolatry, *and* the great Enemy of the Church of God, *and in the* Synagogue of Satan?

*But that I may not wholly differ from my Brethren in this matter, I grant theſe Words may in a ſecondary ſenſe, be attributed to the* Papal Antichriſt, *or Man of Sin, and may be ſignally fulfilled in him, in the Deſtruction of him by* the Spirit of Chriſt's Mouth, *he being the Succeſſor to the* Apoſtate Jewiſh Church, *to whom theſe Characters agree, as well as to her; and therefore in the Annotations I have ſtill given a place to this Interpretation alſo.*

§. 11. *Laſtly, As for the Objections which may be raiſed againſt the ſenſe which I have put upon theſe words, I have already anſwered moſt of them in the Annotations, only two ſtill remain to be more fully anſwered,* viz.

Object. 1. *That all the* Fathers *and ancient* Interpreters, *ſeem not only ſilent as to this import of theſe words; but generally ſeem to refer the* τὸ κατέχον, that which with-held *this Revelation of the Man of Sin, to the* Roman Empire.

Anſw. *To this I anſwer* (1.) *That this Objection may be retorted upon all the other Opinions with equal ſtrength; for what is there ſaid by any of the* Fathers *or* Eccleſiaſtical Writers *for ſix hundred years, whence it may be concluded that either* Mahomet, *or the* Pope of Rome, *were the* Man of Sin *here mentioned? What hint hath any Commentator,* Greek *or* Latin, *in his Notes upon this Chapter, for a thouſand years, given, that the* Pope *and his* Clergy *were the Perſons here intended?*

*If it be here replied, That they do* conſequentially *overthrow this Opinion, by making the* Roman Empire *to be the* τὸ κατέχον, that which with-held: *I anſwer, That they more fully overthrow the Opinion which ſaith, the* Papal Government *is* Antichriſt, *or the Man of Sin.*

1. *By ſaying that* (t) Antichriſt *was coming, and at hand, long before the Appearance of* the little Horn, *which ſprung up only from the Ruins of the* Roman Empire, *which happened* A. D. 475.

2dly, *By teaching, ſo generally as they did, that* Antichriſt *being once revealed, was to continue not* 1260 *Years, but only* three Years and an half. *See Note on* v. 8.

3dly, *That he was to be of the* Jewiſh *Extract, one* (u) of the Tribe of Dan, *who was alſo to be* Circumciſed. *And,*

4thly, *That he ſhould be an Enemy to* (x) Idolatry *and* Image-Worſhip, *as* Irenæus, Hippolytus, Cyrillus Hieroſ. *St.* Chryſoſtom, *and* Theodoret *ſay.*

*In a Word, they generally held, as I have ſhewed, Note on* v. 10. *that* Antichriſt *was to come with Signs and Wonders to deceive the* Jews, *that they might be puniſhed for their Infidelity. All which Things muſt be manifeſtly inconſiſtent with the common Notion, that the* Pope's Hierarchy *muſt be the Man of Sin here primarily intended by St.* Paul.

3dly, *I anſwer, that though the* Fathers *do not expreſly ſay, the* Jewiſh Nation *was* the Man of Sin *which the* Apoſtle *here intended; yet many of them have ſaid thoſe things on*

---

(r) Ναὸν τοῦ Θεοῦ τὰς Ἐκκλησίας ἐκάλεσεν, Theod. Τὰς πανταχοῦ Ἐκκλησίας. Chryſ. Hieroſolymis ut quidam putant, vel in Eccleſia, quod verius arbitramur. Hieron. ad Algaſ. qu. 11. F. 60. D. Auguſt. de Civ. Dei. l. 20. c. 19.

(ſ) Lib. 3. de R. Pont. cap. 13.

(t) Antichriſto jam inſtante. Tertul. de fuga, &c. Antichriſti tempus infeſtum appropinquare nunc cœpit. Cyprian. Exhort. ad Martyr. Scire debetis, & pro certo tenere, & credere Antichriſti tempus appropinquâſſe. Ep. 58. p. 120. 59. p. 139. Et de Judâ Euſeb. Ὃς καὶ τὴν θρυλλουμένην τοῦ Ἀντιχρίστου παρουσίαν ἤδε τότε πλησιάζειν ᾤετο. Hiſt. Eccl. l. 6. c. 7.

(u) Hieremias tribum ex quâ veniet, manifeſtavit, dicens ex Dan, &c. Iren. l. 5. c. 30. Hippol. p. 24, 25. Ambroſ. de Benedict. Patriarch. c. 7. Aug. Tom. 4. qu. 22. in Joſ. p. 295. Proſper. dimid. Temp. c. 9. Theodor. in Gen. qu. 110. p. 75.

(x) Idola quidem ſeponens. Iren. l. 5. c. 25. Idololatrium non admittet. Hippolyt. p. 33. Μέλλει δῆθεν τα εἴδωλα μισεῖν ὁ Ἀντίχριστος. p. 164. Chryſoſt. in 2 Theſſ. 2. 4. Theod. ibid. & Com. in Dan. 11. 36.

*which this our Interpretation doth depend; as* v. g. *that* this Man of Sin *was to be of* Jewiſh Extract, *that he was* to ſit in the Temple of Jeruſalem, *and that he was to come chiefly to* deceive the unbelieving Jews, *that ſo they might be puniſhed for their Infidelity. And,*

*Laſtly, As to the* τὸ κατέχον, *or rather* ὁ κατέχων, he that letteth, *I only in this differ from them, that whereas they refer this to the* Roman Empire, *I do refer it to a* Roman Emperor; *and as ſome of them held that* (y) Nero *was this* Antichriſt, *and Man of Sin, and others, that he was* (z) Domitian; *ſo do I hold that* Claudius, *the Predeceſſor of that* Nero, *was the Perſon that with-held.*

§. 12. Object. 2. *It farther is objected, That the* Jews *were long before revealed to be the great Oppoſers of* Chriſtianity, *and the* Scribes *and* Phariſees *had long ſat in the Temple of God; wherefore the Revelation of the Man of Sin, being only to take place for ſome conſiderable time after the writing of this* Epiſtle, *the* Jewiſh Nation *cannot be reaſonably deemed* the Man of Sin.

Anſw. *I have already anſwer'd this Objection in the* Paraphraſe, *by ſhewing that theſe are the Deſcriptions of the Man of Sin, by which the* Theſſalonians, *and others, might then know him; and that they were all ſpoken in the Preſent Tenſe; ſhewing what he already did, and that he was yet more fully to be revealed, either by his actual* Apoſtacy *from the* Roman Government, *which happen'd in the Twelfth of* Nero, *or by the great* Apoſtacy *of the Believers of that Nation from the Faith.*

2dly, *I add, That the* Jewiſh Nation *not only had a great Opinion of their Dearneſs to the God of Heaven, but were alſo look'd upon by their* Proſelytes *and others, as* God's *peculiar and beloved People; and therefore ſuch a Change of Providence as made it appear to all Men, they were become* the Generation of his Wrath, *muſt alſo be a Revelation of them as the greateſt of Sinners. And ſince this came upon them after they had rejected our* Meſſiah, *and crucified the Lord of Life, it muſt be a diſcovery that they became* Sons of Perdition *upon this account; and in this ſenſe the removing that which letted, muſt make way for the Revelation of* that Wicked one whom the Lord would conſume with the breath of his Mouth. *As then the* Roman Church, *though ſhe is thought by us to be the* Antichriſt *here ſpoken of, and the* Beaſt *mentioned in the* Revelations, *is yet by many other* Chriſtian Churches *in the Weſt, thought to be the true* Catholick Church of Chriſt, *and her* Biſhop *to be the* Vicar of Chriſt, *the* Succeſſor of Peter, *and the* Head of the Univerſal Church, *and ſo will only be revealed to them to be what we now deem her, when ſhe ſhall* go into Deſtruction *and be deſtroyed* by the Sword of Chriſt, and by the breath of his Mouth; *ſo was the* Church of Jeruſalem *then only fully revealed to* Jew *and* Gentile, *and to the* Judaizing Chriſtians, *to be not what they did erroneouſly think her, but what the* Apoſtle *here doth repreſent her, when our Lord did thus* conſume her by the breath of his Mouth, *and God ſo ſignally demonſtrated ſhe was a* Veſſel of his Wrath fitted for Deſtruction.

*This* Epiſtle *ſeems to be written ſoon after the firſt, and as Biſhop* Pearſon *probably conjectures, in the ſame Year,* Sylvanus *and* Timotheus *being ſtill with him when he writ it, as they were at the writing of the firſt* Epiſtle, 2 *Theſſ.* 1. 1. *Now St.* Paul *ſtaid at* Corinth *only* a Year and ſix Months, *Acts* 18. 11. *and there he had preached a conſiderable time* every Sabbath-day, *before they came to him,* Acts 18. 45. *and ſo before he writ his firſt* Epiſtle, *it being written after that* Timothy *was come to him,* 1 Theſſ. 3. 6. *and they ſeem to be gone from him before he left* Corinth, *to go to* Syria, *for then he had only with him* Priſcilla *and* Aquila, *Acts* 18. 18. *ſo that the Interval betwixt theſe two* Epiſtles *could not be above a Year.*

---

(y) Opinione multorum receptum eſt ipſum Antichriſtum venturum. *Sulp. Hiſt. S. l.* 2. *c.* 10.

(z) Multi noſtrorum putant, ob ſævitiæ ac turpitudinis magnitudinem, Domitianum Neronem Antichriſtum fore. *Hieron. in Dan.* 11. *F.* 267. *M.*

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# Second Epiſtle of St. *PAUL*
# TO THE
# THESSALONIANS.

---

## CHAP. I.

Verſe 1. PAUL and Sylvanus and Timotheus [*write*] to the church of the Theſſalonians [ *eſtabliſhed* ] in [ *the Knowledge and Worſhip of* ] God the Father, and the Lord Jeſus Chriſt.

2. [*Wiſhing*] Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

3. We are bound to thank God always for you, brethren, as it is meet [*for us to do*] becauſe that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth.

4. So that we our ſelves glory in you [*or boaſt of you*] in the churches of God, for your patience, and [*for your*] faith [*which produceth this Patience*] in all your perſecutions, and tribulations which you endure.

5. Which [*Diſpenſation of Divine Wiſdom appointing you to ſuffer,* 1 Theſſ. 3. 3. *and permitting others thus to perſecute you.*] is a manifeſt token of the [a] righteous judgment of God, [*theſe Sufferings befalling you*] that you may be accounted worthy of the [*Celeſtial*] kingdom of God, for which ye alſo ſuffer, [*and ſo are in aſſurance of a Day when God will thus reward you.*]

6. Seeing it is a righteous thing with [*that*] God [*to whom belongeth Recompence,* Rom. 12. 19. *and who will avenge his Elect that cry unto him day and night,* Luke 18. 7.] to recompenſe tribulation to them that trouble you.

7. And to you who are troubled [*as we are*] reſt with us, [*which Reſt we both completely ſhall enjoy*] when the Lord Jeſus ſhall be revealed from heaven [*attended*] with his mighty angels, [*as he ſhall be at the laſt day,* 1 Theſſ. 4. 16. *when he will come to give every one according to his Works,* Matth. 16. 27. Mark 8. 38. *and gather all the Nations of the World before him,* Matth. 25. 32. Jude 14, 15.]

8. [*When he ſhall come, I ſay,*] in flaming fire, taking vengeance on them [*among the Heathens*] who know not God, and [*of thoſe Jews and Gentiles*] who [*having heard*] obey not the Goſpel of our Lord Jeſus Chriſt.

9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, [*from whoſe bliſsful Preſence they ſhall for ever be excluded,* Matth. 25. 41, 46.] and [*ſhall find that Deſtruction inflicted on them*] [b] by the glory of his power, [*that being the time when God will make known his Power, on the Veſſels of Wrath fitted for Deſtruction,* Rom. 1. 23.]

10. [*And it is alſo a righteous thing with him, then to recompenſe to you eternal reſt,*] when he ſhall come to be glorified in [*his*

*dealings with*] his Saints, and to be admired [*for his great Love*] in [*and by*] all them that believe, [*and particularly by you*] becauſe our teſtimony among you was believed in that day.

11. Wherefore alſo we pray always for you, that our God would count you worthy [ἀξιώσῃ τῆς κλήσεως, *would make you worthy*, v. 5.] of this calling [*to his Kingdom and Glory*,] and fulfil all the good pleaſure of his goodneſs [*in you*] and the work of faith with power.

12. That the name of our Lord Jeſus Chriſt may be glorified in you, [*by your continuance in your Faith*,] and ye in him, [*or by him*,] according to the grace of our God, and the Lord Jeſus Chriſt, [*by which you are enabled to continue in the Faith, and fulfil the good pleaſure of his Will.*]

## Annotations on Chap. I.

Verſe 2. GRace *and Peace from God the Father*, καὶ κυρίου Ἰησοῦ Χριστοῦ, *and our Lord Jeſus Chriſt*] Becauſe he ſaith not by our Lord, but, *and our Lord Jeſus Chriſt*, hence *Theodoret* pleads for an Equality in Power, and by conſequence in Eſſence, of the *Father*, and the *Son*.

Ver. 5. Τῆς δικαίας κρίσεως, *of the righteous Judgment of God*, &c.] *This place*, ſaith (a) *Eſthius*, *proves againſt the Hereticks, that Life Eternal is not ſo to be aſcribed to the Grace of God, as not to be attributed alſo to the Worth and Merits of Men, proceeding from the Grace of God.*

But the true import of theſe words will be ſufficiently contained in theſe following Particulars:

1. That the Juſtice of God obligeth him to recompenſe the Obedience and Sufferings of his faithful Servants, either in this, or in the World to come; ſince were it otherwiſe, we could have no ſufficient Motive to Perſeverance in Obedience to him, or Suffering for his ſake; and therefore this, by the Apoſtle, is laid as the foundation of all the Service which we pay unto him, even the firm Belief that *God is*, and that *he is a Rewarder of them that diligently ſeek him*, Heb. 11. 6.

2*dly*, That ſince God doth not, and according to the nature of the thing, he cannot recompenſe them in this Life, who ſuffer all Calamities and Loſſes they can endure here, and even Death itſelf for his ſake, his Juſtice will oblige him to do it in the next. Hence the Apoſtle ſaith of himſelf, and all his Fellow-ſufferers, *If in this Life only we have Hope in Chriſt, we are of all Men the moſt miſerable*, 1 Cor. 15. 19. and puts the Queſtion thus, *If the Dead riſe not at all——why ſtand we in jeopardy every hour?* v. 29, 30. But

3*dly*, That this Reward ſhould be for kind ſo excellent, as is the Beatifick Viſion, the being *Heirs of God, Joint-heirs with Chriſt*, the being *like to him in Glory*; and for duration ſhould be eternal; can never be on the account of that ſtrict Juſtice which *rendereth to every one his due*, ſeeing there can be no Proportion betwixt a finite Action or Paſſion, and an infinite Reward; and therefore the ſame Apoſtle who ſaith here, ἀξιωθῆναι ἡμᾶς, we for theſe Sufferings *are accounted worthy of this Kingdom*, doth elſewhere poſitively declare *the Sufferings of this preſent Life*, οὐκ ἄξια, *not worthy of the Glory which ſhall hereafter be revealed*, Rom. 8. 18. Nor can the Grace of God, vouchſafed to enable us thus to perſeverance in Sufferings, enhance the Merit of thoſe Sufferings, or make the Reward in Juſtice due unto us; ſince *if it be of Grace* that we thus ſuffer, *then it is not of Debt* that we are thus rewarded; God being not in ſtrict Juſtice obliged to reward his own free Gifts and Graces he confers upon us. But,

4*thly*, Even this eternal Recompence being promiſed to thoſe who ſuffer for the ſake of Chriſt, by him who hath ſaid, *Be thou faithful to the Death, and I will give thee a Crown of Life*, Rev. 2. 10. and propounded as the chief Encouragement, thus to endure with Patience to the end, *Mat.* 5. 12. it may be ſaid, by virtue of that Promiſe to be in juſtice due to them who do thus ſuffer for it, it being a part of Juſtice to perform our Promiſes, and be faithful to our Words. This therefore is a faithful Saying, *If we ſuffer with him, if we endure, we ſhall live, and reign with him*, 2 Tim. 2. 11, 12. And we may reſt aſſured, That *God the righteous Judge will give this Crown of Righteouſneſs to us at that day*, 2 Tim. 4. 8. that being approved, *we ſhall receive that Crown of Life which the Lord hath promiſed to them that love him*, James 1. 12. But then God being not obliged in ſtrict Juſtice to promiſe ſo great a Recompence, he cannot be ſaid to confer it, *ex dignitate, merito, aut æqualitate rei*, by reaſon of the Dignity or Worth of theſe our Sufferings, or becauſe the Reward is only equal to the Merit of them, but only, *ex juſtitia pacti*, becauſe his Promiſe hath made it juſt and equal for him ſo to do.

---

(a) Monſtrat hic locus contra Hæreticos, vitam æternam, quæ in regno Dei intelligitur, non ita gratiæ Dei tribuendam eſſe, ut non etiam dignitati, & meritis hominum à gratiâ Dei profectis, retribuatur.

Ver. 6. Εἴπερ δίκαιον, *ſeeing it is a righteous thing.*] Here the *Greek Scholiaſts* note εἴπερ is put for ἐπείπερ or ἐπειδήπερ, that is *ſiquidem*, for *quandoquidem*, as it is, *Rom.* 8. 9. and ſo the Hebrew *im* oftentimes ſignifies: ſee *Nold. de Partic. Heb.* p. 88. and therefore, ſay they, it is not a particle ἀμφιϐολίας, ἀλλὰ βεϐαιώσεως, *of doubting*, but of *Confirmation.*

Ver. 9. This Phraſe, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος b
αὐτοῦ, *and from* the *Glory of his Power*, is taken from *Iſai.* 2. 19, 21.

## CHAP. II.

Verſe 1. NOW we beſeech you, Brethren,
a by [*or concerning*] [a] the
coming of our Lord Jeſus Chriſt, and by
our gathering together to him, [*mention'd*
Mat. 24. 31.]
2. That ye be not ſoon ſhaken in mind,
[ἀπὸ τοῦ νοὸς, *from the Sentence you formerly received*
*from me,*] or be troubled, neither by
ſpirit, [i. e. *by any pretended Revelation,*] nor
by word, [*ſpoken by us, and by others miſunderſtood*,
2 Pet. 3. 15, 16.] nor by letter, as
from us, [i. e. *by any thing contained in our*
*former Epiſtle*, chap. 4. 15. and 5. 2. *or rather*
*in thoſe words*, chap. 2. 16. *Wrath is*
*come upon them*, εἰς τέλος, *to the uttermoſt, ſo*]
b as [*to conceive*] that the day of Chriſt [b] is
at hand.
3. Let no man deceive you [*by theſe Pretences*]
by any means, for that day ſhall not
c come, except there come [c] a falling away
firſt [*of the Jews from the Roman Empire, or*
*from the Faith,*] and [*by that means*] the
d [d] Man of Sin be revealed, [*who is*] the Son
of Perdition.
e 4. Who [e] oppoſeth [*himſelf now to the Chriſtian*
f *Church,*] and [f] exalteth himſelf above
all that is called God, or that is worſhipped
[Gr. ἢ σέϐασμα, *or worſhip*;] ſo that he, as
g God, [g] ſitteth in the Temple of God, ſhewing
himſelf that he is God.
5. Remember ye not, that when I was yet
h with you, [h] I told you [*of*] theſe things,
[viz. *of the Man of Sin to be revealed, and*
*of theſe Characters of him.*]
i 6. And now ye know [i] what with holdeth,
k that he might be revealed [k] in his time.
l 7. For the [l] myſtery of iniquity doth
already work, [i. e. *the Jews are already*
*making ſome Efforts towards this Apoſtacy,*] only
m he [m] who now letteth, will let [or, *only*
*there is that with-holdeth as yet, and will continue*
n *ſo to do,*] [n] until he [*or it*] be taken out of
the way.
o 8. And then ſhall [o] that wicked one be
p q [p] revealed, whom the Lord ſhall [q] conſume
with the ſpirit [*or breath*] of his mouth, and
ſhall [r] deſtroy with the brightneſs of his r
coming.
9. Even him whoſe coming is after the
working of Satan, with [ſ] all power, and ſ
ſigns, and lying wonders.
10. And with all deceivableneſs of unrighteouſneſs
in them that periſh, [t] becauſe t
they received not the love of the truth, that
they might be ſaved.
11. And for this cauſe, [u] God ſhall ſend u
[*among*] them ſtrong deluſions, [*which will*
*have this effect upon them,*] that they ſhould
[*ſhall*] believe a Lye.
12. That they all might be damned, [Gr.
*judged and condemned,*] who believed not the
Truth, [*the Goſpel preached to them:* See Note
on *Rom.* 2. 8.] but had pleaſure in unrighteouſneſs,
[*or, Falſhood:* See Note on 1 *Cor.*
13. 6.]
13. But we are bound to give thanks always
to God, for you Brethren, beloved of
the Lord; becauſe God hath from the beginning
[*of our preaching to you, ſhew'd*,
1 Theſ. 1. 4, 5. *that he had*] choſen you
to ſalvation, through ſanctification of the
Spirit, [*which gives the earneſt of it, and*
*makes us meet for it,*] and belief of the Truth,
[*which promiſeth it.*]
14. [x] Whereunto [i. e. *to which Faith, and* x
*Sanctification,*] he hath called you, by [*the*
*Preaching of*] our Goſpel, [y] to the obtaining y
of the glory, [Gr. *to the glorious ſalvation*] of
our Lord Jeſus Chriſt.
15. Therefore, Brethren, ſtand faſt [*in*
*the Faith,*] and [z] hold the traditions which z
you have been taught, whether by Word,
[*v.* 5, 6.] or [*by this*] our Epiſtle.
16. Now our Lord Jeſus Chriſt himſelf,
and God even our Father, [*through him*]
who hath loved us, and hath given us everlaſting
conſolation, and good hope, through
Grace;
17. Comfort your hearts, and ſtabliſh you
in every good word and work.

## Annotations on Chap. II.

a Verſe 1. Ὑπὲρ τῆς παρουσίας τοῦ Κυρίου, *By the coming of the Lord.*] That ὑπὲρ, with a Genitive Caſe, ſignifies *de*, or *circa*, about, or concerning, cannot be doubted. It is rendered *concerning*, Rom. 9. 27. See 2 *Cor.* 12. 5, 8. It is thrice rendered *of*, in the ſame import, as 2 *Cor.* 1. 7. *Our hope*, ὑπὲρ ὑμῶν, *of you is certain*; chap. 8. 23. *Whether any enquire*, ὑπὲρ Τίτου, of *Titus*; and *v.* 24. *our boaſting*, ὑπὲρ ὑμῶν, i. e. *concerning you*, Phil. 1. 7. *It is meet for me to think thus*, ὑπὲρ πάντων ὑμῶν, of *you all.* Hence *Phavorinus* ſaith 'tis uſed, ὁμοίως τῇ περί. See 2 *Cor.* 7. 5. and 9. 3.

The *Coming of Chriſt*, is, by the Reverend Dr. *Hammond*, referred to *Chriſt*'s Coming to deſtroy the Unbelieving *Jews*, and throw down their Temple, and their Worſhip which depended on it. This is the παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, the *coming* of Chriſt, or of *the Son of Man*, ſo often mentioned in our Lord's Prediction of the Deſtruction of *Jeruſalem*, and of the Temple, *Mat.* 24. 3, 27, 37, 39. This is moſt certainly the Import of the Phraſe in St. *James* twice, when he exhorts the Brethren *to be patient*, ἕως τῆς παρουσίας τοῦ Κυρίου, *till the Coming of the Lord*; adding, that this παρουσία τοῦ Κυρίου, *Coming of our Lord was at hand, and the Judge ſtood before the door*, James 5. 7, 8, 9.

As for the Phraſe, *Our gathering together to him*, it ſeems parallel to the Words of Chriſt, *Mat.* 24. 31. ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ, *his Angels ſhall then gather his Elect.* And to apply it to the *Theſſalonians*, let it be noted, that they were partly Converts of the *Jews*, and *Proſelytes.* For the Converts made by St. *Paul*'s Preaching to them, were of the Believing *Jews*, and *the devout Greeks*, Acts 17. 4. who, in expectation of our Lord's Prediction, as well as from their Obſervation of the Jewiſh Feſtivals, might be enclined to go up to *Jeruſalem.* Moreover, till the Writing of this *Epiſtle*, if not long after, even till the Deſtruction of *Jeruſalem*, the Jewiſh Converts kept up their *Synagogue*-Worſhip; and many *Proſelytes*, and other *Chriſtians*, did not ſcruple to aſſemble with them; the Jewiſh Converts thought themſelves obliged to do it, they being all *zealous of the Law*, Acts 21. 20. and many of the *Gentile Chriſtians* complied with it at *Corinth*, *Galatia*, and *Philippi*; but after the Deſtruction of *Jeruſalem*, there was an end of this *Synagogue-Worſhip*, the Day having revealed that God was no longer pleaſed with it, and then they met together ſtill as Churches of Chriſt; and this might be their ἐπισυναγωγὴ πρὸς αὐτόν, *the gathering together to him*, here ſpoken of.

But yet, conſidering that this παρουσία, or *Coming of Chriſt*, in the former *Epiſtle*, is uſed four times, with relation to Chriſt's Coming at the Day of Judgment, *viz.* Chap. 2. 19. and 3. 13. and 4. 15. and 5. 23. it may be thought more reaſonable to refer this Paſſage to the ſame Advent, and paraphraſe it thus; *I beſeech you Brethren, by* (the Bleſſing you expect at) *the coming of our Lord Jeſus Chriſt, and at our gathering together to him.*

Ver. 2. Ἐνέστηκε, *is*, or, *hath been inſtant.*] b To conceive that ſignal Day of the Deſtruction of their Enemies the *Jews*, and the Deliverance of the *Chriſtians*, mention'd, *Joel* 2. 31, 32. *Mal.* 4. 1, 2. come; and find themſelves deceived in that Conception, might cauſe great Trouble to them, and even ſhake their Stedfaſtneſs in the Faith.

Ver. 3. Ἀποστασία πρῶτον, *a falling away firſt.*] c The Rebellion of the *Jews* againſt the *Chaldeans*, was always ſtyled *Apoſtacy*, and the *Jews*, upon that account, *Apoſtates.* So *Jeruſalem* is repreſented as πόλις ἀποστάτις. *a City that rebelled againſt Kings*; and in which ἀποστάσεις γίνονται, *Rebellions were found*, Ezra 4. 12, 15, 19. Thus *Ezra* 3. 2, 18, 22. they are ſtyled Ἰουδαῖοι ἀποστάται, *rebellious Jews*; and *v.* 27. it is ſaid, that they were given to Rebellion and War. See *Nehem.* 2. 19. and 6. 6. 1 *Mac.* 13. 16. 2 *Mac.* 5. 11. And in like manner, their Revolt from the *Roman* Government, is by *Joſephus* generally expreſſed by the ſame word, (a) *Coming from Rome*, ſaith he, *in the Time of Nero, when Felix was Procurator of Judea, I found then the Beginnings of Innovations*, καὶ πολλοὺς ἐπὶ τῇ Ῥωμαίων ἀποστάσει μέγα φρονοῦντας, *and many much addicted to Apoſtacy from the Roman Government.* (b) *One Juſtus*, ſaith he, *provoked the People*, εἰς ἀποστασίαν, *to Rebellion*; *but John the Son of Levi, ſeeing ſome of them*, διὰ τὴν ἀποστασίαν τὴν ἀπὸ Ῥωμαίων μέγα φρονοῦντας, *prone to Apoſtacy from the Roman Government, endeavoured to keep them to their Duty.*

But if any like not this Notion of *Apoſtacy*, they may underſtand theſe words, of the great *Apoſtacy* of the *Jews*, foretold by *Chriſt*, Mat. 24. 11, 12. and which happened not only in *Judea*, and *Paleſtine*, but throughout *Aſia*, 2 Tim. 1. 15. and in all other Places where they had embraced the Goſpel. Of which *Apoſtacy*, note.

---

(a) *De Vitâ ſuâ*, p. 999. E.

(b) *P.* 1001. B.

*1ſt*, That when the *Apoſtle* writ this *Epiſtle*, it was yet to come; for tho' the *Myſtery of Iniquity was already working*, in the Seductions of the *falſe Apoſtles*, and *deceitful Workers* of the *Jewiſh* Nation, endeavouring to corrupt the Minds of the *Gentile Converts, from the ſimplicity that was in Chriſt*, 2 Cor. 11. 3. and to bring them into bondage to the Jewiſh Law, *Gal.* 2. 4. and ſo deprive them of that *Liberty wherewith Chriſt had made them free*; yet the greater Defection of the Jewiſh Converts to their old *Judaiſm*, ſeems to have had its Riſe about ten Years after the Writing this *Epiſtle*. For it is certain, that *A. D.* 63. when the *Apoſtle* writ the *Epiſtle* to the *Hebrews*, it was begun already, and many of the *Jewiſh Converts* then were in great Danger of falling back unto Perdition, as appears from the vehement Admonitions and Exhortations of the *Apoſtle* to them, to *beware leſt there ſhould be in any of them an evil Heart of unbelief in departing from the living God*; and *to exhort one another daily to this ſtedfaſtneſs*, as knowing we are only *partakers of Chriſt, if we hold the beginning of our Confidence firm to the End*, chap. 3. 12, 13, 14. To *labour to enter into that Reſt* Chriſt had prepared for them, *leſt any Man fall, after the ſame Example of Unbelief*, chap. 4. 11. *Not to forſake the aſſembling of themſelves together, as the manner of ſome was*, chap. 10. 25. Nor *to caſt away their Confidence*, v. 35. *To lift up the hands which hang down*, and *the feeble Knees*, and *make ſtraight Paths for their Feet, leſt that which is lame be turned out of the Way*, and *to look diligently leſt any Man fall from the Grace of God*, chap. 12. 12, 13, 15. As alſo from the Repreſentation of the dreadful State of all who ſhould Apoſtatize after this manner, that 'twas *impoſſible to renew them to Repentance*, chap. 6. 46. That they were *nigh to Curſing*, and *their End was to be burned*, v. 8. That there was *no more Sacrifice for their Sin, but a fearful looking for of Deſtruction, and fiery Indignation*, chap. 10. 26, 27. and *Vengeance from the living God*, v. 30, 31. That it would certainly be a *falling back to Perdition*, v. 38, 39. That there would be no eſcaping for them who *turned away from him who ſpake to them from Heaven*, chap. 12. 25. The ſame we learn from the like Exhortations of St. *James*, to *Joy and Patience under their Afflictions*, chap. 1. 1, to the 12th; chap. 5. 7, to the 12th: Of St. *Peter*, 1 *Pet.* 3. 14, 15. chap. 4. 12, to the 19th; chap. 5. 8, 9, 10. And from St. *John*'s frequent Exhortation, to *hold to that which they had received from the Beginning*, and to *continue walking in the Truth*. Now the Occaſions of this great *Apoſtacy* ſeem to have been theſe Three.

*1ſt*, Their Zeal for the Obſervation of the Law, which they conceived to be of Eternal Obligation, eſpecially to the *Jews*, to whom particularly it was given; and for the Covenant of Circumciſion, which they eſteemed highly meritorious: (See Note on *Rom.* 2. 13.) that which made them perfect, gave them Life, and delivered them from Hell, according to theſe Sayings of theirs, (c) *He that is circumciſed, is perfect: He that is circumciſed, ſhall not go to Gehinnom: And I ſaid unto thee, in thy Blood, Live*; Ezek. 6. 16. *This is the Blood of the Circumciſion.* This they endeavour to impoſe upon the *Gentile* Converts: And all the Myriads of *Jewiſh* Converts were all *zealous for the Obſervation of it by the* Jews, and looked upon it as downright *Apoſtacy* for them *to forſake Moſes*, and not *to circumciſe their Children, and walk according to their Cuſtoms* received from *Moſes*, or from their *Traditions*, ἀποστασίαν διδάσκεις ἀπὸ μωσέως, Acts 21. 21. And this ſeems to be the Reaſon why St. *Paul*, in the *Epiſtle to the Hebrews*, diſcourſeth ſo largely of the *Neceſſity of the Change of the Law*, viz. That by eſtabliſhing that Truth, he might put a ſtop to the *Apoſtacy* occaſioned by their contrary Perſwaſion.

*2dly*, Their beloved Dream of a *Temporal Kingdom* to be erected by their *Meſſiah* at his Coming, the Halcyon Days that were then expected by them, and the Dominion they ſhould then have over the *Nations*, who were not, according to their Sentiments, to come in to the *Meſſiah*, otherwiſe than as their Slaves or Servants. How deeply this Imagination was fixed even in the Hearts of *Chriſt*'s *Apoſtles*, we learn, as from many other things, ſo eſpecially from their Queſtion to him after his Reſurrection, *Lord Wilt thou at this time reſtore the Kingdom unto Iſrael?* Acts 1. 7. And becauſe our Lord gave this Anſwer to it, *viz. It is not for you to know the times and ſeaſons which the Father hath put in his own hands; but ye ſhall receive Power, the Holy Spirit coming upon you, and ye ſhall be my Witneſſes in Jeruſalem, and all Judea, and Samaria, and to the ends of the Earth*, v. 7. 8. They were prone to think, that at leaſt, after the *Apoſtles* had done this, they might expect our Lord ſhould come *in the Clouds of Heaven*, to ſet up this Kingdom; they therefore believed in him rather as a Temporal, than a Spiritual *King*; they own'd him rather as a true *Prophet*, to perſwade them to be righteous, than as a *Saviour*, to procure to them Remiſſion of Sins, and a New Covenant eſtabliſhed in his Blood. Hence *Origen*, ſpeaking of thoſe words of Chriſt, *If I ſay the truth, why do you not believe?* Which, he conceives, were ſpoken to thoſe *Jews* which believed, he ſaith, *they might be ſaid to believe, in one ſenſe, and not to believe, in another.* So, v. g. (d) *They that believe in Jeſus Chriſt crucified in the Days of* Pontius Pilate, *but believe him not to be born of the Virgin* Mary, (i. e. the *Ebionites*) *believe in him, and do not believe in him.* And again, (e) *They who believe in Jeſus, who did in* Judea *the Signs and Wonders which were written of him,* but *believe him not to be the Son of that God who made Heaven and Earth, believe in him, and believe not in him*; and this relateth to others of the *Jews.* And hence it ſeems to be, that the *Apoſtle* is ſo large in treating of the *Sacerdotal* Office of our Lord, and of the New Covenant eſtabliſhed in his Blood. Moreover, the *Jews* were generally poſſeſs'd with this Opinion, that (f) *about that time their Meſſiah ſhould ſet up this Temporal Kingdom*; and they generally expected, not a *Meſſiah* to ſuffer for their Sins, of whom they ſeem then to have had no Notion, *John* 12. 34. but a great *King to ſubdue their Enemies under them.* And this was their great Stumbling-block, that (g) our Jeſus appeared not to be ſuch a one; and this was the great thing that animated them to the War. When therefore the Goſpel had been preached to the World, and there was no appearance of Chriſt's Coming in the Clouds to be their *King*, and their Deliverer, but rather to deſtroy their Temple and their Nation, they began to fall off from him, as not anſwering their Expectation, or the Predictions of their *Prophets*, and to give ear to their *Falſe Prophets*, ſaying to them, *Lo, here is Chriſt, and there is Chriſt*, according to our Lord's Prediction, *Mat.* 24. 22. and promiſing Freedom and Deliverance, ſaith (h) *Joſephus*, to as many as ſhould follow them.

---

(c) Tanchum in Gen. 17. 18.

And laſtly, The great Cauſe of this *Apoſtacy*, of which the Scriptures take a more ſpecial Notice, was the grievous Perſecutions they ſuffered in all Places, from their Fellow *Jews*, and from thoſe *Heathens* they had inſtigated againſt them; this, by St. *Paul*, is ſtyled *a great Fight of Afflictions*, againſt which he deſires them to arm themſelves, by Faith and Patience, and the Conſideration of the Coming of their Lord, and by the Example of that *Cloud of Witneſſes* which the had ſet before them, *Heb.* 10. 11, 12. By St. *Peter* it is ſtyled, The *fiery Trial, which was come to try them*, 1 Pet. 4. 12. and by which they were *in heavineſs, through manifold Tribulations*, 1 Pet. 1. 6. And againſt which St. *James* endeavours to ſtrengthen them, by the Conſideration of the bleſſed Fruits, and glorious Recompence, their Patience under them would produce, *chap.* 1. and of the Preſence of their Lord, who would ſhortly come to reſcue them, and give a happy Iſſue of them, *chap.* 5. By reaſon of which Perſecutions ſome began to uſe great Compliances with the *Jews*, to avoid their Rage; others, to fall away from the *Chriſtian* Faith, hoping perhaps that they might ſtill obtain Salvation in that Religion, in which they expected to find it before they embraced *Chriſtianity*.

Others, who refer this to the *Church of Rome*, underſtand by this *Apoſtacy*, a falling away from the Doctrine, and the true Worſhip of God and Chriſt, by Idolatry in the Worſhip of a *conſecrated Wafer*, of *Angels*, *Saints*, *Images*, and *Relicks*; on which Account that Church is repreſented under the Characters of *Spiritual Egypt*, of *Myſtical Babylon*, and *the Mother of Fornications*, Rev. 11. 8. and 17. 5.

---

(d) Οἱ πιστεύοντες μὲν εἰς τὸν ἐπὶ Ποντίου Πιλάτου Ἰησοῦν ἐσταυρωμένον ἐν τῇ Ἰουδαίᾳ, μὴ πιστεύοντες δὲ εἰς τὸν γεγεννημένον ἐκ τῆς Μαρίας τῆς Παρθένου, οὗτοι εἰς τὸν αὐτὸν πιστεύουσι, καὶ οὐ πιστεύουσι. Vide Euſeb. l. 3. c. 24. Orig. contra Celſum, l. 5. p. 272.

(e) Καὶ πάλιν οἱ πιστεύοντες μὲν εἰς τὸν ποιήσαντα ἐν τῇ Ἰουδαίᾳ τὰ ἀναγεγραμμένα τέρατα καὶ σημεῖα Ἰησοῦ, μὴ πιστεύοντες δὲ εἰς τὸν Ἰησοῦν, υἱὸν τοῦ ποιήσαντος τὸν οὐρανὸν, καὶ τὴν γῆν, εἰς τὸν αὐτὸν πιστεύουσι, καὶ οὐ πιστεύουσι. To 2. in Joh. p. 322. A. B.

(f) Τὸ δὲ ἐπᾶραν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον ἦν Χρησμὸς, ὡς κατὰ καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης. Joſeph. de Bell. Jud. l. 7. c. 31.

(g) Ὦ Ἄνθρωπε, αὗται ἡμᾶς αἱ γραφαὶ, καὶ τοιαῦται ἔνδοξον καὶ μέγαν ἀναμένειν τὸν παρὰ τοῦ παλαιοῦ τῶν ἡμερῶν, ὡς υἱὸν ἀνθρώπου παραλαμβάνοντα τὴν αἰώνιον βασιλείαν, ἀναγκάζουσιν. Tryph. ad Juſt. p. 249. B.

Ὅταν ἐμφανὴς καὶ ἔνδοξος γένηται, τότε γνωσθήσεται ὃς ἐστι φασί. P. 336. C.

Οὐκ ἔτι χρεία ἡμᾶς ἀπολογήσασθαι πρὸς τὸ λεγόμενον ὑπὸ τοῦ Ἰουδαίου, ὅτι μέγαν, καὶ δυνάστην, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ στρατοπέδων Κύριον, φασὶν οἱ Προφῆται εἶναι τὸν ἐπιδημήσαντα. Orig. contra Celſum, l. 2. p. 78.

(h) Τὰ σημεῖα τῆς Σωτηρίας, καὶ τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν. De Bell. Jud. l. 7. cap. 30. p. 960. & l. 2. c. 23.

d Ibid. Ὁ ἄνθρωπος τῆς ἁμαρτίας· *The Man of Sin*] If you read here, Ὁ ἄνθρωπος ἀνομίας, *The Man of Diſobedience*, who will not ſubmit to Law and Government, as do the Manuſcripts of *Stephanus* and *Lincoln*, nothing can more exactly agree to the Jewiſh Nation, which, in the Times of (i) *Joſephus*, had this Character, That it was ἔθνος δυσάρεκτον καὶ δυσπειθὲς φύσει πρὸς τοὺς βασιλέας, *a Nation naturally averſe from Subjection to Kings.* If we retain the common Reading, no Nation under Heaven more deſerved to be ſtyled *the Man of Sin*, than did the Jewiſh Nation, after the Spirit of Slumber and Blindneſs was come upon them, *Rom.* 11. 8. for the Rejection of the promiſed *Meſſiah*. Their own *Joſephus* ſaith, It is impoſſible to recount ſeverally the Particulars of their Wickedneſs; but in the general it may be ſaid, *that never any City ſuffered ſuch Calamities*, μήτε γενεὰν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν, *nor was ever any Generation, ſince the Memory of Man, more fruitful in Iniquity.* See this more fully proved, Note on *Rom.* 2. 1. Then therefore more eſpecially was this *Man of Sin* revealed to be ſo. This Character doth alſo very well agree to the *Beaſt* mentioned in the Revelations, which being Spiritual *Sodom* and *Egypt*, Rev. 11. 8. the Mother of Fornications, and the Abominations of the Earth, *chap.* 17. 5. may very well deſerve the Title of the *Man of Sin*.

*Object.* If it be here objected againſt the application of this Character to the Jewiſh Nation, that *the Man of Sin* ſeems to relate to ſome ſingle Perſon, and therefore cannot be interpreted of a whole Nation, eſpecially if they act not under ſome Head or other;

*Anſw.* I anſwer, That I have for this the Authority of the Prophet cited here, *v.* 8. who ſaith, *He ſhall ſmite the Land* (Chald. the Sinners of the Land) *with the Word of his Mouth*, and *with the Breath of his Lips*, Jemoth Reſhang, ἀνιλεῖ ἀσεβῆ, *He ſhall conſume the Wicked one.* Which Wicked one, whether we underſtand it with the Fathers, of *Antichriſt*, or with the Jews of *Armillus*, i. e. the *Romans*, or with the Proteſtants of the Papal Polity, under the Name of one, muſt comprehend all his Aſſociates and Followers, tho' they be many Nations. Thus alſo doth the Prophet *Iſaiah* introduce God ſpeaking to all the Inhabitants of *Jeruſalem* and *Judah*; *And now*, Joſheb, *Inhabiter of Jeruſalem* ואיש, καὶ ἄνθρωπος τοῦ Ἰούδα, *and Man of Juda*, chap. 5. 3. and *v.* 7. καὶ ἄνθρωπος, *the Man of Judah* is my pleaſant Plant. And *Jeremiah* ſpeaks in the Perſon of the whole *Jewiſh* Nation, ſaying, *I am the Man that have ſeen Affliction*, Lam. 3. 1. and ſo on to *v.* 22. So in the Parable, *Mat.* 22. 11. our Saviour repreſents the *Jewiſh* Nation, from whom the Kingdom of God was to be taken away, and who were to be caſt out into outer darkneſs, *v.* 13. by the Man who had not on his Wedding-Garment. So the *two Witneſſes*, Rev. 11. 3. and the *Woman cloathed with the Sun*, Rev. 12. 1. repreſent the whole Body of true *Chriſtians*. And the *Beaſt*, chap. 13. 1. *the Woman arrayed in purple and ſcarlet*, chap. 17. 4. and the *great Whore*, chap. 19. 2. include all the Members of the *Roman Church*. And therefore it is evident, that this Objection of a ſingle Perſon ſeems equally to lie againſt all the other Hypotheſes. And as they had their Heads in which they were united, ſo had the *Jewiſh* Nation their High-Prieſt and Sanhedrim, their Rulers of the People, their Scribes and Phariſees, the Heads of this Man of Sin, as the Pope and his Clergy, are the Head of the Beaſt.

d Ibid. Ὁ υἱὸς τῆς ἀπωλείας, *The Son of Perdition.*] This alſo perfectly agrees to the *Jews*, not only becauſe Chriſt was *to ſmite them with the Breath of his Mouth*; See Note on *v.* 8. and to *ſmite the Land with a Curſe*, Mal. 4. 6. but becauſe they are ſet forth as *Veſſels of Wrath fitted* εἰς ἀπώλειαν, *for deſtruction*, Rom. 9. 22. as Men *appointed to Wrath*, 1 Theſſ. 5. 9. to *ſudden Deſtruction*, *v.* 4. as Men whoſe end is ἀπώλεια, *Deſtruction*, Philip. 3. 19. Note alſo, that this agrees exactly to the great Whore, who is to go εἰς ἀπώλειαν, *into Deſtruction*, Rev. 17. 8, 11.

e Ver. 4. Ὁ Ἀντικείμενος, *Who oppoſeth himſelf.*] This Word in the Old Teſtament repreſents the Adverſaries of God and his Church. So *Iſaiah* 66. 6. *The Voice of the Lord rendering recompence*, τοῖς ἀντικειμένοις, *to his Enemies.* And *Eſther* 9. 2. *They who ſought the hurt of the Jews are*, οἱ ἀντικείμενοι τοῖς Ἰουδαίοις. And in like manner in the New Teſtament, ὁ ἀντικείμενος, is in the general the Adverſary of Chriſt, and of Chriſtianity; as in thoſe words, *Give no occaſion* τῷ ἀντικειμένῳ, *to the Adverſary to blaſpheme*, 1 Tim. 5. 14. In particular the *Jews*, as they were οἱ ἀντικείμενοι τῷ Χριστῷ, the *Adverſaries of Chriſt*, Luke 13. 17. So in our Lord's Diſcourſe on the Deſtruction of *Jeruſalem*, they are ſtiled the Adverſaries of the Apoſtles in theſe words, *I will give you a Mouth and Wiſdom*, which οἱ ἀντικείμενοι ὑμῶν, *your Adverſaries ſhall not be able to reſiſt*, or *gainſay*, Luke 21. 15. They are the ἀντικείμενοι πολλοὶ, of which St. *Paul* ſpeaks, ſaying, *a great door and effectual is opened to me in Epheſus, and there be many Adverſaries*, 1 Cor. 16. 9. as you may learn from *Acts* 19. 9. where we find them ſpeaking evil of the way of Chriſtianity before the multitude, and St. *Paul* ſeparating from them upon that Account. And in thoſe Words of St. *Paul* to the *Philippians*, chap. 1. 28. In nothing be ye terrified by (the Malice and Perſecution of) *your Adverſaries*, ὑπὸ τῶν ἀντικειμένων, *which* Malice and Perſecution *is to them* ἔνδειξις ἀπωλείας, *and evident Token of Perdition, but to you of Salvation*; See 2 *Theſſ.* 1. 5. And with good Reaſon is this Name given to them eſpecially, they being the Men *who killed the Lord Jeſus*, and *perſecuted his Apoſtles*; *who pleaſed not God, and were Adverſaries to all Men*; *forbidding the Apoſtles to preach to the Gentiles, that they might be ſaved*, 2 Theſſ. 2. 15, 16. When they began to preach the Word of Life, the *High-Prieſt*, the *Captain of the Temple, and the Sadduces*, Acts 4. 1. and the whole Order of the *Prieſthood*, v. 6. ſtiled, τὸ συνέδριον, *the Sanhedrim*, v. 15. command them, *not to ſpeak at all in the Name of Jeſus*, v. 18. on which Account theſe Rulers are ſaid to be *aſſembled againſt the Lord, and againſt his Chriſt*, v. 26. And the Anſwer of the Apoſtles to them is, That God was rather to be obeyed than Man. After this, the High-Prieſt and all his Aſſociates, place the Apoſtles, ἐν τῷ συνεδρίῳ, *in the Sanhedrim*, Acts 5. 17, 27. calling them to an Account for diſobeying their Commands; and having received this Anſwer from the Apoſtles, That *God muſt be obeyed rather than Man*, they beat them in the Sanhedrim, and again command them *not to ſpeak in the Name of Jeſus*, v. 40, 41. Soon after we find *Stephen* brought before the Scribes and Elders, εἰς τὸ Συνέδριον, *into the Sanhedrim*, chap. 6. 12. and the High-Prieſt, chap. 7. 1. and they who ſat ἐν τῷ συνεδρίῳ, *in the Sanhedrim*, having examined him, and the Witneſſes againſt him, *they ſtoned Stephen*, v. 59. which Death could only be inflicted on him by the Sanhedrim. After this *Saul* receives *Letters from the High-Prieſt*, chap. 9. 1. and from *all the Elders*, chap. 22. 5. to bind all Chriſtians he could find in any of their Synagogues, and bring them to *Jeruſalem*, Acts 9. 2, 14. Yea in the ſecond, or, as Biſhop *Pearſon* ſaith, in the fourth Year of *Nero*, the High-Prieſts, καὶ ὅλον τὸ συνέδριον, *and the whole Sanhedrim* meet, *Acts* 22. 30. and *Paul* is brought before them, *chap.* 23. 1. By all which Paſſages, as we ſee how they are ſtill ſhewing themſelves Adverſaries to Chriſt and his Diſciples; ſo we learn the falſhood of that *Jewiſh* Story, That forty Years before the Deſtruction of *Jeruſalem*, the *Jewiſh Sanhedrim* removed from thence to *Joppa*; which, ſaith (k) Mr. *Selden*, as I have never read any ſuch thing in the Ancients, ſo may it be confuted from the Life of *Joſephus*. It was this Sanhedrim that admitted that Publick Prayer againſt the Chriſtians called *Berachoth Haminnim, the Curſing of the Hereticks*. They therefore called *Jeſus* accurſed, 1 Cor. 12. 2. and ſo, as (l) *Juſtin M.* ſaith, they diſhonoured Chriſt as much as they could, καταρώμενοι ἐν ταῖς Συναγωγαῖς ὑμῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστὸν, *curſing in their Synagogues thoſe that believe in him.* Thus did they *crucify afreſh the Son of God, and put him to an open ſhame*; yea, ſaith the ſame (m) *Juſtin*, ἄνδρας ἐκλεκτοὺς ἀπὸ Ἱερουσαλὴμ ἐκλεξάμενοι τότε ἐξεπέμψατε εἰς πᾶσαν τὴν γῆν, *they ſent choſen Men from Jeruſalem throughout the whole Earth, repreſenting the Chriſtian Faith as an Atheiſtical Hereſy.* Now this could be done only by the *Sanhedrim.* It was, laſtly, by the High-Prieſt and his Sanhedrim aſſembled at *Jeruſalem*, that (n) *James the Brother of our Lord, with ſome other Chriſtians, is condemned to be ſtoned for Blaſphemy againſt the Law.* Yea, when the War was begun, Affairs ſeem ſtill to be ordered by the High-Prieſt and Sanhedrim: For it was after the Flight of *Ceſtius Gallus* from *Jeruſalem*, that (o) *Joſephus* was made Governour of *Galilee*, and (p) thence he writes τῷ Συνεδρίῳ τῶν Ἱεροσολυμιτῶν, *to the Sanhedrim of Jeruſalem* for Inſtruction. And (r) *Ananias* the High-Prieſt acknowledges that they had engaged in the War againſt the *Romans*, only for their Liberty. So that things ſeem to have been managed to that time by the High-Prieſt and Sanhedrim, who appearing thus upon all Occaſions with the utmoſt Rage againſt Chriſt and Chriſtians, might well be deemed not only ἀντικείμενοι, *their Adverſaries*, but *Antichriſts*. But then the *Roman Antichriſt* being alſo to *wear out the Saints of the Moſt High*, Dan. 7. 25. and *caſt down ſome of the Hoſt of Heaven*, Dan. 8. 10. *The Beaſt* being to *ſlay the Witneſſes*, Rev. 11. 7. to *make War with the Saints*, and *overcome them*, chap. 13. 7. and even to be *drunk with the Blood of the Saints*,

---

(i) De Bello Jud. l. 2. c. 8. p. 782. F.

---

(k) Seld. de Syn. l. 2. c. 15. p. 629. Non ejuſmodi quid apud veteres legi, p. 745.

(l) Dial. cum Tryph. p. 234. & p. 323. C.

(m) P. 234. D.

(n) Ὁ Ἄνανος καθίζει Συνέδριον κριτῶν, καὶ παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, καί τινας ἑτέρους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος, παρέδωκε λευσθησομένους. Joſeph. Antiqu. l. 20. c. 8. p. 698. B.

(o) De Bello Jud. l. 2. c. 32.

(p) De Vitâ ſuâ, p. 1003. B.

(r) Τίνα δ' ἂν ἔχει πρόφασιν, ἢ τὴν ἐλευθερίαν. De Bell. Jud. l. 4. c. 13. p. 874.

*and of the Martyrs of Jeſus,* chap. 17. 6. 18. 24. ſhe doubtleſs muſt emphatically deſerve this Title.

f Ibid. Ὑπεραιρόμενος ἐπὶ πᾶν τὸ λεγόμενον θεὸν ἢ σέβασμα, *Exalting himſelf above all that is called God,* or *is worſhipped.*] The Word λεγόμενος, *called,* ſhews the Apoſtle here ſpeaks of Magiſtrates, who are called Gods in Scripture, *Pſal.* 82. 6. and particularly of the *Roman Emperor,* whoſe Title was σεβαςὸς, *Auguſtus,* and who are here ſignified by σέβασμα, as God is by the Word θεός. And how the *Jews* exalted themſelves againſt *every thing* that is *called* God, or the Magiſtracy, we may obſerve, ſaith Dr. *Lightfoot,* in ſuch Paſſages as theſe, 2 *Pet.* 2. 10. *They deſpiſe Government,* Jude 8. *They deſpiſe Dominion, and ſpeak evil of Dignities,* and in their own Stories to endleſs Examples. How they ſtood affected to them, we may learn from the Queſtion they put to our Saviour, *Shall we pay Tribute to Cæſar or not?* Mat. 22. 17. For had he anſwered No, they then thought they ſhould have ground to repreſent him as an Enemy to *Cæſar*; if Yea, to repreſent him to the People as a Betrayer of his Country's Liberty and Freedom, (ſ) τὴν ἐπιτίμησιν οὐδὲν ἄλλο ἢ ἄντικρυς δουλείαν ἐπιφέρειν λέγοντες, *they looking on the Payment of this Tribute-Money as a Sign of Slavery,* And from their *Talmudical* Saying, *We have no King but God*; and from their imagination, that it was a wicked thing, (t) μετὰ τὸν Θεὸν φέρειν θνητοὺς Δεσπότας, *to own any Mortal Governour under God*; See Note on 1 *Pet.* 2. 16. And that the Pope and his Church have thus exalted themſelves above Kings and Emperors, Church-Hiſtory and their own Canon-Law will not ſuffer us to doubt. See *Downham de Antichriſto,* lib. 4. c. 2, 3.

g Ibid. Ὥστε αὐτὸν εἰς τὸν ναὸν Θεοῦ ὡς Θεὸν καθίσαι, *So that he ſitteth in the Temple of God, as God, ſhewing himſelf that he is God.*] Only the *Jewiſh* Sanhedrim, their Prieſts, High-Prieſts, and Doctors, or Expounders of the Law, ſat in the Temple of God, then properly ſo called, and there the High-Prieſt and the Sanhedrim took upon them the Power of judging in Capital Cauſes. Thus they ſtoned *Stephen,* thus alſo they ſtoned *James* the Brother of our Lord, and others with him; and St. *Paul* perſecuted the Chriſtians even to Death by their Authority, *Acts* 22. 4, 5. and thus *they ſat in the Temple of God, as Gods.* The Scribes and Phariſes alſo ſhew'd themſelves *as God,* by ſetting up their Traditions above the Commandments of God, pretending to diſpenſe with them, and by ſo doing, ſaith our Saviour, ἀκυροῦν, ἀφιέναι, ἀθετεῖν, *to lay aſide, reject,* and *to make void the Commandments of God,* Matth. 15. 16. Mark 7. 8, 9, 10, 13. to ſtabliſh their Traditions. And Secondly, By preferring them to, and requiring greater Reverence to be given to their Traditions, and their Doctrines, than to the written Word of God; ſaying, That *the Words of the Scribes are more amiable than the Words of the Law, and more weighty; that a Prophet was not to be believed without a Sign or a Miracle; but they were to be believed without them*; with other blaſphemous Sayings, cited by (u) Dr. *Lightfoot* on *Mat.* 15. 2. and by Dr. *Pocock,* who ſhews that they held their Vows ſo ſacred, that they were obliged to violate the Laws of God to keep them, and that in ſuch Caſes they could not obſerve God's Precepts without great Sin. And Thirdly, This they did by taking to themſelves the Titles of Guide and Father, which in our Saviour's Interpretation, belonged only to God and Chriſt, *Mat.* 23, 8, 9, 10. See the Note there. And Fourthly, As being by their own Confeſſion θεόμαχοι, *Fighters againſt God,* by their oppoſition to the Apoſtles commiſſionated by God, *Acts* 5. 39. and 23. 9. Here then let it be noted,

*1ſt,* That theſe are the Deſcriptions of *the Man of Sin,* by which the *Theſſalonians* might then know him, and they run all in the preſent Tenſe, ſhewing what he already did; and therefore it is no Objection againſt my Interpretation of theſe Words, that the Sanhedrim, the Scribes and Phariſees, had long ſat in the Temple of God, and done the things here attributed to *the Man of Sin.*

*2dly,* Let it be noted, that it is propheſied, *Dan.* 11. 35, 36. That *a King ſhall do according to his Will, and ſhall exalt himſelf, and ſhall magnify himſelf above every God*; and that this, by St. *Jerom* and *Theodoret* upon the Place, is interpreted concerning *Antichriſt.* And that the Pope of *Rome* hath manifeſtly not only thus *exalted himſelf above all that is called God,* by uſurping a Power over Kings and Emperors, as in the former Note; but alſo ſhewed himſelf in the Church *as God,* by claiming that Infallibility which is the Property of God, and by diſpenſing with his Laws, and alſo by equalling himſelf to *Chriſt,* who is God; See *Downham de Antichriſto,* l. 4. c. 5. And therefore according to the Sentiments of all thoſe Fathers, who by the *Temple* do underſtand the *Church* of God, he hath by theſe things ſhew'd himſelf *that he is God.*

Ibid. Ὡς Θεόν,] I doubt not, ſaith Dr. *Mills,* that theſe Words are added to the Text, they being wanting in *Irenæus,* l. 5. c. 25. in *Origen contra Celſum,* p. 89. and 307. in

---

(ſ) Joſeph. Antiq. l. 18. c. 1. (t) De Bello Jud. l. 2. c. 12, and 32. (u) P. 415.

*Cyril Hieroſ.* p. 161. in the *Vulgar*, and *Cod. Alex.* which if true would be a great Advantage to my Hypotheſis, but they being owned by all the *Greek Scholiaſts*, the *Syriack*, and *Arabick* Verſions, by *Cyril Alex. Glaph.* in Gen. p. 178. and by *Theodoret* Hær. Fab. l. 5. c. 23. I dare not depend upon his Confidence.

h Ver. 5. ταῦτα ἔλεγον ὑμῖν, *I told you of theſe things.*] Theſe are the Words which ſeem to me to ſettle my Interpretation of this Chapter. For of the *Jews*, and their oppoſing of themſelves to the Doctrine of *Chriſtianity*, and the Profeſſors of it, he told them in his Firſt *Epiſtle*, chap. 2. 15, 16. and when he was with them, the Perſecutions that both he and they ſuffered from them, *Acts* 17. 15, 16. gave him a juſt occaſion to ſpeak both of their Oppoſition to the Goſpel, and of the Deliverance they ſhortly might expect from ſuch enraged Perſecutors; this being hinted for the Encouragement of *Chriſtians*, in moſt of his Epiſtles; but that he ſhould tell them any thing of *Mahomet*, or of the *Papal Antichriſt*, who were not then in being, or to be known then to the *Theſſalonians* by any of the Characters here mentioned, is not ſo eaſy to conceive. Though ſince the Characters here referred to are partly to be found, *Dan.* 11. 35, 36. and that place by the (x) Ancients is thought to relate to *Antichriſt*, and to be here referred to by St. *Paul*, this is by ſome Expoſitors thought to refer to ſomething the *Apoſtle* might have taught them from the Prophet *Daniel*, touching *Antichriſt*; See the Preface, §. 1, 2, 3.

i Ver. 6. Καὶ νῦν τὸ κατέχον οἴδατε, *and now ye know what with-holdeth.*] Or rather, and *ye know what now with-holdeth*; and according to this Senſe of the Words, that which hindered the full Revelation of this Man of Sin, muſt be in being, and actually with-holding when this Epiſtle was indited. Some of the (y) Fathers have conjectured, that the τὸ κατέχον, or that which hindered, was *the Gifts of the holy Spirit* then given to Believers, and exerciſed in the Aſſemblies of Chriſtians; but they more generally do refer this to the (z) *Roman Empire*, ſaying, That the Apoſtle here teacheth that, *till that be taken away, Antichriſt ſhall not come. This*, ſay they, *the Apoſtle here expreſſeth ſo covertly and obſcurely*, (a) *that he might not incenſe the Roman Emperors againſt the Chriſtians*; as he muſt have done, had he openly and boldly ſaid, *Antichriſt ſhall not come till the Roman Empire be deſtroyed.* See Note on 1 *Pet.* 5. 13. What I conceive to be the τὸ κατέχον, ſee Note on the Verſe following.

Ibid. Ἐν τῷ ἑαυτοῦ καιρῷ, *In his Seaſon.*] I.e. In the time prefixed for the Falſe Chriſts, and Antichriſts to come. *Mat.* 24. 5, 24. in the *laſt Hour of the Jewiſh Church and OEconomy*, according to theſe Words of St. *John*, 1 *John* 2. 18. *Little Children, it is the laſt Hour, and as ye have heard* (from Chriſt) *that Antichriſt ſhall come, ſo now are there many Antichriſts, by which ye may know that this is the laſt Hour.* k

They who refer this to the *Papal Antichriſt*, ſay that this Seaſon relates to the *Tempus Statutum*, the *Time prefixed*, Dan. 11. 35. For Antichriſt, ſaith he, ſhall proſper *till the Indignation be accompliſhed*, or till God's Indignation againſt the Jewiſh Nation ceaſeth. And to the *Time, Times, and half a Time*, mentioned, *Dan.* 7. 25. during which time the *little Horn* was to *wear out the Saints of the moſt High*; and to the 1260 Days in which the Beaſt ſhould triumph, and the *Witneſſes ſhould be cloathed in Sackcloth*, Rev. 11. 3. or to the *Time, Times, and half a Time*, mentioned, *Rev.* 12. 6, 14.

Ver. 7. Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται ἀνομίας, *For the Myſtery of Iniquity doth already work.*] That is, the *Jews* have already imbibed their pernicious Principles, that 'tis not lawful to pay Tribute to *Cæſar*, or to be ſubject to any other Government under God: They have already made ſome ſeditious Attempts, not only in *Babylon*, but in *Judæa*, under *Theudas Gaulonites*; and alſo have been incited farther to do ſo by one *Dortus*, and his Aſſociates, who perſuaded the Multitude ἐπὶ τῇ Ῥωμαίων ἀποστάσει, *to revolt from the Romans.* *Joſephus* alſo doth inform us, That before that time there were many Tumults in *Judæa*, καὶ συχνοὺς βασιλείαν ὁ καιρὸς ἀνέπειθε, and *that the Time prevailed with many to uſurp the Kingdom.* This Myſtery was alſo working by the Falſe Apoſtles, and deceitful Workers of the *Jews*, cauſing ſome of the *Gentile Chriſtians* to warp from the Simplicity of the Faith, to the Jewiſh Rites, l to mix Judaiſm with Chriſtianity, and ſo to *to turn from him that called them, to another Goſpel.* The Fathers, *Theodoret* only excepted, ſay this Myſtery of Iniquity was already working, (d) *in Nero, the Fore-runner of Antichriſt*, and the Calamities he brought upon the Chriſtians. On which Account ſome of them taught that he was Antichriſt: and others, that he was to be raiſed again to be ſo. But this is an Extravagancy ſufficiently confuted from this one Obſervation, That theſe Words were written in the Reign of *Claudius*, whereas the Perſecution of the Chriſtians happened only twelve Years after, in the Reign of *Nero*. Others, who ſay this Myſtery was working in the Falſe Prophets then in being; till they can ſhew us any Falſe Prophets then in being, which were not of the *Jewiſh Nation*, do not contradict, but eſtabliſh our Aſſertion. And laſtly, Others, though they do zealouſly contend againſt Dr. *Hammond*, that *Simon Magus* could not be the *Man of Sin* here mentioned, yet ſay, 'tis probable he was the *Myſtery of Iniquity then working*, and the Fore-runner of Antichriſt, becauſe he did *ſet up himſelf as the Supreme God, brought in the Invocation of Angels, and the Worſhip of Images, and taught Idolatry to be a thing indifferent, and was the Father*, as the Beaſt is ſtiled *the Mother of Abominations*; but thus they ſeem to me to build up again, what they had ſo induſtriouſly pulled down. For it is highly reaſonable to conceive *the Myſtery of Iniquity then working*, ſhould be that very Myſtery which after was to be compleated by a more full Appearance of the *Man of Sin*, as will appear from the Connexion of the Words, *Remember ye not, that when I was with you, I told you theſe things*, (who was the *Man of Sin* to be revealed, and what were his Characters, *v.* 3. 4. and what it was that hindered at preſent the revealing of him:) *For the Myſtery of Iniquity is already working*, (*i. e.* he is doing that covertly, which when he is revealed, he will do more openly;) *only he that hinders* (his full Appearance,) *will do ſo, till he be taken away; and then ſhall this wicked one be revealed?* Who ſees not now, that all thoſe Interpretations muſt be falſe, which make the *Myſtery of Iniquity* to be one Perſon, or one kind of Perſons; and the *Man of Sin*, or *Antichriſt*, another; as they muſt do, who make the *Myſtery of Iniquity* to be *Simon Magus*, or the *Falſe Prophets*, or *Hereticks* in being when this *Epiſtle* was indited; and the *Man of Sin*, the *Pope of Rome, and his Clergy?* This *Myſtery of Iniquity*, ſaith Dr. *Lightfoot*, cannot be underſtood but of the *Jewiſh* Nation. And ſo it is explained, again and again, by St. *John*, ſaying, *This is the laſt Hour; and as you have heard that Antichriſt cometh, ſo now are there many Antichriſts, by which we know this is the laſt Hour*, 1 John 2. 18. And Chap. 4. 3. *Every Spirit that confeſſeth not Jeſus Chriſt, who is come in the Fleſh, is not of God; and this is the Spirit of Antichriſt; this is the Deceiver, and the Antichriſt*, Epiſt. 2. 7. Here therefore is a plain Account of the working of the *Myſtery of Iniquity* in the *Falſe Chriſts*, and *Prophets* of the *Jewiſh* Nation, who alſo were the great Incendiaries to, and Agents in the *Apoſtacy* of that Nation from the *Roman Government*: See Note on *v.* 10.

---

(x) Ab hoc loco Judæi dici de Antichriſto putant——quod quidem & nos de Antichriſto intelligimus: *Hieron. in locum*, & *Theodoret.*

(y) Τινὲς τὸ κατέχον τὴν Ῥωμαϊκὴν ἐνόησαν βασιλείαν, τινὲς δὲ τὴν χάριν τοῦ πνεύματος· οἱ μὲν τοῦ πνεύματος τὴν χάριν φασίν, οἱ δὲ τὴν Ῥωμαϊκὴν, οἷς ἔγωγε μάλιστα τίθεμαι· Theod. Chryſoſt.

(z) Niſi, inquit, fuerit Romanum Imperium ante deſolatum, & Antichriſtus præceſſerit, Chriſtus non veniet: Hieron. Ep. ad Algaſ. Q. 11. F. 60. Poſt defectum regni Romani appariturum Antichriſtum dicit Ambroſ. in locum. Ita Chryſoſt. OEcum. Theoph. in locum. Severianus apud OEcum. Iren. l. 5. c. 26.

(a) Si enim aperte & audacter dixiſſet, non veniet Antichriſtus niſi prius Romanum deleatur Imperium, juſta cauſa Perſecutionis in orientem tunc Eccleſiam conſurgere videbatur. Hieron. ibid. Chryſoſt. in locum.

(b) Joſeph. Antiq. l. 20. c. 5. p. 692. (c) De Bello Jud. l. 2. c. 6.

Ibid. Ὁ κατέχων, *He that letteth.*] Quis niſi Romanus ſtatus? *Who but the Roman* State? Saith (e) *Tertullian*; So many of the *Fathers*, as hath been noted on the foregoing Verſe. And whereas it may be objected againſt this ſenſe, that it ſeems plainly from the *Word* ὁ κατέχων, that he muſt be a *Perſon*, rather than a *State*; they who are of this Opinion, anſwer, he is here ſpoken of as one ſingle Perſon, tho' the Government conſiſted of a Succeſſion of *Emperors*, becauſe one of them only reigned at a time, and the Government was diſſolved, by taking away the laſt Governour. My Conjecture is this, *He who now letteth*, i. e. *the Emperor* Claudius, *will let till he be taken away*; *i. e.* he will hinder the *Jews* from breaking out into an open Rebellion in his Time, they being ſo ſignally and particularly obliged by him, that they cannot for ſhame think of revolting from his Government; for he had made two Edicts in their favour, the one concerning the *Alexandrian Jews*, to this effect, (f) *That the juſt Jews ſhould ſuffer nothing, becauſe of the Madneſs of* Caius, *who would be worſhipped as a God, and that they ſhould have liberty to obſerve their own Laws and Cuſtoms.* And that other (g) Edict, in which he gives them *Liberty over his whole Empire, without Moleſtation, to obſerve their own Laws and Cuſtoms*; declaring, that he did it, *becauſe he judged them worthy of that Favour, for their Affection and Fidelity to the* Roman *Government.*

---

(d) Multis malis——quibus Nero impuriſſimus Cæſarum mundum premit, Antichriſti paturitur adventus, & quod ille operatus eſt poſtea, in iſto ex parte completur. Hieron. Ep. ad Algaſ. ibid. Myſterium iniquitatis à Nerone inceptum eſt, qui zelo Idolorum Apoſtolos interfecit, &c. Ambroſ.

Νέρωνα, ἐνταῦθά φησιν, ὡσανεὶ τύπον ὄντα τοῦ Ἀντιχρίστου. Chryſ. OEcum. Theoph.

Dignus extitit qui perſecutionem in Chriſtianos primus inciperet, neſcio an & poſtremus expleret. Siquidem opinione multorum receptum ſit, ipſum Antichriſtum venturum. Sulpitius de Nerone, l. 2. c. 40.

(e) *De Reſur. Carnis*, c. 24.

(f) Βούλομαι μηδὲν διὰ τὴν Γαΐου παραφροσύνην τῶν δικαίων τῷ Ἰουδαίων ἔθνει παραπεπτωκέναι, φυλάσσεσθαι δ' αὐτοῖς πρότερον δικαιώματα, ἐμμένουσι τοῖς Ἰουδαίων ἔθεσι. Joſeph. Antiq. l. 19. c. 4. p. 678.

(g) Καλῶς οὖν ἔχειν, καὶ Ἰουδαίους τοὺς ἐν παντὶ τῷ ἐφ' ἡμᾶς κόσμῳ τὰ πάτρια ἔθη ἀνεπικωλύτως φυλάσσειν—— ἀλλὰ καὶ αὐτοὺς, ὑπὲρ ὧν παρεκλήθην, ἀξίους κρίνας διὰ τὴν πρὸς Ῥωμαίους πίστιν, καὶ φιλίαν· Joſeph. ibid.

After his Death, the Affairs of the *Jews*, ſaith *Joſephus*, became worſe and worſe, not only by reaſon (h) γοήτων ἀνθρώπων οἳ τὸν ὄχλον ἠπάτων, *of thoſe Magicians who deceived the People*, and of thoſe Thieves who ſtirred them up to the War againſt the *Romans*, (i) μηδὲν ὑπακούειν αὐτοῖς λέγοντες, perſwading them not to be ſubject to them; but becauſe *Nero*, in his third Year, ſends a Letter to *Portius Feſtus*, Governour of *Judea*, by which the *Jews* are deprived of their ἰσοπολιτεία, *equal ſhare of Government* in *Cæſarea*; whence ſaith *Joſephus*, was the Riſe of all our Calamities, the *Jews* perſiſting ſtill in Sedition, μέχρι δὴ τὸν πόλεμον ἐξῆψαν, *till they broke out into the War*. In the ſeventh of *Nero*, *Albinus* ſucceeds *Feſtus*, then dead, who, ſaith *Joſephus*, was ὁ μάλιστα λυμαινόμενος τὴν χώραν, (k) *one who exceedingly waſted the Country*, and laid the Seeds of their future Captivity. In the tenth of *Nero*, *Geſſius Florus* ſucceeds him, who (l) πολλῶν ἀνέπλησε κακῶν Ἰουδαίους, brought many Calamities upon the Jews, ſaith *Joſephus*, which having tragically repreſented, he concludes thus, *What ſhall I ſay more?* τὸν γὰρ πρὸς Ῥωμαίους πόλεμον ὁ καταναγκάσας ἡμᾶς ἄρασθαι Φλῶρος, *for it was this* Florus *who compell'd us to the War againſt the* Romans, *which began in the twelfth of* Nero.

a Ibid. Ἕως ἐκ μέσου γένηται, *Till he be taken away.*] *I. e.* Say ſome, till the *Roman* Government be taken away; as it was by the Exile of *Auguſtulus*, A. D. 476. ſay I, till *Claudius* be taken away, as he was by Poiſon, ſaith *Suetonius*; for as *tolli de medio*, among the *Latins*, ſo in the *Greek*, ἐκ μέσου γένεσθαι, imports, *one to be taken away by Death*, and oft-times by a violent Death; ſo ἐξαναλῶσαι ἐκ μέσου τῆς παρεμβολῆς, is, *to deſtroy them out of the middle of the Camp*, till they were conſumed: So of *Core* and his Company, it is ſaid, ἀπώλοντο ἐκ μέσου τῆς συναγωγῆς, *they were deſtroyed from the midſt of the Congregation*, Numb. 16. 33. Thus of the Righteous, ſaith the *Prophet*, ἦρται ἐκ μέσου, *he is taken away*, he reſts in his Grave, *Iſa.* 57. 2. So *Jeremiah*, ἐξῆρε ἐκ μέσου, *The Lord hath taken away all my mighty men from the midſt of me*, Lam. 1. 15. And ſo God ſaith of the *falſe Prophet*, Ezek. 14. 8, 9. Ἐξαρῶ αὐτὸν ἀφανιῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου, *I will cut him off from the midſt of my people.*

Ver. 8. Ὁ ἄνομος, *The Wicked*;] Who will not be ſubject to the Laws to which their Fore-fathers, from the Time of *Pompey*, have ſubmitted.

Ibid. Ἀποκαλυφθήσεται, *Shall be revealed*;] p Either by his actual Apoſtacy from the *Roman* Government, or by the great *Apoſtacy* of the Believers of that Nation: Of which, ſee Note on *v.* 3.

Ibid. Ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ q στόματος αὐτοῦ, *Whom the Lord ſhall conſume by the Spirit of his Mouth*] That the *Apoſtle* here refers to *Iſa.* 10. 4. appears by his uſing the very Words of that *Prophet*, which run thus; *He ſhall ſmite the Land with the Rod of his Mouth, and with the Breath of his Lips ſhall he ſlay the wicked one.* Now what is the *Land* there, is well expounded by *Malachy* in theſe words, Chap. 4. 6. *Leſt he ſmite the Earth with a Curſe.* Where both the *Hebrew* and the *Greek* uſe the ſame words. Now in *Malachy* it is evident, and confeſſed, that by *the Earth*, the *Land of Judea* muſt be meant, as it is uſually in the Book of *Pſalms*, Pſal. 16. 3. and 25. 13. and 37. 3, 9, 11, 22, 29, 34. Seeing to them alone the *Prophet* was then ſent to *propheſie*: 'Tis therefore reaſonable to conceive, that the ſame Phraſe ſhould have the ſame Import in the Prophet *Iſaiah*; to ſmite this Land *with the Breath*, or *Spirit of his Mouth*, is, to *ſmite in his Wrath and Indignation.* So, *Job* 4. 9. *by the Blaſt of God*, by the Breath of his *Noſtrils*, ἀπὸ πνεύματος ὀργῆς αὐτοῦ, or, *of his Anger*, are they conſumed; and to *conſume with his fiery Indignation.* Thus *Tophet is ordained of old, the Pile thereof is Fire and much Wood; the Breath of the Lord*, θυμὸς Κυρίου, the Indignation of the Lord, *like a Stream of Brimſtone doth kindle it.* So, *Pſal.* 18. 8. *A Smoke aſcended in his Anger, and Fire out of his Mouth devoured.* And *v.* 15. *At thy rebuke, O Lord, at the Blaſt of the Breath of thy Noſtrils*, ἀπὸ ἐμπνεύσεως πνεύματος ὀργῆς σου, *By the Breath of the Wind of thine Anger.* This therefore again anſwers to the Words of *Malachy*, chap. 4. 1. *Behold, the day cometh that ſhall burn as an Oven, and all the proud, and all that do wickedly, ſhall be as ſtubble; and the day that cometh ſhall burn them up.* And to that of the *Baptiſt*, Mat. 3. 10. *And now the Ax is laid to the Root of the Trees; every Tree therefore that bringeth not forth good fruit, ſhall be hewn down, and caſt into the Fire:* Which alſo evidently belongs to the *Jewiſh* Nation, which ſaid, *We have Abraham for our Father*, v, 9. and to whom alone the *Baptiſt* is there ſpeaking. And again, *v.* 12. he ſaith of Chriſt, *His Fan is in his Hand, and he will throughly cleanſe his Floor — and burn the Chaff with unquenchable Fire*; plainly alluding to the Words of *Malachy*, that *all* the Wicked *ſhall be as Chaff*, or

---

(b) Joſeph. Antiq. l. 20. c. 6. p. 690. (i) Ibid. (k) Ibid. c. 7. p. 696, 697. (l) L. 2. c. 24.

*Stubble.* This being ſo, the *Earth to be ſmitten with the Rod of his Mouth*, muſt be the *People*, or *Inhabitants of the Land*; or, as the *Chaldee*, the *Sinners of the Earth*, the Unbelievers, and Wicked of *Judea*, to be conſumed by that *Indignation*, and *Fire of the Lord*, Mal. 4. 1. So ſaith *Procopius* on the Place, Doth the Lord threaten to *Judea*, ἐπὶ τῇ κατ᾽ αὐτοῦ παροινίᾳ, *for her Contumely againſt him, ſaying, Thy Houſe is left unto thee deſolate*; and, ἐγκαταλειφθεῖσα πολέμῳ καὶ πυρὶ δεδαπάνεται, *being left deſolate, is conſumed by Sword and Fire.*

That theſe Words may have a more full completion in the Deſtruction of the *Beaſt*, or *Myſtical Babylon*, which is alſo to be *ſlain by the Sword* proceeding from the Mouth of *Chriſt*, and deſtroyed by the *fierceneſs of his Wrath*, and, with the *falſe Prophets*, *to be caſt alive into the Lake of Fire and Brimſtone*, I deny not: But that this ſhould be the primary Intent of the Words of *Iſaiah*, and that he ſhould be there propheſying of the Deſtruction of the Church of *Rome*, ſeems to me a *Rabbinical* Gloſs, not much to be inſiſted on, eſpecially ſince the *Apoſtle*, Rom. 15. 12. applies the tenth Verſe of this Chapter to the firſt Calling of the *Gentiles.*

r Ibid. Καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, *And ſhall conſume with the brightneſs of his coming.*] The Day of the Lord's Coming to deſtroy *Jeruſalem*, is ſtyled by *Joel*, chap. 2. 31. ἡμέρα Κυρίου ἡ μεγάλη καὶ ἐπιφανής, *the great and bright Day of the Lord:* And *Mal.* 4. 5. *Behold, I ſend you Elias the Prophet*, (*i. e.* the *Baptiſt*, in the Spirit and Power of *Elias*, Luke 1. 17.) πρὶν ἐλθεῖν τὴν ἡμέραν τοῦ Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, *before the coming of the great and bright Day of the Lord.* And that our Lord's Coming in his Day, after he had ſuffered, and been rejected of that Age, or Generation, in which he ſuffered, ſhould be as *Lightning ſhining from one end of the Heaven to the other*, he expreſly tells his Diſciples, *Luke* 17. 24. And when this ἐπιφάνεια καὶ παρουσία, *Brightneſs* and *Appearance of the Son of Man* was to happen, he ſufficiently inſtructs them in theſe words, *As the Lightning*, φαίνεται, *ſhineth from the Eaſt to the Weſt*, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, *ſo ſhall the coming of the Son of Man be*, ὅπου γὰρ, *for wheresoever the Carcaſe is, there ſhall the Eagles be gathered together*, Luke 17. 24, 37. which ſenſibly applies this Matter to the Deſtruction of the *Jews*, by the *Roman* Army, whoſe Enſign was the *Eagle.* This therefore is a further Confirmation of our Expoſition.

Laſtly, Obſerve the Connexion of theſe Verſes; there is a τὸ κατέχον νῦν, *ſome Thing, or Perſon, that with-holdeth now*; and, ὁ κατέχων ἄρτι, *He that now with-holdeth, will do ſo till he be taken away*, καὶ τότε, *and then ſhall the wicked one be revealed, whom the Lord ſhall deſtroy.* Now would not any one here think, that if the *Roman* Government were that which with-held, *Antichriſt* ſhould preſently be revealed, and appear to the World to be ſo, (as all the (m) *Fathers*, who were of that Opinion, held) ſoon after the Diſſolution of that Government, according to thoſe words of (n) St. *Jerom*, *Qui tenebat, de medio fit, & non intelligimus Antichriſtum appropinquare; quem Dominus Jeſus Chriſtus interficiet Spiritu oris ſui?* "He that "with-held is taken away; and do we not "underſtand that Antichriſt is at hand?" And again, Would not any one hence be prone to think, that the Lord ſhould be as quick to conſume him, when he was revealed, as all the (o) *Fathers* thought, allowing but *three Years and a half for the whole Reign of Antichriſt*, and declaring that they had this not from (p) *Apocryphal* Writings, but from the Holy *Scriptures*? And were it otherwiſe, thoſe *Chriſtians* which ſaw the Diſſolution of the *Roman* Empire, *A. D.* 476. might lie under the ſame Doubts as did the *Theſſalonians* here, touching the *Man of Sin*; for then they ſaw no *Roman Antichriſt* appearing, nor that *Myſtery of Iniquity* yet working; for the *Pope* and Clergy of *Rome* were then Orthodox, free from *exalting themſelves above all that is called God*, or from *wearing out the Saints* with Perſecution, till ſome hundred Years after. And if, after his Appearing thus, he were to continue 1260 Years before our *Saviour's* Coming to deſtroy him, as he muſt do, according to that *Hypotheſis*; might not the *Chriſtians* be tempted, in that long Interval, to ſay, *Where is the Promiſe of his Coming?* This therefore ſeems to lie as a ſtrong Bar againſt that, as the primary Senſe and Meaning of theſe Words.

---

(m) Ἔρχεται ὁ Ἀντίχριστος ὅταν πληρωθῶσιν οἱ καιροὶ τῶν Ῥωμαίων Βασιλείας. Cyril. Catech. 15. p. 163. Ambroſ. & Chryſoſt. in 2 Theſ. 2. Hieron. Qu. 11. ad Algaſ. Auguſt. de Civ. D. l. 20. c. 19.

(n) *Epiſt. ad Geront.* F. 33. *L. H.*

(o) Uſque ad Tempus Temporum & dimidium Tempus, hoc eſt Triennium & ſex menſes, in quibus veniens regnabit ſuper Terram. *Iren. l.* 5. *c.* 25. Dimidium Hebdomadæ, hoc eſt, tres Annos cum dimidio regnabit Antichriſtus ſuper terram, poſt auferetur regnum illius & gloria. *Hippol. de Conſum. Mundi*, *p.* 36.

(p) Βασιλεύσει δὲ ὁ Ἀντίχριστος τρία καὶ ἥμισυ ἔτη μόνα, οὐκ ἐξ ἀποκρύφων λέγομεν, ἀλλ᾽ ἐκ τοῦ Δανιήλ. Cyril. Hieroſ. Catech. 15. p. 165. & p. 163. D. Hieron. & Theodoret. in Dan. c. 7. 25. Auguſt. de Civ. l. 20, 23.

Ver. 9. Ἐν πάσῃ δυνάμει καὶ σημείοις, *With all Power and Signs.*] This our Lord foretold, That before his Advent to deſtroy *Jeruſalem*, there ſhould appear *falſe Prophets, and falſe Chriſts, who ſhould deceive many*, Matth. 24. 11. who *ſhould ſhew Signs and Wonders, to deceive, if it were poſſible, the very Elect*, v. 24. Now that theſe *falſe Prophets*, v. 11. and 24. were the ſame, we learn from St. *Luke*, who ſums both up in one, *chap.* 21. 8. and from the Work of both, which was *to deceive many*; That they were all to appear in the ſame Age, in which his Diſciples, to whom he ſpake theſe Words, lived, is alſo evident from *Chriſt*'s Caution to them, in reſpect of both; *See to it, leſt any Man deceive you*, Matth. 24. 4. *See to it: Behold, I have foretold you all things*, Mark 13. 23. Matth. 24. 25. It cannot then be doubted, but that there were ſuch Perſons as are here mentioned, which then aroſe among the *Jews*. Such were the *Jews* of whom St. *Paul* ſpeaks, comparing them to *Jannes* and *Jambres*, the celebrated *Magicians* of *Egypt*, becauſe of their Reſiſtance of the Truth of the Goſpel, as thoſe *Magicians* reſiſted *Moſes*, and whom he ſtiles, πονηροὶ ἄνθρωποι καὶ γόητες, *wicked Men, and Jugglers*, 2 Tim. 3. 8, 13. or thoſe who did ſtrange Things by the Invocation of *Devils*, as the Word imports, ſay *Phavorinus* and *Suidas*; the *Magicians* were Men of the ſame Art and Tricks. Now to theſe *Joſephus* doth aſcribe the Beginning of the *Apoſtacy* from the *Roman Government*, and by them, he informs us, that it was carried on to the laſt; The Affairs of the Jews, ſaith he, became worſe daily, by reaſon (q) γοήτων ἀνθρώπων οἱ τὸν ὄχλον ἠπάτων, *of thoſe Impoſtors who deceived the People*, of which he immediately gives an Inſtance in the *Egyptian*, who ſet up for a Prophet. He adds, That in the Beginning of the Reign of *Nero*, (r) *Impoſtors and Deceivers, under a Pretence of Divine Impulſe, endeavouring Innovations and Changes, made the People mad, and led them into the Wilderneſs, promiſing there to them Signs of Liberty from God.* And that (s) γόητες πολλοὺς εἰς ἀπόστασιν ἐνῆγον, *the Impoſtors prevailed with many to revolt.* And even when their Temple was in Flames, he ſaith, There were many (t) *Prophets* who encouraged them to expect τὴν ἀπὸ Θεοῦ βοήθειαν, *help from God*, and that they gave Credit to them. Accordingly of the *Dragon*, it is ſaid, That the *unclean Spirits which went out of his Mouth, were the Spirits of Devils working Miracles*, Rev. 16. 13, 14. That the *falſe-Prophet* wrought *Signs before the Beaſt*, Rev. 19. 20. and that the Beaſt wrought *great Signs*, ſo as to *make Fire deſcend from Heaven*, Rev. 13. 13. and that by theſe things they did πλανᾶν, *deceive the Inhabitants of the Earth*, Rev. 13. 13, 19, 20. and 20. 10. Of which *Miracles* done by the Members of the *Roman Church*, to ſtabliſh their Idolatry and Superſtition: See *Downham de Antichriſto*, lib. 6. cap. 1.

Ver. 10. Τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο, *They received not the Love of the Truth.*] From theſe Words, ſome conceive, that *Antichriſt*, or *the Man of Sin*, muſt in Profeſſion be a *Chriſtian*; becauſe he is ſaid, *not to receive the Love of the Truth* only. But all the (u) Fathers, and many others ſay, *not to receive the Love of the Truth*, is, *not to receive the Truth, which is worthy to be loved*, and which would have taught them Charity to thoſe they perſecuted, it being the ſame with *not believing the Truth*, v. 12. And this emphatically belonged to thoſe unbelieving *Jews*, to whom St. *Paul* ſpeaks thus; *It was neceſſary that the Word of God ſhould be firſt ſpoken to you; but ſince you thruſt it from you, and judge your ſelves unworthy of Eternal Life, lo, we turn unto the Gentiles*, Acts 13. 46. And to whom he applieth that of the Prophet, *Behold, ye Deſpiſers, and periſh; for I will work a Work in your Days, which you will in no-wiſe believe*, v. 41. See *Acts* 28. 27. *Heb.* 4. 2. 12. 1 *Pet.* 2. 7, 8. And all the *Fathers* which ſpeak of *Antichriſt*, and *the Man of Sin*, not one of them excepted, declare, that this, and the two following Verſes, belong to the unbelieving (x) Jews, that *he is thus to come with Signs and Wonders to deceive them*; and that *they who would not receive Chriſt, confirming his Doctrine with true Miracles, ſhall be deceived by the lying Miracles of Antichriſt.* And if this be ſo, that theſe things are intended of the Unbelieving *Jews*, they can agree in the primary Import of them to them only.

---

(q) *Antiq.* 20. *c.* 6.

(r) Πλάνοι ἄνθρωποι, καὶ ἀπατεῶνες, προσχήματι θειασμοῦ, νεωτερισμοὺς καὶ μεταβολὰς πραγματευόμενοι, δαιμονᾶν τὸ πλῆθος ἀνέπειθον, καὶ προῆγον εἰς ἐρημίαν, ὡς ἐκεῖ τοῦ Θεοῦ δείξαντος αὐτοῖς σημεῖα ἐλευθερίας. De Bello Jud. l. 2. c. 23.

(s) Ibid. p. 797.

(t) Lib. 7. c. 30, 31.

(u) Τὴν ἀγάπην τῆς ἀληθείας τὸν Χριστὸν λέγει. Chryſoſt. Theod. OEcum. Theoph. Spiritum Dei per Chriſtum Hieron. Ep. ad Algaſ. qu. 11.

(x) Apud eos omnes ſigna edet & horrenda miracula——ad ſeducendos ſui ſimiles impios. *Hippol. p.* 32, & 34. *Iren. l.* 5. *c.* 25. Facit hæc omnia propter Judæos, ut qui noluerunt charitatem recipere Veritatis. *Hieron. Ep. ad Algaſ. qu.* 11. *Auguſt. Tom.* 9. *tr.* 29. *p.* 246. C.

Ἰουδαίους τοὺς τὸν ἠλειμμένον προσδοκῶντας ἀπατῶντα. Cyril. Hieroſ. Catech. 15. p. 163. B. 164. D. Ἰουδαίους μάλιστα. Theod. Chryſ. OEcumen. Theoph. in locum.

Ad quem fugiet vidua oblita Dei, *i. e.* terrena Jeruſalem. *Iren. l.* 5. *c.* 25. Cum autem alius venerit in nomine meo, illum recipietis, alium dicens Antichriſtum. *Ibid.*

u Ver. 11. πέμψει ὁ Θεὸς, *God ſhall ſend.*] As he ſent a Lying Spirit into the Mouths of *Ahab's Prophets*, 1 Kings 22. 21, 22. by permitting the Evil Spirit to go forth for that End; or, as he is ſaid *to deceive his People*, Jer. 4. 10. becauſe he ſuffered them to be deceived by *falſe Prophets*, Jer. 6. 14. And as he deceived the *falſe Prophets*, by giving them up unto a Spirit of Deluſion, *Ezek.* 14. 9. This muſt be the true Interpretation of all ſuch Paſſages as theſe: For,

*1ſt*, God cannot ſecretly inſpire into us any Evil, or infuſe any evil Principle into our Hearts; for Evil can never proceed immediately from him who hath an abſolute and entire Freedom from it; were it his Off-ſpring, it muſt ceaſe to bear that Name; his Works being all very good, and *wrought in Righteouſneſs.* Nor,

*2dly*, Can he incline, excite, encourage, or entice to Sin: For then he muſt excite Men to perform *the abominable thing which his Soul hates*; to do that which is infinitely diſpleaſing to him, and muſt incline them ſecretly to that which he openly deters all Perſons from; and then he cannot truly be offended with ſuch Perſons, he cannot puniſh them for their Iniquities; or elſe he muſt be angry with them, becauſe they do obey his Motions, and ſentence them to endleſs Miſery; becauſe they do comply with his own Inclinations. Nor,

*3dly*, Can he neceſſitate any Man to ſin: For then he muſt by force compel them to it, and then the Action done by virtue of that force cannot be theirs, but God's; nor would our Conſciences condemn us for Sin, were we aſſured we could not help it.

y Ver. 14. Εἰς ὃ.] Here *Beza* notes, that many Copies read εἰς ἥν, which agrees with πίστιν, *v.* 13. and that many *Latin* Copies accord with them. But 'tis common for this Pronoun to vary in Gender from the Noun to which it relates, ſo σκεύη ἐλέους οὓς, *Rom.* 9. 23, 24. τεκνία μου οὓς, *Gal.* 4. 19. See *Philip.* 2. 15. *Coloſſ.* 2. 19. *Philem.* 10. 2 Ep. *John v.* 1.

z Ibid. Εἰς περιποίησιν δόξης, *to the glorious Life*, or *Salvation*. That περιποιεῖν is *to ſave alive*: See Note on *Eph.* 1. 14. and περιποίησις is מחיה, *Life*, 2 Chron. 14. 13. *they fell down*, ὥστε μὴ εἶναι ἐν αὐτοῖς περιποίησιν, ſo *that there was no Life in them*, Mal. 3. 17. *the Day which I make* εἰς περιποίησιν, LXX.

aa Ver. 17. Κρατεῖτε τὰς παραδόσεις, *Hold the Traditions which ye have been taught.*] This Paſſage proves not in the leaſt, that in the Judgment of St. *Paul* there were any Traditions wholly *extraſcriptural*; that is, ſuch as were neither then committed, nor after to be committed to Writing, by himſelf or any other inſpired Perſon; but only, that he himſelf had not writ all things to them by Epiſtle, being abſent, but had preached many things to them being preſent.

Now that the Word which St. *Paul* preached orally, was after written by St. *Luke*, his Amanuenſis and Companion, we learn from the Tradition of the Church of Chriſt, recorded by (y) *Irenæus* and *Euſebius*.

*2dly*, All that the Apoſtle here exhorts his *Theſſalonians* to do, is to retain the Traditions they had immediately received from the Mouth of an Apoſtle, and which he perſonally had delivered to them; which Traditions, when we know them to be ſuch, there is no doubt, but they ought with all Reverence to be received: When therefore the Church of *Rome* hath proved, that the Traditions ſhe obtrudes upon us, were immediately received from the Mouth of an Apoſtle, then, and not till then, will this Text oblige us to receive them.

*3dly*, This Text is ſo far from being an Argument for receiving *Doctrinal Traditions* no where writ in *Scripture*, upon the ſole Authority of the Church of *Rome*, or even of the Church Catholick, that it is rather a Demonſtration, that ſhe is no ſure Preſerver of them, ſhe having actually loſt thoſe very Traditions touching the *Man of Sin*, which are mentioned in this Chapter, and particularly referred to in this Text; *I told you theſe things when I was with you*, v. 8. and *now ye know what letteth, wherefore ſtand faſt, holding the Traditions* (touching his Coming, which when I was with you, I delivered by Words, and now hint to you by Epiſtle) and which, as it appeareth by this Epiſtle, and his Exhortation, were of great moment to be known. Now, hath this Tradition been preſerved by the *Roman*, or by the *Catholick Church*? Or muſt ſhe not confeſs with (z) *Anſelm*, and their own *Eſthius* on the Place, *Truly the Theſſalonians knew what letted, but we know it not*? So that the Tradition which the Church received from the Apoſtles touching this matter, is wholly loſt; how therefore can ſhe be relied on as a ſure Preſerver, and a true Teacher of Traditions, which hath confeſſedly loſt one of great moment, depoſited with the *Theſſalonians*, and the Primitive Church?

---

(y) Lucas autem ſectator Pauli, quod ab illo prædicabatur Evangelium, in libro condidit. Iren. l. 3. c. 1. Λουκᾶς ὁ ἀκόλουθος Παύλου, τὸ ὑπ᾽ ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν Βιβλίῳ κατέθετο. Euſeb. Hiſt. Eccl. l. 5. c. 8.

(z) Nos neſcimus quod illi ſciebant. Anſelm. Noverint utique Theſſalonicenſes, at nos neſcimus. Eſth.

## CHAP. III.

Verſe 1. FInally, [τὸ λοιπὸν, *furthermore, I entreat you*] brethren [*to*] pray for us [*Apoſtles and Miniſters of the Goſpel,*] that the word of the Lord [*preached by us*] may have free courſe [τρέχῃ, *may run to*] and be glorified [*among other Gentiles*] even as [*it hath been*] with [*or among*] you.

2. And [*pray alſo*] that we may be delivered [a] from unreaſonable and wicked Men, [*ſuch as the unbelieving Jews, the great Oppoſers of our preaching to the Gentiles, are,* 1 Theſſ. 2. 15, 16.] for all Men have not Faith.

3. But [*tho' Men may prove unfaithful,*] the Lord is [*always*] faithful [*to his Promiſes,*] who [*therefore*] ſhall [*or, will do all things requiſite on his part, to*] ſtabliſh you and keep you from Evil.

4. And [*therefore*] we have confidence in the Lord touching you, that ye [*through his Aſſiſtance,*] both do [*at preſent.*] and will [*ſtill*] do the things which we [*by his Authority*] command you.

5. And [*that we may not be miſtaken in this Confidence, we pray that*] the Lord [*would*] direct your Hearts into the love of God, [*which will conſtrain you to this Obedience,* 2 Cor. 5. 14. *and from which nothing ſhall ſeparate you,* Rom. 8. 35, 39.] and into the b [b] patient waiting for [*of*] Chriſt, [*mentioned,* 1 Theſſ. 1. 10. 2 Theſſ. 1. 10. Philip. 3. 20.]

6. Now we [*being thus confident of your Obedience*] command you, brethren, in the name of the Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother c that walketh diſordely, and not after [c] the tradition which he hath received of [i. e. *from*] us.

7. For you your ſelves know how you d ought to follow us: for [d] we behaved not our ſelves diſorderly among you.

8. Neither did we eat any man's bread for nought, but wrought with labour and travel [*wearineſs and toil*] night and day, that we might not be chargeable to any of you.

9. Not becauſe we have not power, [*to live of the Goſpel, for the Labourer is worthy of his Hire,* Luke 10. 7. *and ſo hath the Lord appointed, that they that preach the Goſpel ſhould live of the Goſpel,* 1 Cor. 9. 14.] but to make our ſelves an enſample unto you to follow us, [*in this our Induſtry; for if we, who might lawfully live upon other Men's Labours, chuſe rather to work for our own Living, how much more ought ye to do ſo?*]

10. [*And this we have formerly taught,*] For even when we were with you, this we commanded you, that if any [*being able*] would not work, neither ſhould he eat.

11. [*And of this we have cauſe to remind you;*] For we hear that there are ſome who walk among you diſorderly, working not at all, but are buſy-bodies, [*meddling with that which belongs not to them.*]

12. Now them that are ſuch, we command, and exhort by [*the Authority and in the Name of*] the Lord Jeſus Chriſt, that with quietneſs they work, and [*ſo*] eat their own bread.

13. [*Thus I hear it is with them,*] But ye, brethren, [e] be not weary of well-doing, e [*let not their Example make you neglect your Induſtry.*]

14. And if any man [*among you*] obey not our word by this Epiſtle, [*in which we exhort and command them thus to work,*] [f] note f that man, and have no company with him, that he may be aſhamed.

15. Yet count him not as an enemy, but admoniſh him as a brother.

16. Now the [g] Lord of peace himſelf, g give you peace always, by all means; the Lord be with you all.

17. The ſalutation of [*me*] Paul with mine own hand, which is [h] the token in h every Epiſtle [*that it comes from me:*] ſo I write.

18. The Grace of our Lord Jeſus be with you all. Amen.

## Annotations on Chap. III.

Verſe 2. NOTE, It is well known, and hath been often obſerved, that the unbelieving *Jews* were in all places bitter Enemies to the Preachers of the Goſpel, and ſent their Emiſſaries into all Places to incite the Governors againſt them, and therefore as here, ſo *Rom.* 15. 31. the *Apoſtle* intreats *Chriſtians* to contend with him in Prayer, that he might be delivered from the Unbelievers in *Judea*; whereas *Simon Magus* and his Followers were a deſpicable Crew at the writing of this Epiſtle, and could have no Power to perſecute the *Apoſtles* or Preachers of the Goſpel upon this account: And therefore (a) *Euſebius* informs us, that his Hereſy prevailed little in the

---

(a) Ἡ μὲν τοῦ Σίμωνος ἀπέσβη καὶ παραχρῆμα σὺν τῷ ἀνδρὶ καταλέλυτο δύναμις. Hiſt. Eccl. l. 2. c. 15. Vide c. 14.

*Apoſtles* Days, and that his Power was preſently extinguiſhed with his Perſon.

Ibid. *For all Men have not Faith*] Here ſaith *Theodoret*, θεοῦ γὰρ ἴδιον καλεῖν, ἡμῶν δὲ τὸ πείθεσθαι, *it is of God to call us, but of Man to obey his Call.* Whence Chriſt ſaith, *Luke* 9. 23. *if any Man will come after me*, οὐ γὰρ ἀνάγκῃ βιάζεται, ἀλλὰ γνώμην ζητεῖ, *for he compels no Man.*

b Ver. 5. Or, Εἰς ὑπομονὴν τοῦ Χριστοῦ, *Into the Patience of Chriſt.*] *I. e.* Into an Imitation of his Patience, in ſuffering *the Contradiction of Sinners againſt himſelf*, that ye may *run with Patience the Race which is ſet before you, looking unto Jeſus*, &c. Heb. 12. 1, 2.

c Ver. 6. Κατὰ τὴν παράδοσιν.] The *Tradition* here mentioned, is, ſay *Chryſoſtom*, *Theodoret*, *OEcumenius*, and *Theophylact*, the Tradition which he delivered διὰ τῶν ἔργων, *by his Works*, in which he was an Example to them of Induſtry; and therefore he adds, at *v.* 7.

d Ver. 7. Οὐκ ἠτακτήσαμεν, *We behaved not our ſelves diſorderly.*] That is, ſaith *Theophylact*, *we were not idle*; for God having ordered Man to Labour, and fitted him with Members for that End, he that will not do ſo, ἐκλέλοιπε τὴν τάξιν, *deſerts the Order* in which God hath placed him; and ſo the Apoſtle expounds himſelf, *v.* 11.

V. 11. Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.] Not working at all, but being Buſy-Bodies, or, but being employed about vain Things, ſo περιεργάζεσθαι, πράττειν τὰ περισσά, *Heſych. Phavorinus*, So *Eccluſ.* 3. 23. ἐν τοῖς περισσοῖς τῶν ἔργων σου μὴ περιεργάζου, inanem vanamque operam ne ſuſcipias, *be not employed in vain Things.*

e Ver. 13. Note, The Fathers interpret theſe Words thus, Let not their Sloth hinder your Charity, in giving them what is neceſſary to preſerve Life: But this Expoſition ſuits not with *v.* 10.

f Ver. 14. Σημειοῦσθε.] Moſt Interpreters ſay, that the Apoſtle, *v.* 6. and here, requires the Church-Governors to uſe the Cenſures of the Church upon theſe diſorderly Walkers: But I have ſhew'd it to be highly probable, that when this Epiſtle was writ, there were no ſuch Governors ſettled in this Church: See Note on 1 *Theſſ.* 5. 12.

*2dly*, Theſe Exhortations plainly are directed to all the Brethren in general, if therefore they relate to Excommunication, and ſuch like Cenſures, it will hence follow, that the Power of the Keys belongs to all the Brethren in general.

*3dly*, The Apoſtle exhorts them ſtill to own them as Chriſtian Brethren, which they at preſent are not, who by Excommunication are excluded from the Church, and the Society of Chriſtians.

Ver. 16. Ὁ Κύριος, *The Lord.*] Both here, g
and *chap.* 2. *v.* 16. the Apoſtle prays to the *Lord Jeſus Chriſt*, for Peace, which in the Hebrew Phraſe, imports all Happineſs; and for Eſtabliſhment in *every good word and work*, which is a ſtrong Argument for his Divinity, eſpecially conſidering that every good Work derives from God.

Ver. 17. Ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ, h
*Which is the Token in every Epiſtle.*] Hence *Grotius* concludes, that this muſt be the firſt of his Epiſtles; For had he, ſaith he, writ any Epiſtle before, this Admonition had been needleſs. I ſhould rather think that this ſuppoſes he had writ ſome Epiſtle before, becauſe he ſaith not this ſhall be, but this is the Sign in every Epiſtle. And this is evident, almoſt to a Demonſtration, from theſe Words, *chap.* 2. 2. Be not troubled by Epiſtle as from us, as if the Day of the Lord were at hand: See the Note there; and from theſe Words, *v.* 15. Hold the Traditions you have (formerly) received, whether by Word, or our Epiſtle. To which Words *Grotius* hath nothing to anſwer. Add to this the Note of the Learned (b) Mr. *Dodwell*, cited in the Margin.

---

(b) Ex quo intelligimus, ſalutationem in Epiſtolis Apoſtoli propriâ ejus manu ſubſcribi ſolitam; eamque notam in omnibus ejus Epiſtolis (excipias forſan eam quæ ad Galatas propriâ manu integra ſit ſcripta, *cap.* 6. 11.) adhibitam, ut proinde quæ illâ notâ carerent, commentitiæ haberentur. Diſſert. Cypr. 2. in Ep. 4.

A DIS-

# A
# DISCOURSE
# By Way of
# APPENDIX
# TO THE
# Firſt Chapter;

## SHEWING

## *That the Endleſs Miſeries or Torments of the Wicked, are well conſiſtent, both with the Juſtice and the Goodneſs of God.*

THE *Apoſtle* in this Chapter ſeems plainly to aſſert, That wicked Perſons *ſhall be puniſhed with everlaſting Deſtruction*, and alſo to reſolve this Puniſhment into the δικαιοκρισία, or juſt Judgment of God.

Whereas it is pretended, That 'it is contrary to the Juſtice of God, to puniſh Temporary Crimes with Eternal Puniſhments, becauſe Juſtice always obſerves a Proportion between Offences and Puniſhments; but between Temporary Sins and Eternal Puniſhments there is no Proportion. And if it be hard to reconcile this with Divine Juſtice, it will be much more ſo, to ſhew how it comports with that great Goodneſs we ſuppoſe to be in God.

They who aſſert the Eternity of future Torments inflicted on the Wicked, abiding in a State of Miſery, attempt by ſeveral ways to anſwer this Objection. I ſhall begin with thoſe Anſwers which to me ſeem not ſatisfactory, and briefly ſhew the Reaſons why I think they are not ſo, and then return that Anſwer which I think fully clears the Juſtice and the Goodneſs of God in this Diſpenſation, from the Strength of this Objection. And,

§. 1. 1*ſt*, Some make out the Proportion, thus, That 'becauſe Sin is infinite in reſpect of the Object againſt which it is committed, therefore it deſerves an infinite Puniſhment: Now becauſe a finite Creature cannot ſuffer a Puniſhment which is infinite as to Intenſion, therefore he ſuffers that which is infinite as to Extenſion or Duration.

But to this it is replied, That if all Sins be for this Reaſon infinite as to demerit, then the demerit of all Sins muſt neceſſarily be equal, and ſo there muſt be equal Reaſon for the Pardon of all Sins; for the demerit of no Sin can be more than infinite. 2. Hence it will follow, that God cannot *render unto every Man according as his Works ſhall be*, becauſe though they commit innumerable Sins, he can only lay upon them the Puniſhment due to one only, becauſe he cannot lay upon them a Puniſhment which is more than infinite.

§. 2. 2*dly*, Others ſay, That 'if wicked Men lived for ever in this World, they would ſin for ever, and therefore they deſerve to be puniſhed for ever. But,

1. Who can be certain of this, ſince, whilſt we live in this World, we are in a ſtate of trial, and ſo may be in a poſſibility of repenting and growing better?

2. God hath expreſly declared, that Men ſhall be judged hereafter, not according to what they would have done, had they lived longer, but according to what they actually have done in this preſent Life, according to their *Works done in the Body*; and ſo he hath ſufficiently declared, he doth not puniſh them for what they would have done, had they lived longer; but for what they actually had done whilſt they lived. So that this

Anſwer recoils thus; Wicked Men, by God's Declaration, are only to be puniſhed for what they did whilſt they lived here: Now they did not live here for ever in a ſtate of Sin, therefore they are not to live for ever hereafter in a State of Puniſhment.

§. 3. 3*dly*, Others ſay, That ‘God having ſet before the Sinner Life and Death; and having ſo expreſly forewarned him, this would be the certain Conſequence of his Iniquity; he cannot charge God with Injuſtice, in allotting to him the Portion which he choſe, and would incur, after all Admonitions to the contrary.

But though this may be ſufficient to ſtop the Sinner's Mouth, it will do little to ſtop the Mouth of Infidels; becauſe it ſeemeth not to anſwer the Objection ariſing from the Diſproportion between the Fault and the Puniſhment; for it renders not the Fault leſs finite, or the Puniſhment leſs infinite, and ſo it doth not render it leſs inconſiſtent with Divine Equity and Goodneſs to threaten ſo to puniſh finite Crimes, and execute that Puniſhment upon the Sinner.

§. 4. A very great and learned Perſon hath attempted a Solution to this Objection, from theſe Conſiderations.

*Firſt*, That ‘the Meaſure of Penalties, is not to be taken from any ſtrict Proportion betwixt Crimes and Puniſhments, but from one great End and Deſign of Government, which is, to ſecure the Obſervation of wholeſome and neceſſary Laws, and conſequently whatever Penalties are proper and neceſſary to this End, are not unjuſt.

*Secondly*, That whoſoever conſiders how ineffectual the threatening, even of Eternal Torments, is to the greateſt part of Sinners, will ſoon be ſatisfied that a leſs Penalty than that of Eternal Suffering, would, to the far greateſt part of Mankind, have been, in all probability, of little or no force; and that if any thing more terrible could have been threatened to the Workers of Iniquity, it had not been unreaſonable, becauſe it would all have been little enough to deter Men effectually from Sin. But then he adds,

*Thirdly*, That after all, he that threateneth, hath ſtill the Power of Execution in his own Hands: for there is this remarkable Difference betwixt Promiſes and Threatenings, that he who promiſeth, paſſeth over a Right to another, and thereby ſtands obliged to him, in Juſtice and Faithfulneſs, to make good his Promiſe: But in Threatenings it is quite otherwiſe; he that threatens, keeps the Right of Puniſhing in his own hand, and is not obliged to execute what he hath threatened, any further than the Reaſons and Ends of Government do require; and that he may, without any Injury to the Party threatened, remit and abate as much as he pleaſeth of the Puniſhment that he had threatened; and becauſe in ſo doing, he is not worſe, but better than his Word, no Body can find fault, or complain of any Wrong or Injuſtice thereby done him.

‘Nor is this any Impeachment of God's Truth and Faithfulneſs, any more than it is eſteemed among Men a piece of Falſhood, not to do what they have threatened.

But here, with Submiſſion to better Judgments, I conceive are many things propounded, which are not exactly true, or reach not the Objection; ſince that relates not to God's Threats of Puniſhment, but to his Execution of the threatened Puniſhment.

And 1*ſt*, when it is ſaid, that *what Proportion ought to be appointed betwixt Crimes and Penalties, is not ſo properly a Conſideration of Juſtice, as of Prudence in the Law-giver*; and thence inferred, that *whatever the Diſproportion may be between Temporary Sins, and Eternal Puniſhments, Juſtice cannot be ſaid to be concerned in it*:

It is owned, That by the Sanctions annexed to his Laws, the Law-giver deſigns the Preſervation of his Laws from being violated; which is an Effect of Prudence, but ſtill of Prudence tempered with Equity, not unregardleſs of it, ſince it cannot be Prudence to threaten what I know I cannot juſtly execute: For this, in Human Laws, doth null the Penalty; and could it be ſuppoſed in Divine, would even fruſtrate the End of all God's Threats, ſince every Body would reſt aſſured that a Juſt God would never execute them.

But 2*dly*, The Execution of the threatened Judgment, which is the only thing againſt which the Objection lies, is certainly an Act of Diſtributive Juſtice, and is ſo repreſented in the Holy Scriptures; when it is ſaid to be done *according to our Works*, and *according as our Works ſhall be*, Rom. 2. 16. 2 Cor. 5. 10. Rev. 22. 12. Matth. 16. 27. And when it is declared to be δικαιοκρισία *the juſt Judgment of God*; and δίκαιον παρὰ τῷ Θεῷ, *juſt with God, to render this Vengeance to thoſe who obey not the Goſpel*, which conſiſts in their *everlaſting Deſtruction*, 2 Theſ. 1. 6, 8, 9. So that though Prudence was properly concerned in promulging the Penalty, becauſe 'tis Prudence which directs us to chuſe the Means moſt proper to the End we aim at; yet ſeeing the primary End of the Law-giver, *i. e.* the preventing the Tranſgreſſing of his Law is wholly loſt, and entirely defeated, before this Puniſhment comes to be executed, Juſtice alone can be concerned in the Execution of it; and if the continuance of the Sinner under Miſery for ever, be the Execution of the threatened Puniſhment, Juſtice alone can be concerned in the Subjection of the Sinner to that Puniſhment; ſo far is it from being true, that if Prudence be requiſite for the Proportioning Penalties to Crimes, Juſtice cannot be concerned in the Diſproportion that may be between them, and much leſs that it cannot be concerned in executing a Penalty which bears ſo great a Diſproportion to the Crime.

I confeſs alſo, that in Human Governments, Prudence may fitly be called in to deliberate, not whether it be lawful, but whether it be expedient to execute the threatened Penalty; as when the Government is feeble, and the Multitude, or Power of Offenders, may render it hazardous to do Juſtice on them; but nothing of this Nature can happen in Theocracy, where there can neither be a want of Wiſdom in appointing, or Equity in proportionating the Penalty to the Offences, and much leſs want of Power to execute what in his Equity and Wiſdom he ſaw fit to threaten.

2*dly*, When it is ſaid, That *a leſs Penalty than Eternal Sufferings, would not have been ſufficient to deter Men from Sin; and therefore it could not be unreaſonable, but rather ſuitable to Divine Prudence, to threaten Eternal Miſeries.*

I am not willing to admit, that God ſhould threaten what he knows he cannot, with conſiſtence to his Juſtice, or his Goodneſs, execute; this being, in effect, to threaten in this wiſe, *If you will do to me what you in Juſtice ought not to do, I will execute upon you what I in Juſtice ought not to do to you.* 'Tis alſo to inſinuate, that an All-wiſe God could not ſo well provide for Human Government, or carry on his great Deſigns, without abuſing Mens Credulity, and ſcaring them with dreadful Expectations of what he never did intend to execute. Laſtly, This ſeemeth even to inſinuate, that Prudence in God may act without regard to Equity and Goodneſs, and even be ſeparated from them; as it muſt be, in appointing, and even proportionating thoſe Penalties to Crimes, which it is not conſiſtent with his Equity or Goodneſs to inflict.

3*dly*, When it is added, That *God is not obliged to execute what he hath threatened, any further than the Reaſons and the Ends of Government do require*; and that *he may, without any Injury to the Party threatened, remit and abate as much as he pleaſeth of the Puniſhment that he hath threatened, and that without any Impeachment of his Truth and Faithfulneſs.*

This I allow of, in the Caſe of Temporal Puniſhments in this World, deſigned not for Exciſion, but the Amendment of the Sinner; becauſe there may be a juſt Ground for the Remiſſion of ſuch threatened Penalties, even the Repentance and Reformation of the Sinner, by which the primary End of all God's Threats, in ſome good meaſure, is obtained: And alſo becauſe theſe Threats, in what Expreſſions ſoever they are made, if they be only Threats, are ſtill conditional; the meaning of them being only this, I will inflict this Judgment, if you repent not of your evil Ways: *For at what inſtant I ſhall ſpeak,* ſaith God, *againſt a Nation, and concerning a Kingdom, to pluck up, to pull down, and to deſtroy it, if that Nation againſt which I have pronounced theſe things, turn from their evil ways, I will repent me of the evil which I thought to do unto them,* Jer. 18. 7, 8. And again, *When I ſay unto the Wicked, O wicked Man, thou ſhalt ſurely die; if he do not turn from his way, he ſhall die in his iniquity. Say therefore to them, As I live, ſaith the Lord God, I have no pleaſure in the death of him that dieth, but that the wicked turn from his way and live; wherefore, turn your ſelves, and live ye,* Ezek. 18. 32, 33. 8. 9, 11. 3*dly*, Becauſe God threateneth Judgments; not that he takes any pleaſure in his Puniſhments, but rather to awaken and reform the Sinner: When therefore, by his Comminations, he hath wrought this good Effect upon him, it is not to be wondered, that he doth not proceed to execute that Judgment which hath already done its Work by being threatened. And all this well comports, not only with Divine Juſtice, but alſo with his Immutability and truth, becauſe this Reformation and Repentance changes the Subject of the Threat; the change in every inſtance of this nature being not in God, but Man. Thus, *v. g.* we cannot charge God with Mutability, becauſe he doth not execute the threatened Judgment on *repenting Nineveh*; becauſe it was impenitent, and not repenting *Nineveh*, he threatened: Nor with Injuſtice, becauſe 'twas only her Impenitence which rendered her the proper Object of Vindictive Juſtice.

But then this Notion ſeems to be ſtretch'd too far, when 'tis extended to God's Threats of Future and Eternal Puniſhments to be inflicted upon thoſe who die in an impenitent and unreformed Eſtate. For,

1*ſt*, In all theſe Caſes, the Evil threatened hath entirely loſt its firſt and ſalutary End upon them, and therefore muſt be threatened to ſuch Perſons to no End, or elſe to ſhew the Juſtice of God in puniſhing *theſe Veſſels of his Wrath thus fitted for Deſtruction.* Thus, *v. g.* when Chriſt ſaith, *Except ye repent, ye ſhall all periſh*, Luke 13. 3, 5. That *in the day of Wrath, and Revelation of his righteous Judgment, God will give to every one according to his works; to them that obey not the truth, but obey unrighteouſneſs, indignation, and wrath,* Rom. 2. 5, 6, 7, 8. *to them that obey not the Goſpel, everlaſting deſtruction.* Theſe Threats are plainly made to thoſe who die in their Impenitence and Diſobedience, by that God *who will judge every man according to his works*; declaring, that in the Day of the Revelation of his Wrath, and righteous Judgment, they ſhall periſh everlaſtingly; becauſe, *through the hardneſs and impenitency of their hearts, they have treaſured up Wrath againſt the Day of Wrath*, and rendered themſelves *Veſſels of his Wrath, fitted for Deſtruction.* Can it be reaſonably ſaid then, becauſe God does them no Injury if he do not execute his Wrath upon them, That though they do not repent, they may not periſh? That Indignation and Wrath may not be the Portion of the Diſobedient? And that this Righteous Judge may not give to them according to their Works? May we not rather ſay unto them, as doth this very Perſon in another Place, (a) *If thou continueſt Impenitent, however he may defer the execution of Temporal Evils, his Truth and Veracity is concerned to inflict Eternal Puniſhments upon thee?*

*2dly*, God's Threats of Everlaſting Miſeries, have for their Object the Impenitent, and therefore do exclude the Suppoſition of any change in them, which may induce God to remit, or to abate the threatened Judgment: If then this Puniſhment may be remitted to them, either in part, or in whole, it muſt be either by a Change in God, or by a ſecret Intention in him not to inflict what he thus threateneth. That there was in God no ſuch ſecret Intention, this learned Perſon thus declares, by ſaying, (b) *When God did threaten, he ſpake what he did really purpoſe and intend, if ſomething did not intervene to prevent the Judgment threatened.* And indeed, theſe Threats declaring what the Righteous God will do, and what they who are finally Impenitent and Diſobedient ſhall ſuffer, ſuch a Secret Will muſt plainly be repugnant to his Revealed Will, and therefore muſt ſuppoſe in God two contrary Wills. Moreover, to ſay that ſuch a Secret Intention may be in God, notwithſtanding theſe Declarations to the contrary, is in great meaſure to enervate even the primary Intention of theſe Threats, *viz.* the deterring the Sinner, by the greatneſs and duration of them, from a continuance in his Sin; for this Intention, if it may be in God, it follows, that it may be his Will not to inflict what he hath threatened to the Sinner: Now ſo much hopes as you give the impenitent Sinner, that he may eſcape Eternal Puniſhment, ſo much encouragement you give him to continue ſtill in his Impenitence. Now (c) *the belief of the Threatenings of God, in their utmoſt extent, is of ſo great moment to a good Life, and ſo great a diſcouragement to Sin*, ſaith this Reverend Perſon, *that if Men were once ſet free from the fear and belief of this, the moſt powerful Reſtraint from Sin would be taken away.*

That this cannot be expected, by reaſon of any change in God, this excellent Perſon thus declares, and evinceth: (d) 'Let but the Sinner conſider what God is, and his unchangeable Nature muſt needs terrifie him; he is an *Holy God*, who therefore *hateth all the Workers of Iniquity.* A *Juſt God*, who will *by no means clear the Guilty, nor let the Sinner go unpuniſhed.* He is alſo *Omnipotent*, and able to execute the Vengeance threatened againſt Sinners. And, which gives a ſad Accent to all this, he that is thus Holy, and Juſt, and Powerful, continues ever the ſame; he will never ceaſe to hate Iniquity, and to be an implacable Enemy to all Impenitent Sinners.—— Let (then) all obſtinate Sinners hear this, and tremble; you cannot be more obſtinately bent to continue in your Ways, than God is peremptorily reſolved to make you miſerable; if you be determined on a ſinful Courſe, God is alſo determined how he will deal with you; that *he will not ſpare, but that his Anger and Jealouſy ſhall ſmoke againſt you*; and, *that all the Curſes which are written in this Book, ſhall light upon you.* He hath ſworn in his Wrath, that unbelieving and impenitent Sinners *ſhall not enter into his Reſt*; and for the greater aſſurance of the thing, and that we may not think that there is any Condition implied in theſe Threatenings, he hath confirmed them by an Oath, that by this *immutable* Sign, *in which it is impoſſible for God to lye*, Sinners might have ſtrong Terrors, and not be able to fly to any hopes of Refuge.'

*3dly*, Either God may in Juſtice inflict upon the Wicked theſe Puniſhments which he hath threatened, or elſe it is unjuſt in God to execute upon them the Judgment written, *i.e.* the Puniſhment which he hath threatened to them in the Word of Truth. If it be ſaid, It is unjuſt in God to execute them on the Sinner dying in his Impenitence, either we cannot be obliged to believe that Word in which theſe Threats are contained; or elſe an Obligation muſt lie upon us to believe that God will act unjuſtly. If, to avoid this, it be ſaid, Theſe Threats do not diſcover certainly what God will do, but only what the Sinner doth deſerve to ſuffer, read them once more, and you will find, that they expreſly ſay of thoſe who ſhall be at the Great Day condemned, That *they ſhall go away into Eternal Puniſhment*, Mat. 25. 46. That *they ſhall be puniſhed with eternal Deſtruction from the Pre-*

---

(a) Sermon of the Truth of God, *Vol.* 6. *p.* 361.
(b) Sermon on the Unchangeableneſs of God, *Vol. 6. p.* 110.
(c) Serm. *p.* 4.
(d) Sermon of God's Unchangeableneſs, *p.* 112, 113, 114, 115.

*ſence of the Lord*, 2 Theſſ. 1. 8. And that *they ſhall be tormented Day and Night for ever and ever*, Rev. 14. 10, 11. and 20. 10.

Moreover, when our Saviour argues thus, to induce Men *to cut off their offending Hands, and pluck out their offending Eyes; 'tis better to enter into Life halt and maimed, than to be caſt into Eternal Fire*; or into Hell, *Where the Worm dieth not, and where the Fire is not quenched*, Matth. 18. 8, 9. doth he not ſufficiently inform us, there is an abſolute neceſſity of doing the one, or ſuffering the other? When he ſaith, *He that blaſphemeth againſt the Holy Ghoſt, ſhall never be forgiven in this, or in the World to come, but ſhall be obnoxious to Eternal Judgment*, Matth. 12. 32. Mark 3. 29. doth he not inſinuate, that he who never is forgiven, muſt be for ever ſubject to this Judgment? It is therefore certain, that our Judge hath expreſly taught us, not only that the impenitent Sinner doth deſerve, but that he ſhall actually ſuffer *the Worm that never dies, the Fire that ſhall not be quenched.*

If God in Juſtice may inflict upon the Wicked theſe Puniſhments which he hath threatened, then the Objection cannot need this Anſwer; yea, what can move him not to inflict what he, by Threatening, hath engaged his Truth to do? What, I ſay, can move him not to do it, but an Act of Mercy exerciſed to them, of whom the Scripture ſaith, *They ſhall have Judgment without Mercy*, Jam. 2. 13. what but Remiſſion of that Sin, which, ſaith the Scripture, *ſhall never be remitted?* What, but Mercy in the Day of Wrath and Judgment? What, but Remiſſion exerciſed to the Impenitent, without an Intereſt in the Blood of our Redemption? To which Imaginations I conceive the Scripture gives but little Countenance.

Nor are we to conclude, That the Non-execution of theſe Threats, lays *no Impeachment on God's Truth and Faithfulneſs; becauſe it is not eſteemed, among Men, a piece of Falſhood, not to do what they have threatened.* For Men may reaſonably be moved to remit their Threatenings; becauſe they oft are made in Paſſion, or may exceed the Rules of Juſtice: But theſe are things not incident to an All-perfect God; or, becauſe the Perſon threatened, repents, begs Pardon, and returns unto his Duty, which the Damned cannot be ſuppoſed to do.

§. 5. It is further ſaid, in Anſwer to this Objection, That, *macula peccati eſt æterna*, the Stain of them who die in their Impenitence, will be perpetual; and he that dies thus filthy, will be *filthy ſtill:* Now it ſeems equitable, that, *is qui nunquam deſinit eſſe malus, nunquam deſineret eſſe miſer*, he who never ceaſes to be wicked, ſhould never ceaſe to be miſerable. Now this, rightly explained, affords a clear and ſatisfactory Anſwer to the Objection; as ſhewing, that the Sinner becomes for ever miſerable, not by any poſitive Act of God inflicting everlaſting Stripes upon him, or loading him perpetually with freſh Torments, but wholly from his own Sin, which renders him uncapable of the enjoyment of an holy God, and ſo perpetually excluded from his bliſsful Preſence, which, to a Soul that is immortal, and can never die, muſt be the Source of Everlaſting Torment, and, from the natural workings of its Faculties, will neceſſarily ſubject it to the *Worm that never dies.*

I own, and really believe, that poſitive Torments, ſuch as the Schools call *Pœna ſenſûs*, ſhall be inflicted on the Body; but then I have inſinuated my preſent Notion of them to be this:

*1ſt*, That theſe poſitive Torments on the Body are not to begin until the Raiſing of the Body, when Chriſt *ſhall come in flaming Fire, to take Vengeance on them who would not obey his Goſpel; the World that now is, being reſerved to* be ſet on *fire, for the Day of Judgment, and Perdition of ungodly Men.* At which Time, I conceive, the Righteous ſhall be *ſnatched up into the Air, and be for ever with the Lord*, 1 Theſ. 4. 17. and the Wicked ſhall be left to the devouring Flames. See for this, the Note on 2 *Pet.* 3. 7.

*2dly*, I alſo do conjecture, that this Fire may be called *Eternal*; not that the Bodies of the Wicked ſhall be for ever burning in it, and never be conſumed by it, ſince this cannot be done without a conſtant Miracle; but becauſe it ſhall ſo entirely conſume their Bodies, as that they never ſhall ſubſiſt again, but ſhall periſh, and be deſtroyed for ever by it. In which ſenſe *Sodom and Gomorrah were ſet forth for an Example, ſuffering the Vengeance of Eternal Fire.* See the Note on *Jude*, v. 7. And if ſo, this Puniſhment being only temporary, the Objection doth not lie againſt it; God being no more obliged, either in Juſtice, or in Goodneſs, to ſnatch the Wicked out of theſe Flames, when they thus kindle on them, than he was to ſnatch the Wicked of the Old World out of that Deluge which overwhelm'd them. Theſe I call my Conjectures, or my private Sentiments. But then I add, as certain Matter of my Faith,

*1ſt*, That the Soul, even from the time of its Separation from the Body, in its Impenitency, ſhall find itſelf in ſuch a diſmal State, as ſhall then fill it with perpetual Horror, and dreadful Expectation of the Puniſhment which God hath threatened to the Wicked. And thus it ſhall be like thoſe Devils *which believe, and tremble*, Jam. 2. 19. as knowing that there is reſerved for them *a time of Torment*, Matth. 8. 29.

*2dly*, That when the final Sentence ſhall be paſs'd upon the Wicked, and they ſhall be for ever ſeparated from the Preſence of the Lord, their Souls ſhall be perpetually ſubject to the height of Miſery, or to that *Worm which never dies*; and that this Miſery will be the natural and the perpetual reſult of ſuch a Separation.

To explain this let it be conſidered,

1. That there is ſcarce any thing in which the *Heathen Moraliſts* ſo univerſally accord, as in this fix'd Rule, *μὴ καθαρῷ καθαροῦ ἐπόπτεσθαι οὐ θεμιτὸν ᾖ*, *that an impure Soul can have no Commerce with a pure God*; and that *it is not congruous to his Nature, to admit ſuch Souls into his Preſence.* And this Aſſertion is built upon a ſure and inconteſtible foundation; for ſeeing God is abſolute in Holineſs, he cannot but retain the greateſt hatred to, and abhorrence of all Actions and Perſons that are unrighteous and impure; and ſince his Nature is immutable, his Holineſs unchangeable, he muſt for ever hate, with a moſt perfect Hatred, whatſoever is unholy and impure; and therefore to ſuppoſe an Interruption of his Hatred of Evil doers, is to imagine he can ceaſe to be a pure and holy God. Conſider,

2. That the Soul of a wicked Man being immortal, muſt abide for ever if it be not annihilated; and that God neither is oblig'd to annihilate it, nor hath he any where declared that he will do ſo.

I ſay, he is not obliged to annihilate the Souls of wicked Men, for then it muſt be ſo on this account, becauſe he is obliged to put them out of that Miſery which they have brought upon themſelves by their own Folly, and Rebellions; and if ſo, ſince this muſt certainly be an Act, not of ſtrict Juſtice, but of Grace and Favour, God muſt be bound to ſhew an Act of Grace and Favour towards Men, purely becauſe they have provoked and rebell'd againſt him, *i. e.* becauſe they have done that which renders them the proper Objects of his Hatred and his Indignation, and be obliged to ſave Men from that Miſery which by their ſtubborn Diſobedience to all his Calls and Admonitions, his Exhortations, and all the gracious Methods his Providence had uſed to preſerve them from it, they wilfully have brought upon themſelves. Whereas indeed *the riches of his goodneſs* being deſigned *to lead Men to Repentance*, or to encourage them in ways of Holineſs and Piety, hath only for its proper Object ſuch as are capable of being made the better by it, it cannot therefore be the Goodneſs and Mercy of a God to ſhew kindneſs to perſons obſtinately and incorrigibly wicked, becauſe it cannot be the Goodneſs and Mercy of a Being infinitely juſt and holy; for ſeeing all the Divine Perfections muſt agree together, that cannot be a Divine Perfection which contradicts any other Perfection.

The original of our Miſtakes in matters of this nature, ſeems to ariſe from our own Imperfection, which naturally leads us to conſider of the Divine Attributes apart, and as it were, in ſeparation from each other, and by ſo doing, to frame ſuch wide and large Notions of the one, as to exclude the other. Whereas indeed they ought to be conſidered as really they are in God himſelf, *i. e.* Goodneſs and Mercy joined with infinite Holineſs and Juſtice; and as it is the Goodneſs and Mercy of a Law-giver, Governor, and righteous Judge, which never regularly can be exerciſed without ſome proſpect of reclaiming, or doing good unto the Object of it. And thus 'tis well conſiſtent with the Prayer of *David, Be not thou merciful to them that offend of malicious wickedneſs*, Pſal. 59. 5.

§. 6. I add, That God hath not declared in Scripture that he will annihilate the Souls of wicked Men, or that this is the Puniſhment which he deſigneth to inflict upon them. This is generally ſaid to be the Doctrine of the *Socinians*, though (e) *Crellius* expreſly ſays, *Animas impiorum Deum poſt judicium annihilaturum nec Scriptura aſſerit, nec ratio evincit*; That neither Reaſon doth evince, or Scripture aſſert, it will be ſo. And

*Object.* 1. 'Tis certain that this follows not from any of thoſe places of the Old Teſtament in which the Dead are ſaid to be no more, or not to be: as, *v. g. Let the Sinners be conſumed out of the Earth, and let the Wicked be no more*, Pſal. 104. 35. *Our Fathers have ſinned, and are not*, Lam. 5. 7. *I have made Eſau bare — his Seed is ſpoiled, and he is not*, Jer. 49. 10. See *chap.* 10. 20. 35. 15.

For (1.) If any of theſe places ſpeak of Annihilation, they muſt ſpeak of ſuch a one as was then paſs'd already, and ſo is inconſiſtent with the future Judgment of thoſe Perſons, becauſe it is not ſaid they *ſhall not be*, but they *are not*; they therefore cannot refer to any future Annihilation at the Day of Judgment.

2. Then muſt the Righteous be annihilated as well as the Wicked; for of righteous *Enoch* it is ſaid, *He walked before God, and was not*, Gen. 5. 24. of *Joſeph, One is not*, Gen. 42. 13. and *David* prays thus for himſelf, *O ſpare me a little, that I may recover my ſtrength, before I go hence and be not*, Pſal. 39. 13. 'Tis therefore evident theſe places only were intended to import, thoſe Perſons were not in the Land of the Living.

*Object.* 2. But 'tis objected, That the Wicked after the Reſurrection ſhall be puniſh'd with *the ſecond Death*, wherefore they cannot in any proper Senſe be ſaid to live, and to ſubſiſt, and to have ſenſe of Pain, this being not conſiſtent with a ſtate of Death.

---

(e) Solut. Problem. Tom. 4. p. 533.

*Anſw.* I anſwer, 1. That this ſecond Death cannot conſiſt in the annihilation of the Wicked, or in their Exemption from all Senſe of Puniſhment, becauſe 'tis promiſed that *He who overcometh ſhall not be hurt by the ſecond Death*, Rev. 2. 11. whence it is manifeſt that they who die this ſecond Death, ſhall be hurt by it; but were it to the Wicked, condemned to an eternal Separation from God, and from all Hopes of Happineſs, a Concluſion of their Being, and of all ſenſe of Miſery, it would be no more hurtful, but highly beneficial to them, as being a Concluſion of that Life which they muſt otherwiſe have ſpent in endleſs Miſery. And therefore even *Hierocles* repreſents this as the Choice of wicked Men, by ſaying in his Commentary on the Verſes of *Pythagoras*, p. 164. οὐ βούλεται γὰρ ὁ κακὸς ἀθάνατον εἶναι τὴν αὐτοῦ ψυχὴν, ἵνα μὴ ὑπομένῃ τιμωρούμενος, the Wicked Man would not have his Soul to be immortal, that he might not abide under Puniſhment. Moreover, thoſe very Torments which the Damned ſuffer are declared to be the ſecond Death, and wicked Men are therefore ſaid to die the ſecond Death, becauſe they do endure eternal Torments; for *the fearful and unbelievers*, &c. *ſhall have their part in that Lake of Fire and Brimſtone, which is the ſecond Death*, Rev. 21. 8. This Death then, when it is threatened as the final Puniſhment of the Wicked, cannot import a State of Non-exiſtence, or Inſenſibility, but only an unhappy miſerable State, a Separation of the Soul from him who is the Fountain of our Life, and all our Comforts; and abſolute Excluſion from that Felicity which only renders Life a Bleſſing, and a Life of Infelicity and Miſery. To make this ſtill more evident,

Conſider 2*dly*, That this is a *Jewiſh* Phraſe, uſed often by, and borrow'd from the Ancient *Hebrews*, with whom it doth import the Puniſhment of damned Perſons in the Life to come. So, *Deut.* 33. 6. *Let Reuben live, and not die the ſecond Death*, ſaith the *Targum* of *Onkelos*, i. e. *let him not die the Death which the Wicked die in the Age to come*, ſaith the *Targum* of *B. Uziel. Let him not die the ſecond Death which the wicked die in the Age to come*, ſaith the *Jeruſalem Targum.* Now that the Death of the Wicked, in the Age to come, did really ſubject them to eternal Torments, the Jews ſtill thought. as is apparent not only from the plain Teſtimony of (f) *Joſephus*, who ſaith, the *Phariſees* aſſigned to the wicked εἱργμὸν ἀΐδιον, *an Eternal Priſon*, in which they were to be tormented, (g) ἀϊδίῳ τιμωρίᾳ, *with Eternal Puniſhment*; and from *Philo*, who ſaith, that *ſome conceive Death to be the laſt of Puniſhments, whereas it ſcarcely deſerveth to be named the beginning of them, ſeeing the Puniſhment reſerved for the wicked Perſon is*, ζῆν ἀποθνήσκοντα ἀεὶ ϗ τρόπον τινὰ θάνατον ὑπομένειν ἀτελεύτητον, *to live for ever in a dying State, and ſuffer ſuch a Death as hath no end*; but alſo from the Apocryphal Books, which ſay, κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος, *they ſhall feel them, and weep for ever*, Judith 16. 17. So again, *Iſa.* 22. 14. *This Sin ſhall not be forgiven till the ſecond Death*; that is, ſaith *Kimchi*, *till the Soul dieth in the World to come.* And, *chap.* 65. 5, 6, 15. of the ſame Perſons it is ſaid, *God will kill them with the ſecond Death*; and *he will deliver them up to the Puniſhment of Hell, where the fire burneth all the day.*

*Object.* It further is objected, That eternal Life is ſaid to be peculiar to the Saints in Bliſs, whereas unto the wicked it is threatened that *they ſhall not ſee Life*, John 3. 36.

*Anſw.* To this I anſwer, That Life in Scripture, when it is mentioned as the end of our Faith, and the Reward of our Obedience, is not intended only to ſignify our permanence in Being, but to aſſure us of our advancement to a ſtate of Happineſs, and is equivalent to Everlaſting Life. So to the Lawyer asking, *What good thing ſhall I do, that I may inherit eternal Life?* Our Saviour anſwers, *Do this and thou ſhalt live*, Luke 10. 25, 28. So Chriſt ſaith, *He that eateth me ſhall live by me*, John 6. 57. i. e. *He ſhall live for ever*, v. 58. *I came that my Sheep might have Life*, John 10. 10. *I give unto them Life Eternal*, v. 28. And that this is the Life denied to the Wicked, *John* 3. 36. is evident from the precedent Words of the ſame Verſe, *He that believeth on the Son hath everlaſting Life; but he that believeth not the Son ſhall not ſee Life.* This is a Phraſe ſo known, and this uſe of it is ſo frequent, ſaith *Maimonides*, that hence our Maſters ſay, *The juſt are ſtiled living in their Death, becauſe they then are happy.* And that the Phraſe, *Not to ſee Life*, cannot import a ſtate of Non-exiſtence, or Inſenſibility, is evident, becauſe 'tis ſaid of them who do not ſee Life, that *the Wrath of God abideth on them*, they therefore muſt abide under a Senſe of it.

*Obj.* 4. Laſtly, It is objected, That the wicked are in Scripture ſaid to *periſh utterly*, 2 Pet. 2. 12. and to be *puniſhed with everlaſting Deſtruction*; now theſe Expreſſions ſeem to ſignify a deprivation of all ſenſe and being.

*Anſw.* But nothing is more common, both in *Greek* and *Latin*, and in other Languages, than to ſay, when we conceive our future Life is likely to be miſerable, ὄλλυμι, perii, *I am undone*, *I periſh.* See the (i) Note of

---

(f) Antiq. l. 18. c. 2. (g) De Bel. Jud. l. 2. c. 12. p. 788. F. (h) De Præm. & Pœnis, p. 713. D. (i) Cap. Act. 3. S. 3. v. 32.

*Taubman* upon thoſe words of *Plautus*, *Qui per virtutem periit, is non interit.* That only in this moral ſenſe the Damned are in Scripture ſaid to periſh, *viz.* by having all their Hopes of future Happineſs deſtroyed, and being ſentenc'd to thoſe Torments which are exceedingly more heavy than the Loſs of Being, is evident; firſt from the Scripture, which informs us, that to caſt the Soul and Body into Hell-fire, is to deſtroy them, as is apparent from theſe two Expreſſions, *Fear him who can deſtroy both Soul and Body in Hell-fire*, Matth. 10. 28. *who after he hath killed, hath power to caſt into Hell*, ſaith St. *Luke*, chap. 12. 5. that is, into that place where the *Worm dieth not, and where the Fire is not quenched.* Moreover, the Devils put the Queſtion to our Saviour thus, ἦλθες ἀπολέσαι ἡμᾶς; *art thou come to deſtroy us before the time?* Luke 4. 34. and yet that to deſtroy is only βασανίσαι, to *torment* them, is evident from the ſame Queſtion recited by St. *Matthew* thus, *Art thou come to torment us before the time?* chap. 8. 29. And had the Devils thought, that at Chriſt's Coming they might have been reduced into the ſtate of Non-exiſtence or Inſenſibility, they could have had no reaſon to dread, or deprecate ſo vehemently that Perdition which would ſo long ago have freed them from that Horror which they ſtill endure.

Moreover, this Opinion is ſo far from being contained in the *Holy Scriptures*, that it is plainly contrary to many things contained in it: For, (1.) The Scripture plainly intimates, ſome in the other World ſhall ſuffer more, ſome leſs; for *it ſhall be more tolerable for Sodom and Gomorrah in the Day of Judgment than for Capernaum*, Matth. 11. 21.—25. that ſome ſhall be beaten with fewer, ſome with many Stripes, *Luke* 12. 47, 48. ſome ſhall receive *greater Damnation than* others, *Matth.* 23. 14. But if Annihilation only be the ſecond Death, the Puniſhment, and Perdition threatened to Sinners in the other World, they muſt all ſuffer equally; becauſe if there be no degrees of Annihilation, or Not-being, then all will equally not be, or loſe their Being, and nothing by Annihilation can loſe more. 2*dly*, It is ſaid of the Wicked, that *they ſhall be caſt into the place where their Worm dieth not*; of them that ſhall not ſee Life, that *the Wrath of God abideth on them*; of them that are caſt into utter Darkneſs, that *there is weeping and wailing.* Now that of the Schools is abſolutely true, that *non entis nullæ ſunt affectiones*, that which is not, cannot be in Miſery; that which abides not, cannot abide *under the Wrath of God*, that which ſo dieth, as to ceaſe to be, cannot be ſubject to a *Worm that dieth not*, whatever be the import of that Phraſe. Conſider,

§. 7. 2*dly*, That we have two Paſſions of the Soul which are ſtill converſant about Good preſent, and to come, *viz.* deſire of the Good we want, and joy in that which we at preſent have. When therefore we are in a ſtate in which we cannot poſſibly enjoy the Good we above all things want, and naturally deſire, we muſt for ever lie under the Torment of Diſſatisfaction and Deſpair; and when we fall into that ſtate in which we can enjoy no comfortable, or real Good, we never can have any Joy. Again, we have two other Paſſions which are employed about a preſent, or a future Evil; Fear that it may befall us, and Grief when it hath actually taken hold upon us. It therefore being natural to all Men to deſire to be freed from an afflictive Evil, when they lie under it without all Hopes or Proſpect of any End of, or Deliverance from, the worſt of Evils, they muſt be ſwallowed up of Grief; and when their Guilt hath rendered them ſtill obnoxious to the Divine Diſpleaſure, they muſt be ſubject to Eternal Fears. Conſider,

3*dly*, That the proper Action of the Soul is *Thought*, and that whilſt ſhe continues, ſhe muſt be conſcious to herſelf of her own Actions; when then the Soul hath nothing comfortable to employ its Thoughts upon, but an eternal Scene of Miſery, to which her wilful Sin and Folly hath everlaſtingly confined her, to be the doleful ſubject of her continual Reflections, when ſhe hath nothing to divert her from theſe rueful Thoughts, ſhe muſt become an endleſs Torment to herſelf. Now from theſe three Conſiderations it will demonſtrably follow, that the Soul which in this Life hath not been purged from the Dominion, or the Guilt of Sin, and therefore is excluded from a State of Happineſs, and from Enjoyment of that God in whom its Happineſs conſiſts, muſt be for ever miſerable.

For it muſt be perpetually tormented with the Thoughts of its eternal Separation from God's bliſsful Preſence, and its Excluſion from the State of Happineſs which Saints made perfect do enjoy. Now, as an Heathen (k) *Plutarch* puts the Queſtion, *Muſt it not be very ſad to be deprived of the Hope of everlaſting Bleſſings, and to be excluded from the completeſt Happineſs?* Were the Damned obnoxious to no other Puniſhments beſides this Loſs, even this would beget in them ſuch a Worm of Conſcience, as would perpetually ſubject them to the worſt of Miſeries: As will be evident if we conſider,

---

(k) Πῶς οὐκ ἀνιαρὸν αἰωνίων ἀγαθῶν ἐλπίδα ϛερεῖϑαι, ϗ τῆς ἀκροτάτης εὐδαιμονίας ἀποβάλλειν; L. non poſſe ſuaviter, &c. P. 1006. D.

1. That the earneſt and impetuous Deſire which is in all Men to be happy, is rooted in their very Nature, and therefore muſt continue as long as they retain that Nature, and yet it is impoſſible that this Deſire ſhould in the leaſt be gratified, when we are once condemned to an eternal Separation from the Place and Object of our Happineſs, there being no hope that they ſhould ever ſee his Face, who at the coming of their Judge ſhall be *puniſhed with everlaſting Deſtruction from the Preſence of the Lord.* Now the Wiſe Man tells us, that even *Hope deferred makes the Heart ſick*, Prov. 13. 12. Hope therefore irrecoverably diſappointed muſt create in it an exceſs of Torment. A wicked *Cain* accounted it an inſupportable Calamity to be excluded from God's gracious Preſence here on Earth; *My Puniſhment*, ſaith he, *is greater than I am able to bear, for from thy face ſhall I be hid*, Gen. 4. 13, 14. How dreadful therefore muſt that Sentence be, which doth eternally exclude us from his bliſsful Preſence, and force us to a continual deſpair of that which we moſt ardently deſire? For as it is one great Ingredient of our future Happineſs, that it is that which can never be loſt, ſo muſt it be a ſignal aggravation of our future Miſery, and loſs of Happineſs, to know it is irreparable.

2. This Loſs will be enhanſed from the great Change the other World will make in our Condition. The Terrors of an awakened and guilty Conſcience, even in this Life, are very grievous; but here we may be able to mitigate the Gripings of it by the Society of others, or by the Pleaſures of the World; we may deceive it with falſe Opinions, and flatter it with falſe Hopes and Promiſes of Reformation and Amendment; but when we are paſſed hence into another World, our vain Imaginations will be all confuted, our Hopes of Reformation will be at an end, and we ſhall be eternally deprived of all thoſe Enjoyments in which we once placed our Happineſs, and ſhall have nothing to divert us from our ſaddeſt Thoughts: Now, what Condition can be more deplorable than this, *viz.* to be deprived of all thoſe Comforts in which we placed our former Happineſs, and find it utterly impoſſible to purchaſe the leaſt glimpſe of real Happineſs, or to divert our Thoughts from a continual Remorſe for our irreparable Loſs?

For 3. The Sinner's memory reflecting on this Puniſhment of Loſs, will create freſh and never-ceaſing Torments to him. It will torment him to remember what an ineſtimable Bleſſing he hath loſt, in loſing the Enjoyment of that God who is the chiefeſt Good, and of that Happineſs which paſſeth Underſtanding; for the greater ſtill we apprehend the Good to be, the greater will the Trouble we endure be, when we have wholly loſt the hopes of its Enjoyment. Again, it will add ſtill to the Torment of the Sinner, to conſider that he hath exchanged this exceeding, and eternal Weight of Glory, for things of no intrinſick value and duration; that for the Pleaſures of a moment, which are now turned into Sadneſs, he ſhould forego thoſe Pleaſures which *run at God's right Hand for ever*; that for a little fading Earth, which he ſoon left behind him, he ſhould deprive himſelf of an *Inheritance incorruptible, reſerved in the Heavens for him.* It will alſo torment him to conſider in what a fair Capacity he was once placed of being happy; what frequent Calls and Invitations he hath had to be for ever ſo; what Importunity the God of Heaven uſed to bring him thither; and with what Stiffneſs he reſiſted all theſe gracious Motions: Theſe, and ſuch like Conſiderations will fill the miſerable Soul with conſtant Matter of moſt ſad Reflections. *Now*, ſaith the (l) Heathen Orator, *ſuppoſe a Perſon ſubject to the extreameſt Miſeries which can be incident to Soul and Body, without all hope of the alleviation of this Miſery, or expectation of any future Good, and what can be imagined farther to complete his Miſery?*

And now to anſwer the Objection by removing the foundation of it: Hence it is eaſy to demonſtrate, that all theſe Evils which the Soul ſuffers after Death, may rather be eſteemed the neceſſary Conſequents, as (m) *Irenæus* hath obſerved, than poſitive and formal Puniſhments of Sin by an immediate Hand of God. For being deſtitute of all good things, *they are*, ſaith *Irenæus*, *in all Torment*, τοῦ Θεοῦ μὲν προηγητικῶς μὴ κολάζοντος, ἐπακολουθούσης δὲ ἐκείνης τῆς κολάσεως διὰ τὸ ἐστερῆσθαι πάντων τῶν ἀγαθῶν, *God not internally tormenting them, but their Torment following upon the deprivation of all Good; and likewiſe becauſe the good things proceeding from God are eternal and without end, therefore the want of them is an eternal and endleſs Puniſhment.* * *Mercurius Triſmegiſtus* ſaith in like manner, that Ἀσεβὴς ψυχὴ μένει ἐπὶ τῆς ἰδίας οὐσίας ὑφ' ἑαυτῆς κολαζομένη, *The Soul of the*

---

(l) Statue aliquem confectum tantis animi corporiſque doloribus, quanti in hominem cadere maximi poſſunt, nullâ ſpe propoſitâ fore levius aliquando, nullâ præteritâ, nec præſenti, nec expectatâ voluptate, quid eo miſerius dici aut fingi poteſt? Torquat. apud Cic. de finibus, l. 1. n. 33.

(m) L. 5. c. 7.

* Apud Stob. Eclog. Phyſ. p. 129, 130, 131.

*wicked Man continues in its proper Eſſence, being tormented from it ſelf. Apollodorus* adds, That Ἀδίκων εἶναι τὰ κολαστήρια διὰ τοῦ λογισμοῦ, καὶ τῆς μνήμης τῶν βεβαιομένων τὰς κολάσεις ἐχόντων· *The Unjuſt are puniſhed from their own Reaſonings, and their Puniſhment reſults from the Remembrance of what they had done in this Life; and when the remembrance of theſe things ceaſeth,* καὶ ἡ κόλασις τῆς ψυχῆς πέπαυται, *The Puniſhment of the Soul ceaſeth.* For inſtance, That Souls departed, are deprived of the Love of God, are Objects of his Wrath, and are excluded from his Preſence, happeneth not meerly becauſe they are Souls ſeparated from the Body; for pious Souls, after their Separation, are intirely exempted from theſe Evils; but this ariſeth from the natural Purity and Holineſs of God, which renders it incongruous to him to admit ſuch Souls into his Preſence, and the Defilement and Impurity which theſe unhappy Souls lie under, and by which they are rendered unable to converſe with the God of Holineſs. The Worm of Conſcience, the Deſperation, the direful Expectations which follow from this Senſe of Loſs, and the Divine Diſpleaſure, are alſo the natural Reſults of the Soul's Separation in an impure and unſanctified Condition, and therefore *being filthy ſtill.* Moreover, it being natural to all Men, ſay the very *Heathens,* (n) *to give good things to them they love, and in whom they delight, and to inflict evil things on thoſe to whom they ſtand affected contrariwiſe*; How can it be, but that the Soul thus conſcious of thoſe abominable things which the Lord hates, and which moſt juſtly have incenſed this Righteous Judge, ſhould live under moſt dreadful Expectations of his Wrath? Now, true is that of the *Tragœdian, Pœnas dat qui expectat, qui autem meruit expectat*; He ſuffers, whoſe Conſcience tells him he deſerves, and therefore cannot but expect to ſuffer. Laſtly, That he is thus to be eternally a Torment to himſelf, ariſeth from the Immortality of the Soul, which cannot ceaſe to be, without an immediate Diſſolution from the Hand of God; and whilſt it doth continue, cannot ceaſe to be deſirous of that Happineſs from which it will for ever be excluded, or ceaſe to be tormented with the Thoughts of that ſtupendous Folly which did ſubject it to this heavy Doom.

And now what a poor Comfort is it to the Sinner to laugh at what is ſaid touching *Hell-Fire,* and *a Lake of Brimſtone,* as unphiloſophical; and ſay, that theſe are things improper to torment a Spiritual Soul, if undeniably it may be ſubject to the Loſs of all that is deſirable to make it happy, to endleſs Grief, to remedileſs Remorſe, and dreadful Expectations of the Wrath of God, and a perpetual Deſpair of being ever freed from theſe tormenting Evils, which as the *Heathen* hath obſerved, are πυρὸς καὶ σιδήρου βεβαιότερα, more violent and inſupportable than any Puniſhment by Fire and Sword: What if the Fire in which the Bodies of the Wicked are to be tormented, ſhould not be kindled till our *Saviour come in flaming Fire to take Vengeance on them*? What Comfort will this yield the Sinner, if, from the Day of its departure from the Body, his Soul will be obnoxious to this greater Miſery? What, laſtly, if that Fire of the Damned, in which their Bodies are to be tormented, ſhould only be Eternal, in that ſenſe in which St. *Jude* informs us, that *Sodom and Gomorrah, and the Cities round about them, have been ſet forth for an Example, ſuffering the Vengeance of Eternal Fire*; If this amazing Torment of the Soul, which, in propriety of Speech, is only capable of feeling Torment, will be Eternal, in the higheſt and moſt intenſive import of that word?

If it be ſtill objected, that it ſeems not conſiſtent with Divine Goodneſs, to have framed Man ſo, as that he ſhould be miſerable from himſelf; this, at one blow, cuts off both Heaven, and Hell: For it is to find fault with God, and repreſent him as leſs Good, for making any Beings capable of Vice and Vertue. For all our Vertue, in a ſtate of Trial, conſiſts in chuſing well, when we had freedom, and ſome Temptations to do otherwiſe; and all our Vice in chuſing to do ill, when we had Laws directing us to avoid the Evil, and to chuſe the Good, and had the higheſt Motive ſo to do: To ſay then, a good God could not create a Creature capable of Vice and Vertue, is in effect to ſay, 'tis inconſiſtent with Divine Goodneſs to create ſuch Creatures as ſhould be ſubject unto Government; ſince Government ſuppoſes Laws, and Laws muſt be attended with the Sanctions of Rewards and Puniſhments. Here then again the Miſtake lies in ſeparating the Divine Goodneſs from his Holineſs and Juſtice; whereas Juſtice and Holineſs are as eſſential to the Notion of a God, as Goodneſs: For 'tis impoſſible that Juſtice ſhould belong to the Idea of God, if it were irreconcilable with the Divine Goodneſs to make ſuch Creatures as may deſerve well, or ill, *i. e.* to be rewarded or puniſhed. And ſeeing the Holineſs of God renders it neceſſary for him to retain the greateſt hatred to, and abhorrence of incorrigible Sinners, if it be inconſiſtent with Divine Goodneſs to make any Creature which may deſerve to be the Object of his Hatred, Goodneſs and Holineſs cannot both belong to the Idea of God.

---

(n) Πάντες γὰρ οὓς μὲν ἂν φιλῶσι, καὶ οἷς ἂν χαίρωσι, τούτοις διδόασι τὰ ἀγαθὰ, πρὸς οὓς δὲ ἐναντίως ἔχουσι, τὰ ἐναντία. Pythag. apud Jamblic. c. 48. p. 89.

If laſtly, it ſtill be enquired, why Divine Goodneſs and Mercy doth not ſtill leave condemned Sinners in a capacity of that Repentance and Reformation which might, after a ſeaſon, fit them for the Enjoyment of Himſelf, and thereby put an happy end to all their Miſery?

I anſwer, That both the *Chriſtians* and *Heathens* do accord in this, That theſe Eternal Puniſhments ſhall only be inflicted, (o) ἐπὶ τοὺς καταλαμβανομένους ἐν τῇ ἀνιάτῳ κακίᾳ, *on thoſe that are incurably wicked:* And they who ſhall hereafter be found thus confirmed in Wickedneſs, are by the (p) *Heathens* given up to Torments without End. Yea, (q) *Celſus* dogmatically ſays, That *they judge rightly, who ſay, The Juſt ſhall be happy,* οἱ δὲ ἄδικοι πάμπαν αἰωνίοις κακοῖς συνέχονται. *But the Unjuſt ſhall be always ſubject to Eternal Evils:* And that this was the Opinion of the *Heathens*, as well as of the *Chriſtians*, and that no Man ought ever to depart from it. Now that which haply may render their State incurable, may be,

1. That their Day of Grace is paſt, and turn'd into a Day of Wrath; their Time of Trial and Probation is expired, and they are come to the Time of Retribution. For as the *Chriſtians* teach, That a Man cannot be truly good and holy, without the aſſiſtance of the Holy Spirit; ſo did the (r) *Heathens* teach, That there was an abſolute need of a *Divine Afflatus*, or Good Aſſiſting *Genius*, to preſerve them from Sin, and to advance them to a virtuous Life. Now, why is it unjuſt with God to ſay, His *Spirit ſhall not always ſtrive with them* who have ſo long reſiſted all his Motions, and hardened their Hearts againſt him? Whom all the Riches of his Goodneſs could not lead unto Repentance, or preſerve from *treaſuring up Wrath againſt the Day of Wrath?* Either the Day of Grace muſt never end; or there muſt be a time when they that are *filthy, will be filthy ſtill.*

Moreover, To aſſert, It is unjuſt with God, or inconſiſtent with his Goodneſs, to *appoint a Day in which he will judge the World in Righteouſneſs, and render to Men according to their Works;* as it ſeems plainly to border on a Contradiction in the Terms; ſo it cuts off all future Judgment; it being certain, God neither will, nor can do what is inconſiſtent with his Goodneſs to do; and, according to this Hypotheſis, he muſt never paſs the final and decretory Sentence upon wicked Men.

2*dly*, The Place and Company to which the Damned ſhall be ſentenced, ſeems to render them incapable of growing better; for when they are once given up to the *Tormentor*, and kept in Chains of Darkneſs, what Expectation can there be they ſhould grow better under this Enemy of God and Goodneſs? And yet that this is one Ingredient of their Future State, is not the Sentiment of *Jews* and *Chriſtians* only from the Holy Scripture, but alſo of the *Heathens* from the Tradition they had received, as is evident both (s) from their own Words, and from their *Adraſtia, Nemeſis, Alaſtores*, their *Furies, hurtful Dæmons*, and their *Evil Genius's*.

3*dly*, The Alteration of their Condition and their State, ſeems to exclude all Place for Reformation, and for the Exerciſe of Piety and Virtue. For the Sentence of Condemnation, and Excluſion from God's bliſsful Preſence, being paſs'd upon them, they have no hope of being happy, or of eſcaping the Miſery to which they are expoſed; and ſo can have no Motive to be better, nor can they be in a capacity to love that God from whom they can expect no Good. There alſo ſeems to be no place for Virtue in a Future State; no room for Temperance, where there is no capacity of enjoying Meats or Drinks, or any Pleaſures of the Fleſh; no place for Juſtice, where there is no *Meum* and *Tuum*; no poſſibility to kill, or maim, or to be cruel to another, when none can be defamed to their prejudice, and hurt in their Concerns. Laſtly, No place for Charity, where there is either none that can want any thing, or none that can receive Advantage by us.

---

(p) Orig. contra Celſ. p. 403.

(p) Οἳ δ᾽ ἂν τὰ ἔσχατα ἀδικήσωσι, καὶ διὰ τοιαῦτα ἀδικήματα ἀνίατοι γένωνται, ἐκ τούτων τὰ παραδείγματα γίγνεται, καὶ οὗτοι αὐτοὶ μὲν οὐκέτι ὀνίνανται, ἅτε ἀνίατοι ὄντες. Plat. Georg. p. 357, 358.

(q) Apud Orig. l. 8. p. 409.

(r) Οὐδὲ γὰρ ἄλλος τις δυνηθείη πρὸς τὸ θειότατον αὐτοῦ, καὶ κυριώτατον τῆς οὐσίας ἀναδραμεῖν, εἰ μὴ πού τοιαύτῳ δαίμονι ἡγεμόνι χρήσαιτο. Jamb. προτρεπ. p. 11. See the Note on *Rom.* 2. 15.

(s) Τῶν ἁμαρτημάτων Θεοὺς μὲν ἡμῖν οὐκ ἐόντων ἐκλάμπειν, Δαίμοσι δὲ κολαστικοῖς συναπτόντων. Saluſt. de diis, &c. c. 14. Κολάζονται δὲ τοῦ σώματος ἐξελθοῦσαι ὑπὸ Δαιμόνων ταραττόμεναι. p. 18.

# A
# DISCOURSE
# By Way of
# ENQUIRY,

## Whether the *Apoſtles*, in their Writings, ſpake as conceiving the Day of Judgment might be in their Days; and accordingly ſuited their Phraſes and Exhortations.

I Have ſhewed in the Note upon 1 *Theſſ.* 4. 15. and in an additional Note on 2 *Cor.* 5. 1, 9. that the *Apoſtles* of our Lord neither did, nor could uſe any Expreſſions importing *that the Day of Judgment might happen in their Days*, or in that Age in which they lived: But Mr. *Whiſton* in his excellent Eſſay on the Revelation of St. *John*, hath very largely endeavoured to prove the contrary; I ſhall therefore impartially conſider what he hath offered for the Support of his two *Corollaries*, and ſhall endeavour to ſhew the Weakneſs of his Arguments, and the pernicious Conſequences of his Aſſertion, and then ſhall leave the Reader to judge of this *important Point*, and where the *fatal Miſtake* lies. Now his firſt Aſſertion is, That *our Saviour himſelf, as Man, whilſt he was on Earth at leaſt, did not know the Duration of the Days of the Meſſiah, nor the time of the Riſe, and the duration of Antichriſt, which was included in it.* Now in this Propoſition I have no concern, and ſo ſhall not be long either in anſwering what he alledges for, or in the Confutation of it. I therefore grant that our *Saviour*, whilſt he acted as a Prophet, or a Revealer of his Father's Will, whilſt he was here on Earth, did not by the Revelation of the Spirit know the Day or Hour of the Day of Judgment; but I deny, that hence it follows, that he did not know the Age, in which it was to happen, or what great Occurrences, or previous Mutations were to happen before that Day. 2*dly*, I grant, that he that was the *Lamb ſlain was therefore worthy to open the ſealed Book*; but I deny, that hence it follows, that he was not able to know the Contents of it before. 3*dly*, I grant that to the *Queſtion* of his *Diſciples, wilt thou, at this time, reſtore the Kingdom unto Iſrael*; our *Saviour* anſwers, *it is not for you to know the Times and the Seaſons, which the Father hath put in his own Power*, Acts 1. 6, 7. but I deny, that hence it follows, that he, *in whom were hid all the Treaſures of Wiſdom and Knowledge*, Col. 2. 3. did not know them. When Mr. *Wh.* proves all, or any of theſe Conſequences, he will have ſomething to ſupport his Corollary; but till this be done, it muſt paſs for an Aſſertion, which hath no Foundation in the *Holy Scripture*. Let us now ſee what juſt ground he had to own, *that this is a ſtrange Aſſertion.* And ſurely it muſt be exceeding ſtrange to any conſidering Perſon, that he, *in whom dwelt the Fulneſs of the Godhead*, and in whom were *hid all the Treaſures of Wiſdom*, ſhould be thought ignorant, whether his own Kingdom, to which he was advanced, ſhould continue only for a few, or for ſome thouſand Years, that he ſhould be ignorant of the Reign of his own *Saints* a thouſand Years, and of the time when all the Propheſies of the *Old Teſtament*, concerning the glorious Converſion of the *Jews*, ſhould happen. That *Daniel* ſhould ſo plainly ſay, That in the Time of the IVth Monarchy, *the God of Heaven ſhould ſet up a Kingdom which ſhould never be deſtroyed, but ſhould conſume all other Kingdoms, and ſhould laſt for ever*, Chap. 2. 44. *an everlaſting Kingdom that ſhould not paſs away*; and yet our *Great Prophet, who was the Wiſdom of the Father*, and the very King who was *to rule over this Kingdom for ever*, ſhould be ſo ignorant of the Import of theſe *Prophecies* relating to his own Kingdom, as not to know it was to laſt one Quarter of the Duration of ſome of the other Kingdoms, but might be, for any thing he knew to the contrary, *res unius ætatis*, only the Buſineſs of one Age. *Laſtly*, Is it not very ſtrange, that theſe Maſters of Revelations ſhould be able ſo punctually to declare to us the very Year of the Fall of the *Roman Empire*, the Time of the Riſe of the *little Horn*, and the Period of his Duration, and the true Import of the Words of that *Prophet*, *a Time, and Times, and half a Time*; and yet our *Bleſſed Lord* ſhould be ſo much an *Ignoramus* as to the true Import and Extent of that whole Prophecy, as to imagine, that it might be fulfilled in the very firſt Century; and that what they knew imports 1260 Years, he ſhould imagine might only ſignifie, *three Years and an half?* And ſo much for the firſt Corollary.

2*dly*, He poſitively aſſerts, *Chriſt*'s (a) *Apoſtles* ſeem to have really imagined, *that the great Day of Judgment might not be very long deferred beyond the Deſtruction of Jeruſalem, which was to be in that Age*, (A.D. 70.) *and accordingly to have ſuited their Phraſes and Exhortations*.

Now againſt this *Corollary* I argue as before, that either theſe inſpired *Apoſtles* knew, and underſtood the Import, and Meaning of the Prophecy *Daniel*, concerning the *Kingdom to be given to the Saints, the Fall of the Roman Empire*, the riſe of *Antichriſt*; or, *the little Horn, the Time, Times*, and *half a Time* of his Duration, and the *Millennium* that was to follow; and alſo of the *Prophecies* of the *Old Teſtament*, concerning *the Blindneſs of the Jews*, and the Time of their general Converſion, or they did not, but were ignorant of all theſe things. If they did know theſe things, it is certain that either they muſt think that theſe things were to happen after the Day of Judgment; or that they could not think that the Day of Judgment might happen in that Age, or while they lived. If they knew not theſe things which were ſpoken for their Inſtruction, by their own *Prophets*, how came theſe Men to be ſo poſitive, and certain of all theſe things, of which *inſpired Apoſtles, led by the Spirit into all Truth*, ſhould know little, or nothing? That the *Apoſtles* ſhould be ignorant of that exact time of the Day of Judgment, which Divine Wiſdom ſtill conceals from all Men, and never made the matter either of *Revelation*, or *Prediction*, I very heartily believe; but that they ſhould be ſo ignorant of all the famous *Epochas*, foretold by their own *Prophets*, concerning the State of *Chriſt*'s Church, and their own Nation; that they ſhould not know whether the *Roman Empire* was to fall in their own Days, or in the 5th Century, whether *Antichriſt* was to come in their Days, or only was to ariſe after that Fall; whether being come he was to continue only three Years and a half, or to laſt 1260 Years; or whether *Daniel*'s *Time, Times*, and *half a Time*, did ſignifie the one, or the other Period; whether the Myſtery of the glorious Converſion of the *Jews*, *when Deliverance ſhould come to them out of Sion, and ſo all Iſrael ſhall be ſaved; and the new Heavens, and new Earth they expected according to God's Promiſe*, was to be expected in their Days, or about 1700 Years after their deceaſe; whether the Kingdom, which was to *be given to the People of the Saints of the moſt High*; and the *Millennium* promiſed, was to begin and end in their Days, or to commence and end ſo long after, according to the Time aſſigned for theſe *Epochas* by theſe more knowing Men; theſe, I confeſs, are things I cannot eaſily believe.

In particular who can imagine, that St. *Paul* ſhould ſay to the firſt Perſons to whom he wrote any *Epiſtle* (b) *That the Day of Judgment ſhould not come till that which letted*. i. e. *The Roman Empire was taken away*, and that then *the Man of Sin was to be revealed*, and was only to be conſumed by *the coming of our Lord to Judgment*; that he ſhould endeavour to remove their Scruple, touching the nearneſs of his coming by remembering them; *that when he was with them, he told them theſe things*; and yet ſhould tell them the very next Year, that this Day might happen whilſt he was alive: For if indeed he told them truly when theſe things were to happen, it was impoſſible that he ſhould tell them the Day of Judgment might happen in his Days, or Age; but if he told them, that they might expect, that all theſe things ſhould happen in his Days, or Age; that being, as Experience ſhews, manifeſtly falſe, why doth he, by the Direction of the *Holy Ghoſt*, conclude that Diſcourſe thus? *Wherefore Brethren ſtand faſt, and hold the Traditions, which ye have received, whether by our Word, or our Epiſtle*, v. 15. Again, who can think that the ſame *Apoſtle* ſhould tell the *Chriſtians* of his Time, that the *Spirit had ſaid expreſly, that in the latter times ſome ſhould depart from the Faith, giving heed to Deceivers, and to Doctrines of Devils, ſpeaking Lies in Hypocriſy, forbidding to Marry, and commanding to abſtain from Meats*, 1 Tim. 4. &c. *i. e.* that he ſhould, as Mr. *Mead* ſaith, uſe theſe Words, [*the latter times*] *as a Mark to inform them, to whom he wrote, when theſe things ſhould come to paſs*; and as he adds, *that the Holy Ghoſt had marked out theſe times in Daniel, by the time of the Fall of the Roman Empire, and the Riſe, and Duration of* the little Horn; and yet that St. *Paul* himſelf, in expreſs

---

(a) Corol. 2. p. 130.

(b) 2 Theſſ. 2.

Contradiction to this Declaration of the *Holy Ghoſt*, ſhould teach that the Day of Judgment might happen in his time. Could St. *Peter* arm the believing *Jews* againſt the Scoffers at the Promiſe, or Prediction of the Day of Judgment, by bidding them *remember the Words of the Holy Prophets* (a) (*Iſaias* and *Daniel*, ſays Mr. *Mead*) who propheſied of things not yet come to paſs, and yet tell the ſame Perſons, that God was then ready to judge the Quick and the Dead (b)? Could he ſay dogmatically, in Mr. *Wh.* Senſe, *the end of all things is at hand*; (c) and yet ſoon after tell the ſame Perſons, as (d) Mr. *Wh.* ſaith he did, that the Day of Judgment might, through the long-ſuffering of God, be prolonged for a Thouſand Years, without any Impeachment of his Veracity?

And whereas *He abſolutely denies, that the Apoſtles, who thus conceived of the Day of Judgment, and accordingly ſuited their Phraſes and Exhortations, were herein properly deceived, or that they ever preached, or declared, as from God, that the Day of Judgment was to be in that Age; or that they were deceived in any part of their Doctrine, or that they preached falſe Doctrine.* I, on the contrary, undertake to prove, that if the Places, produced by Mr. *Wh.* bear the Senſe which he hath put upon them, all theſe things muſt follow with the cleareſt Evidence. And,

*1ſt*, I ſay, That on this Suppoſition, they muſt have preached *falſe Doctrine*; for if, when St. *Paul* ſaith to the believing *Jews*, *Chriſt hath appeared in the Conſummation of Ages*, Heb. 9. 26. this ſignifies his poſitive Aſſertion, that he appeared but *a little time before the Day of Judgment*, as Mr. *Wh.* doth interpret his Words. If again, when he ſays dogmatically, *Yet a little while, and he that ſhall come will come, and will not tarry*, (e) he ſaid this of the Day of Judgment, muſt he not preach falſe Doctrine, in ſaying ſo dogmatically, *he would come in a little time, and would not tarry*; when in Truth he was to tarry nigh Two Thouſand Years, and St. *Paul* knew nothing to the contary, but he might do ſo?

Moreover, St. *James*, *Peter*, and *John* according to this Hypotheſis, muſt have all taught falſe Doctrine. For doth not *James* ſay dogmatically, *the coming of the Lord draweth nigh, and the Judge ſtandeth at the Door*; (f) and if he ſaid theſe things of the Day of Judgment, muſt he not ſpeak what Experience ſhews to be notoriouſly falſe? When he adds, *v.* 5. *that God was ready to judge the Quick and the Dead*; if he meant, as Mr. *Wh.* ſaith he did, *that he was then ready to begin the final Judgment*, muſt he not ſpeak the plaineſt Falſhood? When St. *John* ſaith as dogmatically, *little Children this is the laſt Hour*; and that by the Coming of the many *Antichriſts*, who are now upon the Stage, *you may know this is the laſt Hour*; (g) he meant *this is the time of the laſt Judgment*, did he not manifeſtly teach falſe Doctrine?

*2dly*, They muſt delude their Hearers, and all thoſe *Chriſtians* to whom they wrote; and all thoſe *Chriſtians* who were obliged to believe their Writings, with falſe Hopes, falſe Motives, and Encouragements to the Performance of their Duty. For Inſtance; when St. *Paul* exhorts the *Romans to awake out of ſleep*, εἰδότες τὸν καιρὸν, *knowing the Seaſon that now is their Salvation nearer than when they believed*, (h) when he adviſes them *to put off the Works of Darkneſs, and to put on the Armour of Light, becauſe the Night was far ſpent and the Day was at hand.* Here are not only two Aſſertions notoriouſly falſe, if, according to Mr. *Wh.* theſe Paſſages relate to the nearneſs of the Day of Judgment, but alſo two Motives to *Chriſtian* Duties, both grounded on theſe falſe Aſſertions, when he exhorts his *Philipians* to moderation *becauſe the Lord is at hand*; (i) if he meant this of the Day of Judgment, there is another Motive to a Chriſtian Duty grounded upon a falſe Aſſertion. When he exhorts the believing *Jews* to patient Suffering, becauſe *after a little while Chriſt would come, and would not tarry*; he again, according to this Suppoſition, endeavours to ſupport them under their Afflictions by falſe Hopes. When St. *James* ſaith to the ſame *Jews*, *be patient, ſtabliſh your Hearts, for the coming of the Lord draweth nigh*, ch. 5. 8, 9. *Speak not Evil one of another, Brethren, that ye be not condemned, behold the Judge ſtandeth at the Door*; and when St. *Peter* ſaith, *the end of all things is at hand, be ye therefore ſober, and watch unto Prayer*, if all theſe Paſſages ſpake of the Day of Judgment as near at hand, and even *at the Door*, muſt not all theſe Motives to Patience, to forbear evil Speaking, to Sobriety, to Vigilance in Prayer, be built upon falſe Grounds? When St. *John* exhorts them *not to love the World, becauſe the World paſſeth away, and they knew it was the laſt hour*; (k) if theſe Words relate to the Day of Judgment, he muſt build his Exhortation upon a manifeſt Falſhood, it being impoſſible that either he, or they ſhould know what was not true.

Moreover they ſpeak of theſe things as both known to themſelves, and viſible to thoſe to whom they write, by certain tokens, as when St. *John* ſaith, *now are there many Antichriſts by which we know this is the laſt Hour*, when St. *Paul* ſaith to the *Romans*, *that now is the Hour to awake out of ſleep*, and to the *Jews*, *exhort one another*, and this ſo much the more, ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν, *as you ſee the Day approaching*, Hebr. 10. 25. Since it is certain they could not know that to be true which by experience we know to be falſe, or ſee that Day was then near, or approaching, which is not yet come, how impoſſible is it that theſe things ſhould relate to their Knowledge of the Day of Judgment?

---

(a) 2 Pet. 3. 2.
(b) 1 Pet. 4. 5.
(c) v. 7.
(d) P. 134.
(e) Heb. 10. 37.
(f) James 5. 8, 9.
(g) 1 Joh. 2. 18. 4. 3.
(h) Rom. 3. 11, 12.
(i) Phil. 4. 5.
(k) 1 Joh. 2. 16. 18.

Laſtly, the *Apoſtle Paul* diſcourſing of the Deſire that the *Chriſtians* had to be *cloathed upon with their celeſtial Bodies*, ſaith expreſly, 2 *Cor.* 5. 5. *he that hath wrought in us this very thing is God, who alſo hath given us the earneſt of his holy Spirit*, and 1 *Theſſ.* 4. 15. He ſpeaks thus, *this I ſay unto you by the Word of the Lord, that we who are alive ſhall not prevent them that are aſleep.* Now if theſe things relate, as Mr. *Wh.* thinks they do, to the coming of the day of Judgment whilſt the *Apoſtles* were alive, muſt not the *Apoſtle* deliver that as a Truth taught by the *Word of Chriſt*, and a Deſire erected in them *by God himſelf*, which Experience ſhews to have been a great Miſtake, and manifeſtly falſe, and ſure theſe things muſt be ſufficient to impair the Credit of theſe *Apoſtles*, in other matters? I therefore heartily wiſh, that learned, good, and ingenious Men would be more careful to avoid thoſe things which do ſo plainly ſhock the very Foundations of *Chriſtianity*, and ſtrengthen the Hands of thoſe who queſtion the Authority of theſe ſacred Books.

And having thus vindicated my Notes upon theſe two places, I have done alſo that which ſhews my Arguments, to prove that the *Pope* and Church of *Rome* could not be the primary Subject of St. *Paul*'s Diſcourſe in 2 *Theſſ.* 2. were not grounded, as Mr. *W.* thinks, on a Miſtake, but on thoſe ſolid grounds, which I believe he never will be able to evert, and therefore wiſely waved.

But tho' he was not pleaſed to conſider my Arguments, I can aſſure him, that in the very place I had conſidered, and even anſwer'd his before he produced them, for indeed the excellently good Man is ſo intent upon what he conceiveth to be right, that, as it plainly appears from this, and the Diſcourſe on *Matth.* 24. he is not at leiſure to conſider what is ſaid againſt him.

He begins with a bare Citation of the *Apoſtle's* Words, and then adds, (a) *this Deſcription is ſo lively and clear, that I look upon it ſo far from needing any large Paraphraſe it ſelf, that it ſerves well for a Paraphraſe to all the other Prophecies hereto relating*, viz. *the little Horn*, and the *ſecond Beaſt*; where he manifeſtly begs the Queſtion, ſuppoſing that it manifeſtly relates to thoſe other Propheſies, one of which was not then in being, and neither of them rightly underſtood, ſaith Mr. *Wh.* by the *Apoſtle*; he thinking that the Day of Judgment might happen in his time, that the Fall of the Empire might be then, and that *the Time, Times*, and *half a Time*, might only ſignifie *three Years and a half*; whereas I verily believe that St. *Paul*'s Diſcourſe hath no Relation at all to them, unleſs it be by way of Accommodation; and deſire him to be ſo merciful to ſuch blind Creatures as I am, as to let us ſee by any good Proof, that there is any Affinity betwixt them, ſave in this one thing, *that the Man of Sin* is to be deſtroyed *with the Spirit*, and *the Beaſt with the Sword of Chriſt's Mouth*, but with this difference that *the Man of Sin*, ſaith Mr. *Wh.* is only to be deſtroyed *by his coming at the Day of Judgment*, and *the Beaſt* above a thouſand Years before, the *Millennium of the Saints, the Converſion of the Jews, the Fulneſs of the Gentiles, and the War with the Saints*, being all to precede the Day of Judgment.

I know that our Revelation-Men call the *Apocalyptical Beaſt*, *Antichriſt*, but that the *Scripture* doth, or ever intended ſo to do, I find no Reaſon to believe, but rather Reaſon to believe the contrary: For,

1*ſt*, An *Antichriſt*, or a *falſe Chriſt* in the *Scripture* Senſe, is one, who ſets up himſelf for a true *Chriſt*, ſaying to others, *Lo here is Chriſt*; he is another, *who ſhall come in his own Name*, and be received by the *Jews*, *Joh.* 5. 43. The *Antichriſts* of St. *John* were ſuch as denied *that Jeſus was the Chriſt*, 1 John 2. 22. *or that Chriſt was come in the Fleſh*, 1 John 4. 3. 2 John 5. 7. and that the Church of *Rome* either was St. *John*'s *Antichriſt*, or concerned in St. *John*'s Deſcription of him, no ancient Commentator ever ſaid.

2*dly*, The *falſe Chriſts*, and *Antichriſts* belonged only to the firſt Age of *Chriſtianity*; the *falſe Chriſts* mentioned by our Lord, *Matth.* 24. 24. and who ſhould come in his Name ſaying, ἐγώ εἰμι, *I am Chriſt*, Mark 13. 6. Luke 21. 8. were to come before the Deſtruction of *Jeruſalem*, and as St. *John* ſaith, they had heard that he was to come in the laſt Hour, ſo ſaith he, from his *being now in the World*, you may know *that it is the laſt Hour*, 1 John 2. 18. 4. 3. Let then that be granted which no Authority affirms, and therefore none of us can know, that this *Epiſtle* was written after the Deſtruction of *Jeruſalem*: Why may not the Words of St. *John* refer to the then preſent Age, and the falſe *Chriſts* among the *Jews* and the *Samaritans*, ſince he doth not ſay, that the laſt hour *is near*, *or is yet to come*, but that it was already come, and repreſents this as a thing known to them by the *Antichriſts*, that were *then in the World?* That he cannot be interpreted of the Day of Judgment, hath been fully manifeſted, and of any *Antichriſts* that were yet to come, of which theſe come already were the Forerunners, he ſaith not one Word; and ſo there is no reaſon to imagine, that any ſuch thing was intended by him.

---

(a) P. 453.

3*dly*, The Church-Hiſtory aſſures us that *Simon M. Doſitheus*, *Barchochebas* and others among the *Jews* were ſuch as anſwered theſe Deſcriptions, but of any *Antichriſt* that was to be amongſt the *Chriſtians* of the *Church* of *Rome*, neither the *Scripture*, nor *Antiquity* for many Ages give us any Intimation.

He adds, that (a) *I allow the Agreement of this Deſcription to the great Antichriſt mentioned in the Revelations:* Whereas indeed I do not allow, that any *Antichriſt* at all is mentioned in the *Revelations*, but only ſay, that *in a ſecondary Senſe this may be attributed* (i. e.) *accommodated, to him, who is commonly called the Papal Antichriſt, and may be ſignally fulfilled in him, in the Deſtruction of him by the Spirit of Chriſt's Mouth*; and this I ſay not from any Conviction of the thing, but only *that I may not wholly differ from my Brethren in this matter*; giving in my Annotations firſt what I think is the true Senſe and Intendment of the *Apoſtle*'s Words, and then the Senſe which *Proteſtants* do put upon the Words, and introducing it thus, *Others who refer this to the Church of Rome.* I proceed to ſhew that the Arguments brought againſt my Expoſition were anſwered in the Expoſition.

*Argum.* 1. " What need of all this Sollicitude of St. *Paul* to free himſelf from the *Scandal* of having affirmed that the Deſtruction of *Jeruſalem* was at hand, when the greateſt Part within which our *Saviour* expreſly had aſſerted that Deſtruction was to come, was already paſt.

*Anſw.* " St. *Paul* expreſly ſays, his Sollicitude was to prevent *the Trouble of the Theſſalonians* on the Imagination that the Day of the Lord, ἐνέςηκε was, *or had been inſtant*, for which Sollicitude he had good Reaſon; for, ſaith the Note there, to conceive that ſignal Day of the Deſtruction of their Enemies the *Jews*, and the Deliverance of the *Chriſtians* mentioned, *Joel* 2. 31, 32. *Mal.* 4. 1, 2. come and find themſelves deceived in that Conception, might cauſe great Troubles to them, and even ſhake the ſtedfaſtneſs of their Faith. To which add,

2*dly*, That the *Judaizing Chriſtians*, who could hardly think of *Wrath coming to the uttermoſt* on this once beloved People, might perſwade the *Theſſalonians*, that the Slaughter threatened to them was already executed, by the great Deſolation made of them in *Ægypt* by *Flaccus* in the time of *Caius*, of which (b) *Philo* ſpeaks, and the great Slaughter made of them at the ſame time in *Meſopotamia*, *Babylon*, *Syria*, and *Seleucia*, which, ſaith (c) *Joſephus*, was φόνος ϖόλλος ϗ ὁπόσος οὐκ ἱϛορημένος ϖρότερον, *a greater Deſtruction than ever was before recorded of them.*

*Argum.* 2. ' How abſurd is it to interpret the ϖαρουσία, or ſolemn coming of Chriſt in the former *Epiſtle*, nay in this *Epiſtle*, and in the firſt Verſe of this very Chapter of his coming to Judgment at the laſt day, and yet in the 8th Verſe to interpret it of his coming to deſtroy the *Jews* only, eſpecially when no Example can be ſhewed, that ever St. *Paul* uſes that word in that Acceptation?

*Anſw.* To this Imputation of Abſurdity the Anſwer is returned, note on *v.* 1. in theſe Words. " The coming of *Chriſt* is by the Reverend Dr. *Hammond* referred to Chriſt's coming to deſtroy the unbelieving *Jews*, this is the ϖαρουσία, coming of the Son of Man, ſo often mentioned in our Lord's Prediction of the Deſtruction of *Jeruſalem*, and of the *Temple*, Matth. 24. 3, 27. Luk. 17. 24. This is moſt certainly the Import of this Phraſe in St. *James* twice, when he exhorts the Brethren *to be patient*, ἕως τῆς ϖαρουσίας τοῦ κυρίου, *till the coming of the Lord*, adding that this ϖαρουσία, *coming was at hand*, chap. 5. 7, 8. And to his ſaying that, *I interpret the firſt Verſe of the coming of our Lord to Judgment*, and therefore do abſurdly interpret the 8th Verſe of his coming to deſtroy the wicked *Jews*, I have anſwered in the Note on the 8th, by ſhewing that the Words there are taken from *Iſaiah* 11. 4. and that they neceſſarily refer to the ſmiting of the Land of *Judæa*, and therefore cannot be referred to *Chriſt*'s coming to judge all Men at the laſt Day, to which I do not find that any good Interpreter refers theſe Words.

*Argum.* 3. " How comes the *Apoſtle* to inform the *Theſſalonians*, who were *almoſt all Gentiles*, of the Deſtruction of *Jeruſalem* in *Judea* at a thouſand Miles diſtance, which was of little more conſequence to them, than the Deſtruction of any other *Church*, or City in a remote Country?

*Anſw.* To the Ignorance and Miſtake on which this Argument is wholly founded, he hath had one Anſwer in the Note on *v.* 1. in which Words let it be noted, " That the Church of the *Theſſalonians* were partly Converts of the *Jews* and *Proſelytes*; for the Converts made by St. *Paul* preaching to them were of the *Jews* and the *devout Greeks*, Acts 17. 4. who in Expectation of our *Lord*'s Prediction, and their *Redemption by it drawing nigh*, Luke 2. 28. might long for the Execution of it.

---

(a) P. 254.

(b) Contra Flac.

(c) Antiq. l. 18. c. 12.

2*dly*, Had he mentioned the Deſtruction of the wicked *Jews*, *by the Spirit of Chriſt's Mouth*, as the *Apoſtles doth*, there would have been no Appearance of any ſtrength in that Argument, to which a farther Anſwer is given, Note on *v.* 5. in theſe Words: ‘Of the *Jews*, and their oppoſing themſelves to the Doctrine of *Chriſtianity*, and the Profeſſors of it, the *Apoſtle* had told them in his firſt Epiſtle, *chap.* 2. 15, 16. and when he was with them, the Perſecutions that both he and they ſuffered from them, *Acts* 17. 15, 16. gave him a juſt Occaſion to ſpeak both of their Oppoſition to the Goſpel, and of the Deliverance they ſhortly might expect from ſuch enraged Perſecutors, who not only fell ſeverely on the converted *Jews* throughout all their Diſperſions, but as (a) *Juſtin Martyr* aſſures us, ſtirred up the *Heathen* Governors in all Places where *Chriſtians* were, to do the like, and ſent choſen Men from *Jeruſalem* for that very end’. Nor was the Slaughter of them *in thoſe Days of Vengeance*, confin'd to *Judea*, but, as (b) I have fully proved, from *Joſephus*, they ſuffer'd the like Calamities in the remoteſt Places from it. Tho' therefore the *Theſſalonians* might be leſs concerned for the Deſtruction of the City or Temple of *Jeruſalem*, they might be very much concerned that theſe Men ſhould be diſabled from executing any more their rage upon them, or againſt the *Church* of *Chriſt*,

*Argum.* 4. ‘Laſtly how comes the *Church* of the *Theſſalonians* to be in ſuch a Conſternation, and Diſturbance θροεῖσθαι, at the ſuppoſal that *Jeruſalem* ſhould be deſtroyed, ſince therein none but the unbelieving *Jews*, and the Enemies of *Chriſt* were to periſh’?

*Anſw.* How came you to fall into this Imagination! Their trouble ſaith the Text, being only this, that they conceived the *Apoſtle* had ſpoken of the Deſtruction of the wicked and perſecuting *Jews* as inſtant, whereas by ſad Experience they found, that they lay ſtill as much as ever, under ſuch rage, and cruel Perſecution of theſe Men, 1 *Theſſ.* 2. 15. 10. that the *Apoſtle* was afraid leaſt theſe Temptations ſhould have rendered *his Labour vain among them*, chap. 3. 5.

2*dly*, The Opinion having obtain'd among the *Jews* that the Deſtruction of their *Temple*, and the Deſtruction of the old World ſhould be contemporary, this might be among the believing *Jews* a farther reaſon of their Trouble. And this ſhould be more conſiderable to him, who earneſtly contends, that the *Apoſtles* ſpake in all their *Epiſtles*, as Men who believed the Day of Judgment might happen ſoon after the Deſtruction of *Jeruſalem*.

In the following words he attempts to anſwer an Objection thus: ‘If it be ſtill wondered at, that St. *Paul* ſhould here ſay, that *the Myſtery of Iniquity doth already work*: I ſay, it is not ſtrange, that he that knew that the great Man of Sin was to corrupt and ſpoil the Purity of the *Chriſtian* Religion, and turn the Myſtery of Godlineſs into a Myſtery of Iniquity, and who found already the beginnings of ſuch Miſchiefs creeping into the *Church*, and that in ſome of the ſame Points, which *Antichriſt* was to corrupt, looks upon ſuch beginning of *Antichriſtianiſm*, as Preludes, and Fore-runners of that Grand Corruption to come afterwards.

But this Evaſion is fully confuted, in the Note on *v.* 7. by this Argument. It is highly reaſonable to conceive, that ‘*The Myſtery of Iniquity already working*, ſhould be that very Myſtery, which after was to be compleated by the more full appearance of *the Man of Sin*, as will be evident from the Connexion of the words, *Remember ye not, that when I was with you, I told you theſe things?* (*viz.* who was the Man of Sin to be revealed, what were the Characters of him, and what it was that did at preſent hinder him from a full Revelation of himſelf, *v.* 3. 4.) for *the Myſtery of Iniquity is already* working (*i. e.* He is doing that covertly, which, when he is revealed, he will do more openly) only *he that hinders* (his full Appearance) will do ſo *till he be taken away, and then ſhall this wicked one be revealed, whom the Lord ſhall deſtroy with the Spirit of his Mouth*; whence it ſeems clear, that *the Man of Sin*, then covertly working his Myſtery, and only hindered from appearing openly by ſomething that then letted, muſt be that Man of Sin, who after was to be revealed, and then deſtroyed *by the Spirit of Chriſt's Mouth*; all theſe Interpretations therefore muſt be falſe, which make the Myſtery of Iniquity to be one Perſon, or one kind of Perſons, and the *Man of Sin*, or *Antichriſt* another, as they muſt do who make the Myſtery of Iniquity to belong to *Simon Magus* or *the falſe Prophets*, or *Hereticks* in being, when this *Epiſtle* was indited, and the Man of Sin to be *the Pope* and *his Clergy*’. In a Word, *doloſus verſatur in Generalibus*, till Mr. *Whiſton* can name ſome *falſe Prophets*, or falſe *Apoſtles*, or Corrupters of the *Goſpel*, by *turning it into a Myſtery of Iniquity* in being when this *Epiſtle* was indited, who were not of *Jewiſh* Extract, or appear'd not then amongſt them; and in what particulars of that pernicious Influence they conſpir'd with the preſent *Church of Rome* (which neither yet hath been, nor I think can be done to Satisfaction) 'tis evident he hath ſaid nothing which hath the leaſt appearance of an Anſwer to the Objection he himſelf hath ſtarted.

---

(a) Dial. cum Tryph. p. 234, 235.

(b) *Pref. to the Ep. of St.* Jam. §. 5.

# A

# PARALLEL

## Betwixt the *Jewiſh*, and the *Papal Antichriſt*, in their *Apoſtacy* from, and Corruption of, the Doctrine delivered to them.

HAVING given my Conjecture, that the *Jewiſh Church*, with their Rulers, were the *Antichriſt* mentioned by St. *Paul*; I proceed to ſhew, how their *Apoſtacy*, when they were thus deſerted by God, reſembled, and ran Parallel to the *Apoſtacy* of the *Roman Church*, when ſhe began in like manner to *apoſtatize* from, and to corrupt the *Chriſtian* Faith.

And here it cannot be expected, that I ſhould draw the Parallel betwixt them, in thoſe Doctrines which never were, nor could be owned by the unbelieving *Jews*, *viz.* in the Doctrines of *Tranſubſtantiation*, the *Adoration of the Hoſt*, the *Sacrifice of the Maſs*, *Communion in one kind*, and *the Number of the Chriſtian Sacraments*; but yet in moſt of their other Doctrines, 'tis very eaſie to diſcern it.

*1ſt*, In the Doctrine of *Infallibility*, the Mother of incorrigible Errors.

For, *1ſt*, As *Roman Catholicks* aſſert the *Infallibility* of *Councils*, which they are pleaſed to call *General Councils*, and plead for a living, and infallible Judge of Controverſies; ſo the *Jews* look'd upon the Judgment of their great *Sanhedrim*, and the concurring Suffrage of their *Rulers*, and *Phariſees*, as free from Error, and not to be gainſaid by any of the People. Their way of arguing, *John* 7. 38. ſeems plainly to inſinuate, that they thought themſelves the only fit and proper Judges of the true Senſe and Meaning of the Law; that the People were wholly to be guided by them; and that they who would not ſubmit to their Judgment, were deceived, and would be accurſed for their Obſtinacy in things in which they neither had, nor could have, any certain Knowledge without their Guidance and Aſſiſtance; for thus they ſpeak to thoſe Officers whom they had ſent to apprehend our Saviour: *Are ye alſo deceived? Have any of the Rulers, or of the Phariſees, believed on him? But this People which knoweth not the Law*, (and yet will take upon them to diſſent from their Judgment) *are accurſed*; which is the very Language of the *Church of Rome* in her *Anathemas*. They were the ſupream Judges, and the Keepers of *Oral Traditions*, and the Fear that when the *Sanhedrim* was diſſolved, theſe Traditions might be loſt, produced the *Miſnah*, or the ſecond Law commonly called by them *Thorah Schebeal Pe*, the *Oral Law*, or the Law given to *Moſes* by Word of Mouth, as they gather from *Exod.* 34. 27. They alſo took upon them to be *authentick Interpreters* of the written Law; and that by virtue of theſe Traditions given, ſay ſome of them, to this end. Now this, as the excellent (a) Mr. *Chillingworth* obſerves, is indeed to make Men *Apoſtates from God, and to dethrone him from his Dominion over Mens Conſciences, and to ſet up themſelves*; and why elſe doth our *Saviour* charge theſe Men with *making void the Commandments of God*, not in one only, but in *many* Caſes *by their Traditions*; (b) and in Oppoſition to theſe Teachers of Traditions, as received from their *Fore-fathers*, require them to call *no Man Father upon Earth*, becauſe one *only was their Father* in that Senſe, in which the *Jewiſh Doctors* claimed that Title, even *their Father which was in Heaven*. And that he had great Reaſon to ſpeak thus, we learn from the *Jewiſh Canon*, cited by (c) Dr. *Pocock*, vota cadere in res mandati, *that Vows reach even to things commanded*, or *take place as well in things commanded by the Law, as in things indifferent*; *and that a Man may be ſo bound by them, as that he cannot, without great Sin, do what God had by his Law required to be done*; *ſo that if he made a Vow which laid upon him a Neceſſity to violate God's Law, that he might obſerve it, the Vow muſt ſtand, and the Law be abrogated.*

*2dly*, The like *Infallibility* they aſcribe to the words of their *Rabbins*, *Wiſemen*, and *Scribes*. Thus (d) *R. Iſaac Abuhaf* ſaith, that *to all things which their Rabbins have taught in their Homilies, the ſame Faith is to be given as to the Law of Moſes.* In the (e) *Talmud* they ſay, that *all their Words are the Word of the Living God*; and that (f) *the Righteous Nation that keep-*

---

(a) Preface, §. 10. (b) Mark 7. 9. (c) Miſcell. p. 45. (d) Buxt. Synag. (e) Lib. 3. p. 69. (f) Ibid. p. 70.

*eth the Truth*, mentioned, *Iſa.* 26. 2. are *they who receive all their Wiſemen have ſaid for undoubted Truth, and ſay* Amen *to it.* (a) And that when two of them differ in their Opinions, neither of them is to be condemned, Ki Ellou Veellou Dibre Elohim Chajim, *for the words of them both, are the words of the Living God.* That they are (b) *to attend more to the words of the Scribes, than to the words of the Law; and that they are more amiable than the words of the Prophets; the Prophets being obliged to work a Miracle, that they might be credited, whereas they were to be believed, without a Miracle, it being ſaid*, Deut. 17. 10. *Thou ſhalt obſerve to do according to all that they ſhall teach thee:* See of this more in *Buxtorf*'s recenſio operis Talmudici, from p. 221. to 228. (c) *Maimonides* ſaith, *if a thouſand Prophets, who were equal to Elias, and Eliſha, bring one Interpretation; and a Thouſand and One Wiſemen bring a contrary to it, they muſt encline to the moſt; and be obliged rather to act according to the Sentence of theſe Wiſemen, than that of the Thouſand Prophets.* In his Explication of the Thirteenth Treatiſe of the *Sanhedrim*, he diſtributes Men who interpreted the Sayings of their Wiſemen into three Ranks. *Firſt*, Thoſe who thought *their Sayings were Figurative, and Tropological. Secondly*, Thoſe who ſaid their words were to be interpreted according to the Letter, thinking ſapientes in omnibus indubitatæ veritatis in dictis ſuis, (d) *the Wiſemen were of undoubted Truth in all their Sayings. Thirdly*, Thoſe who illude the words of the Wiſe, judging themſelves more wiſe, and ſaying, that (e) *they were deceived*, theſe he pronounces *Fools*, and *accurſed*, for ſaying theſe things of thoſe great Men of whoſe Wiſdom they were well aſſured. (f) *Joſephus* ſays, that they who were of the Sect of the *Phariſees* ἕπονται τῇ ἡγεμονίᾳ, followed their Guidance, and thought it neceſſary to obſerve, and contend for every thing their Guide commanded. The *Sadduces*, ſaith he, *held it a Virtue to contend*, πρὸς τοὺς διδασκάλους σοφίας, *againſt the Teachers of Wiſdom*, but they yielded ſuch Honour, τοῖς ἡλικίας προήκουσι, *to their Anceſtors, that they durſt not be ſo bold as to gainſay any thing* that they had introduced as fit to be obſerved. Here we have in expreſs Words, The *Teachers*, *Guides*, and *Fathers* mentioned by our Lord, *Matth.* 23. 8, 9. and all of them repreſented as Perſons whoſe Doctrines none ought to doubt of, and whoſe Sayings none ſhould gainſay. This then was the Authority the *Jews* of thoſe times lodg'd in their *Fathers*, *Teachers*, *Rabbies*, their *Scribes*, and *Phariſees*, who *ſat in Moſes Chair*, and gloried in the Name of *Rabbi*, *Rabbi*, Matth. 23. 7. And this uſurp'd Authority is the very thing our Saviour forbids as prejudicial to his Office, in theſe Words, *Matth.* 28. 8. *Be not ye called Rabbi, for one is*, ὑμῶν ὁ διδάσκαλος, *your Teacher, even Chriſt*; and v. 10. *Be not ye called*, καθηγηταὶ, *Guides, for one is your Guide, even Chriſt.* And therefore 'tis obſervable, that tho' the *Apoſtles* had an expreſs Commiſſion from *Chriſt to teach all Nations all that he had commanded*; and a Promiſe, that in the execution of this Office the Holy Spirit ſhould *bring theſe things to their Remembrance*, and ſo were *infallible Revealers* of the Mind, and the Commandments of *Chriſt*, which the *Church* of *Rome* neither doth, nor can pretend to, without falling under St. *Paul*'s *Anathema* for preaching *another Goſpel*; yet none of them pretended, or ever attempted to be interpreters of the Words of *Chriſt*, or *Infallible Judges* of the true Senſe of what he had already taught, or commanded, which is the thing the *Romaniſts* now challenge to themſelves, and which the *Jewiſh Doctors* did pretend to be with reſpect to the Mind of God, revealed in the *Scriptures* of the *Old Teſtament.* And indeed this claim of the *Church* of *Rome* to be the *Infallible Judges, Interpreters* of the Laws, Doctrines, and Commands of Chriſt, muſt give them Power without Controul, to alter any of the Laws of *Chriſt*, and under pretence of interpreting, to overthrow them, and ſo to dethrone *Chriſt* from his Dominion over Mens Conſciences, and inſtead of Chriſt, ſet up themſelves; for he that requires, that all the Interpretations of the Laws of Chriſt, ſhould be obeyed as the true Mind of Chriſt, ſeem they to the Underſtandings of many Myriads never ſo diſſonant or diſcordant from it, requires indeed that his *Interpretations* ſhould be received as Chriſt's Laws, and that all Men ſhould obey rather what they think he, than Chriſt hath taught them, and whoſoever is firmly prepared in his Mind to believe and obey all ſuch *Interpretations* without judging them, tho' to his own Judgment they ſeem moſt unreaſonable, whatſoever he may pretend, he makes both the Law and the Law-maker Stales, and obeys only the *Interpreter*; for ſeeing the true Senſe of the Law, is indeed the Law, he muſt be to me the only Giver of the Law, who alone gives me the true Senſe of it. Thus if any Perſon ſhould pretend he would ſubmit to the Laws of the *King* of *England*, but ſhould reſolve to obey them only in that Senſe, whatſoever it were which the *French King* ſhould put upon them, I preſume every underſtanding Man would ſay, that he obey'd only the *French King*, not the *King* of *England.*

§. 2. 2*dly*, Whereas the *Trent Council* in her 4th Seſſion determines that *beſides the*

---

(a) P. 71. (b) P. 72. (c) *Pref. in* Seder. Zeraim. Edit. Pocock, p. 32. (d) Ibid. p. 144.
(e) P. 146, 147. (f) Antiq. l. 18. c. 2.

*written Word contained in the Canon of the New Teſtament, there were alſo Oral Traditions concerning both Faith and Manners received by the Apoſtles from the Mouth of Chriſt, or dictated to them by the Holy Spirit, and preſerved in the Church Catholick by a continual Succeſſion, which therefore they received* pari pietatis affectu, *with the ſame pious Affection as the Holy Scriptures of the New Teſtament*; in all this they plainly copied from the *Apoſtatizing Jewiſh Church.* For,

1*ſt*, As the *Romaniſts* plead, that their Traditions are of a divine Original, as being derived partly *from the Mouth of Chriſt*, partly from his *inſpired Apoſtles*; ſo do the *Jews* expreſly teach that their (a) *Oral Law came from the Mouth of God*, and (b) *that God delivered it to Moſes on Mount Sinah with the written Law, and that he received it by Divine Revelation.*

2*dly*, As the *Romaniſts* ſay, that their unwritten Traditions were preſerved by and handed down to this preſent Age, by the *Catholick Church in a continual Succeſſion*; ſo the *Jews* ſay, their Traditions were *depoſited with the whole Congregation*, the *great Sanhedrim*, and the *High Prieſt*, and give us the very Names of the eminent Perſons, through whoſe Hands their Traditions came down to their Days; *Voiſin. proem. pug. fid. a p.* 10. *ad p.* 16.

3*dly*, As the (c) *Romaniſts* affirm, that the *Scriptures* are *imperfect*, and obſcure without their *Traditions*, and conſequently make their Traditions neceſſary to the expounding of the *Scriptures*; ſo alſo do the *Jews* ſay, that the (d) *Oral Law is the Foundation of the written Law*, and that *they cannot come to the Knowledge of the Scriptures, unleſs they inſiſt* al dibre, חצל, *on the Words of their wiſe Men of bleſſed Memory, that the written Law cannot be expounded without the Oral, that they cannot be eſtabliſhed upon the written Law without the Oral which is the Explication of it, that it is rather the Oral than the written Law, which is the Foundation of all their Religion, there being no Demonſtration to be taken from the written Law,* שהמושנה, *becauſe Tradition explains the ſecret of it.* Cod. Jur. chagiga, T. 10. 1.

4*thly*, As the *Trent Council* declares concerning the unwritten Traditions, *That they are to be received, and reverenced with the ſame pious Affection as the Holy Scriptures*; ſo muſt the *Jews* do in conſequence of that Opinion, which makes them both to proceed immediately from the ſame Divine Authority, and both derived to them by the ſame means; for ſay they, *as we have received the written Word, ſo have we received the Oral Law*, min Haaboth, *from the Fathers :* Hence, like good *Roman Catholicks*, they are more *exceedingly zealous for the Traditions of their Fathers*, than for the Law it ſelf, *Gal.* 1. 14. *They accuſe all that walk not according to the Cuſtoms of their Fathers, as Perſons who forſook the Law of Moſes*, Acts 21. 21. and 'twas eſteemed a great Crime to do any thing *againſt the Cuſtom of their Fathers, or the Traditions of the Elders,* Matth. 15. 2. Acts 28. 17.

5*thly*, As the *Jews* call them *Karaim* Scripturiſts, and *Minim* Hereticks, who reject their Oral Traditions; ſo do the *Romaniſts* ſtile us *Hereticks* and *Scriptuarii*, for rejecting their ſuppoſed *Apoſtolical*, and *Eccleſiaſtical Traditions. Prateolus Elencho*, l. 17. c. 16. and as the *Karaim* were, ſaith (e) *Menaſſeh Ben Iſrael*, excluſi communione Iſraelitarum, *excluded from the Communion of Iſrael*; ſo do the *Romaniſts* exclude us from their Communion upon the ſame Account.

§. 3. 3*dly*, As the *Church* of (f) *Rome* hath received many *Apocryphal Books* as *Canonical Scripture*, pronouncing an *Anathema* on all who deny them ſo to be; ſo did her *Apoſtatizing* Siſter alſo receive many ſuch Books as of equal Strength and Authority with the Scriptures. As,

1*ſt*, The *Targums* of *Onkelos*, and *Jonathan*; for their *Talmudital Doctors* declare, that *Jonathan* received his *Targum*, or Expoſition of the *Prophets*, from the Mouth of *Haggai*, *Zachary*, and *Malachy*, three *Prophets*, and Keepers of the *Oral Traditions*, belonging to the conſiſtory of *Ezra*; and ſo they make them equal to the Writings of theſe three *Prophets.* Moreover they ſay, that *if any other Perſon interpreting any Verſe of Scripture in the Chaldaic Tongue, add any thing to it, he blaſphemes*; *becauſe he may do this contrary to the Mind of the Author :* But then they add, that *Onkelos* and *Jonathan did not offend in any of their Additions, becauſe they did this always according to the Mind of the Author.* So *Buxtorf* in voce *Targum.* Hence (g) *Raymundus* ſaith, that this Tranſlation of *Onkelos* tantam inter Judæos authoritatem obtinet, *is of ſo great Authority among the Jews, that none of them dares preſume to contradict it.*

And (h) *Paulus Burgenſis* ſaith, *that the Chaldaic Tranſlation among them*, tantæ authoritatis eſt ſicut textus, *is of equal Authority with the Text.* See N. Lyranus, in Iſa. cap. 8. Such,

2*dly*, Is their *Miſnah*, or fardle of Traditions collected by *R. Jehudah Hakkadoh the holy*, or *R. J. Hanniſi the Prince*, Anno Chriſti, 150. which ſaith (i) *Buxtorf* is publickly received by all the *Jews* both in the *Holy Land*, and in *Babylon* as an authentick Body of their Law: Hence, as we have ſhewed before, they call it a *Secundary Law received from the Mouth of God*, and prefer it much before the written Law, (a) comparing the Text only to *Water*, but theſe *Traditions* to *Wine*. And *the School of Elias uſed to ſay, that whoſoever learned the Traditions of the Miſnah might be aſſured he ſhould have eternal Life.*

---

(a) Cartw. Mellif. l. 4. c. 5. p. 3070. (b) Buxtorf. Synag. Jud. c. 3. (c) Bell. de verbo Dei, l. 4. c. 5. §. nunc ut, & §. 7. (d) Aben. Ezra Præf. in Pentateuchum. R. Becha Lib. Hakkemah. Altare aureum, cap. 5. Buxtorf. Synag. Jud. c. 3. p. 63. (e) Conciliator, p. 177. (f) Concil. Trid. Seſſ. 4. (g) Pug. Fid. part. 2. c. 4. §. 2. (h) In Gen. 4. (i) Bibl. Rab. P. 230. P. 232.

*3dly*, The *Talmud*, which contains the Explications of their *Doctors* upon the *Miſnah*, is of ſuch Veneration among them, that they place the *Talmud*, or *Gemara*, which by way of Eminence they call the *Talmud*, *among the Books given by Tradition from the Mouth of God.* See *Cartwright*'s Mellif. l. 4. c. 5. p. 30. 70. ſaying that, *Nothing is ſuperiour to the moſt holy Talmud, and that by reading in the Scriptures they can get little Profit, more by reading in the Miſnah, but by reading in the Talmud moſt of all.* With many other things of a like nature collected by *Buxtorf*, Synag. Jud. cap. 3. Recenſio operis Talmudici, p. 225, 226. & Lex Talmud. in voce Talmud. p. 2475.

§. 4. *4thly*, As the *Church* of *Rome* pretends to be the *Catholick Church*, out of whoſe Communion there is no Salvation, requiring all Men to own her Faith, and to *receive her Mark*, Rev. 13. 16. So alſo did the *Apoſtatizing Church* of the *Jews*. For when the Goſpel was firſt preached, they thought that the Salvation promiſed by it, belonged to them alone, and therefore *forbad the Apoſtles to preach to the Gentiles, that they might be ſaved*, 1 Theſſ. 2. 16. They alſo earneſtly contended, that unleſs they who believed in *Jeſus* would be circumciſed and *keep the Law*, and ſo receive the Mark of, and become *Proſelytes* to their Religion, *they could not be ſaved*, Acts 15. 1. 24. Even thoſe *Chriſtians* who were diſperſed into other Parts by the Perſecution of their fellow *Jews*, preached the Word only to the *Jews* of their own Language, *Acts* 11. 19. and to the *Helleniſtick Jews*, v. 20. And the reſt of them thought it a great Sin in *Peter to go in to the uncircumciſed, and converſe with them*, tho' this was only done to convert them to the Chriſtian Faith, *Acts* 11. 3. and it was matter of great Admiration to them, that *God ſhould grant Repentance to Salvation to the Gentiles*, v. 18. So deeply was this *Jewiſh* Principle then rooted even in the firſt Converts of that Nation to the *Chriſtian* Faith.

§. 5. *5thly*, As the *Church* of *Rome* hath introduced the Religious Worſhip of *Saints* and *Angels*, ſo alſo did the *Apoſtatizing Church* of the *Jews*. For they had imbibed the Philoſophy of the *Platoniſts*, who taught, (b) *that Dæmons were of a middle Nature betwixt Gods and Mortals; that they brought our Prayers and Offerings to the Gods, and their Commands to us, and that it was very fit*, εὐχαῖς τιμᾶν, *to honour them with our Prayers upon theſe Accounts.* And that *God had no immediate commerce with Men, but all his Converſe with them, was by the Mediation of thoſe Dæmons.* And ſuitably to this Philoſophy we find the Angel, ſaying, *Tobit* 12. 12, 15. *that he was one of the Seven Angels*, οἱ προσφέρουσι τὰς προσευχὰς τῶν ἁγίων, *who offered up the Prayers of the Saints*, and that when *Tobit* and *Sarah* prayed, *he brought the Memorial of their Prayers before the Holy One.* And *Philo* in ſeveral Places declares that as the *Philoſophers* ſaid of their *Dæmons*, and *Heroes*, ſo Moſes *introduces the Angels as Meſſengers of good Things from God to his Subjects, and carrying back their Needs, not that God needs their Miniſtry, but that it is very needful and beneficial for us frail Men to have ſuch Mediators.* See the full Proof of this in the Note on *Coloſſ.* 2. 18. Accordingly *Theodoret*, on that Place, ſaith, *they who were zealous for the Law perſwaded Men*, τοὺς Ἀγγέλους σέβειν, *to worſhip Angels, becauſe the Law, ſay they, was given by them. And this they perſwaded Men to do out of Humility, ſaying, that the God of all Things was inviſible, and inacceſſible and incomprehenſible, and that 'twas fit we ſhould procure the Divine Favour by the means of the Angels.* Hence (c) *Clemens Alexandrinus* brings *in Peter* forbidding *Chriſtians to worſhip God as the Jews did, becauſe pretending that they only knew God, they indeed did not know him, as worſhipping Angels, and Archangels.*

In their *Office* for the *Dead*, ſaith (d) *Voiſin, they pray thus, Ye Fathers of the World, who ſleep in Hebron, open to him the Gates of the Garden of Eden, and ſay, let him come in Peace.* And again, *Ye Angels of Peace come forth to meet him, and unlock for him the Gates of the Garden of Eden, and ſay let him come in peace.* Theolog. Judaic. lib. 1. cap. 1. p. 80, 81.

§. 6. *6thly*, As the *Church of Rome* gives an inferiour kind of Veneration to *Images*, and by ſome nice Diſtinctions eludes the Prohibition of the ſecond *Commandment:* So do the *Apoſtate Jews* by the ſame Arts, declaring *that he who worſhips an Idol, taking it for God, is guilty, but if not he is free*, and the *Gloſs* there adds, *that if he adore God in it, it is no Crime, for his Heart is toward God.* And again, *if a Jew ſee a Statue, ſuch as uſeth to be ſet up for a King, if he adore it not under the Notion of an Idol, but in Honour to the King, it is nothing.* And this corrupt Nation prevailed upon the

---

(a) P. 233. (b) Plato Epin. 1010. 1011.

(c) Καὶ γὰρ ἐκεῖνοι μόνοι οἰόμενοι τὸν θεὸν γινώσκειν, οὐκ ἐπίστανται λατρεύοντες Ἀγγέλους καὶ Ἀρχαγγέλους. Strom. 6.

(d) P. 635. D.

*Corinthians* to eat freely *in the Idol's Temple of their Sacrifices*, as thinking they did not offend becauſe they did not own *the Idol to be God*, See for this Dr. *Lightfoot* on 1 Cor. 8. 10.

§. 7. 7*thly*, The *Apoſtatizing Jews* do ſo plainly ſymbolize with the *Romaniſts* in the Doctrine of *Purgatory* and *Prayers for the Dead*, that *Bellarmine* confirms thoſe Doctrines from the Practice of the *Jews* recorded in the Book of *Maccabees*, lib. 2. ch. 12. v. 39. 46. from *Tobit* 4. 18. and from their other Writings, *Bellarm. de Purgatorio*, l. 2. c. 3. §. *Hinc etiam*, §. *Secundus*, & Cap. 11. §. *Tertia ratio.*

And indeed the Parallel is very clear, for as the *Papiſts* pray for the Souls of the Dead, that they may be delivered from the Pains of Purgatory, and go thence to Heaven; ſo do the *Jews* in their Liturgy pray *for the Souls of their Friends*, and *Kindred, Grand-fathers*, and *Grand-mothers, that they may be admitted to the reſt of the Righteous in the Garden of Eden*, See Dr. *Lightfoot*, Vol. 1. p. 1017, 1018. As the *Papiſts* ſay, thoſe Souls they pray for, go to *Purgatory in order to their Purgation from ſome defilements they have contracted in this World, and afterwards to Heaven*; So the *Jews* ſay, that Anima Gehennæ igne purgatur, ut pura evadat & candida, *the Soul is purged with Hell-fire, that it may be made pure and white, and then put into the Hands of the Angel Michael, who offers up the Souls of the Juſt*, Voiſin, Theolog. Jud. l. 1. c. 1. p. 78. As the *Papiſts* give ſo much Money to have ſo many *Maſſes* ſaid for the Deliverance of Souls out of *Purgatory*; ſo the *Jews* vow *to give Alms, that they may be conveyed into the Garden of Eden*; and the Prieſt pronounces a Bleſſing upon him, *who hath vowed ſo many Alms for the Souls of the Dead:* See theſe Prayers and Benedictions in *Lightf. ibid.* And in relation to this Opinion, the Son of *Syrack* ſeems to ſay, *chap.* 7. 33. *A Gift hath Grace in the ſight of every Man living, and for the Dead detain it not.*

§. 8. 8*thly*, As the *Papiſts* hope to be helped, both living and dead, by the *Merits of the Saints*, and eſpecially of the Martyrs: So the *Jews* pray that God would ſhew Kindneſs to them, *for the ſake of thoſe who are ſlain, and maſſacred for his ſake*, and went thro' Fire and Water, for the hallowing of his Name. *Lightf. ibid.* They thought in the Time of the *Maccabees*, that the Death of their good Men, or *Martyrs*, might be an Expiation for their Sin. This being among them a received Rule, that (a) σπουδαῖος τοῦ φαύλου λύτρον, *the good Man is the Redemption of the Wicked*; and hence (b) *Joſephus* brings in *Eleaſor*, praying thus to God; *Be thou gracious to thy Nation, being ſatisfied with the Puniſhment I ſuffer for them, make my Blood an Expiation for them*, καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχὴν, *and accept my Life inſtead of theirs.* Hence have we frequent mention of the merita patrum, *Merits of the Fathers*, in their Books, and of the Merits of *Abraham*, *Iſaac*, and *Jacob*; from which they did expect great things, even Deliverance from Hell, ſaying that *Hell-Fire hath no Power over the Sinners of Iſrael; becauſe Abraham, Iſaac*, and *Jacob deſcend thither to fetch them thence.* Pocock Miſcellan. p. 172. 227.

---

(a) Philo, de Sacr. Cain, p. 118. D.

(b) L. De Maccab. p. 1050. C.

THE

# THE PREFACE TO THE

## Firſt Epiſtle of St. *PAUL* to *TIMOTHY*.

THAT *this* Epiſtle *was Written after* St. Paul's *Departure from* Epheſus *to* Macedonia, *ſome gather from theſe Words*; When I went into Macedonia, I beſought thee to abide at Epheſus, *chap.* 1. 3. *And that it was Written when he was in Expectation of returning ſhortly thither, they conclude from theſe Words*; I write to thee, hoping to come unto thee quickly, *chap.* 3. 14. *It therefore, ſay they, muſt be Writ before he came to* Miletus, *Acts* 20. 17. *For then he, ſending for the Biſhops of* Epheſus *thither, ſpeaks thus to them*; And now I know, that all you, among whom I have gone preaching the Kingdom of God, ſhall ſee my face no more, *v.* 25. *For then he muſt have laid aſide all thoughts of returning any more to* Epheſus. *It therefore muſt, ſay they, be Written while he was in* Macedonia, *or thereabouts*; *and ſo*, A. D. 55. *and the firſt of* Nero: *So Dr.* Lightfoot.

*Biſhop* Pearſon *grants, that it was Written after* St. Paul *was gone into* Macedonia; *but then he adds, that it was Writ after his Enlargement from his Bonds at* Rome, *A.* 65. *That it could not be Writ at any time of* St. Paul's *going to* Macedonia, *before his Journey to* Jeruſalem, *he proves, becauſe before that Time* St. Paul *could not have exhorted him to* abide at Epheſus; *for the firſt time he went to* Macedonia, *by the Direction of the Holy Ghoſt*, Acts 16. 9, 10. *he had not ſeen* Epheſus, *for he came not thither till a long time after*, Acts 19. 1. *The ſecond time he came to* Macedonia, *was after the Tumult which forc'd him to leave* Epheſus, *Acts* 20. 1. *when he could not exhort him to abide at* Epheſus, *for he had ſent him thence to* Macedonia *at that very time when that Tumult began*, Acts 19. 22, 23. *This Argument, I confeſs, is not very ſtrong; it being plain, from his firſt Epiſtle Writ to* Corinth, *while he was at* Epheſus, 1 *Cor.* 16. 8, 10, 11. *that he expected then his Return to him: But then it appears, that* Timothy *was with him when he went firſt from* Macedonia *to* Achaia, *and at* Corinth *Writ his* Epiſtle to the Romans, *chap.* 16. 21. *and alſo when he returned from* Achaia *to* Macedonia, *for then he accompanied him from* Achaia *to* Macedonia, *and ſo to* Aſia, *and ſo he abode not then at* Epheſus, *Acts* 20. 4. *Now from thence St.* Paul *goes to* Jeruſalem, *and from thence bound to* Rome, *and ſo he could not after go to* Macedonia *till he was ſet at Liberty. This therefore, ſaith he, was done afterwards, in the* 10th *Year of* Nero, *A. D.* 65. *and ſoon after he writ this* Epiſtle *to him.*

*And whereas againſt this it is objected, That in this* Epiſtle *he ſpeaks twice of his coming to* Epheſus, *ſaying*, I write unto thee, hoping to come to thee ſhortly, *chap.* 3. 14. *and* till I come, give thy diligence to reading, *ch.* 4. 13. *whereas, before his going up to* Jeruſalem, *he had expreſly ſaid to them of* Epheſus, I know that all you ſhall ſee my face no more; *whence it is gathered, that this* Epiſtle *muſt be writ before that time.*

*To this I anſwer, That* St. Paul *ſaith plainly in this* Epiſtle, *that he* purpoſed to come to him; *but he ſaith not, that he purpoſed to come to him to* Epheſus. *If you reply, that in this* Epiſtle *he commands him to ſtay at* Epheſus, *and ſo muſt be ſuppoſed to ſpeak of coming thither to him*, chap. 1. 3. *This, I confeſs is true, according to our Verſion, which adds unto the Words*, ſo do: *But if you read the Words thus*; As I exhorted thee to abide (*ſome time*) at Epheſus, when I went into Macedonia, (*ſo I did it*) that thou mighteſt admoniſh ſome to teach no other Doctrine; *it will be left uncertain, whether he were at* Epheſus *at the Inditing this* Epiſtle; *for then having done the Work for which he was bid to ſtay at* Epheſus, *he might go on to other Places, doing the Work of an* Evangeliſt, *and ſetling Ordinary* Church-Governors, Biſhops, Presbyters, *and* Deacons, *where they were wanting, and doing all the other things mentioned in this* Epiſtle, *as things to be performed in the Church of God. For,*

1ſt, *'Tis certain, that when the* Second Epiſtle *was writ to* Timothy, *he was not at* Epheſus, *as I have there proved, Note on* Chap. 4. 12. *He therefore might have been gone thence alſo at* *the Writing of this* Epiſtle, *to ſettle the Affairs of other Churches.*

2dly, *It is certain, that this* Firſt Epiſtle *was writ to him, that in* St. Paul's *Abſence he might know* how to deport himſelf in the Church of God, *eſpecially in reference to the Preſcriptions here laid down,* chap. 3. 15. *Now there was little need that he ſhould ſtay there, to do the Great Work preſcribed in this* Epiſtle, *touching* Biſhops *and* Deacons, *they being ſettled among them by St.* Paul *himſelf before he left* Epheſus; *and they being after, in his Journey to* Jeruſalem, *ſummoned to* Miletus, *and taught how to demean themſelves in the reſpective Provinces committed to their Truſt; 'tis therefore highly probable, that theſe Directions were given him, in reference to other Churches to which this* Evangeliſt *was to travel, and in ſome of which he might then be. If this Conjecture may take place, the Difficulty is fully anſwered; if not, I muſt confeſs myſelf unable to return any ſatisfactory Anſwer to it, and ſo leave the Reader to his choice, whether he will follow the Opinion of Dr.* Lightfoot, *or Biſhop* Pearſon, *in this Matter.*

*But tho' there be a great Difference as to the Time of Writing this* Epiſtle; *the* Ancient Commentators *all agree in this,* (a) That St. *Timothy* was left at *Epheſus*, to preſerve that Church from the Endeavours of the Judaizing Chriſtians, to introduce Circumciſion, and the Obſervance of the Law, and to amuſe them with their Talmudical Fables, and with their Genealogies from *Abraham*, and the Patriarchs. *A Reverend Perſon ſaith,* 'It is evident, the *Gnoſticks* were now ſcattered in *Aſia*, and ſo *characterized* by the *Apoſtle*, chap. 4. and 6. and there diſtinctly ſpecified, under the Title of ψευδώνυμος γνώσεως, *Science falſly ſo called*, v. 20. they being the Men who aſſumed to themſelves the Names of *Gnoſticks*, or *Knowing Men*'. *And it muſt be confeſſed, that* (b) Theodoret *accords with him in this Matter, ſaying,* That the *Apoſtle* ſtyles the pretended Knowledge of the Gnoſticks, *Science falſly ſo called. And* (c) *St.* Chryſoſtom *ſaith,* Perhaps this was ſpoken, by reaſon of ſome who were then call'd *Gnoſticks. And* (d) Theophylact *ſays,* I think the Apoſtle ſpeaks this concerning ſome then call'd *Gnoſticks. But yet there lies this ſtrong Objection againſt this Expoſition of this Phraſe, or the aſcribing of it to the* Gnoſticks, *That according to all the Accounts we receive from the* Ancients, *theſe* Gnoſticks *were not then in being, at leaſt under that Name; for whether, with* Irenæus, *we derive their Original from* (e) Valentinus, *or* Carpocrates; *or, with* Clemens Alexandrinus, *from* Epiphanes *the Author of the Sect of the* Carpocratians; *or, as St.* Jerom *ſaith, from* (f) Baſilides. *It is evident, and confeſs'd by all theſe Authors, That all theſe, and even* Menander, *whom* Irenæus *ſometimes makes the Father of the* Gnoſticks, *were long after the Writing of this* Epiſtle. *Whereas the* Judaizing Chriſtians *were, ſaith* Theodoret, μέγα φρονοῦντες ἐπὶ τῇ γνώσει, great Boaſters of their Knowledge of the Law; *and yet, that their pretended Knowledge was* falſe Knowledge, *we learn from thoſe words of the* Apoſtle, *That theſe Teachers of the Law* knew not what they ſaid, or whereof they affirmed, 1 *Tim.* 1. 7. *Hence is their Doctrine ſtyled,* ματαιολογία, vain-talking, *v.* 6. *and here* κενοφωνία, empty-babbling; *as alſo,* 2 Tim. 2. 16, ἄνοια, fooliſhneſs, 2 *Tim.* 3. 9. *and they are ſaid to be* ματαιολόγοι, vain-talkers, *Tit.* 1. 10. men puffed up, and knowing nothing, but doating about queſtions, and ſtrife of words, 1 *Tim.* 6. 4. *See the Note on* Chap. 6. 20. *So that I can ſee no Objection againſt that Opinion which refers this Phraſe to thoſe* Judaizers, *whom the* Apoſtle *elſewhere ſtyleth* falſe Apoſtles, *and* deceitful Workers.

---

(a) Obſecrat Epiſcopus Coëpiſcopum ſuum, ne pateretur Judæos aliter populum quam ab Apoſtolo tradebatur docere, ne oblectarentur fabulis quas narrare conſueti ſunt Judæi de generatione ſuarum originum, de Abraham, & de circumciſione, & his quæ poſtea tradita ſunt à Moyſe. *Ambroſ. in locum.* Ἐνταῦθά τινες ἦσαν ἐξ Ἰουδαίων ψευδαπόστολοι βουλόμενοι πάλιν ἐπὶ τὸν νόμον ἕλκειν τοὺς πιστοὺς —— τοῦτό ἐστιν ἑτεροδιδασκαλεῖν. Chryſoſt. in Cap. 1. v. 3.

Οἱ δὲ ἐξ Ἰουδαίων πεπιστευκότες ἐπὶ τῇ γνώσει τῆς παλαιᾶς διαθήκης μέγα φρονοῦντες, ζητήματα ἄττα τοῖς ἐξ ἐθνῶν πεπιστευκόσι προσέφερον, ἐλέγχειν μὲν αὐτοὺς ὡς ἀμυήτους τῶν θείων λογίων πειρώμενοι, φυλάττειν δὲ τὴν νομικὴν πολιτείαν παραπείθειν ἐπιχειροῦντες. OEcum. & Theoph. proleg. in locum.

(b) Ταύτην εἰκότως ψευδώνυμον ἐκάλεσε γνῶσιν. Theodor.

(c) Τάχα τοῦτό φησι διότι τινὲς ἑαυτοὺς ἐκάλουν τότε Γνωστικούς. Chryſ.

(d) Οἶμαι δὲ ταῦτα λέγειν τὸν Ἀπόστολον περὶ τῶν τότε λεγομένων Γνωστικῶν.

(e) *See Note on* Chap. 6. 20.

(f) Mortuus eſt autem Baſilides, à quo Gnoſtici, temporibus Hadriani. *Hieron. in voce Agrippa.* Βασιλείδης αἱρεσιάρχης Ἀλεξανδρεὺς ἀφ' οὗ οἱ γνωστικοί. Euſeb. Chr. *A. D.* 134. Valentinus venit Romam ſub Hygino, increvit ſub Pio, & prorogavit tempus uſque ad Anicetum. *Iren. l.* 5. *c.* 4. *Euſeb. Eccl. Hiſt. l.* 4. *c.* 11. & *Chron. ad An. Chriſti* 141. *de Carpocrate & Epiphane Theodoretus hæc habet,* Ἀδελφὰ δὲ καὶ οὗτοι Βασιλείδου τὰς πονηρὰς αἱρέσεις ἐκράτυναν. Hær. Fab. l. 1. c. De Menandro. Vide Dodwel, Diſ. 4. in Iren. Sect. 10. p. 308.

A PA-

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# Firſt Epiſtle of St. *PAUL*
# TO
# TIMOTHY.

---

## CHAP. I.

a Verſe 1. PAul an [a] Apoſtle of Jeſus Chriſt by the [b] commandment [κατ' ἐπιταγὴν, *according to the appointment*] of God, our Saviour, [ *who called me to this Office by his Grace*, Gal. 1. 15.] and [*by the appointment of the*] Lord Jeſus Chriſt, who is our hope of [*of Glory*, Coloſſ. 1. 27.]

c 2. Unto Timothy [c] my own ſon in the faith: [*do I wiſh*] Grace, mercy, and peace from God our Father, and [*from*] Jeſus Chriſt our Lord.

3. [*Declaring that*] As I beſought thee to abide ſtill at Epheſus, when I went into Macedonia; [*ſo I did it to this end*] that thou mighteſt charge ſome [*Judaizers there*,] that they teach no other Doctrine [*than that which is according to Godlineſs*, chap. 6. 3.]

4. Neither give heed [*or incline*] to [*Jewiſh*] Fables, and endleſs genealogies, which miniſter Queſtions [*or Diſquiſitions into Pedigrees*,] [d] rather than godly edifying, which is in faith: So do. d

e 5. Now [ *For*] the [e] end of the commandment is charity out of a pure heart, and of a good conſcience, and of faith unfeigned.

6. From which [*Commandment*] ſome having ſwerved, have turned aſide unto vain jangling; [*vain Diſcourſes of Talmudical Fables and endleſs Genealogies.*]

7. [f] Deſiring to be teachers of the Law, f [*and yet*] underſtanding neither what they ſay, [*of it*] nor whereof they affirm [i. e. *neither the Senſe, Scope, or true Meaning of that Law of which they ſpeak, nor having any certainty of the Traditions of which they talk ſo confidently.*]

8. But [*though they are thus ignorant*,] we know that the Law [*in it ſelf* ] is good, if a man uſe it lawfully, [*not as a Means of Juſtification, but as a Reſtraint from Sin*, Gal. 3. 19. *and as a School-maſter to bring him to Chriſt, the end of the Law*, Gal. 3. 24. Rom. 10. 4.

9. Knowing this, that [g] the law is not g made for a righteous man, [*to condemn, or work Wrath to him*, Rom. 4. 15. *as failing in the ſtrict Obſervance of it*:] but for [*reſtraining and condemning*] [h] the lawleſs and diſobedient, h for the ungodly and for ſinners, for unholy and prophane, for murtherers of fathers, and murtherers of mothers, for man-ſlayers.

10. For whoremongers, for them that defile themſelves with mankind, for men-ſtealers, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine.

11. [*That is the Doctrine which is*] according to the glorious Goſpel of the bleſſed God, which was committed to my truſt.

12. And I thank Chriſt Jeſus our Lord,
who hath enabled me [*by the Aſſiſtance of the*
*Spirit of Power and Wiſdom, who of my ſelf was*
i *inſufficient for this Work*, 2 Cor. 3. 5, 6.] [i] for
that he accounted me [*one that would be*] faithful
[*in the diſcharge of it,*] putting me [*therefore*]
into the miniſtry.

13. [*Me, I ſay,*] who was before [*this*
*gracious Call,*] a blaſphemer, *of Chriſt*, Acts
26. 11.] and a Perſecutor [*of his Servants*,
Acts 8. 3.] and injurious [*to them*; but I
k obtained Mercy [*from him,*] becauſe [k] I
did it [*not againſt Knowledge, for I verily*
*thought I ought to do many things againſt the*
*Name of Jeſus*, Acts 26. 9. *but*] ignorantly in
unbelief.

14. And the Grace of our Lord was exceeding
abundant, [*in its Power to enable me*
l *to promote the Faith*, Rom. 15. 19.] [l] with [*thro'*
*that*] faith and love which is in Chriſt Jeſus.

15. This [*therefore*] is a faithful ſaying,
and worthy of all acceptation, that Chriſt
m Jeſus came into the World [m] to ſave ſinners,
n of whom [n] I am [*the*] chief, [*and ſo a great*
*Example of this Truth.*]

16. Howbeit for this cauſe [*even*] I [*the chief of Sinners*] obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a Pattern [*of it*] to them which ſhould hereafter believe on him to life everlaſting.

17. Now to the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever. Amen.

18. This charge [*of remaining ſome time at*
*Epheſus, for the benefit of the Churches there*,
v. 3.] I commit unto thee, ſon Timothy,
[o] according to the Prophecies that went before o
of thee, that thou [*encouraged and excited*]
by them, [p] mighteſt war a good warfare, p
[*even that of Faith*, chap. 6. 12. *fighting*
*and ſuffering as a good Soldier of Jeſus Chriſt*,
2 Tim. 2. 3.]

19. Holding faith, and a good conſcience; which [*laſt*] ſome having put away, concerning faith have made ſhipwreck.

20. Of whom is Hymenæus, [2 *Tim.* 2.
17.] and Alexander, [2 *Tim.* 4. 14.] [q] whom q
I have delivered unto Satan [*for the Deſtruction*
*of the Fleſh*, 1 Cor. 5. 5.] that they [*by what*
*they ſuffer*] may learn not to blaſpheme [*or*
*ſpeak evil of the Faith.*]

## Annotations on Chap. I.

a Verſe 1. ' Απόστολος, *An Apoſtle*, &c.] Thus he writes to *Timothy* and *Titus*, not to aſſert his Apoſtolical Authority to them who doubted not of it, but for their ſakes over whom they were to preſide, that they might not deſpiſe what they did and enjoyned by ſo great Authority.

b Ibid. Κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ κυρίου, &c.] Some conſtrue theſe Words thus, *According to the Commandment of Jeſus Chriſt, who is God our Saviour*; but the Words τῆς ἐλπίδος ἡμῶν, *our Hope*, muſt be conſtrued with the Words *Jeſus Chriſt*: And this ſufficiently confutes that Verſion, which, as none of the Ancients followed, ſo is it not ſupported by the Word *Saviour* added to *God*, that Epithet being twice applied to God the *Father* in this Epiſtle, *viz.* chap. 2. 3. and 4. 10. and twice in the Epiſtle to *Titus*, viz. *Chap.* 1. 3. and 2. 10. Moreover, ſome ancient Copies read τοῦ Πατρὸς, *of God our Father.*

c Ver. 2. Γνησίῳ τέκνῳ ἐν πίστει, *My own Son in the Faith.*] This Phraſe compared with 1 *Cor.* 4. 14, 15. ſeems plainly to import, That *Timothy* was converted to the Chriſtian Faith by St. *Paul*; as alſo he ſeems to intimate when he ſaith, *He ſerved with him in the Goſpel, as a Son with the Father*, Phil. 2. 22. and again calls him his *beloved Son*, 2 Tim. 1. 2. Nor find I any thing in Scripture to the contrary; for tho' it is ſaid that he had learned the Scriptures of the Old-Teſtament from his Youth, 2 *Tim.* 3. 15. yet is that true alſo of St. *Paul*, when yet he was no Convert to the Chriſtian Faith, but a zealous Perſecutor of it. And tho' he was a Diſciple when *Paul* circumciſed him, and took him with him from *Lyſtra*, Acts 16. 1. that hinders not but that he might be made ſo by St. *Paul* himſelf.

d Ver. 4. Μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει, *Rather than godly edifying which is in Faith.*] Here firſt the Grammarians note, that comparative Particles, and eſpecially this of μᾶλλον, *rather*, are often in ſenſe Negative, as *Luke* 18. 14. *He went to his Houſe juſtified*, ἢ ἐκεῖνος, *rather than the other*; i. e. the Publican, and not the Phariſee; 1 *Pet.* 3. 17. *It is better to ſuffer for well-doing than for evil-doing*; John 3. 19. *Men loved* μᾶλλον τὸ σκότος ἢ φῶς, *Darkneſs and not Light*; 2 Tim. 3. 4. φιλήδονοι μᾶλλον ἢ φιλόθεοι, i. e. *Lovers of Pleaſure, and not of God*: See *John* 12. 43. *Heb.* 11. 25. The Edification in the Faith here mentioned, is ſtiled the Edification of God, becauſe it hath God for its Object, and its End, as tending to the true Knowledge and right Worſhip of God; it is efficiently from him (on which account, Juſtification by Faith is ſtiled the Righteouſneſs of God) and tendeth highly to his Glory.

Ver. 5. Τὸ τέλος τῆς παραγγελίας, *The Scope of the Commandment.*] This ſome refer to the Law, *which*, ſaith the Apoſtle, *is fulfilled by Love*, Rom. 13. 10. but ἀγγελία, 1 Joh. 3. 11. παραγγελία, 1 Theſſ. 4. 2. and, *v.* 18. of this Chapter, and ἐπαγγελία, being in the Epiſtles always uſed of the *Goſpel*, and the latter word ſpoken of it in oppoſition to the Law, which ſaith the Apoſtle, was not ἐξ ἐπαγγελίας, *of Promiſe*, Rom. 4. 13. Gal. 3. 18. I rather think it here refers unto the Goſpel, or to that Diſpenſation in which *nothing availeth but Faith working by Love*, Gal. 5. 6. and which requires fervent and unfeigned Love out of a pure Heart, from all that do obey the Truth, 1 *Pet.* 1. 22.

f Ver. 7. Θέλοντες εἶναι νομοδιδάσκαλοι, *Deſiring to be Teachers of the Law.*] That thoſe Perſons were not *Gnoſticks*, but ἐξ Ἰουδαίων, the *Jews*, is manifeſt, ſay the *Greek Commentators*, from theſe Words. For the *Gnoſticks* were the greateſt Adverſaries of the Law, and the Prophets; and even Rejectors of that God who gave the one, and inſpired the other. *Simon Magus* taught, That the (a) *Prophets* received their *Propheſies only from Angels*, and that therefore they *that believed in him, and his* Selene, *ſhould not regard them.* Saturninus, *That* (b) *Chriſt came to deſtroy the God of the Jews*; which God *Simon* himſelf denied, ſaith the (c) *Pſeud-Ignatius.* They taught Men *not to* (d) *uſe the Law and the Prophets*, nor to fear their Threats. Now they who held and taught theſe things muſt be the greateſt Adverſaries to, and not the Teachers of the Law. Hence it follows,

1*ſt*, That the Fables and Genealogies mention'd, *v.* 4. and the vain janglings, *v.* 6. cannot relate to the *Æones* of the *Gnoſticks*, which ſeem not then to be hatch'd; but that the Apoſtle rather here reſpects, as *Theodoret* obſerves, τὴν Ἰουδαϊκὴν ἑρμηνείαν τὴν ὑπ' αὐτῶν καλουμένην δευτέρωσιν, *the vain Traditions, or Talmudical Fables of the Jews*, as the Apoſtle explains himſelf, when he inſtructs *Titus* to teach the *Cretians*, μὴ προσέχειν Ἰουδαϊκοῖς μύθοις, *not to give heed to the Jewiſh Fables of* Men, who turn from the Truth, *chap.* 1. 14. eſpecially thoſe Traditions and Fables they had received, of a *Meſſiah B. Joſeph* that was to ſuffer, and a *Meſſiah B. David* that was to triumph gloriouſly and abide for ever, *John* 12. 34. (if that diſtinction was ſo ancient:) And of the *Golden Days* they were to have at the coming of this *Meſſiah*, of which *Trypho* in his Dialogue with *Juſtin* ſpeaks, *p.* 249. B. ſaying, That their Prophets taught them, ἔνδοξον καὶ μέγαν ἀναμένειν —— παραλαμβάνοντα τὴν αἰώνιον βασιλείαν, *to expect a great and glorious Meſſiah, who ſhould have an endleſs Kingdom*; and *p.* 306, 307. of the *Halcyon-Days* they ſhould enjoy in *Jeruſalem* rebuilt at his coming. The endleſs Genealogies are, ſay the Fathers, Γενεαλογίας τὰς ἐξ Ἀβραὰμ καὶ Δαβὶδ, *Their Genealogies from Abraham and David*, which they were concerned for, that they might know they came from the promiſed Seed, or their Title to the Priviledges belonging to the Children of *Abraham*; or that they might have the Preference; for thoſe of the Tribe of *Judah*, and of the Family of *David*, were held more honourable than thoſe of other Tribes: See *Campeg. Vitringa, de Syn. Vet.* l. 3. c. 17. p. 871. They were, ſaith Dr. *Lightfoot*, the long and intricate Pedigrees they ſtood upon to prove themſelves Prieſts and Levites; for as (e) *Joſephus* notes, they thought themſelves obliged to be very exact in that Affair, and therefore *had Genealogies of them preſerved two thouſand Years.* To theſe we may add the Genealogy and Pedigree of their *Traditions*, which they derived from *Joſhua* in a long Line of Succeſſion to their Times. That they were Genealogies belonging to the *Jews*, we learn from *Tit.* 3. 9. where they are joined with *Strifes about the Law.*

Ver. 8. Ἐὰν τις αὐτῷ νομίμως χρῆται, *if a Man uſe it lawfully,*] That is, ſaith *Theodoret*, ἐὰν τὶς ἀκολουθῇ αὐτοῦ τῷ σκόπῳ; *if he complieth with the Scope of it, which is to bring him to Chriſt.*

Ver. 9. Δικαίῳ νόμος οὐ κεῖται.] I. e. *The Law was not made to condemn the juſt Man*; g
for *againſt ſuch there is no Law* condemning them, *Gal.* 5. 23. ἀντίκειται δὲ, but *it lies againſt the Lawleſs*, to condemn them.

Ibid. Ἀνόμοις, &c.] From this Enumeration h
of Offenders againſt the Law, we learn that the Apoſtle is here ſpeaking of the Moral Law contained in the Ten Commandments; for the Sins here mentioned reſpect them; *The Ungodly* being Sinners againſt the *Firſt Commandment*; the ἁμαρτωλοὶ, *Sinners*, (as that Word ſignifies the Idolatrous Gentiles, *Gal.* 2. 15.) the Tranſgreſſors of the Second; the Perjured Perſons of the Third; the Un-

---

(a) Prophetas autem à mundi fabricatoribus Angelis inſpiratos, dixiſſe Prophetias; quapropter nec ulterius curarent eos hi qui in eum, & in Selenen ejus ſpem habeant. L. 1. c. 20.

(b) Adveniſſe Chriſtum ad deſtructionem Judæorum Dei. C. 22.

(c) Ἀρνῆται δὲ τὸν Θεὸν τοῦ νόμου τῶν Προφητῶν. Ep. ad Philadelph. Sect. 6.

(d) Νόμῳ καὶ Προφήταις μὴ χρῆσθαι. Conſtit. Apoſt. l. 6. c. 20. Μηδὲ φρίττειν τῶν νόμων τὰς ἀπειλάς. Theodoret. Hær. Fab. l. 1. c. 1.

(e) Τὴν περὶ τὰς ἀναγραφὰς ἐπιμέλειαν. L. 1. contra App. p. 1036. A. Τεκμήριον δὲ μέγιστον τῆς ἀκριβείας, οἱ γὰρ Ἀρχιερεῖς οἱ παρ' ἡμῖν ἀπὸ δισχιλίων ἐτῶν ὀνομαστοὶ παῖδες ἐκ πατρὸς εἰσὶν ἐν ἀναγραφαῖς. Ibid. D.

holy and Prophane, of the Fourth; the Murderer of Fathers and Mothers, of the Fifth; the Man ſlayers, of the Sixth; the Fornicators and Defilers of themſelves with Mankind, of the Seventh; Men-ſtealers, of the Eighth; Liars, of the Ninth; as alſo from the following Words, *If there be any other thing contrary to the ſound Doctrine of the Goſpel.* Note,

3*dly*, That Fornication is here reckoned among Sins committed againſt the Law of Nature, or the Moral Law; as it is alſo, *Rom*, 1. 29. and among the manifeſt *Works of the Fleſh*, Gal. 5. 19. yea among the things *for which the Wrath of God comes upon the Children of Diſobedience*, or Unbelief, that is, the *Heathens*, Eph. 5. 5, 6. for which Men are to be excluded *from the Kingdom of God*, 1 Cor. 6. 10. Rev. 22. 15. and to be caſt into *the Lake of Fire and Brimſtone*, Rev. 21. 8. whence it is to be wondered, that this Sin ſhould be ſo generally committed by ſome, and pleaded for by others, who are called *Chriſtians.*

i Ver. 12. Ὅτι πιστόν με ἡγήσατο, *He accounted me faithful.*] St. *Paul* was a *Veſſel of Election* to bear Chriſt's Name before the Gentiles, *Acts* 9. 15. in order thereunto he was by him to be filled with the Holy Ghoſt, *v.* 17. and ſo enabled to perform this Work with the *Power of Signs and Wonders, and of the Spirit of God*, Rom. 15. 19. Chriſt alſo appeared to him for this very End, προχειρίζεσθαι, *to conſtitute him firſt*, and ſet him apart, as it were, by laying hands upon him, to make him a Miniſter and Witneſs of what he had ſeen and heard, *Acts* 26. 16. and 22. 14, 15. and accordingly he ſent him to the *Gentiles*, Acts 26. 17. and thus he put him into the Miniſtry. Chriſt did this, becauſe he *accounted him one that would be faithful in the diſcharge of his Duty*, 1 Cor. 4. 2. and 7. 25. *i. e.* ſuch a one, who, by the Conſideration of ſo great a Mercy, and abundant Grace, vouchſafed to one ſo unworthy, would patiently ſuffer for, *Acts* 9. 16. and labour more abundantly in propagation of the Goſpel, when thus aſſiſted by the Grace and Spirit of Chriſt, 1 Cor. 15. 10. Whence 'tis obſerved by the *Fathers* here, That (f) *there was not only ſomething of God, but alſo ſomething of himſelf, for which he was choſen to this Miniſtry; and that he ſo magnifies the Grace of God, as not to invalidate Man's Free Will.*

k Ver. 13. Ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ, *I did it ignorantly*] Being an Unbeliever; as he might be by reaſon of thoſe many Prejudices the learned *Jews*, and zealous Aſſertors of their Traditions, laboured under. For to this St. *Peter* doth aſcribe their Crucifixion of our Lord, ſaying, *I know you did it*, κατ' ἄγνοιαν, *through Ignorance*, Acts 3. 17. and St. *Paul* ſaying they did it, τοῦτον ἀγνοήσαντες, *not knowing him*, Acts 13. 27. 1 Cor. 2. 8. and Chriſt himſelf when he prays thus, *Father forgive them, they know not what they do*, Luke 23. 34. giving the ſame Reaſon of his Prayer for their Forgiveneſs, as St. *Paul* here doth of his own actual Forgiveneſs; ſo that 'tis needleſs to endeavour, as ſome do, to wreſt theſe Words to another Senſe.

Ver. 14. Μετὰ πίστεως καὶ ἀγάπης, *Through Faith and Love.*] Love conſtraining him to labour more abundantly, 2 *Cor.* 5. 14. and his ſtrong Faith enabling him to do it in the Power of *Signs and Wonders, and of the Holy Ghoſt*, Rom. 15. 19. l

Ibid. Μετὰ πίστεως, *with Faith*,] Or, per fidem, *through Faith*, or *by Faith*; ſo *Paul* and *Barnabas* declared what things God had done, μετ' αὐτῶν, by them; *Acts* 14. 27. 15. 4. which is, *v.* 12. δι' αὐτῶν.

Ver. 15. Ἁμαρτωλοὺς σῶσαι, *To ſave Sinners.*] Hence Divines have well obſerved, that if Man had not ſinned, Chriſt had not come into the World. m

Ibid. Εἰμὶ ἐγὼ, *I am.*] He ſaith not, *I was*, but *I am*, becauſe even when Sin is pardoned, we ought to have the Proſpect of it ſtill before our Eyes, to keep us humble and ſenſible of the great Grace of God to us. n

Ver. 17. Μόνῳ σοφῷ Θεῷ,] Dr. *Mills* ſeems very averſe from the Word σοφῷ, admitting it neither here nor *Jude* 25. but ſee it defended in both places, Examen *Millii* in locum.

Ver. 18. Κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, *According to the foregoing Propheſies concerning thee.*] So, *Chap.* 4. *v.* 14. *Neglect not* τὸ χάρισμα, *the Gift of the Holy Ghoſt, which was given thee*, διὰ προφητείας, *according to Prophecy.* I have ſhewed, Note on 1 *Cor.* 12. 10. that among the Gifts of *Prophecy*, and *diſcerning of Spirits*, this was one, to foretel and chuſe out Perſons meet to do God Service in the Miniſtry. Hence St. *Paul* charges the Biſhops of *Epheſus* to feed the Flock over which *the Holy Ghoſt had made them Overſeers*, or Biſhops, *Acts* 20. 28. And *Clemens Romanus* ſaith, the Apoſtles choſe *Biſhops and Deacons, with full Aſſurance of the Holy Ghoſt*, πρόγνωσιν εἰληφότες τελείαν, Ep. ad Cor. §. 42, 44. *Having a perfect Knowledge of them, and making Trial of them by the Spirit.* So was it in the Caſe of *Timothy*, ſay all the *Greek Scholiaſts* on the place. St. (g) o

---

(f) Δείκνυσιν ὅτι δεῖ καὶ παρ' ἡμῶν εἰσενεχθῆναι τινὰ, οὐ γὰρ ἀκρίτως Θεὸς ἐπιλέγεται τινάς. OEcum. Ὅρα πῶς καὶ τὸ αὐτοῦ τίθησι, καὶ τὸ τοῦ Θεοῦ, τὸ πλέον νέμων τῇ τοῦ Θεοῦ προνοίᾳ. τὸ δὲ αὐτοῦ συστέλλων, πλὴν ὅσον μὴ λυμήνασθαι τῷ αὐτεξουσίῳ —— χάριν ἔχω, &c. Τοῦτο τοῦ Θεοῦ, εἶτα πάλιν τὸ αὐτοῦ, ὅτι πιστόν με ἡγήσατο. Chryſoſtom.

(g) Τί ἐστιν ἀπὸ προφητείας, ἀπὸ πνεύματος ἁγίου. Chryſoſt. in locum.

*Chryſoſtom* ſaith, he was *choſen by Prophecy, that is, by the Spirit of God*; (h) *Theodoret*, that *he received Impoſition of Hands, not by Man's Calling, but by Divine Revelation*; (i) *OEcumenius*, that *by the Revelation of the Spirit, he was both choſen by St.* Paul, *to be a Diſciple, and was circumciſed, and ordained a Biſhop*; and *Theophylact* affirms the ſame. Being thus deſigned, and notified by the Spirit of Prophecy, they were, by Prayer, and Impoſition of Hands, conſecrated to their Office. Thus when the Spirit in the *Prophets* had ſaid, *Separate me Barnabas and Saul for the Work of the Miniſtry, to which I have called them*, Acts 13. 2, 3, 4. they *prayed, and layed their Hands upon them, and ſent them away*; and they are ſaid to be *ſent forth by the Holy Ghoſt*. And with this Impoſition of Hands, they who had them not before, received χαρίσματα, Gifts anſwerable to their Calling. Thus St. *Paul* charges *Timothy* to ſtir up χάρισμα Θεοῦ, *the Gift of God that was in him, by the laying on his Hands*, 2 Tim. 1. 6. And *Irenæus* ſaith, *l.* 4. *c.* 33. That *the Biſhops who ſucceeded the Apoſtles, with their Succeſſion into their Biſhopricks, received a certain* χάρισμα *of Truth, according to the good pleaſure of the Father*: See Note on 1 Cor. 2. 16. and on *chap.* 12. 10. Vain therefore are they, who pretending to an Internal Call of the Spirit, which they cannot prove to others, think Impoſition of Hands, and Conſecration to the Work of the Miniſtry, unneceſſary to the Performance of the Miniſterial Office.

p Ibid. Ἵνα στρατεύῃ τὴν καλὴν στρατείαν, *That thou mayeſt war a good Warfare.*] *I. e.* Perform the Office of an *Evangeliſt* well, 2 *Tim.* 4. 5. ſo as to be *a good Miniſter of Jeſus Chriſt*, 1 Tim. 4. 6. Thus in the *Old Teſtament*, the *Levite* that entered upon the Service of the *Tabernacle of the Congregation*, is, in the *Hebrew*, one that enters *into the Hoſt*, Numb. 4. 3, 23, 30, 35, 39, 43. *chap.* 8. 24. and goes לצבא צבא, *to war the Warfare*, i. e. *to ſerve the Service*, ſaith the *Chaldee*; and ſo the following words explain it: And to be ſuperannuated, and ſo to ceaſe from the Work, is, to *return from the Warfare*, chap. 8. 25. Thus alſo in the *New Teſtament*, the Chriſtian Miniſter is *a Soldier of Jeſus Chriſt*, 2 Tim. 2. 3. στρατευόμενος, *a Warriour*, v. 4. He hath *the Weapons of his Warfare*, 2 Cor. 10. 4. and ought to have his Wages, becauſe *no Man goeth to Warfare at his own charge*, 1 Cor. 9. 7.

Ver. 20. οὓς παρέδωκα τῷ Σατανᾷ, *Whom I have delivered to Satan.*] I have ſhewed, q Note on 1 *Cor.* 5. 5. that the *Ancients* ſay, this Phraſe ſignified, that ſome Diſeaſe was to be inflicted on them by *Satan*. Thus *Theodoret*, *Chryſoſtom*, and *OEcumenius*, here ſay of theſe Men, (l) *That being ſeparated from the Church, they were cruelly chaſtiſed by the Adverſary, falling into Diſeaſes, and grievous Afflictions, and other Damages and Calamities*, and this, in the fore-mentioned place is argued, from the Ends of this Delivery to *Satan*, viz. *for the Deſtruction of the Fleſh*; *that they might learn, not to blaſpheme* that Doctrine which could ſo ſeverely puniſh them that did ſo. Note alſo, that *Hymenæus*, and *Alexander*, made *ſhipwreck of the Faith*; not by renouncing *Chriſtianity*, for *what have I to do*, ſaith the *Apoſtle*, *to judge them that are without?* 1 Cor. 5. 12. but by maintaining ſuch Doctrines as overthrew the Faith, *i. e.* by denying the Reſurrection of the Body, as *Hymenæus* did, 2 *Tim.* 2. 18.

---

(h) Οὐ γὰρ ἀνθρωπίνης τετύχηκας κλήσεως, ἀλλὰ κατὰ θείαν ἀποκάλυψιν τὴν χειροτονίαν ἐδέξω. Theod.

(i) Κατὰ γὰρ πνεύματος ἀποκάλυψιν καὶ ἡρέθη παρὰ τοῦ Παύλου, καὶ περιετμήθη, καὶ ἐπίσκοπος ἐχειροτονήθη. OEcum.

(l) Τοῦ γὰρ ἐκκλησιαστικοῦ σώματος χωρισθέντες, καὶ τῆς θείας χάριτος γυμνωθέντες, πικρὰς παρὰ τοῦ δυσμενοῦς ἐδέχοντο μάστιγας, καὶ νόσοις καὶ παθήμασι χαλεποῖς περιπίπτοντες, καὶ ζημίαις, καὶ συμφοραῖς ἑτέραις. Theod.

## CHAP. II.

Verſe 1. I Exhort therefore, [*in purſuance
of the Deſign of Chriſt's coming to
ſave Sinners*, chap. 1. 15. *and here*, v. 3, 4.]
a that firſt of all, [Gr. *firſt that* ] [a] Supplications,
Prayers, Interceſſions, and giving of
Thanks be made for all Men;
b 2. [*Particularly*] [b] For Kings, and for all
that are in Authority; that we [*under their
Government*,] may lead a quiet and peaceable
Life in all Godlineſs and Honeſty.

3. For this [*Prayer for them, and for all
Men*,] is good and acceptable in the ſight
of God our Saviour.

4. Who will have all Men to be ſaved,
and to come [Gr. *who wills that all Men
ſhould be ſaved, and come*] to the knowledge
of the Truth.

5. For there is one God, [*who is the God
of the Gentiles, as well as of the Jews*, Rom. 2.
29. 30. *the Creator*, Eph. 3. 9. *the Father*
Mat. 2. 10. *the Lord*, Acts 17. 24. *the Saviour
c of all Men*, chap. 4. 10.] and [c] one
Mediator betwixt God and Man, the Man
Chriſt Jeſus.
d 6. Who gave himſelf [*up to Death, as*] [d] a
e Ranſom [e] for all [*Men*,] to be teſtified in
due time, [Gr. *for a Teſtimony in due time of
God's Love to all*, Tit. 3. 4.]

7. Whereunto [i. e. *for the accompliſhment
of which Will of God*,] I am ordained
[*appointed of Chriſt*,] a Preacher, and an
f Apoſtle; [f] I ſpeak the truth in Chriſt, and
lie not, a Teacher of the Gentiles, in Faith
and Verity.

8. I will therefore, that Men pray every
gh where, lifting up [g] holy hands, [h] without
i wrath and [i] doubting.

9. In like manner alſo [*I will*] that [*Chriſtian*]
Women adorn themſelves in modeſt
apparel, with [k] ſhamefacedneſs and Sobrie- k
ty, not [*ſetting out themſelves*] with broidered
hair, or gold, or pearls, or coſtly array.

10. But [*with that Ornament*] which [*beſt*]
becometh Women profeſſing godlineſs, [*that
is*,] with good works.

11. Let the Woman learn in ſilence with
all ſubjection [*to the better Sex*.]

12. But [*for*] [l] I ſuffer not a Woman to l
teach [*publickly*,] or to uſurp the authority
over the Man, [*to whom ſhe was ſubjected by
God's Precept*, Gen. 3. 16.] but [*I command
her rather*] to be in ſilence.

13. For Adam was firſt formed, [*and*]
then Eve [*after him, and out of him, to denote
ſubjection to him; and for him, to ſhew ſhe was
to ſerve him*, 1 Cor. 11. 8.]

14. [m] And Adam was not [*immediately*] m
deceived [*by the Serpent as Eve was*;] but
the Woman being deceived, was [*firſt*] in
the tranſgreſſion.

15. Notwithſtanding, ſhe [i. e. *the Female
Sex*] ſhall be ſaved in [n] Child-bearing, n
[διὰ τεκνογονίας, *through Child-bearing*; i. e.
*they ſhall go through the Sorrow threatened
to her Sex for that Sin with Safety*,] if
they continue in Faith, [i. e. *truſting in
God*,] and Charity [*to others, eſpecially in
the like Condition*,] and Holineſs, [Gr. *in
Sanctification*, i. e. *in Chaſtity of Manners,
and freedom from Uncleanneſs*,] with Sobriety,
[ἐν σωφροσύνῃ, *in Temperance, or freedom
from Exceſs*.]

Anno-

## Annotations on Chap. II.

a Verſe 1. Δεήσεις, προσευχὰς, ἐντεύξεις, *Prayers, Supplications, Interceſſions.*] Δεήσεις, are Deprecations for the Pardon of Sin, and the averting Divine Judgments. Προσευχαὶ Prayers for the obtaining of all Spiritual and Temporal Bleſſings; and in this we have the Suffrage of the *Greek Scholiaſts* and *Lexicographers:* But as for the Word Ἐντεύξεις, they almoſt unanimouſly ſay, it is a Complaint, or Accuſation made to God, againſt thoſe who deal injuriouſly with them, and a Deſire that he would avenge their Injuries; to which I cannot think the *Apoſtle* would ſo paſſionately exhort them. Nor is the Word capable of this Senſe, when the *Apoſtle* ſaith, *Chap.* 4. 5. *The Creature is ſanctified to us,* διὰ ἐντεύξεως, *by Prayer.*

I therefore prefer the other import of the Word mentioned in *Phavorinus,* that it is, παράκλησις ὑπό τινος προσαγομένη Θεῷ περὶ σωτηρίας ἑτέρων, *an Addreſs preſented to God, for the Salvation of others.* And by this Rule were the Devotions of the Church continually directed: *For,* ſaith the *Author* of the Book, *De Vocatione Gentium,* (a) *the Devotion of all the Prieſts, and all the Faithful, doth ſo unanimouſly obſerve this Rule of Prayer, that there is no Part of the World, in which the Chriſtian People do not put up ſuch Prayers as theſe, praying not only for the Saints, but for Infidels, Idolaters, the Enemies of the Croſs, and the Perſecutors of Chriſt's Members, for Jews, Hereticks, and Schiſmaticks.* But then as theſe Addreſſes had a particular reſpect to Men in theſe Circumſtances, ſo the other muſt have reſpect to Men in general; all theſe Addreſſes being to be made, not only for our ſelves, but for all Men.

b Ver. 2. Ὑπὲρ βασιλέων, &c. *For Kings, and all that are in Authority.*] So the *Jews* prayed, and offered Sacrifices for the *Perſian* Kings, (b) and the Welfare of their Government, *Ezra* 6. 10. Thus *Jeremy* ſends to them, in their Captivity, *to pray for the Peace of the City, whither God had cauſed them to be carried Captive,* chap. 29. 7. And the *Jews* in *Babylon* ſend to thoſe in *Judea,* to pray for the Life of *Nebuchodonoſor* King of *Babylon*; and *for the Life of* Balthaſar his Son, *that their Days may be upon Earth, as the Days of Heaven,* Baruch 1. 11. When they came under the Government of the Kings of *Egypt, Eleazar* their *High Prieſt,* writes to *Ptolemy* thus: *We continually offer Sacrifice* (c) *for thee, thy Siſter, thy Children, and Friends; and the People pray for thy happy Succeſs in all things, and for the peaceable State of thy Kingdom.* And ſo when they were under the *Seleucidæ.* And laſtly, when they came under the (d) *Roman* Government, this was their conſtant Practice, till they begun that Rebellion, under which their City, Country, Religion, and Nation was deſtroyed. This being, ſaith *Joſephus,* the Cauſe of the War, that the Seditious did, θυσίαν τοῦ Καίσαρος ἀπορρίπτειν, *reject the Sacrifice offered for Cæſar,* though the *Prieſts* and *Nobles* earneſtly intreated them, μὴ παραλιπεῖν τὸ ὑπὲρ τῶν ἡγεμόνων ἔθος, *not to deſert the Cuſtom concerning their Rulers, which always had obtained among them.*

And that the *Chriſtians* following their Examples, thus prayed continually, from the Beginning, for their (e) *Kings,* we learn from (f) *Polycarp,* (g) *Juſtin Martyr,* (h) *Tertullian,* (i) St. *Cyprian,* (k) *Origen,* (l) *Lactantius,* and from all the Ancient Liturgies. And this it became them to do, that the *Heathen Emperors,* finding them thus ſolicitous for the Welfare and Proſperity of their Government, might permit them quietly and peaceably to enjoy their Religion.

---

(a) Quam legem ſupplicationis, ita omnium Sacerdotum, & omnium fidelium devotio concorditer tenet, ut nulla pars mundi ſit in quâ hujuſmodi Orationes non celebrentur à populis Chriſtianis; ſupplicat ergo ubique Eccleſia Deo, non ſolum pro ſanctis, & in Chriſto jam regeneratis, ſed etiam pro omnibus infidelibus & inimicis crucis Chriſti, pro omnibus Idolorum cultoribus, pro omnibus qui Chriſtum in membris ipſius proſequuntur, pro Judæis, quorum cæcitati lumen Evangelii non refulget, pro Hæreticis, & Schiſmaticis, qui ab unitate fidei & charitatis alieni ſunt. *L.* 1. *c.* 4.

(b) Ὑπὲρ ἡμῶν καὶ Περσῶν εὐχόμενοι τῷ Θεῷ. Darius apud Joſeph. Antiq. l. 11. c. 4.

(c) Ὑπὲρ σοῦ καὶ τῆς ἀδελφῆς σου, καὶ τῶν τέκνων, καὶ φίλων προσηγάγομεν θυσίας, καὶ τὸ πλῆθος εὐχὰς ἐποιήσατο γένεσθαι σοι τὰ κατὰ νοῦν, καὶ φυλαχθῆναι σου τὴν βασιλείαν ἐν εἰρήνῃ. Joſeph. Antiq. l. 12. c. 2. p. 392.

Τὰς θυσίας ἐπιδείκνυον δὲ ὑπὲρ τοῦ βασιλέως ἔλεγον προσφέρειν τῷ Θεῷ. Ibid. c. 17.

(d) Περὶ μὲν Καίσαρος καὶ τοῦ δήμου τῶν Ῥωμαίων δὶς τῆς ἡμέρας θύειν ἔφασαν. Joſeph. de Bell. Jud. l. 2. c. 17. & c. 30. per totum.

(e) Ἐν καιρῷ μυστηρίων μέμνηται Βασιλέως πολλάκις, καὶ ἀπίστου ὄντος. OEcumen.

(f) Orate pro Regibus & Poteſtatibus & Principibus. *Polyc.* §. 12.

(g) *Pag.* 52. & 395. (h) *Apol. c.* 30. 31, 32. (i) *Ad Proconſulem.*

(k) *Contra Celſum, l.* 8. *p.* 427.

(l) *In fine Theoph. ad Autol. p.* 76. *Dionyſ. Alex. apud Euſeb. Hiſt. Eccleſ. l.* 7. *c.* 11. *p.* 258. *Conſt. Apoſt. l.* 2. *c.* 57.

c Ver. 5. Μεσίτης, *Mediator.*] That is, ſaith *Suidas*, εἰρηνοποιὸς, *a Peace-maker.* This, ſay the *Socinians*, is not neceſſary, that a Mediator ſhould appeaſe, or reconcile Parties at Variance; but only, that he ſhould deliver the Mind of one to the other, and ſtrike a Covenant, or League, betwixt them, as in the Caſe of *Moſes*, Gal. 3. 9. To this I anſwer;

1. That tho' this be not neceſſarily contained in the ſignification of the word, yet it is evidently implied in that which is annexed to our *Mediator*, where-ever he is mentioned in the *New Teſtament*, viz. here, and in the Epiſtle to the *Hebrews*; for he is ſuch a *Mediator* as *gave himſelf a Ranſom to God for us*, v. 6. and there, he is *a Mediator of the New Covenant of his Blood*, the Covenant made by Intervention of his Death, εἰς ἀπολύτρωσιν, *for Redemption of the Tranſgreſſions of the former Covenant*, chap. 9. 15. and 8. 6. and 12. 24.

2*dly*, This ſeemeth to have been the *Jewiſh* Notion, both of a *Mediator* in the general, and of our Mediator, or the Divine *Logos*, in particular. Thus (m) *Philo* ſaith, That *the Father of all Things hath granted to his moſt ancient Word, an excellent Gift*, viz. *That ſtanding in the Confines of both, he ſhould put a difference betwixt the Maker, and the Thing made, as being an Interceſſor for mortal Man to the Immortal God, and an Ambaſſador from the King to his Subjects; in which Gift he rejoiceth, ſaying,* Κἀγὼ εἱστήκειν ἀνὰ μέσον Κυρίου καὶ ὑμῶν, *And I ſtood betwixt God and you, being neither unbegotten as God,* οὔτε γεννητὸς ὡς ἡμεῖς, *nor made as we are, but a middle of the Extremes, and a Pledge to both; to the Creator, engaging that all Mankind ſhall not corrupt it ſelf, and apoſtatize, chuſing Diſorder before Order; to the Creature, that he may have good hope, that the merciful God will not wholly overlook his own Work; for I denounce* τὰ εἰρηνεῖα, *peaceable things to the Creature from the God of Peace.* And ſpeaking of their *High-Prieſt*, who was a Type of Chriſt, he ſaith, (n) *The Law will have him raiſed above Human Nature, and coming near to the Divine; and if I may ſay the Truth, a Middle betwixt both, that Men may atone God by a Mediator, and God may reach forth, and diſtribute his Favours to Men, by a certain Miniſter.* And again, (o) *It was neceſſary, that he who performs the Office of a Prieſt to the Father of a World, ſhould have for his Advocate his Son moſt perfect in Vertue, to obtain the Pardon of Sins, and the Participation of the greateſt Bleſſings.* So that here it is made the Office of a Mediator, to *procure Peace* to the Creature from God, *to make Atonement to God*, and to be an Advocate to *obtain the Pardon of Sins*; and if Chriſt our Mediator and Advocate with the Father, was, by Virtue of his Office, to do this; ſurely it muſt be part of his Office, to appeaſe and reconcile God to us.

Ver. 6. Ἀντίλυτρον ὑπὲρ πάντων, *A Ranſom for all.*] And, *Matth.* 20. 28. λύτρον ἀντὶ πολλῶν, *a Ranſom in the ſtead of many.* Hence then 'tis evident, beyond Contradiction, that our Lord Jeſus ſuffered in our ſtead. For when the Scripture ſaith, οὐ λήψεσθε λύτρα περὶ ψυχῆς παρὰ τοῦ φονεύσαντος, *Ye ſhall admit no Satisfaction for the Life of the Murtherer who is worthy of Death*, Numb. 35. 31, 32. *but he ſhall ſurely be put to death*; for, οὐ ἐξιλασθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος, *the Land cannot be cleanſed, or expiated from the Blood that is ſhed therein, but by the Blood of him that ſhed it*; Is not this the plain import of theſe Words, That no Price ſhall be admitted in ſtead of his Life? Again, when *Ahab* paſſed this Judgment on the diſguiſed *Prophet*, Ἔσται ἡ ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ, *Thy Life ſhall go for his Life whom thou haſt let go*, 1 Kings 20. 39, 40. And when the *Prophet* thus returns upon him, *Thus ſaith the Lord, Becauſe thou haſt let go out of thy Hand a Man whom I have appointed to utter Deſtruction*, καὶ ἔσται ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ, *therefore thy Life ſhall go for his Life.* And when *Jehu* ſaith to the Men appointed to ſlay the *Prieſts* of *Baal*, *If any of them eſcape, he that letteth him go*, ἡ ψυχὴ αὐτοῦ ἀντὶ τῆς ψυχῆς αὐτοῦ, *his Life ſhall be for his Life that eſcapeth of them*, 2 Kings 10. 24. Do not all theſe Expreſſions plainly ſignifie, *Thou ſhalt die inſtead of him?* When therefore Chriſt elſewhere declares, That *he would give his Fleſh for the Life of the World*; That *he gave his Life a Ranſom for many, a Ranſom for all*: Muſt he not ſignifie by c theſe Expreſſions, That he would give up his Life to the Death, inſtead of them who had deſerved Death? Which ſure he could not do, but he muſt ſuffer in their ſtead. Moreover, by the *Jewiſh* Law, the Firſt-born of every Beaſt was to die; or to reſcue him from it, the owner was to pay, λύτρον ἀντὶ ψυχῆς, *a Price to redeem his Life*, Numb. 18. 15. and the puſhing Ox, provided the Owner did not pay, τὸ λύτρον τῆς ψυχῆς αὐτοῦ, *a Price or Ranſom for his Life*, Exod. 21. 31. Every *Iſraelite* was alſo to bring in yearly his Half-Shekel, λύτρον τῆς ψυχῆς αὐτοῦ ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν, *to be the Ranſom of his Life*, that he die not, *Exod.* 30. 12, 15, 16. And this Money was appointed to buy the daily Sacrifice which was to expiate, or make atonement for their Lives. Moreover, among the *Jews* it was a received Opinion, that σπουδαῖος τοῦ φαύλου λύτρον, *the good Man was the Redemption of the wicked*, Philo de Sacrif. Cain, p. 118. D. And hence (p) *Joſephus* brings in *Eleazar* praying thus to God, *Be thou gracious to thy Nation, being ſatisfied with the Puniſhment I ſuffer for them: Make my Blood an Expiation for them*, καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχήν, *and take my Life inſtead of theirs*. See the Note on *Matth.* 20. 28. When therefore in alluſion to theſe things, 'tis ſaid, Chriſt gave himſelf, ἀντίλυτρον, or λύτρον ἀντὶ πολλῶν, *a Ranſom for many*; can we put any other Senſe upon theſe Words than this, that he gave his Life in ſtead of ours, to expiate and atone for thoſe Lives which we, by Sin, had forfeited?

---

(m) Τῷ δὲ Ἀρχαγγέλῳ καὶ πρεσβυτάτῳ λόγῳ δωρεὰν ἐξαίρετον ἔδωκεν ὁ τὰ ὅλα γεννήσας Πατὴρ, ἵνα μεθόριος στὰς τὸ γενόμενον διακρίνῃ τοῦ πεποιηκότος, ὁ δ' αὐτὸς ἱκέτης μέν ἐστι τοῦ θνητοῦ κηραίνοντος ἀεὶ πρὸς ἄφθαρτον, πρεσβευτὴς δὲ τοῦ ἡγεμόνος πρὸς τὸ ὑπήκοον——— οὔτε ἀγέννητος ὡς ὁ Θεὸς ὢν, οὔτε γεννητὸς ὡς ἡμεῖς, ἀλλὰ μέσος τῶν ἄκρων ἀμφοτέροις ὁμηρεύων. Lib. quis Rerum Divin. Hæreſ. p. 397. G. 398. A.

(n) Βούλεται γὰρ αὐτὸν ὁ νόμος μείζονος μεμοιρᾶσθαι φύσεως ἢ κατ' ἄνθρωπον, ἐγγυτέρω προσιόντα τῆς θείας μεθόριόν, εἰ δεῖ τ' ἀληθὲς λέγειν, ἀμφοῖν, ἵνα διὰ μέσου τινὸς ἄνθρωποι μὲν ἱλάσκωνται θεὸν, θεὸς δὲ τὰς χάριτας ἀνθρώποις ὑποδιακόνῳ τινὶ χρώμενος, ὀρέγῃ καὶ χορηγῇ. L. 2. de Monarch. p. 369. E.

(o) Ἀναγκαῖον γὰρ ἦν τὸν ἱερώμενον τῷ τοῦ κόσμου πατρὶ, παρακλήτῳ χρῆσθαι τελειοτάτῳ τὴν ἀρετὴν, υἱῷ πρός τε ἀμνηστείαν ἁμαρτημάτων, καὶ χορηγίας ἀφθονωτάτων ἀγαθῶν. De Vitâ Moſis, l. 3. p. 521. B.

e Ibid. Ὑπὲρ πάντων, *For all.*] Theſe Verſes contain ſeveral convincing Arguments, that God wills the Salvation of all Men, in particular, and that Chriſt thus died for All. For,

1. The *Apoſtle* here enjoins us to pray for all Men, becauſe *God will have all Men to be ſaved.* Now 'tis unqueſtionably the *Chriſtian*'s Duty, and was the conſtant Practice of the Church to pray for all Men in particular; and therefore the Reaſon here aſſigned of this Duty, muſt reach to all Men in particular.

2. The *Apoſtle* reaſons thus; *God will have all Men to be ſaved*, becauſe he is the God of All, the Common Father, Creator, Governour, and Preſerver of all Men: Now thus he is the God of all Men in particular; and ſo this Argument muſt ſhew, he would have all Men in particular be ſaved. For, as the *Apoſtle* argues for God's Readineſs to juſtifie the *Gentiles* by Faith, as freely as the *Jews*, by asking, *Is he the God of the Jews only? Is he not alſo of the Gentiles?* Rom. 3. 29. and anſwering, That there is no difference betwixt them, *the ſame God being rich unto all that call upon him*, Rom. 10. 12. So may we argue in this Caſe, by a like Enquiry, *Is he the God of a ſmall Remnant of the Jews and Gentiles only? Is he not the God and Saviour of them all?* chap. 4. 10.

3. *He would have all Men to be ſaved*, ſaith the *Apoſtle*; *for there is one Mediator betwixt God and Man, the Man Chriſt Jeſus, who gave himſelf a Ranſom for all.* Now if the Argument from one *God*, was, as we have proved, deſigned to ſhew He was the God of all Men in particular; the Argument from this one *Mediator*, muſt alſo prove Chriſt the Mediator of all Men in particular. Hence he is here emphatically ſtyled, *the Man Chriſt Jeſus*; to intimate unto us, that having taken upon him the Nature common to us all, to fit him for this Office, he muſt deſign it for the good of all who were Partakers of that Nature; for as he was a Man, he ſurely was endued with the beſt of Human Affections, Univerſal Charity which would excite him to promote the Welfare of all. As he was a Man, he was ſubject to the Common Law of Humanity, which obliges us to endeavour the Common Benefit of Men.

Ver. 7. Ἀλήθειαν λέγω, *I ſpeak the Truth in Chriſt.*] This Oath or vehement Affirmation, could not be neceſſary to confirm *Timothy* in the belief of this Matter. But this Epiſtle being ſent to *Epheſus*, or ſome other Place, where there were many *Jews*, who either denied that Salvation was to be preached to the *Gentiles*, or only on the Terms of being alſo circumciſed, which this Apoſtle did ſo ſtoutly oppoſe, it might be neceſſary for their ſakes. f

Ver. 8. Ὁσίους χεῖρας, *Holy Hands.*] 'Tis certain that 'twas the Cuſtom of the *Heathens* to waſh ſometimes their Heads, ſometimes their whole Bodies, but generally their Hands, before they came to their Temples to pay their Homage to their Gods. And to this purpoſe they had their χειρνίβια, or χειρόνιπτρα, Baſons or Lavers, placed before the Temples, which they were to uſe before they ſacrificed; it being thought ſo great a Crime to come to the Gods with Hands unwaſhed, *illotis manibus libare*, that 'tis (q) proverbial with them, to ſignify by that Phraſe, thoſe who come irreverently and unprepared to their Service, ſay *Diogenianus* and St. *Gregory*; and to come reverently to the Gods is, (r) περιῤῥανάμενον, ἀπορυψάμενον, ἀπονιψάμενον, ὁσιώμενον προσιέναι, to come cleanſed and waſhed, and therefore holy. As for the *Jews*, the learned Dr. *Pocock* ſaith, that this is a Law among them, That *every one* g

---

(p) *Lib. de Mac. p.* 1090. C.
(q) Vide Eraſm. Adag. Chil. 1. Cent. 9. p. 246.
(r) J. Pol. l. 1. c. Sect. 24.

*muſt waſh his Hands when he ariſes from his Bed, that he may be pure when he offers up his Prayers to God,* not thinking any Man טהור (ὅσιος, *Prov.* 22. 11.) pure, till he hath waſhed his Hands. This they were to do, ſay their (ſ) Rabbins, *leſt God, ſeeing his Creature defiled, ſhould be angry* ; and becauſe Prayer ſucceeded to thoſe Sacrifices, which were not to be touched by the Prieſt till he had waſhed his Hands, *Exod.* 30. 27, 28. This they looked upon as a part of Sanctification, and therefore pray thus, *Bleſſed be thou, O Lord God,* שאר קדשנו, *who haſt ſanctified us by thy Precepts, and commandeſt us to waſh our Hands.* This Waſhing was to ſignifie three things:

1. That the Hands ſhould be innocent and pure from all Blood and Cruelty, Injuſtice and Bribery, all Filthineſs and Impurity, before we come to this Sacred Majeſty, as *David* ſaith, *I will waſh my Hands in Innocency, and ſo will I compaſs thine Altar,* Pſal. 26. 6. and *Philo,* of the (t) *Eſſenes,* that they lifted up pure Hands to Heaven; that is, Hands, καθαραὶ λημμάτων, καὶ ὑπ' οὐδεμίας προφάσεως τῆς εἰς πορισμὸν μιαινόμεναι, *pure from Gifts, and ſtained with no unjuſt Gain* ; and ſo, ſaith he, muſt the Perſon who lays his Hand upon his Offering, be able to ſay, (u) Αἱ χεῖρες αὗται οὔτε δῶρον ἐπ' ἀδίκοις ἔλαβον, *Theſe Hands have received no Gift to do Injuſtice, are not polluted with innocent Blood; they have maimed, wounded, done violence, to no Man ; they have been employed in no culpable Action, but have miniſtered to all good and profitable things.*

2. That our Hearts ſhould much more be purified from all Luſts and Filthineſs of Spirit, Pride, Hatred, Malice, Covetouſneſs, &c. So *clean Hands* and *a pure Heart,* in the *Pſalmiſt,* go together, *Pſal.* 24. 4. *He that offers Sacrifices,* ſaith (x) *Philo, muſt be* καθαρὸς σώματι καὶ ψυχῇ, *pure in Body from whatſoever defileth that ; and in Soul from all evil Paſſions and Vices : For it is Folly to think we may not come to the Temple till we have waſhed the Body, and yet may pray and offer Sacrifice with a ſpotted and defiled Mind.*

3. That we be purified from all worldly and diſtracting Thoughts, that the Mind may be at leiſure to attend purely to Heavenly Things, that we may bring to God, ſaith *Philo,* (y) τὴν ψυχὴν τοῦ τῶν αἰσθήσεων καὶ αἰσθητῶν ὄγκου παντελῶς ἐπικουφισθεῖσαν, *a Soul eaſed of all the weight of the Senſes, and ſenſible Objects.* Theſe are the things which the Apoſtle here enjoins, when he commands us to lift up Holy Hands, not that we ſhould waſh them with Water, which (z) *Tertullian* reckons among things *vacuæ obſervationis,* of vain Obſervation, ſuperſtitious, and rather curious and affected, than reaſonable Devotion, when introduced by ſome *Chriſtians,* from the *Heathen* or the *Jewiſh* Practice, as a Preface to Prayer.

h Ibid. χωρὶς ὀργῆς, *Without Wrath.*] As being contrary to that Charity and Forgiveneſs, and that Sedateneſs of Spirit we ought to have when we addreſs to God in Prayer, and being the Fore-runner of that Cruelty which defiles the Hands.

i Ibid. Καὶ διαλογισμοῦ, *And doubting.*] I find not that the Greek ever bears the ſenſe of *Doubting,* but always imports in the New Teſtament, either inward Reaſonings, or tumultuating Thoughts, διαλογισμοὶ πονηροὶ, *evil Thoughts* in the Heart, *Mat.* 15. 19. *Mark* 7. 21. *James* 2. 4. διαλογισμοὶ καρδιῶν, *the Thoughts of Men's Hearts* ; Luke 2. 35. and 9. 46. διαλογισμοὶ αὐτῶν, *their Thoughts,* Luke 5. 22. and 6. 8. or their Imaginations. *Rom.* 1. 21. *Luke* 24. 38. or Contention and Diſceptation among them, *Luke* 9. 46. or inward Murmurings, *Phil.* 2. 14. all which are plainly oppoſite to that Peace, Concord, and Sedateneſs of Spirit we ſhould bring to our Devotions, and apt to diſtract us in them, eſpecially *evil Imaginations.*

The Scripture it ſelf ſeems to direct us to the prime Senſe of this Word; for what is, διαλογισμοί, *Luke* 9. 47. is, ἐνθυμήσεις, *inward Thoughts* and *Reaſonings*, Matth. 9. 4. and this Senſe the Word will bear in all places, where we render it either *doubting* or *diſputing.* So, *Philip.* 2. 14. *Do all things without murmuring,* καὶ διαλογισμῶν, and inward Reaſonings, whether you ſhould continue in the Faith, or not; or why ſuch Commands ſhould be laid upon you ; and here, without inward Thoughts, or Reſentments of the Injuries done to you, *Theodoret* here interprets it agreeably to the Matter in Hand, ἀμφιβολίας χωρὶς, *without Heſitation, firmly believing thou ſhalt receive what thou askeſt :* And of this, ſaith *Theophylact,* thou mayeſt be aſſured, if thou ſtill askeſt according to his Will; if thou askeſt, μηδὲν ἀνάξιον τοῦ βασιλέως, *nothing unworthy of God,* but all things Spiritual, and askeſt theſe things without Wrath, and Heſitation, or a Mind *wavering* betwixt Hope and Fear.

k Ver. 9. Μετὰ αἰδοῦς καὶ σωφροσύνης, *With Shamefacedneſs, and Sobriety, or Chaſtity.*] It ſeems impoſſible to fix a certain Rule for the Attire of Women of all States and Conditions, at all Times, and in all Places ; but from what the Apoſtle ſaith here, and 1 *Pet.* 3. 3. (ſee the Note there) it ſeems evident, 1. That περιπλοκαὶ τῶν τριχῶν ἑταιρικαὶ all Attire which ſuſpected Women uſed, either to provoke Luſt in others, or to ſhew any Inclination to it in themſelves; and all Attire which hath any tendency to any thing of this nature, or to raiſe a ſuſpicion of it, muſt be here forbidden, as being contrary to the Modeſty and chaſt Behaviour of a Godly Matron. And 2*dly*, All Attire, which by the richneſs and the coſtlineſs of it, ſhews any Pride, or Vanity of Spirit, or an Ambition to excel others. And 3*dly*, All great Concernment, Care, and Study, to appear in ſuch Attire, as if it were indeed our trueſt Ornament, and that which made us truly to excel, and be more honourable than others: This Vanity and Pride, this eſteem of, and concern for theſe Things, being not well conſiſtent with Sobriety, and much leſs with the Profeſſion of true Godlineſs. And here it is worthy to be noted by the Women, 1. That this Precept ought not to be ſlighted by them, as of little moment, ſeeing it is ſo carefully inculcated by the two chief Apoſtles of the *Jew* and *Gentile*, St. *Peter* and St. *Paul*; and the contrary is repreſented as a Practice oppoſite to Godlineſs. 2*dly*, Let them eſpecially mark the Character here given of a *Chriſtian* Woman, *viz.* that ſhe is one who doth not only profeſs and declare, that ſhe ſerves and worſhips God, but alſo doth ἐπαγγέλλειν, *ſhew forth Godlineſs in her Life and Converſation.* And 2*dly*, Let the Men note hence that of *Eſthius*, That if it be ſo unbecoming a Chriſtian Woman, to be thus concerned in adorning and tricking up her Body, it muſt be much more unbecoming a Chriſtian Man, and that which makes him truly to deſerve the Name of Fop.

---

(t) De Vitâ Contemplat. p. 695.
(u) De Vict. p. 649.
(x) De Vict. offer. ab init.
(y) De Vitâ Contemplat. p. 691. B.
(z) De Orat. c. 12.

Ver. 12. Οὐκ ἐπιτρέπω, &c. *I ſuffer not a Woman to teach.*] I. e. *Publickly*, 1 Cor. 14. 34, 35. See the Note there. They may privately inſtruct, as *Priſcilla* did *Apollo*, Acts 18. 26. and as a believing Wife may inſtruct her unbelieving Husband, when he requires a Reaſon of her Faith; but then ſhe muſt not challenge any Authority to do this, this being to uſurp an Authority not due unto her.

Ver. 14. Οὐκ ἠπατήθη, *He was not deceived.*] *I. e.* By the Serpent, who never attempted him, but was only ſeduced by the Woman: She therefore was both guilty of her own, and of her Husband's Sins.

Ver. 15. Διὰ τεκνογονίας, *In Child-bearing.*] That is, ſome ſay, by bearing the *Meſſiah*, the promiſed Seed; but there is no inſtance that can be produced, where this Phraſe is uſed in this Senſe. Say others, *by Education of her Children*; but neither is there any inſtance of this Signification of the Word, nor is it fit that her Salvation ſhould depend on the Faith, and Charity, and Holineſs of her Children, theſe being things not in her power to produce in them. And 3. What then ſhall become of barren Women, and thoſe that live and die Virgins? To eſtabliſh therefore the Senſe given in the Text, let it be noted,

1*ſt*, That; this *Enallage Numeri*, or Change of the Number in Words that comprehend all of the ſame kind, is very common both in the Old, and the New Teſtament, and in prophane Authors: So, *Gen.* 33. 13. *Morientur totus Grex.* Gen. 41. 57. *Univerſa terra venerunt*, the whole Land came into *Egypt.* Pſalm. 140. *Grant not the Deſires of the Wicked, further not his wicked Devices, leſt they exalt themſelves.* Prov. 2. 12, 13. *The evil Man, who leave the Paths of Uprightneſs.* See *Numb.* 10. 3. 1 *Kings* 1. 40. 1 *Chron.* 10. 6. *Ezra* 10. 12. *Pſal.* 68. 11. *Eſd.* 25. 3. and 34. 10. *Mark* 3. 7, 8. And here, *Chap.* 5. 4. γήρα—μανθανέτωσαν, *if any Widow,*—— *let them learn.* Note,

2*dly*, That the Propoſition διὰ, doth not always ſignify a Means, or a Condition, but ſometimes a Term to be paſſed through, as when it is ſaid διὰ πολλῶν θλίψεων, *Through many Tribulations we muſt enter into the Kingdom of God*, Acts 14. 22. *He ſhall be ſaved*, διὰ πυρὸς, *as one paſſing through the Fire*, 1 Cor. 3. 15. *Let us behave our ſelves as the Miniſters of God, paſſing inoffenſively*, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, *through Honour and Diſhonour, through Good and Evil Report*, 2 Cor. 6. 8. in which Senſe we are ſaid *ambulare per viam, per plateam.* But againſt the Interpretation given in the Paraphraſe, it is objected, that the following Words, *If they continue in the Faith*, &c. cannot be mentioned here as a Condition of their ſafe Deliverance in Child-Bed, ſince that Deliverance is common to the *Believer* and the *Pagan*, the Charitable and Temperate, and the Uncharitable and Intemperate, the Chaſt and the Unchaſt Women.

*Anſw.* Now to this I anſwer, That this Objection ſeems to be of no force againſt the ſenſe here given; for tho' Health, Riches, a good Name, and other temporal Bleſſings, be common to the *Pagan* and *Believer*, to the Good and Bad; that hinders not but *Godlineſs may have the Promiſe of this Life*; as Health, Riches, a good Name, and other outward Bleſſings are promiſed to thoſe that fear God; it being ſufficient to make good this Promiſe, that God is pleaſed ſometimes to vouchſafe this ſafe Deliverance from the Dangers of Child-birth to Women, by virtue of their Truſt in God, their Charity to others, eſpecially in the like Condition, their Temperance, Sobriety, and Chaſtity, as to the Obſervation of the Matrimonial Vow, and that others may ſometimes miſcarry thro' the want or neglect of theſe Duties. In a Word, ſeeing it cannot be denied, that theſe things are likely to engage God's Providence to be with them in that needful Hour, and the neglect of them may provoke him to abandon others, they muſt be deemed fit matter of a temporal Promiſe.

## CHAP. III.

a Verſe 1. [a] THIS is a true ſaying, If a
man deſire the Office of a
Biſhop, he deſireth a good work, [i. e. *a
Work that is honourable in it ſelf, and ſo requires
ſuch Diſpoſitions and Qualifications, in the Perſon
who deſireth it, as may render him worthy of that
Honour.*]

b 2. A Biſhop then muſt be [b] blameleſs
[i. e. *free from juſt ground of blame,*] the
c [c] husband of one wife, [i. e. *not guilty of
Polygamy, or of divorcing one Woman, and marrying
another, as many of the Jews and
Greeks then were;*] vigilant, [*in his Function;*]
ſober, [*governing his Paſſions;*] of
good behaviour, [*in Words, in Habit, or in
d Aſpect;*] [d] given to hoſpitality, [*or the Entertainment
of Strangers;*] apt to teach,
[*not ſo much for his Eloquence, as for his
Skill in Divine things, and Knowledge of
what is fitting to be taught.* So *Theodoret.*]

3. Not given to [*much*] wine, [*v.* 9.] no
e ſtriker, nor greedy of filthy lucre, but [e] patient,
not a brawler, [*or contentious Perſon,*]
f not [f] covetous.

4. One that ruleth well [*in*] his own houſe, having his children in [*due*] ſubjection, [*and behaving himſelf in it*] with all gravity.

5. For if a Man know not how to rule [*well in*] his own houſe, how ſhall he [*be able to*] take care of the Church of God? [*which is a larger Family, and ſo requires greater Skill in Government.*]

g 6. [g] Not a novice [*in Religion*] leſt being
lifted up with Pride [ἐκ τῆς προεδρίας,
h *by reaſon of his high Advancement,*] he fall [h]
into the condemnation of the devil.

7. Moreover, he muſt have a good report
of them that are without, [i. e. *the
unbelieving Jew or Gentile, with whom he formerly
converſed,*] leſt he fall into reproach
i [*from them,*] and [*into*] the [i] ſnare of the
devil.

8. Likewiſe muſt the Deacons be grave, not double-tongue'd, [*not fraudulent and deceitful,* Chryſoſtom; *not ſaying one thing to one, another to another,* Theodoret;] not given to much wine, not greedy of filthy lucre, [i. e. *of Lucre gained by ſordid and filthy Arts.*]

9. Holding the Myſtery of the faith in a pure conſcience, [i. e. *in a Life ſo pure that Conſcience may not ſmite him; for when a good Conſcience is once put away, the Loſs of Faith will follow,* chap. 1. 19.]

10. [k] And let theſe alſo firſt be proved, k
[*by the Examination of the ſoundneſs of their
Faith, and the purity of their former Lives,*]
and then let them [*be admitted to*] uſe the
office of a deacon, being [*thus*] found
blameleſs.

11. Even ſo muſt their [l] wives be [γυναῖ- l
κας ὡσαύτως, *the Women in like manner muſt be*]
grave, not ſlanderers, ſober, faithful in all
things.

12. Let the Deacons be the husbands of one wife, [*ſee v.* 2.] ruling their Children, and their own Houſes well.

13. For they that have uſed the office of
a Deacon well, [i. e. *according to theſe Rules,
do by ſo doing*] purchaſe to themſelves [m] a m
good degree, [*or higher office in the Church,*]
and great [n] boldneſs in [*preaching*] the faith n
[*which is*] in Chriſt Jeſus.

14. Theſe things write I [*now*] unto thee, hoping to come to thee ſhortly, [*and furniſh thee with other Inſtructions,* Chap. 4. 13.

15. [o] But if I tarry long [*they will be the* o
*more needful,*] that thou mayeſt know how
thou oughteſt to behave thy ſelf in the
houſe of God, which is the Church of
the living God, [p] the pillar and ground of p
truth.

16. And without controverſy [*or confeſſedly,*]
great is the myſtery of godlineſs:
[*conſiſting in theſe Articles,*] [q] God was q
manifeſt in the fleſh, juſtified in [*or by*] the
Spirit, ſeen of angels, preached to the Gentiles,
believed on in the world, received up
into glory.

## Annotations on Chap. III.

a Verſe 1. NOTE, Concerning the import of the Word *Biſhop* here, I find three different Opinions among the Ancients, *viz.* that of *Theodoret*, that the Apoſtle here calls the (a) *Presbyter*, Biſhop, which he thus proves; becauſe after the Rules preſcribed concerning *Biſhops*, he deſcends to thoſe concerning *Deacons*, omitting *Presbyters*; *Becauſe*, ſaith he, *anciently the ſame Perſons were ſtiled Presbyters and Biſhops, the Name Apoſtles being then given to them who are now called Biſhops; but in proceſs of time, they left the Name of Apoſtles to them who were Apoſtles indeed, and gave this Name of Biſhop peculiarly to them, who anciently were ſtiled Apoſtles. And though*, ſaith he, *theſe Rules are given to the Presbyters by Name, it is clear that they more eminently belonged to Biſhops*, ἅτε δὴ καὶ μείζονος μεταλαχόντας τιμῆς, *as being of an higher Dignity.* And this Opinion, if true, is a full Confutation of the *Presbyterian Hypotheſis*; for it declares, that there were three diſtinct Orders from the beginning of the Church, *Apoſtles* or *Biſhops*, *Presbyters*, and *Deacons*, and that the *Biſhops* were of an *higher Dignity* than the *Presbyters.*

2*dly*, The ſecond Opinion is that of *Epiphanius*, That the (b) *Apoſtles could not order all things at one time, there being then a neceſſity of Presbyters and Deacons, by both which Eccleſiaſtical Matters were to be adminiſtered; they plac'd no Biſhops there, where they found no Perſon worthy of that Office; in other places where they found Perſons worthy of it, but by reaſon of the paucity of Converts, found ſcarce any fit to be Presbyters, they conſtituted only Biſhops and Deacons. And this Account*, ſaith he, *is taken*, βαθυτάταις ἱστορίαις, *from the moſt ancient Hiſtories of the Church*; I ſuppoſe from the known paſſage of *Clemens Romanus* to this effect. And this alſo yields a full Confutation of the *Presbyterian Hypotheſis*; for it declares, That it was the Deſign of the Apoſtles to inſtitute three ſeveral Orders in the Church, *viz.* of *Biſhops*, *Presbyters*, *and Deacons*; and where this was not done, it was only through want of Perſons fit to complete theſe Orders, and only during that defect; and this being writ in anſwer to *Aerius* his Hereſy, That (c) *a Biſhop differed not from a Presbyter, they being both one Order, Dignity, and Honour*; ſhews that Opinion was then counted not only falſe and novel, but heretical.

3*dly*, The third Opinion is that of (d) *Chryſoſtom*, (e) *OEcumenius*, and (f) *Hilary* the *Deacon* on the place, That the Apoſtle includes *Presbyters* under the Name of *Biſhops*, becauſe there is no great difference between them, they being appointed as well as Biſhops to teach, and to preſide over the Church; and being only inferior to the Biſhops, *as to the power of Ordination, which belongs alone to Biſhops, and not to Presbyters.* Now even according to this Opinion, *the Biſhop is above the Presbyter*, and all Ordinations which are not performed by the Biſhop, are irregular, and performed by them who have no Power to Ordain.

Ver. 2. Ἀνεπίληπτος, *Blameleſs.*] For *the Life of a Biſhop*, ſaith *Chryſoſtom*, *ſhould ſhine ſo bright, and be ſo free from ſpot, that others may not only behold it, but live by his Example.* b c Ibid. Μιᾶς γυναικὸς ἄνδρα, *The Husband of one Wife:* ] For *the Jews and Greeks*, ſaith (g) *Theodoret, were wont to be married to two or three Wives together.* The *Apoſtle* therefore doth not ſay this, to depreciate Second Marriages, which he elſewhere allows, 1 *Cor.* 7. 8, 39. and from which it may not be in a Man's Power to abſtain. *If then a Man,* τὴν προτέραν ἐκβαλὼν, ἑτέρᾳ συννεζύγη, *rejecting his former Wife, be joined to another, he deſerveth blame; but if Death have disjoin'd him from his former, and Nature urging doth neceſſitate him to take another, 'tis otherwiſe.* Conſidering theſe and other things, I approve of this Interpretation of ſome of the *Ancients*, which is alſo mentioned by (h) St. *Jerom*, and by *Chryſoſtom*, declaring, that the *Apoſtle* doth not here oblige the *Biſhop* to be married, but only corrects the Immoderateneſs of ſome; becauſe, among the *Jews*, 'twas lawful both to marry twice, καὶ δύο ἔχειν κατὰ ταυτὸν γυναῖκας, *and to have two Wives together*; and 'twas more common with them to divorce one, and take another: And whereas, againſt this Interpretation, 'tis objected, That the *Apoſtle* requires alſo, that *the Widow ſhould be the Wife of one Husband*; whereas it never was permitted, among any but *Barbarians*, for Women to have more than one Husband at once; this Objection hath ſome ſtrength againſt the interpreting that Paſſage of *Polygamy*, but none againſt that Interpretation which relates to Marriage after diſmiſſion of the former Husband, the Law allowing this in *Greece*, and the Practice having made it common among the *Romans*, and not unuſal among the *Jews*. See Note on *chap.* 5. 9. (*) *Origen* ſeems plainly to inſinuate, that this Law, in the ſtrict Senſe, ſeems harſh, and unreaſonable, ſince he that hath a Wife might loſe her in his Youth, and ſo have need of a Second; and this Law allowed the *Biſhop* to enjoy his firſt Wife even to Old Age, ἐῶθ' ὅτε μηδὲ γυμνασόμενον εἰς ἁγνείαν, καὶ σωφροσύνην, *tho' he never exerciſed himſelf to Chaſtity and Continence*; and therefore he thinks fit to interpret theſe words by Analogy to the Bill of Divorce; plainly declaring againſt the *Church* of *Rome*, that neither *Biſhop, Prieſt*, nor *Deacon*, of whom there he ſpeaks, were either by *Scripture*, or the Laws of the *Church* reſtrained from cohabiting with their Wives, after their Promotion to thoſe Orders. See the Confirmation of our Expoſition in *Suicerus, vocibus*, διγαμία, & δίγαμος.

---

(a) Ἐπίσκοπον δὲ ἐνταῦθα τὸν πρεσβύτερον λέγει, μετὰ γὰρ τοὺς ἐπισκοπικοὺς νόμους τοὺς τοῖς διακόνοις προσήκοντας γράφει, τοὺς πρεσβυτέρους παραλιπών, τοὺς αὐτοὺς (γὰρ) ἐκάλουν ποτὲ πρεσβυτέρους, καὶ ἐπισκόπους, τοὺς δὲ νῦν καλουμένους ἐπισκόπους ἀποστόλους ὠνόμαζον, τοῦ δὲ χρόνου προϊόντος τὸ μὲν τῆς ἀποστολῆς ὄνομα τοῖς ἀληθῶς Ἀποστόλοις κατέλιπον, τὴν δὲ τῆς ἐπισκοπῆς προσηγορίαν τοῖς πάλαι καλουμένοις Ἀποστόλοις ἐπέθεσαν. In locum.

(b) Οὐ γὰρ πάντα εὐθὺς ἠδυνήθησαν οἱ Ἀπόστολοι καταστῆσαι. Πρεσβυτέρων γὰρ ἐγίνετο χρεία καὶ διακόνων, διὰ γὰρ τῶν δύο τούτων τὰ ἐκκλησιαστικὰ δύνανται πληροῦσθαι. Ὅπου δὲ οὐκ εὑρέθη εἷς ἄξιος ἐπισκοπῆς, ἔμεινεν ὁ τόπος χωρὶς ἐπισκόπου, ὅπου δὲ γέγονε χρεία καὶ ἦσαν ἄξιοι ἐπισκοπῆς, κατεστάθησαν ἐπίσκοποι, πλήθους δὲ μὴ ὄντος οὐκ εὑρέθησαν ἐν αὐτοῖς πρεσβύτεροι κατασταθῆναι, καὶ ἠρκέσθησαν ἐπὶ τῷ κατὰ τόπον μόνῳ ἐπισκόπῳ. Ἄνευ δὲ διακόνου ἐπίσκοπον ἀδύνατον εἶναι. Epiphan. Hær. 75. §. 5.

(c) Τί ἐστιν Ἐπίσκοπος πρὸς Πρεσβύτερον, οὐδὲν διαλλάττει οὗτος, τούτου μία γὰρ ἐστὶ τάξις, καὶ μία φησὶ τιμὴ, καὶ ἓν ἀξίωμα.

(d) Ἃ περὶ ἐπισκόπων εἶπε ταῦτα καὶ Πρεσβυτέροις ἁρμόττει, τῇ γὰρ χειροτονίᾳ μόνῃ ὑπερβήκασι, καὶ τούτῳ μόνον δοκοῦσι πλεονεκτεῖν τοὺς Πρεσβυτέρους. Chryſoſt. in locum.

(e) Ὁμοίως γὰρ καὶ αὐτοὶ ἱερεῖς τέ εἰσι, καὶ διδασκαλίαν εἰσὶ πεπιστευμένοι. OEcumen.

(f) Poſt Epiſcopum tamen Diaconatus ordinationem ſubjecit, quare? Niſi quia Epiſcopi & Presbyteri una ordinatio eſt, uterque enim Sacerdos eſt, ſed Epiſcopus primus eſt. Hilar. in locum.

d Ibid. Φιλόξενον, *Given to Hoſpitality.* ] Not in our common ſenſe, of keeping a good Table, or an Open Houſe, for all Comers; but, τοὺς ὑποδημοῦντας ὑποδεχόμενον, *an Entertainer of Strangers*, as the *Fathers* ſay, and the word φιλόξενος ſignifies.

e Ver. 3. Ἐπιεικῆ, *Patient*, or *Gentle:* ] I. e. ſaith *Theodoret*, in reference to Offences committed againſt himſelf; for it is no part of Meekneſs or Patience, when others are injured, to overlook the Injury.

f Ibid. Ἀφιλάργυρον, *Nor Covetous, or a Lover of Money.* ] *Theodoret* here notes, that the *Apoſtle* doth not ſay, he muſt be ἀκτήμονα, *one who poſſeſſeth none*; for a Man may poſſeſs theſe things, and yet diſtribute them as he ought, ſo as not to be a Slave to them, but a Lord over them.

Ibid. Μὴ αἰσχροκερδῆ.] Theſe words, ſaith Dr. *Mills*, crept into the Text, from *Tit.* 1. 7. whereas they are found in *Chryſoſtom*, and *Oecumenius*, Cod. Alex. and St. *Baſil*, To. 2. p. 416, 417. and are fully confirmed from the words following, διακόνους ὡσαύτως μὴ αἰσχροκερδεῖς; and from *Tit.* 1. 7. where St. *Paul* treats of the ſame Subject.

g Ver. 6. Μὴ νεόφυτον, *Not a Novice.* ] This, ſay *Chryſoſtom* and *Theodoret*, is not ſpoken with reſpect to Age; for *Timothy* himſelf, to whom he writes, was a Youth, *chap.* 4. 12. but in reſpect to his Knowledge of the Faith.

Ibid. Εἰς κρίμα τοῦ Διαβόλου.] That the Devil fell by Pride, *Theodoret* here notes: But yet both he and *Chryſoſtom*, ſay, That by *Condemnation* here, the *Apoſtle* means not his Sin, but his Puniſhment for it.

h Ver. 7. Καὶ παγίδα Διαβόλου. *And the Snare of the Devil:* ] *I. e.* ſaith *Theodoret*, leſt being tempted by *Satan*, he relapſe into his former Sins; or, leſt being reproached by thoſe he is ſet over, for his former Life, *Satan* tempt him to *Apoſtacy*, chap. 5. 15.

i Ver. 10. Δοκιμαζέσθωσαν πρῶτον καὶ οὗτοι, *And let theſe be firſt proved.* ] Theſe words, καὶ οὗτοι, ſhew, that this Trial belonged alſo to the *higher Orders*; and ſo it ſeems to have been from the Beginning, where the *Holy Ghoſt* did not immediately interpoſe in Deſignation of the Perſon. The Emperor (i) *Severus* takes notice of it, as of a *Practice obſerved both by Jews and Chriſtians, in order to the Ordination of their Prieſts, and fit to be imitated in chuſing a Rector, or Procurator of*

---

(g) Πάλαι γὰρ εἰώθεισαν καὶ Ἕλληνες, καὶ Ἰουδαῖοι, καὶ δύο καὶ τρεῖς, καὶ πλείοσι γυναιξὶ νόμῳ γάμου κατὰ ταυτὸν συνοικεῖν. * A. in Matth. Ed. Huet. To. 1. p. 362, 363.

(h) *Com. in* 1 *Tit.* 1.

(i) Ubi aliquos voluiſſet vel Rectores provinciis dare, vel Procuratores, id eſt, rationales ordinare, nomina eorum proponebat, hortans populum ut ſi quis quid haberet Criminis, probaret manifeſtis Rebus——Dicebatque grave eſſe quum id Chriſtiani & Judæi facerent in prædicandis Sacerdotibus qui ordinandi ſunt, non fieri in provinciarum Rectoribus, quibus & fortunæ hominum committerentur & capita. *Lamprid. in Vitâ Severi, c.* 45.

*the Provinces ſubject to the* Roman *Government.* The Epiſtles of St. *Cyprian* (k) make frequent mention of this Practice obſerved in the Church, in imitation of the *Jews. This,* ſaith he, *was obſerved in the Acts of the Apoſtles, in the Ordination both of Biſhops, Prieſts, and Deacons : And therefore this,* ſaith he, *is derived from a Divine and Apoſtolical Tradition, obſerved almoſt throughout all Provinces, that the Biſhops of that Province where the Biſhop is to be placed, ſhould come thither and chuſe the Biſhop, the People being preſent who were acquainted with his Life and Converſation.*

Ver. 11. Γυναῖκας ὡσαύτως, *The Women alſo* ] *I. e.* that are admitted to be *Deaconneſſes*, Tit. 2. 3. Περὶ τῶν τὸ ἀξίωμα τῆς διακονίας ἐχουσῶν λέγει, Chryſoſtom, Theodoret.

m Ver. 13. Βαθμὸν καλὸν, *A good Degree.*] It being the Cuſtom to chuſe *Presbyters* out of the *Deacons*, and *Biſhops* out of the beſt *Presbyters* ; and therefore at his Ordination they prayed, That he uſing the Office of a *Deacon* unblameably, might (l) μείζονος ἀξιωθῆναι βαθμοῦ, *be hold worthy of an higher Degree.*

n Ibid. Παῤῥησίαν, *Boldneſs*, or *Freedom.*] The *Deacons* ſometimes preached, and converted Men to the Faith, as St. *Stephen*, and *Philip* ; and this they could more freely and more ſucceſsfully perform, when they lived ſuitably to the Qualifications of their Function, and to the Rules of the Goſpel they profeſſed and taught.

o Ver. 15. Ἐὰν δὲ βραδύνω, *But if I tarry long.*] Here *Theodoret* well notes, That neither the *Holy Prophets*, nor *Apoſtles*, knew all Things, the Grace of the Spirit dictating to them only the Things which were expedient ; as appears from theſe Expreſſions, *hoping to come ſhortly*, and, *but if I tarry.*

p Ibid. Στῦλος καὶ ἑδραίωμα τῆς ἀληθείας, *the Pillar and the Ground of Truth.*] Here, ſay the *Romaniſts*, the Church is ſtyled *the Pillar and the Ground of Truth*, ſurely from her Teachers being ſo ; they being elſewhere ſtyled *Pillars*, Gal. 2. 9. and *Foundations*, Eph. 2. 20. Now, ſay they, may not all ſecurely rely, in their Faith, on the Pillar of Truth ? May they not ſecurely ground their Faith upon the Ground of Truth ? The *Church* therefore being the Pillar and the Ground of Truth, we may, without fear of ever erring, rely upon her.

*Anſw.* 1. Whereas the Objection repreſents it as certain, that the *Church* is here ſtyled *the Pillar and Ground of Truth*, in reſpect of its Teachers ; the Text ſeems clearly to intimate the contrary : For whether we ſupply the ſenſe of the words thus, πῶς δεῖ (σε) *how thou oughteſt* ; or, with *Theophylact*, πῶς δεῖ τὸν ἐπίσκοπον, *how a Biſhop ought to behave himſelf in the Houſe of God*, which is the Church, it is evident, that the (m) *Church* here mentioned, is put in oppoſition to the *Biſhop* of it, and is according to *Theodoret* on the Place, σύλλογος τῶν πιστευόντων, *the Collection of Believers* ; and therefore not the Church Repreſentative, which is only σύλλογος τῶν ἐπισκόπων, *an Aſſembly of Biſhops*, according to the Doctrine of the *Church of Rome* ; and therefore the Infallibity of the Church Repreſentative can never be concluded from theſe words, which ſo expreſly do relate to the whole Syſtem of Believers, in diſtinction from their *Biſhops.*

*Anſw.* 2. The *Church* here, is *the Church of the Living God* ; not as it comprehends the major part of her viſible Members, but only as it comprehends the true and living Members of Chriſt's Body, they being only *the Church of the Living God* ; ſo that we muſt firſt know who they are, before we can be guided by them. Now, becauſe this is impoſſible to be known with any aſſurance, it is impoſſible that we ſhould be obliged to rely on their Judgment in deciding what is Truth.

*Anſw.* 3. There is nothing more common, in the Language of the Writers of the *Church*, than to ſtyle any eminent Father of the *Church*, or Aſſertor of her Faith, *the Pillar, and the Ground of Faith.* This Title is by St. *Baſil* (n) given to *Muſonius* Biſhop of *Cæſarea*, to *Athanaſius*, and to the *Orthodox* Biſhops baniſhed for the Truth ; by (o) *Nazianzen*, to *Baſil*, to *Athanaſius*, and to *Euſebius* Biſhop of *Samoſata* ; by *Lanfranc*, and *Rupertus Tuitienſis*, it is given to St. *Auſtin*, and yet ſure they were far from thinking that any of theſe ſingle *Fathers* were Infallible : Whence it muſt follow, that according to the Judgment of the *Church*, this Phraſe did not import *Infallibility*.

---

(k) Coram omni Synagoga jubet Deus conſtitui Sacerdotem, id eſt, inſtruit & oſtendit ordinationes Sacerdotales non niſi ſub Populi aſſiſtentis conſcientiâ fieri oportere, ut plebe præſente, vel detegantur malorum crimina, vel bonorum merita prædicentur, & ſit ordinatio juſta, & legitima quæ omnium ſuffragio & judicio fuerit ordinata ——— Quod poſtea ſecundum Divina Magiſteria obſervatur in Actis Apoſtolorum ——— Nec hoc in Epiſcoporum tantum, & Sacerdotum ordinibus obſervaſſe Apoſtolos animadvertimus, de quo & ipſo in Actis eorum ſcriptum eſt ——— Propter quod diligenter de Traditione divina, & Apoſtolica obſervatione, ſervandum eſt & tenendum, quod apud nos quoque, & fere per Provincias univerſas tenetur, ut ad ordinationes rite celebrandas, ad eam plebem cui præpoſitus ordinatur, Epiſcopi ejuſdem Provinciæ proximi quique conveniant, & Epiſcopus delegatur, plebe præſente, quæ ſingulorum vitam pleniſſime novit, & uniuſcujuſque actum de ejus converſatione perſpexit. *Ed. Ox. Ep.* 67. §. 2. *p.* 172.

(l) *Conſt. Apoſt. l.* 8. *c.* 18.

(m) See *Conſt. Apoſt. l.* 3. *c.* 15.

(n) *Epiſt.* 62, 67, 70, 349.

(o) *Orat.* 19, 21, 23, 29.

*Anſw.* 4. The *Church* cannot here be ſtyled *the Pillar and the Ground of Truth*, as being the Foundation on which Truth is built, and which giveth it Authority; Truth being, ſaith (p) St. *Chryſoſtom*, τῆς ἐκκλησίας ϗ ςύλος ϗ ἑδραίωμα, *the Pillar and the Ground of the Church*, which is, ſaith the *Apoſtle*, *built on the Foundation of the Apoſtles and the Prophets*, Eph. 2.19, 20. She therefore is the *Church of Chriſt*, becauſe She holds the Truth, as is demonſtrative from this, that purely ceaſing to do ſo, her Members ceaſe to be the Members of the *Church*: She therefore cannot by me be known to be the *Church*, until I know She holds the Truth, and doth not ceaſe to make Profeſſion of it: And when I firſt know this, what need have I of Her Infallible Direction to find out the Truth? She therefore may be rather ſaid to be *the Pillar and the Ground of Truth*, becauſe it is eſſential to her Being, to maintain and teach all neceſſary Truths; and becauſe Her living Members do and will maintain them, when concealed, denied, miſ-repreſented by hypocritical Profeſſors; and becauſe She doth preſerve and own thoſe Oracles in which the ſaving Truth of Chriſt is fully and perſpicuouſly maintained, and doth Baptize her Children into that *Symbol* which was always held to be a perfect Summary of *Chriſtian Faith*.

*Laſtly*, The *Church* of that Age might well be ſaid to be *the Pillar and the Ground of Truth*, becauſe then the *Apoſtles* preſided in it, who were the Pillars and Foundations of the Chriſtian Faith, according to the *Scriptures*, and the *ancient Fathers*: Thus (q) *Theodoret* ſtyles St. *Peter* and St. *John*, τοὺς ςύλους τῆς ἀληθείας, *the Pillars of Truth*; and (r) *OEcumenius*, ςύλους τῆς πίςεως, i. e. *the Pillars of the Faith*. Then alſo did the *Apoſtles* and *Evangeliſts* deliver, and the *Church* receive thoſe Scriptures which were to be the Standard of the Chriſtian Faith, and which were written, ſaith (s) *Irenæus*, *by the Will of God, to be hereafter*, Columnam & Fundamentum fidei noſtræ, *the Pillar and Foundation of our Faith*: And which are, ſaith *Athanaſius*, (t) τῆς πίςεως ἡμῶν ἄγκυραὶ ϗ ἐρείσματα, *the Anchors and Stabiliments of our Faith*. Then did her Members confirm the Chriſtian Faith by Miracles, which, by St. *Hilary* (u) upon this Place, are ſtiled, *the Confirmation of this Truth*; and by their Sufferings for it, on which account the Martyrs are peculiarly ſtyled by the Fathers, *the ſteady Pillars, and the Grounds of Chriſtians*. Now ſeeing none of theſe Reaſons can be applied to the preſent *Church*, it will not follow that She can in like manner claim this Title.

Ver. 16. Θεὸς ἐφανερώθη, *God was manifeſted in the Fleſh*.] Here *Grotius* ſaith, *Suſpectam nobis hanc lectionem faciunt Interpretes veteres, Latinus, Syrus, Arabs & Ambroſius, qui omnes legunt*, ὃ ἐφανερώθη, *i. e.* the *Latin*, *Syriack*, *Arabick* Verſions, and St. *Ambroſe* all read, *the Myſtery which was revealed in the Fleſh*; which gives us reaſon to ſuſpect the other Reading, *viz. God manifeſted in the Fleſh*. But 1. This is a great Miſtake, as to the *Arabick* Verſion, for that reads thus, *Quod Deus*, That God was manifeſted in the Fleſh; and ſo doth the *Syriack*, according to the Verſion of *Tremellius*: In the *Polyglot* it runs thus, *Magnum eſt arcanum juſtitiæ quod juſtificatus eſt carne*; which cannot refer to Myſtery, but muſt refer to God or Chriſt: And tho' the *Vulgar Latin*, and the *Commentator* under the Name of *Ambroſe*, read, *quod manifeſtum eſt in carne*; yet he adds, agreeably to the Opinion of the *Latins*, that this *Myſtery* is, *Chriſtus in Carne*, *Chriſt manifeſted in the Fleſh, but concealed in the Spirit*; or, as to his Godhead. See Dr. *Pearſon*'s Vindication of this Place againſt *Grotius*, Creed, *p.* 128. In a word, The Reading which our Tranſlation follows, is own'd by all the *Greek* Scholiaſts, *Chryſoſtom*, *Theodoret*, *OEcumenius*, and *Theophylact*, and is found in all the *Manuſcripts*, excepting that of *Clermont* and *Lincoln Colledge*; and the Phraſes here uſed, do make it neceſſary to expound the words, not of the Goſpel, but of *Chriſt* the Subject of it. For,

1. That Expoſition which refers theſe words unto the Goſpel, puts ſuch a ſtrained ſenſe on ſome of theſe Expreſſions, of which we meet with no Example in the whole *New Teſtament*: For where doth *Manifeſtation in the Fleſh*, ſignifie the Manifeſtation of a Thing by weak and mortal Men? And where is the Goſpel ſaid to be manifeſted in the Fleſh? Where doth ἀνελήφθη ſignifie the *Exaltation of the Goſpel*? Or where is it ſaid, that the *Goſpel was received into Glory*?

2. It turns many of thoſe Expreſſions into a *Metaphorical* Senſe, which are literally true of *Chriſt*; for according to this Expoſition, *Fleſh* ſignifies *weak Men*; to be *juſtified*, to be *owned* and *approved*; to be *ſeen*, is to be *known* or *revealed*; to be *taken up*, is to be *exalted in the Minds of Men*.

3. This ſtrained Expoſition reduces three of theſe Articles into one; it being in effect the ſame, To be *believed on in the World*, by reaſon of thoſe glorious Miracles by which it was confirmed; and, To be *owned* and *ap-*

---

(p) *In locum.* (q) *Orat. de Provid. Tom.* 4. *p.* 441. (r) *In Gal.* 2. 9.
(s) *L.* 3. *c.* 1. (t) *Tom.* 2. *p.* 61.
(u) Firmamentum veritatis hujus ſunt Signa & Prodigia.

*proved*, by reaſon of the Operations of the Holy Spirit, which did aſſiſt the Preachers of it, and by that approbation, *gloriouſly exalted in the Minds of Men.*

Theſe are the Inconveniences which attend that Expoſition; whereas the other Interpretation, which refers this *Myſtery* to *Chriſt*, affords a very plain and literal Expoſition of the Words, confirmed by parallel Expreſſions frequent in the Holy Scripture. For,

1. *The Word*, ſaith St. *John*, *was made Fleſh, and dwelt among us*, John 1. 14. *and we have ſeen his Glory.* Ἐφανερώθη, *He was manifeſted*, 1 John 3. 5. 8. 1. 4. 2. *and came in the Fleſh, who was the Son of God. He who was in the form of God, and thought it no robbery to be equal with God, was found in the likeneſs of a Man*, Phil. 2. 6, 7. *He that was God bleſſed for evermore, was alſo of the Seed of David, according to the Fleſh*, Rom. 9. 5.

2. He was *juſtified by the Spirit*, as doing thoſe Miracles on Earth, by which he juſtified his Miſſion againſt all the Accuſations of the *Jews*, by the *Spirit of God*, Mat. 12. 28. being *declared to be the Son of God with power, by the Spirit of Holineſs*, Rom. 1. 3, 4. by ſending that Spirit after his Aſcenſion into Heaven, *Acts* 2. 33. which he had promiſed to his Diſciples upon Earth, and by which the World was convinced, περὶ δικαιοσύνης, *of his Righteouſneſs*, John 16. 10.

3. He was *ſeen of the Angels*, who at his entrance into the World did worſhip him, *Heb.* 1. 6. who celebrated his Birth, and gave Notice of it to the World, *Luke* 2. 9, 13. who miniſter'd to him in the Deſart, *Mat.* 4. 11. and in his Agonies, *Luke* 22. 43. and 24. 4. who were preſent at his Reſurrection, and attended him at his Aſcenſion into Heaven, *Acts* 1. 10.

4. The whole Hiſtory of the Goſpel ſhews, that *he was preached to the Gentiles*, and *believed on in the World.*

5. And laſtly, *He was received up into Heaven*, ἀνεφέρετο, ἀνήρθη, ἀνελήφθη, *he was taken, he was carried up into Heaven, and ſat at the right hand of Majeſty in glory*, Mat. 16. 19. Luke 24. 51. Acts 1. 2, 11. And ſure ſo plain, ſo full, and *literal* an Expoſition of theſe Articles, deſerves to be preferred before the ſtrained, and *metaphorical* Interpretations of *Grotius*, *Eraſmus*, and the *Socinians.*

---

CHAP.

## CHAP. IV.

ag bch di k Verſe 1. NOW [*but tho' the Myſtery of Godlineſs be ſo fully confirmed,*] [a] [g] the Spirit, [*in the Scripture*] ſpeaketh expreſsly, that [b] in the latter times [ch] ſome ſhall depart from the Faith [*once embraced by them,*] [d] [i] giving heed to ſeducing Spirits, and [k] Doctrines of Devils.

el 2. Speaking Lyes in [e] [l] Hypocriſy, [Gr. ἐν ὑποκρίσει ψευδολόγων, *through the Hypocriſy of Lyars, and of Men,*] having their Conſciences ſeared with an hot Iron, [i.e. *of corrupt and profligated Conſciences.*]

fm n 3. [*Of Men*] [f] [m] Forbidding [*thoſe whom they have ſeduced*] to marry, and [*commanding them*] to [n] abſtain from Meats, which God hath created to be received with thankſgiving of them that believe, and know the truth, [i. e. *who are inſtructed aright in their Chriſtian Liberty; for though nothing be unclean of itſelf, yet to him who through weakneſs eſteemeth any thing unclean, to him it is unclean,* Rom. 14. 14.]

4. For every Creature of God is good [*for Food;*] and nothing [*is*] to be refuſed, [*as polluted,*] if it be [Gr. *being*] received with thankſgiving.

o 5. For it is [o] ſanctified by the Word of God, [*giving us commiſſion to eat of all things,* Gen. 9. 2, 3. *or by the Goſpel, taking off the difference betwixt things clean and unclean,* Rom. 14. 14.] and [*by*] Prayer, [*for a bleſſing on it, and thankſgiving for it.*]

6. If thou put the Brethren in remembrance of theſe things, [*to preſerve them from theſe Impoſtors,*] thou ſhalt be a good Miniſter of Jeſus Chriſt, nouriſhed up in the Words of Faith, and of good Doctrine, whereunto thou haſt attained, [*or which thou haſt followed hitherto.*]

7. But refuſe [*avoid*] profane and Old Wives Fables, [*ſuch as the Jewiſh Doctors tell,* chap. 1. 4. 6. Tit. 1. 14. and 3. 9.] and exerciſe thyſelf rather [*in thoſe things which tend, not as they do, to endleſs Queſtions, and Law-Strifes, and the Perverſion of the Faith, but*] unto Godlineſs.

8. For [p] bodily exerciſe profiteth little; but Godlineſs is profitable to all things, having the Promiſe of the Life that now is, and of that which is to come. p

9. This is a faithful ſaying, and worthy of all acceptation, [*a Truth moſt worthy to be relied on,* viz. *That Godlineſs hath the Promiſe of that Life which is to come.*]

10. For therefore we both labour, and ſuffer reproach, becauſe we truſt in the living God, [q] who is the Saviour of all Men, eſpecially of thoſe that believe. q

11. Theſe things command [Gr. *exhort*] and teach [*Men to believe.*]

12. Let no Man [*have occaſion to*] deſpiſe [r] thy Youth, [*or thy Function, by reaſon of it;*] but be thou an Example of [*and to*] Believers, in Word [*of Doctrine,*] in [*Gravity of*] Converſation, in Charity [*to all*] in [*Fervency of*] Spirit, in Faith, in Purity [*of Life.*] r

13. [ſ] Till I come [*to thee*] give attendance to reading [*the Holy Scriptures, whence thou mayſt learn to teach others;*] to Exhortation [*to what they ought to do, and to avoid;*] to Doctrine, [*teaching them what to believe.*] ſ

14. Neglect not [*to ſtir up*] the Gift that is in thee, [See Note on 2 *Tim.* 1. 6.] which was given thee by Prophecy, [*according to the foregoing Prophecies concerning thee;*] See Note, 1 *Tim.* 1. 18.] [t] with the laying on of the Hands of the Presbytery. t

15. Meditate on theſe things, [*which thou readeſt in the Holy Scriptures, and in which thou inſtructeſt others,* v. 15.] give thyſelf wholly to them, [*to Exhortation and Doctrine,* v. 11, 12.] that [*ſo thou mayſt perform them with ſuch readineſs and exactneſs, that*] thy profiting may appear unto all.

16. Take heed to thyſelf, [*that thou liveſt exemplarily,* ver. 12.] and to thy Doctrine, [*that it be ſound and edifying,* v. 6.] continue in them, [*in the Exerciſes mention'd,* v. 12, 13.] for in doing this, thou ſhalt both ſave thyſelf, [*by doing faithfully thy Duty,*] and them that hear thee, [*by engaging them to perform theirs.*]

## Annotations on Chap. IV.

a Verſe 1. TO' πνεῦμα ῥητῶς λέγει, *The Spirit ſaith expreſsly.* ] Hence Mr. *Mede* concludes, that the *Apoſtle* muſt refer to ſome Prophecy of theſe things recorded in the *Scriptures*; for tho' the Spirit in the Apoſtles advertiſed them of many things, *viz. The Spirit ſaid to Peter, Behold three Men ſeek thee,* Acts 10. 19. *The Spirit ſaid, Separate me Barnabas and Saul, for the Work of the Miniſtry,* Acts 13. 2. (See *Acts* 16. 6. and 21. 11.) yet he did this only, ἐν ὁράματι, *in a Viſion,* Acts 10. 19. or by *ſecret Inſpirations,* (and ſo not ῥητῶς, *expreſsly.*) But to this the *Fathers* anſwer, That the Word ῥητῶς here ſignifies only φανερῶς, σαφῶς, *clearly,* and *perſpicuouſly* ; to which it may be added, that in thoſe times of *Prophecy,* when the *Prophets* had the Government of the Churches, and ſpake ſtill in the Publick Aſſemblies, it might reaſonably be ſaid, *the Spirit ſpeaketh expreſsly,* what they taught expreſsly in the Church. And whereas hence he infers, that this Prophecy muſt be found ſomewhere in the Old Teſtament; the Reverend Dr. *Hammond* thinks that unneceſſary, this Apoſtacy being foretold by our Prophet, who had the Spirit without meaſure, ſaying, *Mat.* 24. 11, 12. *Then many ſhall be ſcandalized, and many falſe Prophets ſhall ariſe,* καὶ πλανήσουσι, *and ſhall deceive many ; and becauſe Iniquity ſhall abound, the Love of many ſhall wax cold.* I confeſs, Mr. *Mede* ſeems to have found this Prophecy, *Dan.* 11. 36, 37, 38, 39. But to omit all other Objections againſt his Interpretation of the Words, I can by no means think, that *Daniel,* ſo well acquainted with the Import of *ſtrange Gods,* both in the Law and the Prophets, ſhould give that infamous Name, *Heloah Nechar, a ſtrange God,* to our *bleſſed Saviour* ; or that he ſhould at the ſame time propheſie, that *Antichriſt* ſhould acknowledge and increaſe *Chriſt* with Honour, and yet diveſt *Chriſt* of his Glory and Honour, by ſetting up *Mahuzzims* in oppoſition to his Offices. But conſidering that this Epiſtle, according to Biſhop *Pearſon,* was writ in the 11th of *Nero,* A. D. 64. why may we not refer this Prediction either to the *Apoſtacy,* ῥητῶς, *expreſsly* mentioned, 2 *Theſſ.* 2. 3, 9. or to the Predictions of the Apoſtles, mentioned by St. *Jude,* v. 17, 18, 19?

Ibid. Ἐν ὑστέροις καιροῖς, *In the latter times.* ] b The Jewiſh Doctors lay this down as a Rule, that wherever we find this Phraſe, באחרית הימים, *in the latter Days,* we are to underſtand it of the Age or Times of the *Meſſiah* : So, *Gen.* 49. 1. *Gather your ſelves together,* ſaith *Jacob* to his Sons, *that I may tell you what will befall you* ἐπ' ἐσχάτων τῶν ἡμερῶν, *in the laſt times,* i. e. the Days *when the Sceptre ſhall depart from Judah, and Shiloh the Meſſiah ſhall come,* Numb. 24. 14. *Come,* ſaith *Balaam, and I will tell thee what ſhall befal thy People,* ἐπ' ἐσχάτου τῶν ἡμερῶν, *in the latter Days,* i. e. when *the Star comes out of Jacob, and the Sceptre ariſeth out of Iſrael,* i. e. when the *Meſſiah* comes, ſaith the *Targum* of *Onkelos,* on *v.* 17. *Iſa.* 2. 2. *In the laſt Days the Mountain of the Lord ſhall be eſtabliſhed on the top of the Mountains, and all Nations ſhall flow into it :* In the times of the *Meſſiah,* ſay R. *Salomon,* and other Jews. *Jer.* 23. 20. *In the latter Days ye ſhall underſtand this* ; in the Days of the *Meſſiah, Targum* on *ver.* 5. *Dan.* 2. 28. *There is a God of Heaven who maketh known to the King what ſhall come to paſs,* ἐπ' ἐσχάτων τῶν ἡμερῶν, from his Times, till the Kingdom of the *Meſſiah* be ſet up, *v.* 44. See alſo *chap.* 10. 14. Hoſea 3. 5. *Afterwards they ſhall return, and ſhall ſeek the Lord, and David their King* ; Targ. *Meſſiah their King,* the Son of *David, in the latter Days.* Micah 4. 1. *In the laſt Days, ſhall the Mountain of the Lord be eſtabliſhed upon the top of the Mountains* ; Where Dr. *Pocock* ſaith, *that by the laſt Days are meant, the Days or Times of the Meſſiah, or Chriſt, is agreed on by ſome Jews, and moſt*

*Chriſtians.* And where ever we meet with this Phraſe in the New Teſtament, it manifeſtly refers to the Beginnings of *Chriſtianity*, and ſignifies the *laſt Times of the Jewiſh State* or *OEconomy*, concurring with the Times of the *Meſſiah*, and the erecting of his Kingdom, by calling the *Gentiles*, and ſettling a Chriſtian Church to ſucceed that of the Jews. Thus when the Holy Ghoſt fell down on the Apoſtles and Diſciples, *This is that*, ſaith St. *Peter*, *which was ſpoken of by the Prophet Joel, ſaying, In the laſt Days I will pour my Spirit upon all Fleſh*, Acts 2. 17. So, *Heb.* 1. 1. *God who of old ſpake to our Fathers by the Prophets*, ἐπ' ἐσχάτων τῶν χρόνων, *in theſe laſt Days hath ſpoken to us by his Son*, i. e. by him who, ſaith St. *Peter*, was fore-ordained from the Beginning of the World, but was manifeſted, ἐπ' ἐσχάτων τῶν χρόνων, *in the laſt Times*; where the Times of Chriſt's Manifeſtation to the World, and of his Preaching to the Jews, are manifeſtly ſtiled *the laſt times.* So, *Jam.* 5. 3. *You have treaſured up your Gold and Silver, as Fire which ſhall eat your Fleſh*, ἐν ἐσχάταις ἡμέραις, *in the laſt Days*, 2 Pet. 3. 3. *This know ye*, ἐπ' ἐσχάτου τῶν ἡμερῶν, *in the laſt times there ſhall come Mockers*, &c. and that they were then come, we learn from *v.* 5. *This they are ignorant of*; and *Jude* 17, 18. *Remember the Words ſpoken before by the Apoſtles of our Lord Jeſus Chriſt, that they ſaid unto you, that* ἐν ἐσχάτῳ χρόνῳ, *in the laſt time there ſhould be Mockers, walking after their own Luſts:* And that they were then come, is evident from the following words, *Theſe are they who ſeparate themſelves*, &c. *ver.* 19. And, 1 *John* 2. 18. *Little Children*, ἐσχάτη ὥρα ἐστί, *'tis now the laſt Hour, and as you have heard that Antichriſt ſhall* (then) *come, ſo now are there many Antichriſts, whereby you may know that this is the laſt Hour*; So, 2 *Tim.* 3. 1, 2. *This know, that in the laſt Days*, ἐν ἐσχάταις ἡμέραις, *there ſhall be perilous times, for Men ſhall be Lovers of themſelves*; and that thoſe Times, or Days, and Perſons, were then come, is evident from his Exhortation, *to turn away from them*, v. 5. and his Character of them, *v.* 6. ἐκ τούτων, *of theſe are they that creep into Houſes*, &c. And that the *laſt Times* here mentioned, were already come, we learn from his Admonition to *Timothy*, *to put the Brethren in mind of theſe things*, v. 4. Here then is another Defect in Mr. *Mede's* ingenious interpretation of theſe Words, that he hath not made it out, that the *laſt Times*, are to be extended beyond the firſt Century, or the Age of the Apoſtles. Mr. *Mede* ſaith, Theſe Words are *not a Narration of things preſent, but a Prediction of what ſhall betide the Chriſtian Faith in After-times.* I anſwer, They are indeed a Narrative of what the Spirit had foretold ſhould happen in the *latter Times*, by an Apoſtacy from the Faith; but the determination of the time, when what was thus foretold ſhould be accompliſhed, depends on the fix'd import of the *latter times*: For theſe *laſt Times*, ſaith Mr. *Mede*, being mention'd as the Indication when this Apoſtacy ſhould take place, muſt therefore be ſufficient to *determine the time of this Apoſtacy*: And ſo they plainly do, according to my Interpretation. But if, with others, you refer theſe *laſt Times* to the *whole Times of Antichriſt*; they began not till above 400 Years after the writing of this Epiſtle; and why then is the Apoſtle ſo concerned, that *Timothy* then ſhould *put the Brethren in remembrance of theſe things*, v. 6? And they contain 1260 Years; and ſo cannot inform us in what Period, or preciſe Portion of that Time, this Apoſtacy ſhould have its riſe.

Ibid. Ἀποστήσονταί τινες τῆς πίστεως, *Some ſhall* c
*depart from the Faith.*] Here ſeems another defect of Mr. *Mede's* Hypotheſis, that he makes theſe words to ſignify only a partial declining from the Faith, and that again only virtual and conſequential, by ſetting up Doctrines oppoſite to, or inconſiſtent with it, though not owned to be ſo by them that embrace them; whereas *Apoſtacy from the Faith*, ſeems plainly to import a falling off from it wholly, or at leaſt an actual and profeſſed renouncing of ſome eſſential part of it.

Ibid. Προσέχοντες πνεύμασι πλάνοις, καὶ διδασ- d
καλίαις δαιμονίων, *Giving heed to ſeducing Spirits, and to Doctrines of Devils.*] Theſe words by all the ancient *Commentators*, ſeem to be taken actively for thoſe Doctrines which are introduced by Men, led by the Suggeſtions of Satan, and of evil Spirits; theſe Doctrines being, ſaith *Theodoret*, ἐκείνων κυήματα, *the Productions of thoſe evil* Spirits, and they who vent them are, ſaith *Chryſoſtom*, οἱ ὑπ' ἐκείνων ἐνεργούμενοι, *Men acted by them.* The falſe Prophets, and falſe Apoſtles, ſaith the Author of the interpolated Epiſtle to the *Philadelphians*, had λαοπλάνον πνεῦμα, (§. 5.) *a Spirit that deceived the People*; they preach'd ἀπάτην καὶ πλάνην, *Deceit and Error*, and had dwelling in them, τὸν δράκοντα τὸν ἀποστάτην, *the Apoſtate Dragon.* Theſe falſe Prophets had, ſaith St. *John*, πνεῦμα τῆς πλάνης, *a Spirit of Error*, as the Apoſtles had, πνεῦμα τῆς ἀληθείας, *the Spirit of Truth*, 1 John 4. 1, 6. So far it is from being true, that the word *Spirit* ſignifies *Doctrines*, and not thoſe *deluding Spirits* which taught them, yet becauſe the *Prince of Devils*, Matth. 9. 34. *the Spirit of*

*the Devil*, Luke 4. 33. Rev. 16. 14. the *Sacrifice*, the *Table*, the *Cup of Devils*, 1 Cor. 10. 20, 21. the *Habitation of Devils*, Rev. 18. 2. are Phraſes where Δαιμόνια, *Devils*, are ſtill taken objectively, I admit that ſenſe alſo here: And then the Apoſtacy procured by the *Spirits of Deceit*, is that of the *Judaizers*, relapſing from the Profeſſion of the Chriſtian Faith, thro' thoſe falſe Chriſts and falſe Prophets, of which our Saviour foretold they ſhould *deceive many*, Matth. 24. 11, 24. whereas they who apoſtatized by falling back to *Heatheniſm*, are they who give heed to the *Doctrines of Dæmons*: For *Dii Gentium Dæmonia*, the *Gods of the Heathens* are *Dæmons*.

Ver. 2. Ἐν ὑποκρίσει ψευδολόγων, *Thro' the Hypocriſy of Falſeſpeakers.*] Ἐν *pro* διὰ, *thro'*, is very common; ſo ἐν πάσῃ ἀπάτῃ ἀδικίας, *thro' all Deceivableneſs of Unrighteouſneſs*, 2 Theſſ. 2. 9, 10. See *Mark* 9. 29. *Luke* 1. 17. *Acts* 17. 31. *Rom.* 12. 21. *Tit.* 1. 9. 2 *Pet.* 3. 1. Κεκαυτηριασμένων τὴν συνείδησιν, *of ſeared Conſciences*, i. e. of Conſciences which have loſt the ſenſe of Good or Evil, and do no longer do their Office: For this Expreſſion, ſaith *Theodoret*, ſignifies, τὴν ἐσχάτην αὐτῶν ἀναλγησίαν, *the extreme Stupor of their Conſciences*; for the Member ſeared, νεκρωθεὶς τὴν προτέραν αἴσθησιν ἀποβάλλει, *being mortified, hath loſt its former Senſation.*

Ver. 3. Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, *Forbidding to marry, and commanding to abſtain from Meats.*] It is here to be noted from *Theophylact*, that in conſtruing theſe words, οὐκ ὀφείλεις ἀπὸ κοινοῦ λαβεῖν τὸ κωλυόντων, ἀλλ' ἔξωθεν προσθεῖναι τὸ συμβουλευόντων ἀπέχεσθαι βρωμάτων, *We muſt not repeat the Word* forbidding, *but add in lieu of it*, counſelling *to abſtain from Meats*: So all the *Ancients* have interpreted theſe words of (a) *Clemens Alexandrinus*, when he ſaith, οὐ κωλυτέον γαμεῖν, οὐδὲ μὴν κρεωφαγεῖν, *we muſt not forbid to marry, nor yet to eat Fleſh.* The Apoſtle, ſaith (b) *Tertullian*, notes them who wholly forbad Marriage, and interdicted Meats. And (c) *Epiphanius* ſaith, This of the Apoſtle is fulfill'd in the *Cataphrygæ*, and other Hereticks, for moſt of them τὸ γαμεῖν κωλύουσιν, ἀπέχεσθαι βρωμάτων παραγγέλλουσιν, *forbid Marriage, and command to abſtain from Meats.* This, in effect, is the Interpretation of all the ancient Commentators on the place, who give us the ſame ſenſe of the words, as do the Fathers cited; and of all the Tranſlations, which, tho' they do not add the word *commanding*, yet they add a Copulative, and change the Infinitive into a Participle, thus, *Prohibentes nubere, & abſtinentes à Cibis*, Syr. *Prohibentes matrimonium, & amoventes cibos*, Arab. And *Bochart* gives us Inſtances of the like nature from the Old Teſtament, *viz.* Gen. 31. 40. *By the Heat of the Day was I burnt, and by the Froſt of the Night*, (obrigeſcebam, *I waxed ſtiff with Cold*) Pſ. 121. 6. *The Sun ſhall not burn thee by Day, nor the Moon* (refrigerate thee) *by Night.* So, *Luke* 13. 9. *If it bring forth Fruit*, (it ſhall ſtand) *if not, thou ſhalt cut it down.*

That all theſe things happen'd in the Apoſtles Times, and many of them were to happen before the Deſtruction of *Jeruſalem*, is evident; That there was to be a great Apoſtacy before that time, carried on by falſe Prophets, and falſe Chriſts, our Lord expreſly had foretold; and that in great meaſure it had obtained, eſpecially among the *Jews*, we learn from the Epiſtle to the *Hebrews*, writ purpoſely to put a ſtop to it; that the great Promoters of it were *deceitful Workers, falſe Apoſtles*, and that they carried on that Work in Hypocriſy, eſteeming *Gain Godlineſs*, this Apoſtle doth often inform us; See 2 *Cor.* 2. 17. and 11. 13, 14, 15. That they were Men whoſe Minds and Conſciences were defiled, ſee *Tit.* 1. 15. That their Doctrine was this, *It is good for a Man not to touch a Woman*, 1 Cor. 7. 1. Their vain Philoſophy this, *Taſte not* (forbidden Meats,) *handle not* (an unclean thing;) ſee *Coloſſ.* 2. 21. It remains only to conſider who they ſhould be: That they could not be the *Gnoſticks*, the Followers of *Simon Magus*, I have proved againſt Dr. *Hammond*, Note on *Coloſſ.* 2. 21. Moreover, according to his Expoſition, they were to appear before the Deſtruction of *Jeruſalem*; for he interprets theſe words, *the Spirit ſpeaketh expreſly*, of our Lord's Prediction, *Mat.* 24. Now there were no ſuch Hereticks among the *Gnoſticks* till the ſecond Century. *Saturninus*, ſaith (d) *Theodoret*, *was the firſt who named Matrimony the Doctrine of Devils, and taught Men to abſtain from living Creatures.* Now this *Saturninus* was before (e) *Baſilides*, who by St. (f) *Jerom* is often called *the Father of the Gnoſticks*; whereas, that theſe Men were in the Apoſtles Times, we learn, ſaith (g) *Tertullian*, from the Apoſtles themſelves. I have noted on 1 *Cor.* 7. 1. and on *Coloſſ.* 2. 21. conjectured, that they were the *Eſſenes* among the *Jews*; and that with them agreed the Magicians and Idolaters among the Heathens, we learn from *Clemens of Alexandria*, who ſpeaking of thoſe Hereticks, who ſaid *the Reſurrection had paſs'd on them already*; καὶ διὰ τοῦτο ἀθετοῦσι τὸν γάμον, *and therefore rejected Matrimony*, he ſaith this was not peculiar to theſe *Menandrians*, (h) *but they who worſhipped Idols, did alſo abſtain from Meats and Venery*; *and the Magicians who worſhipped Angels and Dæmons, did alſo carefully abſtain from Wine, from living Creatures, and from Venery.*

---

(a) Strom. l. 3. p. 462.

(b) Notat Apoſtolus eos qui in totum nubere prohibebant, qui & de cibis interdicebant quos Deus condidit. De Monog. c. 15.

(c) Hær. 48. p. 410. Sect. 8.

(d) Τὸν δὲ γάμον οὗτος πρῶτος τοῦ διαβόλου διδασκαλίαν ὠνόμασε, νομοθετεῖ δὲ καὶ ἐμψύχων ἀπέχεσθαι. Hær. Fab. lib. 1. c. 3.

(e) Mortuus eſt autem Baſilides, à quo Gnoſtici in Alexandria, temporibus Hadriani in Agrippa.

(f) Βασιλείδης αἱρεσιάρχης Ἀλεξανδρεὺς ἀφ' οὗ οἱ Γνωστικοί. Euſeb. Chr. ad An. 134. à quo Gnoſtici. Hieron.

(g) Quæ ſub Apoſtolis fuiſſe ab ipſis Apoſtolis diſcimus. De Præſcr. c. 33, 34.

And if *Saturninus*, who ſucceeded *Menander*, who flouriſhed in the time of *Domitian* and *Trajan*, did in this, as in moſt other things, τὰ αὐτὰ τῷ Μενάνδρῳ διαδελογῆσαι, *agree in Sentiments with* Menander, as (i) *Euſebius* ſaith he did, the Apoſtle may reaſonably be conceived to include him: For *Epiphanius* ſaith of him, in the very words of (k) *Irenæus*, that (l) *he affirmed, that to marry, and beget Children, was from Satan, and that hence many of them abſtain'd from living Creatures; and by this feigned Continence, ſeduced many to their Hereſy.* And this is the more likely, becauſe 'tis noted of this *Menander*, that he proceeded, εἰς ἄκρον τῆς μαγίας, *to the height of that Magick* which was attended with that Abſtinence, *Iren.* l. 1. c. 21. *Euſeb. H. Eccl.* l. 3. c. 26. It is no Objection againſt this Interpretation, that the *Eſſenes* mentioned by *Philo* and *Joſephus*, were not Chriſtians, and ſo could not *depart from the Faith*: For who can prove that none of them embraced the Faith of Chriſt, or that they could not do it, and yet retain their old Sentiments concerning Meats and Marriage? It may be alſo true, that the *Menandrians* were not yet formed into a Sect when this Epiſtle was endited; but that affects not my Interpretation, ſince 'tis certain from 1 *Cor.* 7. 1. and *Col.* 2. 16. 1. (See the Notes there,) that their Doctrines obtain'd before. And that the Perſons here intended muſt be *Judaizers*, is fairly gather'd from *v.* 7. and from theſe Words, *commanding to abſtain from Meats, which God hath created to be received with Thankſgiving of them that believe and know the Truth*; for thoſe laſt Words ſhew, that theſe Perſons were ſuch as had no Faith, or Knowledge of that Chriſtian Truth, that *every Creature of God was good* (for Food,) *and nothing was to be refuſed*, as polluted or unclean, *v.* 4. Add to this, that Dr. *Lightfoot*, Note on *Acts* 15.20. quotes this Paſſage from *Bava Bathra*, fol. 602. *viz.* that *when the Temple was deſtroyed the ſecond time, the Phariſees*, (i.e. Separatiſts) *were greatly multiplied in Iſrael, who taught that it was not lawful to eat Fleſh, or to drink Wine*; and a little after ſay, *it is but juſt that we ſhould ordain among our ſelves not to marry Wives, nor beget Children*: And if theſe Phariſees then eſpouſed theſe Tenets, they may be the Perſons here noted by the Apoſtle. Thus have I given my own Opinion concerning the true and primary import of theſe Words. Others, I know, conceive that they refer to the Apoſtacy of the Church of *Rome*, and therefore deſcant on them thus:

Ver. 1. But [*in oppoſition to this Myſtery of Godlineſs, mention'd*, chap. 3. 15, 16. *there is another Myſtery of Iniquity, of which*] the Spirit ſpeaketh expreſly, [*Dan.* 11. 36, 37, 38, 39. *ſaying*] that in the latter times ſome ſhall depart from the Faith, giving heed to erroneous Spirits, and Doctrines of Devils.

1. Ἐν ὑστέροις, *In the latter Days*:] That is, g
in the Times of Antichriſt, 1 *John* 2. 18. *Dan.* 2. 44. See *Hoſ.* 3. 5. *Micah* 4. 1.

Ibid. Ἀποστήσονται τῆς πίστεως, *Some ſhall depart* h
*from the Faith.*] *Idolatry* being repreſented in the *Old Teſtament*, as *Apoſtacy* from the Law of *Moſes* and the God of *Iſrael*, the like Idolatry in the Church of *Rome*, may well be counted an *Apoſtacy* from the *Chriſtian Faith.*

Ibid. Προσέχοντες πνεύμασι πλάνοις, *Giving* i
*heed to ſeducing Spirits*;] I. e. Men acted by ſeducing Spirits, for πνεύματα doth often ſignify the Impulſes or Afflatus's of good or evil Spirits; of good, ſo 1 *Cor.* 14. 12. *you are zealous*, πνευμάτων, *of ſpiritual Gifts*, or Afflatus's; and ſo throughout the Chapter; of evil Spirits, as 1 *John* 4. 1. *Believe not every Spirit, but try the Spirits.* Accordingly the coming of the Man of Sin is to be κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the Energy of Satan, with all lying wonders*, 2 Theſſ. 2. 9. So was the Idolatrous Worſhip of the *Gentiles* promoted, ſay (m) *Tertullian*, (n) *Euſebius*, and St. (o) *Chryſoſtom*; So alſo was the Worſhip of Saints promoted in the Church of *Rome*; See Mr. *Mede*, l. 3. c. 3, 4.

Ibid. Καὶ διδασκαλίαις δαιμονίων, *And to Do-* k
*ctrines of Devils*;] I. e. to the *Heathen Theology concerning Dæmons*, or giving heed to the Doctrine concerning the Worſhip of dead Men, or departed *Saints*, brought in by their pretended Apparitions; and Wonders wrought

---

(h) Ἀλλ' οἱ καὶ τὰ εἴδωλα σεβόμενοι βρωμάτων τε ἅμα καὶ Ἀφροδισίων ἀπέχονται —— ἀμέλει διὰ φροντίδος εἰσὶ καὶ τοῖς Μάγοις οἴνου τε ὁμοῦ καὶ ἐμψύχων καὶ ἀφροδισίων ἀπέχεσθαι, λατρεύουσιν ἀγγέλοις, καὶ δαίμοσιν. Strom. 3. p. 446. B. C.

(i) Hiſt. Eccl. l. 4. c. 7.

(k) Nubere & generare à Satanâ dicunt eſſe, multi autem ex iis qui ſunt ab eo & ab animalibus abſtinent, per fictam hujuſmodi continentiam ſeducentes multos. Iren. l. 1. c. 22.

(l) Τὸ γαμεῖν δὲ καὶ τὸ γεννᾷν — ἐκ τοῦ Σατανᾶ ὑπάρχειν λέγει, ὅθεν καὶ οἱ πλείους αὐτῶν ἐμψύχων ἀπέχονται, ὅπως διὰ τῆς προσποιητῆς δῆθεν πολιτείας αὐτῶν τινὰς ἐπαγάγωνται εἰς τὴν αὐτῶν ἀπάτην. Hær. 23. §. 2.

(m) Apol. c. 21. (n) Præp. Evang. l. 5. c. 2. (o) Orat. contra Judaiz. Tom. 6. p. 375.

at their Tombs after Death, which were indeed, if at all done, wrought by the Illuſions of *Devils.*

Ver. 2. Ἐν ὑποκρίσει, *Which Apoſtacy ſhall be promoted*] By the Hypocriſy of Liars, which have their Conſcience ſeared.

*Thro' the Hypocriſy*, &c.] Hence it is argued, that they who thus promote and carry on this *Apoſtacy*, muſt not be open Deſerters, but hypocritical Profeſſors of that Faith, from which they by their Actions virtually depart.

Ver. 3. *And the Men I ſpeak of may be diſcern'd by theſe Marks, that they are*] of thoſe who forbid to marry, and command to abſtain from Meats, which God hath created to be received with Thankſgiving of them which believe and know the Truth.

Ver. 3. Κωλυόντων γαμεῖν, *Forbidding to marry.*] As is done in the *Roman Church* to *Monks* and *Nuns*, ſee Mr. *Mede*, l. 3. c. 7. and to the *Clergy*; and that, ſaith Pope *Siricius*, *Quoniam qui in carne ſunt Deo placere non poſſunt*, Becauſe they that are in the Fleſh cannot pleaſe God.

Ver. 3. Ἀπέχεσθαι βρωμάτων, *To abſtain from Meats.*] That this is done in the *Roman* Church, by a Law obliging ſome Orders of *Monks* to abſtain from all Fleſh, ſee Mr. *Mede*, ibid. And this may well be reckoned as a Character of *Apoſtacy* from the *Chriſtian Faith*, becauſe it ſeems to be a reducing of them back from their Chriſtian Liberty, to a Conformity to the Legal Rites.

Ver. 5. Ἁγιάζεται, *It is ſanctified.*] So the *Jews* from theſe words, *Pſal.* 134. 2. *Lift up your Hands*, Kodeſh, ad Sanctitatem, *and bleſs the Lord*, gather, That the Benediction is the Sanctification of the Meat, and that it is not lawful to eat of it till it be thus ſanctified. *Buxt. Syn. Jud.* cap. 12. p. 241.

Ver. 8. Σωματικὴ γυμνασία, *Bodily Exerciſe.*] The Apoſtle in the former Verſe, exhorted *Timothy*, γυμνάζειν, to exerciſe himſelf unto Godlineſs, as the *Athleticks* did, in the *Olympick Games*, exerciſe themſelves for their Combats; adding here, that their Exerciſes, tho' they were very hard and difficult, tended little to Profit, they ſtriving for Maſtery, only that they might obtain a *corruptible Crown*, 1 Cor. 9. 25. whereas that Piety in which he did adviſe him to exerciſe himſelf, was *profitable for all things*: Or, becauſe *Philo* makes mention, τῶν συνεχῶν πόνων, *of the continual labours of the* (p) *Eſſenes*, and (q) *Joſephus* of their ἐργασίαι, or *Exerciſes Morning and Evening*; he perhaps may oppoſe unto them this Exerciſe of Piety.

Ver. 9. Ὅς ἐστι Σωτὴρ πάντων ἀνθρώπων, *Who is the Saviour of all Men.*] The *Author* of the Book *De Vocatione Gentium*, expounds this very well, telling us, That by ſaying, *l.* 2. *c.* 31. *He is the Saviour of all Men*, *he confirms the general Goodneſs of God towards all Men*; and by adding, *eſpecially of them that believe*, he ſhews, *there is one part of Mankind, which, thro' the benefit of divinely inſpired Faith, is by ſpecial Benefits advanced to the higheſt, and eternal Felicity.* He is the Saviour of all Men, 1. Leaving none of them without ſome Teſtimonies of his Goodneſs, *Acts* 14. 17. ſufficient to engage and direct them ſo to ſeek the Lord, that they might find him, *Acts* 17. 27. *Lib.* 2. 5. *Nulli nationi hominum bonitatis ſuæ dona ſubſtraxit*, ſaith the ſame *Author.* 2. Shewing to them ſo much of himſelf, *i. e.* of his Eternal Power and Godhead, as might render them inexcuſable; in that they *did not glorify him as God, neither were they thankful*, Rom. 1. 20, 21. and writing in their Hearts the Law of Nature, which enabled them by Nature to do the Things of the Law, and made their Conſciences accuſe them, when they neglected ſo to do, *Rom.* 2. 14, 15. they knowing ſo far the Righteouſneſs of God, that *they who did thoſe things* which were contrary to the Law of Nature, *were worthy of Death.* Rom. 1. 32. For *adhibita eſt ſemper univerſis hominibus quædam ſupernæ menſura Doctrinæ, quæ etſi occultioris, parcioriſque Gratiæ fuit, ſuffecit tamen quibuſdam ad Remedium, omnibus ad Teſtimonium.* 3. Accepting every-where him that worked Righteouſneſs, of what Nation ſoever he might be, *Acts* 10. 35. and accounting him as circumciſed who kept the Righteouſneſs of the Law, *Rom.* 2. 26. And laſtly, Rewarding the good Deeds of all that diligently ſought him, *Heb.* 11. 6. Mr. *Cl.* underſtands this Salvation of Deliverance from Temporal Dangers, in which ſenſe it is alſo true; but that cannot be the intire ſenſe of the *Apoſtle*, who had ſaid before, *v.* 8. that *Godlineſs had the Promiſe of this Life, and that which is to come*, i. e. both of Temporal and Eternal Salvation; and adds, *v.* 9. *This is a faithful Saying, and worthy of all acceptation*; i. e. that not Temporal only, but Eternal Bleſſings, are to be expected from him, and that therefore they, the *Apoſtles*, laboured, and ſuffered Reproach, *becauſe they truſted in the living God, who is the Saviour of all Men*; whereas, doubtleſs, they did this, not only with reſpect to Temporal, but eſpecially to Eternal Salvation, 2 *Cor.* 4. 17.

Ver. 12. Τὴν νεότητα, *Thy Youth.*] The *Preſbyters* were generally in thoſe Times aged, as their Name imports; but *Timothy*, becauſe the Gift of Prophecy had pointed him out for that Work, *v.* 14. and becauſe the Gifts of the Spirit had render'd him fit, was made an *Evangeliſt* in his younger Age; and therefore the *Apoſtle* doth exhort him to make up in the Excellency of his Doctrine, and in the Gravity of his Converſation, what was wanting in his Age.

---

(p) *De Vita Cont. p.* 692. B.

(q) *De Bello Jud. p.* 785, 786.

ſ Ver. 13. Here, 1. It is well noted by the *Fathers*, and by *Eſthius*, that if St. *Timothy*, who had Spiritual Gifts, was yet by St. *Paul* commanded to be thus diligent in reading the Scriptures, that in his Exhortations he might profit others; then much more ſhould other *Biſhops* and *Miniſters* be ſo, *quos omnes Paulus in Timotheo inſtruit*; then alſo ſhould they not depend upon *extemporary* Effuſions, without attendance unto Reading.

2. That the Illumination, or Gifts of the Holy Spirit, ſhould not hinder our Diligence in reading and ſtudying what we are to exhort others to, and inſtruct them in. For, ſaith *Theodoret*, it becomes us to bring our Labour, καὶ οὕτω λαμβάνειν τὴν χάριν τοῦ πνεύματος, and ſo to receive the Grace of the Spirit.

t Ver. 14. Μετὰ ἐπιθέσεως τῶν χειρῶν πρεσβυτερίου, *With the Impoſition of the Hands of the Presbytery.*] The χάρισμα, or Spiritual Gift here mentioned, is expreſly ſaid to be given, διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου, *by the laying on of the Hands of St. Paul*, 2 Tim. 1. 6. the giving of the Spiritual Gifts, ſeeming to be peculiar to this, or ſome other Act of an *Apoſtle*, Acts 8. 17. and 19. 6. But other *Seniors*, or *Presbyters*, as *Irenæus*, l. 4. c. 43. calls them, *Qui cum Epiſcopatûs Succeſſione Chariſma veritatis certum acceperunt*, "Who, with their Succeſſion received the "certain *Chariſma* of Truth," might, and did lay on their Hands together with him. This Ceremony of Impoſition of Hands in Ordination, is confirmed from the Practice of the *Apoſtles*, and *Apoſtolical* Men, thus ordaining *Deacons*, Acts 6. 6. *Paſtors*, or *Teachers* of the Word, *Acts* 13. 3. *Elders*, whether *Biſhops*, or *Presbyters*, in every City, *Acts* 14. 23. and *Evangeliſts* here: And this Practice they certainly derived from the *Jews*, who created Governors of Criminal Cauſes, or Ruling Elders, and *Maſters*, *Doctors*, and *Rabbins*, to be Teachers of the Law, *i. e.* to labour in the Word and Doctrine, by that Impoſition of Hands which they called סמיכה, as *Moſes* did to *Joſhua*, Numb. 27. 43. Deut. 34. 9. and as (r) *Maimonides* ſaith he did, when he aſſumed the *Seventy* to aſſiſt him; and as the Firſt-born (s) *laid their Hands upon the Levites*, Numb. 8. 10. who were choſen to ſerve in their ſtead, and ſo conſecrated them to God in their Name. And this Way of Conſecration, by Impoſition of Hands, ſay they, came down from (t) *Joſhua*, *by a perpetual Succeſſion to their Rabbins.* Tho' therefore I ſcarce find any Footſteps of it in the firſt Century, or ſecond; yet *Cyprian*, in the third, ſpeaks of it as that which, *De Traditione Divinâ & Apoſtolicâ Obſervatione ſervandum eſt & tenendum*, "was to be ob-"ſerved and held from Divine Tradition, "and Apoſtolical Obſervation, in the Col-"lation of the Epiſcopal Office," and as that which they, (u) practiſed in the *Ordination* of *Sabinus* to that Office. (x) *Euſebius* ſaith, *Origen* alſo was thus advanced to the *Presbytery* by the *Biſhops* of *Cæſarea.* And the *Apoſtolical Conſtitutions* give us this as an Ordinance of (y) St. *John* the *Apoſtle*, who, doubtleſs, when he returned from *Patmos* to *Epheſus*, regulating the Churches, and conſtituting Biſhops, did it according to the Rites of the *Jews*, and Practice of the other *Apoſtles*; whence I conclude, this is no accidental, but a neceſſary Rite of the due Ordination of *Biſhops*, *Preſbyters*, and *Deacons.*

Ver. 16. Ἐπίμενε ἐν αὐτοῖς.] See the Defence of theſe words, *Examen Millii.*

---

(r) *Sanhed. c.* 4. (s) See *Chaskuni* on the Place.

(t) *Morin. de Sacr. Ordin. Part.* 3. *Ex.* 7. §. 3.

(u) Quod & apud vos factum videmus in Sabini Collegæ noſtri Ordinatione, ut de univerſæ fraternitatis Suffragio, & de Epiſcoporum qui in præſentiâ convenerant judicio, Epiſcopatus ei deferretur, & manus ei in locum Baſilidis imponeretur, *Ed. Ox. Ep.* 67. *p.* 172.

(x) Ὁ Ὠριγένης πρεσβυτερίου χειροθεσίαν ἐν καισαρείᾳ πρὸς τῶν τῇδε ἐπισκόπων ἀναλαμβάνει. Hiſt. Eccl. l. 6. c. 23.

(y) Ὅπου μὲν ἐπισκόπους καταστήσων, ὅπου δὲ ὅλας ἐκκλησίας ἁρμόσων. Euſeb. Hiſt. Eccl. l. 6. c. 23. p. 92. Πρεσβύτερον χειροτονῶν, ὦ ἐπίσκοπε, τὴν χεῖρα ἐπὶ τῆς κεφαλῆς ἐπιτίθει αὐτός. Conſt. Apoſt. l. 8. c. 16. *Vide* De Diaconis, cap. 17.

## CHAP. V.

Verſe 1. [a] REbuke not [b] an Elder [*with ſeverity,*] but intreat him as a Father, and the younger Men as Brethren, [*in reſpect of thy Youth,* chap. 4. 12.]

2. [c] The elder Women, as Mothers; the younger, as Siſters; [*being careful to converſe with them, when neceſſity requires it,*] with all purity, [*with gravity in your words and countenance, obſervance of your eyes and heart, at times and places which can miniſter no ſuſpicion of undue behaviour towards them.*]

3. [d] Honour Widows, that are [e] Widows indeed.

4. But if any Widow have Children, or Nephews; [f] let them [i. e. *thoſe Children, or Grand children,*] learn firſt [*or chiefly*] to ſhew Piety at home, [i. e. *to their own Family, or Houſhold,*] and to requite their Parents, [*who have bred them up,* v. 10.] for that is good and acceptable before God; [*and then, if they be able, extend their Charity to others.*]

5. Now, ſhe that is a Widow indeed, and [g] deſolate, [*being left quite alone, without any Children to relieve her,*] [h] truſteth in God, and continueth in Supplications and Prayers night and day.

6. But [i] ſhe that liveth in pleaſure, [*licentiouſly,*] is dead [*to God,*] whilſt ſhe thus liveth, [*and ſo is not to be reſpected as a Vital Member of the Church, or nouriſhed by her.*]

7. And theſe things give in charge that they [i. e. *the Widows*] may be blameleſs.

8. But if any [*having ability*] provide not for his own [*Kindred*] and eſpecially for thoſe of his own Houſe, he hath [*in works*] denied the Faith, and is [k] worſe than an Infidel.

9. [l] Let not a Widow be taken into the number [*of Widows to be maintained by the Church,*] under [m] threeſcore years old, having been the Wife [n] of one Man, [*not one that hath divorced herſelf from one Husband, and married again.*]

10. [*Being alſo*] well reported of for good works; [o] if [εἰ *that*] ſhe hath brought up Children, if [*that*] ſhe hath lodged Strangers, if ſhe hath waſhed the Saints Feet, if ſhe hath relieved the Afflicted, if ſhe hath diligently followed every good Work.

11. But the younger widows refuſe; for when they have begun to [p] wax wanton againſt [*or grow weary of*] Chriſt, they will marry.

12. Having damnation, becauſe they have caſt off their firſt Faith.

13. And withal, they learn to be idle, wandering about from houſe to houſe; and not only idle, but Tatlers alſo, and Buſie-bodies, ſpeaking things which they ought not.

14. I will therefore that the younger Women [*rather*] marry, bear Children, guide the Houſe, [*and ſo*] give none occaſion to the Adverſary [*of Chriſtianity*] to ſpeak reproachfully [*of it.*]

15. ]*The neceſſity of which Precept is too great,*] For ſome [*of theſe young Widows*] are already [q] turned aſide after Satan.

16. If any Man or Woman that believeth, have Widows [*belonging to their Family,*] let them relieve them, and let not the Church be charged [*with them,*] that [*being freed from that Charge,*] it may [*the better be able to*] relieve them that are Widows indeed, [*that is, are wholly deſtitute of Help,* v. 5.]

17. Let the Elders that rule well, be counted worthy of [r] double honour, [i. e. *of a more liberal Maintenance,*] [ſ] eſpecially thoſe who labour in the Word and Doctrine.

18. [t] For the Scripture ſaith, Thou ſhalt not muzzle the Ox that treadeth out the Corn, and the Labourer is worthy of his Reward.

19. [u] Againſt an Elder receive not an Accuſation, but before [ἐπὶ, *upon the Teſtimony of*] two or three Witneſſes.

20. [x] Them that ſin, rebuke before all, that others alſo may fear.

21. I charge thee before God and the Lord Jeſus Chriſt, [*whom thou ſerveſt, and by whoſe Authority thou acteſt in this Miniſtry,*] and the Elect Angels, [*who are Inſpectors and Obſervers of what is done in the Church,* 1 Cor. 11. 10.] that thou obſerve theſe things, without preferring one before another, [*out of favour to their perſons,*] doing nothing by partiality.

22. [y] Lay hands ſuddenly on no man, neither be partaker of other mens ſins; keep thy ſelf pure [*from them.*]

23. [z] Drink no longer Water [*only,*] but uſe a little Wine [*together with it,*] for thy ſtomach's ſake, and [*for*] thine often infirmities.

24. [*And to preſerve thee from miſtake, or raſh proceeding, either in Ordinations,* v. 22. *or in rebuking the ſcandalous Offender, conſider, that*] ſome Mens ſins are open [*and diſcernible*] beforehand, [i. e. *before any Witneſſes are come in againſt them,*] going before to [*or, for*] Judgment, [*or to bring the Cenſures of the Church upon them;*] and [*in*] ſome Men, they follow after, [i. e. *their evil Diſpoſitions appear afterward.*]

25. [aa] Likewiſe alſo the good works of ſome are manifeſt before-hand, [*and ſo leſs Examination is needful concerning them;*] and they that [i. e. *whoſe Works*] are otherwiſe, cannot be [*long*] hid, [*their Vices will, by Information of others they converſe with, or by Temptation, and their own evil Inclinations, be at laſt diſcovered.*]

Anno-

## Annotations on Chap. V.

a Verſe 1. ΜΗ᾽ ἐπιπλήξης, *Rebuke not.*] The word ſignifies to chaſtiſe, or rebuke with Severity, and ſometimes with Stripes.

b Ibid. Πρεσβυτέρῳ, *An Elder.*] In the Judgment of *Chryſoſtom, Theodoret, OEcumenius*, and *Theophylact* the Elder, here ſignifies, οὐ τὸν ἱερέα, ἀλλὰ τὸν γεγηρακότα, not a *Prieſt*, but a grave ancient Man, ſuch being, in all Ages and Nations, ſtyled *Fathers*; and this ſenſe, the diſtinction here of Ages, and of Sexes, ſeems to plead for.

c Ver. 2. Πρεσβυτέρας, *The Elder Women.*] The *Widows of the Church*, ſaith Dr. *Hammond*, very improbably; they being mention'd particularly in the Sequel of the Chapter.

d Ver. 3. Τίμα, *Honour.*] *I. e.* Yield them Reverence and Alimony; for that Proviſion for them is included in this Honour, is evident from *v.* 4. and the 8th. Thus, not to give Parents what is needful for them, is to tranſgreſs the Precept which commands us to *honour our Father and our Mother*, Mark 7. 10, 11, 12. So *Acts* 28. 10. πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *they honoured us with many honours, giving us*, τὰ πρὸς τὴν χρείαν, *ſuch things as were neceſſary.* Hence, in the (a) *Jeruſalem Targum, Honorare, eſt Viaticum providere*; "To Honour, "is to make Proviſions for any Perſon: ſo here, *Honour Widows*; that is, ſaith *Theophylact*, τὰ ἀναγκαῖα χορήγει, *provide them Neceſſaries*: See Note on *Mark* 7. 10.

e Ibid. Τὰς ὄντως χήρας, *That are Widows indeed.*] Anſwering that Name, by being χηρεῦσαι *deſolate*, and deſtitute of any other to relieve them, and being alſo exemplarily pious, *v.* 5. *Widows*, ſaith *Cotelerius*, hath divers ſignifications; it ſignifies, 1. Any Woman that ſurvives her Husband. 2. Poor Women, who, after the Death of their Husbands, need the Alms of the Church; (as here) 3. Such as conſecrated themſelves to God, profeſſing perpetual Widowhood, (*v.* 5.) 4. Such as were choſe into the Eccleſiaſtical Miniſtry, or made *Deaconeſſes, v.* 9. That there ſhould be any ἀειπάρθενοι, or Perſons that were always Virgins, call'd τὰς παρθένους, τὰς λεγομένας χήρας, Widows; tho' the Paſſage of *Ignatius*, according to *Voſſius*'s Reading, ſeems to make for it: Yet, according to the Reading of Biſhop *Uſher*, (ἀειπαρθένους καὶ χήρας) it makes againſt it; and *Virgo Vidua*, a *Virgin-Widow*, that is admitted to the Degree of a *Deaconeſs*, is, in (b) *Tertullian*'s Language, a Miracle, or Monſter in the Church. 'Tis certain, ſuch a one could be none of the *Apoſtle*'s Widows here, for he ſuppoſeth his Widows may have Children, *v.* 4. and expreſsly forbids any to be choſen into the number of Widows, that hath not nouriſhed or brought up Children, *v.* 9, 10. and 'tis not reaſonable to conceive the Church of *Smyrna* ſhould ſo ſoon tranſgreſs againſt this Rule of the *Apoſtle*, or that this famous *Martyr* ſhould approve ſuch a Violation of the *Apoſtle*'s Precept.

Ibid. Note alſo, that the Reading of *Biſhop Uſher* is confirmed from the like words, ἡ παρθένος, καὶ ἡ χήρα, found in the *Apoſtolical Conſtitutions*, l. 3. cap. 6.

Ver. 4. Μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, *Let them learn firſt to ſhew Piety at home.*] The *Apoſtle* here ſpeaks of the Care the Children ſhould take to nouriſh their Parents which are Widows, πρῶτον, before they ſuffer them to be burthenſom to the *Church*, as it is evident from *v.* 16. which ſaith, *If any Man or Woman have Widows* (belonging to their Family) *let them relieve them, and let not the Church be charged with them*; and alſo from the following words here, *and to requite their Parents*, which only can belong unto the Children, and was always reckoned an Act of Piety towards them, (c) *as, after God, the Authors of our Being*; whence anciently they were ſo reverenced, ſaith (d) *Simplicius*, as to be called Gods. f

Ver. 5. Μεμονωμένη, *Solitary.*] So *Philo* ſaith, The Widow of the *Prieſt*, which has no Children, muſt return to her Father's Houſe, as ἀνδρὸς καὶ παίδων ἔρημος, οὐδεμίαν ἔχουσα καταφυγὴν, *having no other Refuge, when deſtitute of Husband and Children, but her Father*: But if ſhe have Sons, or Daughters, 'tis neceſſary that the Mother ſhould be placed with her Children, υἱοὶ καὶ θυγατέρες τῆς τοῦ γεννήσαντος οἰκίας ὄντες, (e) *for Sons and Daughters, being of the Houſe of their Parents, draw the Mother to it*: Whence alſo we learn, what it is *to ſhew Pity to their own Houſe*, v. 4. *viz.* to do it to their Parents. g

Ibid. Ἤλπικεν ἐπὶ τὸν Θεόν, *Truſteth in God:*] *I. e.* Having no other Helper, ſhe repoſeth h herſelf on Him alone, committing herſelf to Him, by conſtant Prayer for His Help. This is *Cotelerius*'s third kind of Widows, compared by the Author of the *Apoſtolical Conſtitutions*, *l.* 3. *c.* 1. to the Widow of *Sarepta*, and to *Anna* the Daughter of *Phanuel*, mention'd, *Luke* 2. 36. who does not oblige herſelf, by Vow or Promiſe, ſo to do, but only remains ſingle, δῶρον ἔχουσα χηρείας, *as having the Gift of Widowhood.* So St. *Jerom* deſcribes theſe Widows, in theſe words, *Honora Viduas, quæ verè viduæ ſunt, hoc eſt, quæ omni ſuorum auxilio deſtitutæ ſunt, quæ manibus ſuis laborare non poſſunt, quas paupertas debilitat, ætaſque conficit, quibus Deus ſpes eſt, & omne opus Oratio.* Ep. ad Gerontiam.

---

(a) In *Deut.* 15. 14. (b) Ne tale nunc Miraculum, ne dixerim Monſtrum, in Eccleſiâ denotaretur Virgo Vidua. *De Virgin. Veland. cap.* 9.

(c) Χρὴ οὖν ἐπιμελεῖσθαι παντοίως αὐτοῦ, ὅτι αἴτιος ἡμῖν, μετὰ Θεὸν, τοῦ εἶναι γέγονε, δὲ ὅτι διὰ τὰς ἐπιμελείας αὐτοῦ, καὶ συμπαθείας ἐτράφημεν.

(d) Οἱ δὲ ἔτι παλαιότεροι τοσοῦτον τοὺς γονέας ἐσέφθησαν, ὡς καὶ Θεοὺς αὐτοὺς ὁρμῆσαι καλεῖν. Simpl. in Epict. c. 37. p. 178, 179. (e) *L.* 2. *de Mon. p.* 641. *in fine.*

Ver. 6. Ἡ δὲ σπαταλῶσα, *She that liveth in Pleaſure.*] This word properly ſignifies, to feed deliciouſly, and drink choice Liquors, τῇ γαστρὶ ζῆν μόνῃ, *to live only for the Belly*, ſaith St. *Chryſoſtom.* So *Ezek.* 16. 49. *This was the Sin of thy Siſter Sodom, in Pride, in fulneſs of Bread,* καὶ ἐν εὐθηνίᾳ ἐσπατάλων, *and in Abundance, ſhe and her Daughters rioted:* Amos 6. 4. *They lie upon Beds of Ivory,* καὶ κατασπαταλῶντες, *and abounding with Superfluities, they eat Lambs out of the Flock, and the Calves out of the midſt of the Stall*; and becauſe ſuch Eating and Drinking provokes to Carnal Pleaſures, it is joined with them; as when the *Apoſtle* ſaith, *Ye have lived in Pleaſure, and been wanton,* Gr. ἐσπαταλήσατε, Jam. 5. 5. Such a Woman *is dead while ſhe liveth*, according to that of the *Jews*, (f) *The Juſt, in their Death, are ſtyled Living; The Wicked, whilſt they Live, are ſtyled Dead.* Maimonides.

Ver. 8. Ἔστιν ἀπίστου χείρων, *He is worſe than an Infidel.*] For they put this among the firſt and moſt indiſſoluble Principles of Nature, requiring us, πρῶτα θεοὺς τιμᾷν, μεταπεῖτα τοκῆας, (g) *firſt to honour the Gods, and then our Parents*; placing among the things in which they are to be honoured, χρημάτων χορηγίαν καὶ σώματος ὑπηρεσίαν, *the making Proviſions for them, and ſerving them with our Bodies.* So (h) *Ariſtotle* ſaith, We muſt rather make Proviſions for them than for our ſelves, and yield them, τιμὴν καθάπερ θεοῖς, *honour, as they do unto the Gods.* (i) *Plutarch* ſaith, *That all Men, tho' ſome may think otherwiſe, ſay, that Nature, and the Law of Nature, requires, that Parents ſhould have the higheſt honour next the Gods: That Men can do nothing more acceptable to the Gods, than by readily heaping Favours upon their Parents; and that nothing is a greater Evidence of Atheiſm, or Impiety, than to deſpiſe them.* Some here are guilty of a great Miſtake, ſcraping together great Fortunes, and hoarding them up for their Children, with a ſcandalous Neglect of that Charity to their *Chriſtian* Brethren, which alone can ſanctify thoſe Enjoyments to them, and enable them *to lay up a good Foundation againſt the time to come*; pleading theſe words, to juſtify, or to excuſe, their ſordid Parſimony, and want of Charity; *that he, that provideth not for his own Houſhold, hath denied the Faith, and is worſe than an Infidel*; whereas theſe words plainly reſpect the Proviſion which Children ſhould make for their Parents, and not thoſe which Parents ſhould make for their Children.

See the Defence of the Text, *v.* 16. and 19. Examen *Millii*, ibid.

Ver. 9. Χήρα καταλεγέσθω μὴ, *Let not a Widow be taken into the number.*] The *Apoſtle* now comes to ſpeak of ſuch Widows as were not only to be maintained by the Church, (for they were, doubtleſs, to receive her Alms, if really they were poor, without theſe Qualifications,) but of ſuch as were to be admitted into the number of *Deaconneſſes*, whoſe Office it was to inſtruct the younger Women, to attend the Women when Sick, and in Labour, and to aſſiſt at the Baptiſm of the Female Sex. l

Ibid. Μὴ ἔλαττον ἑξήκοντα, *Not leſs than ſixty Years old.*] 'Tis the Miſtake of *Zonaras*, *Balſamon* and *Blaſtares*, to think to reconcile this with the 15th Canon of the Council of *Chalcedon*, and the 14th of *Trullo*, by ſaying, That Widows might only be admitted *Deaconneſſes* at Sixty, but Virgins at Forty. This laſt was done in After-ages, and after that *Apoſtolical Conſtitution*, which, agreably to St. *Paul*, ſaith, *l.* 3. *c.* 1. Χήρας δὲ καθιστᾶτε μὴ ἔλαττον ἐτῶν τῶν ἑξήκοντα, *Let not the Widows be conſtituted under Sixty Years*; and they who firſt began to alter the Time, did at laſt take away the Office. m

Ibid. γεγονυῖα ἑνὸς ἀνδρὸς γυνὴ, *being the Wife of one Husband*:] *I. e.* One who had not divorced her ſelf from one, and married another Husband; for otherwiſe, the younger Widows, whom St. *Paul* bids to marry, could never be admitted *Deaconneſſes*, tho' they had all the other Qualifications. That ſuch Divorces were then common on the *Wives* ſide, both among *Jews* and *Gentiles*, we learn concerning the *Romans*, from the Complaint of *Seneca*, (k) *That none in his Time bluſhed at* n

---

(f) *More Nev. l.* 1. *c.* 14. (g) *Hieroc. in hæc verba Pythag.* Τοὺς τε γονεῖς τίμα. (h) *De Mor. l.* 9. *c.* 2.

(i) Πάντες λέγουσι γοῦν, ὡς γονεῦσι τιμὴν μετὰ θεοὺς πρώτην καὶ μεγίστην ἥ τε φύσις, ὅ τε τὴν φύσιν σώζων νόμος ἀπέδωκε· καὶ οὐκ ἔστιν ὅτι μᾶλλον ἄνθρωπος κεχαρισμένον θεοῖς δρῶσιν, ἢ τοκεῦσιν αὐτῶν καὶ τροφεῦσι παλαιὰς ἐπὶ νέας δανεισθείσας χάριτας εὐμενῶς καὶ προθύμως ἐκτίνοντες· οὐ δ' αὖ πάλιν μείζων ἐπίδειξις ἀθέου γέγονε τῆς περὶ γονεῖς ὀλιγωρίας καὶ πλημμελείας. De Fraterno Amore, p. 479. E. F.

(k) Deſinit eſſe probri loco commune maledictum. Nunquid jam ulla repudio erubeſcit, poſtquam illuſtres quædam ac nobiles fœminæ non conſulum numero ſed maritorum annos computant, & exeunt Matrimonii causâ

*it, their Noble Women marrying, that they might divorce themſelves, and there being ſcarce any Marriages without Divorces.* (l) Cicero complains of many things of this kind, which happen'd in his Time. (m) *Plutarch* mentions it as a thing common, and cuſtomarily done by any Women that were jealous; and the Law among the (n) *Athenians* allowed it; Inſtances we have of it in (o) *Juſtin Martyr*, and (p) *Tertullian.* And that this alſo was frequent in the Practice of the *Jews*, and allowed by their *Rabbins*, ſee Note on 1 *Cor.* 7. 11. I confeſs, that *Univira*, the Wife of one Huſband, in *Livy*, l. 10. c. 23. is one, *quæ uni viro nupta fuiſſet, ad quem virgo deducta ſit*, who from her Virginity had been married only to one Man; and that *Univira Sacerdos* bears the ſame ſenſe in *Trebellius Pollio*, *c. de Tito*, *p.* 795. and that this *Monogamy* was counted honourable, even among the *Heathens*; and they who were content with it, wore *Pudicitiæ Coronam*, the Crown of Chaſtity, *Val. Max. l.* 2. *c.* 1. Whereas they who proceeded to a ſecond Marriage, *Sacerdotio arcebantur*, were thought unworthy of the Prieſthood, as *Servius* notes upon thoſe words of *Virgil*, Æn. 4. v. 19. *Huic uni forſan potui ſuccumbere culpæ*: And the *Flamines*, among the *Romans*, were to be the *Huſbands of one Wife*, and the *Flaminicæ* the *Wives of one Husband*, Rhodig. Lect. Antiq. l. 28. c. 22. That therefore the ſacred Miniſters in the Church of Chriſt might be nothing inferiour to thoſe of *Heathens*, the *Apoſtle* may require that, in this ſenſe, the *Biſhop* ſhould be the *Husband of one Wife*, and the *Deaconneſs* the *Wife of one Husband.*

o Ver. 10. Εἰ ἐτεκνοτρόφησεν, *If ſhe hath brought up Children.*] That εἰ ſignifies *that*, as well as *if*, ſee Note on *Acts* 26. 23. Εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος, &c. *That Chriſt hath ſuffered*, and *that he was the firſt that roſe from the Dead*; and that ſo it ſhould be render'd here, the word μαρτυρουμένη, *teſtified*, ſeems to require: For, a Teſtimony of the good Works of others, is, that they have done ſuch and ſuch laudable Actions.

p Ver. 11. Ὅταν καταστρηνιάσωσιν τοῦ Χριστοῦ, *When they have waxed wanton againſt Chriſt*:] That is, ſay *Chryſoſtom* and *Oecumenius*, ὅταν ἀκκισθῶσιν, *when they have caſt off, or faſtidiouſly refuſed and rejected Chriſt*; ὅταν καταβλακευθῶσιν, *when they have contemned, and made light of him*; *when they do* βαρέως φέρειν, καὶ ἀποσπᾶν τὰς ἡνίας, *bear Chriſt's Yoke grievouſly, and caſt off his Reins*; So *Heſychius* and *Phavorinus.* So that this Phraſe ſignifies, *to caſt off Chriſt*, and *Chriſtianity*; and, as the *Apoſtle* afterwards explains it, ἐκτρέπεσθαι, *to turn from him after Satan*, or to fall off from Him to *Heatheniſm*, or *Judaiſm*; and then, πρώτην πίστιν ἀθετεῖν, *to violate their firſt Faith*, cannot be, to violate the Promiſe made, when choſen into the Order of Widows, not to marry, but their Faith given unto Chriſt at Baptiſm; the other, if any ſuch Promiſe were then made, being not their firſt, but ſecond Faith. So *Chryſoſtom* and *OEcumenius* expound it, from thoſe Words of the *Apoſtle* to the *Corinthians*; *I have eſpouſed you to one Husband, that I may preſent you as a chaſt Virgin unto Chriſt.*

Ver. 15. Ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ, q *Have turned aſide after Satan.*] The Converting Men to the Chriſtian Faith, being the turning Men *from the Power of Satan, unto God*, Acts 26. 18. The Reſcuing Men from *the Snare of the Devil, who were taken Captive by him at his Will*, 2 Tim. 2. 26. And who walked *according to the Prince of the Power of the Air*, Eph. 2. 2. The caſting off the Faith, may well be ſtyled *the turning aſide after Satan.*

Ver. 17. Διπλῆς τιμῆς,] The *Double Honour*, r that is, τῆς ἐλευθερίου τροφῆς, *of a liberal Maintenance* out of the Publick Stock; it ſignifies, ſaith *Chryſoſtom*, Τὴν τῶν ἀναγκαίων χορηγίαν, *Proviſion of things neceſſary*, as is evident from the Reaſon following, *v.* 18. *The Labourer is worthy of his Hire.*

Ibid. Μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, ſ *Eſpecially thoſe who labour in the Word and Doctrine.*] Οἱ πρεσβύτεροι, the *Elders* among the *Jews* were of two ſorts: 1*ſt*, Such as govern'd in the Synagogue; and 2*dly*, Such as miniſter'd in reading and expounding their Scriptures and Traditions, and from them pronouncing what did bind or looſe, or what was forbidden, and what was lawful to be done: (q) For when, partly by their Captivity, and partly thro' Encreaſe and Traffick, they were diſperſed in conſiderable Bodies through divers Regions of the World, 'twas neceſſary they ſhould have *Governors* or *Magiſtrates*, to keep them in their Duty, and Judge of Criminal Cauſes; and alſo *Rabbins*, to teach them the Law, and the Traditions of their *Fathers*: The firſt were ordained, *Ad judicandum, ſed non ad docendum de licitis & vetitis*; " To judge and govern, but not to

---

nubunt repudii? Tam diu iſtud timebatur, quamdiu rarum erat; quia verò nulla ſine divortio acta ſunt, quod ſæpè audiebant, id facere didicerunt. *De Benef. l.* 3. *c.* 16.

(l) Paula Valeria, Soror Triarii, divortium ſine causâ, quo die vir è provinciâ venturus erat, fecit, nuptura eſt D. Bruto. —— multa in hoc genere incredibilia, te abſente acciderunt. *Cic. Epiſt. Famil. L.* 8. *Ep.* 7.

(m) Γυνὴ τοίνυν διὰ ζηλοτυπίαν ἀπόλειψιν γράψασα. De Præcept. Conjug. p. 144. A.

(n) Ἐδεῖτο τὰ τῆς ἀπολείψεως γράμματα παρὰ τῷ ἄρχοντι θεῖναι, μὴ δι' ἑτέρων, ἀλλ' αὐτὴν παροῦσαν, ὡς οὖν παρῆν τοῦτο πράξουσα κατὰ τὸν νόμον, loquens de uxore Alcibiadis. *Plut. de Alcib. p.* 195.

(o) Ubi Mulier Chriſtiana viro, Τὸ λεγόμενον παρ' ὑμῖν ῥεπούδιον δοῦσα, ἐχωρίσθη. Apol. 1. p. 42. B.

(p) Repudium verò in fœminis jam & votum eſt, quaſi Matrimonii fructus. *Ap. c.* 16.

(q) *Morin. de Ordin. Par.* 3. *Exer.* 7. *Chap.* 4. *Buxt. in Voce*, סמיכה.

" teach:" The ſecond, *Ad docendum, ſed non ad judicandum*; " To teach, but not to " judge or govern;" and theſe the *Apoſtle* here declares to be the moſt honourable, and worthy of the chiefeſt Reward: Accordingly the *Apoſtle* reckoning up the Offices God had appointed in the Church, places *Teachers* before *Governments*, 1 Cor. 12.

Ver. 18. Λέγει γὰρ ἡ γραφὴ, *For the Scripture ſaith.*] The former Words, *Thou ſhalt not muzzle the Ox that treadeth out the Corn*, being expreſsly found in *Deut.* 25. 4. and the latter, expreſsly in the Goſpel of St. *Luke*, ch. 10. 7. and with a little variation, *Matth.* 10. 10. and in no other place in Scripture, (for in *Lev.* 19. 13. and *Deut.* 24. 14. there is nothing to this purpoſe;) it follows, that St. *Paul* muſt here reckon the Goſpel of St. *Luke* among the Holy Scriptures; from which ſuch Doctrines, as he is now teaching, may be infallibly confirmed. Note,

2*dly*, That the *Apoſtle*, both here, and 1 Cor. 9. 9. proves this from what was written in the Law of *Moſes*, applying in both places that which primarily muſt belong to the *Jewiſh Prieſthood*, to the *Preachers of the Goſpel*; and hence allowing us to argue for the maintenance of the latter, by *Analogy* to what was appointed for the former; as the *Apoſtle* himſelf doth in this very Caſe, in theſe Words; *Do you not know, that they who miniſter about* (legally) *Holy Things, eat of the Things of the Temple; and that they which wait at the Altar, are Partakers with the Altar?* i. e. are fed, and liberally maintained, by the Portions God allowed them of what was offered at his Altar; *Even ſo hath the Lord Chriſt appointed, that they who preach the Goſpel, ſhould live of the Goſpel*, 1 Cor. 9. 12, 13. Whence note,

3*dly*, That this is a ſtanding Ordinance of *Chriſt*, to continue as long as the Preaching of the Goſpel doth, built upon Reaſons of equal Obligations at all Times; *the Labourer being always worthy of his Hire*; the Shepherd, to eat of the Milk of the Flock; and he that ſoweth Spirituals, to reap Carnals, 1 *Cor.* 2. 7, 10, 11. Note,

4*thly*, From whom this Reward is to be received; from them amongſt whom theſe *Paſtors* labour, to whom they ſow ſpiritual things, and who are taught by them: For, *Let him*, ſaith the *Apoſtle*, *who is taught in the Word, communicate to him that teacheth in all good things*, Gal. 6. 7. So that he is to have a Supply of all things needful for the Diſcharge of his Function here, double Honour, *i. e.* a liberal Maintenance. Note,

5*thly*, That as the Command, of being Charitable to the Poor, gives juſt Occaſion to thoſe Laws which are made in all Communities to oblige Men, according to their Abilities, to diſtribute to the Neceſſities of the Poor; becauſe otherwiſe, the general Rules of Scripture would not be obey'd, nor the Poor provided for: So the ſtanding Ordinance of *Chriſt* and his *Apoſtles*, concerning the *double Honour* due to them who *labour in the Word and Doctrine*, and the *communicating to them in all good things*, juſtifies theſe Laws which aſcertain what ſhall be communicated to them; ſince otherwiſe, it is much to be feared, the general Rules of Scripture concerning this Matter would not be obey'd, nor the *Clergy* ſufficiently provided for.

u Ver. 19. Κατὰ πρεσβυτέρου.] The *Elder* here ſeems to relate, not to one who was ſuch by Age, but by *Office*; becauſe the *Apoſtle* was before ſpeaking, *v.* 17. of *Elders* which rule well, or *laboured in the Word and Doctrine*: And whereas the Law had taken care that no Man ſhould be condemned, but by the *Mouth of two or three Witneſſes*, the *Apoſtle* knowing how much the Church would ſuffer by the raſh Accuſations of her *Governors*, *Biſhops*, and *Presbyters*, ſeems to riſe higher, not ſuffering an Accuſation to be admitted againſt them, without the like number of Witneſſes.

x Ver. 20. Τοὺς ἁμαρτάνοντας, i. e. *Them that ſin*,] Grievouſly and ſcandalouſly, and are convinced of their Offences before two or three Witneſſes, were to be rebuked, ſaith *Theodoret*, πάντων παρόντων, *in the preſence of all*; ſuch publick Cenſures being, according to the Cuſtom of the *Church*, done by the Preſidents or Rulers of the *Church*, ὑπὸ πλειόνων, *before and with the conſent of all*, as (r) *Tertullian* ſaith; See Note on 2 *Cor.* 2. 6.

Ver. 21. *And our Lord Jeſus Chriſt, and the elect Angels.*] He joyns the *Angels* with *Jeſus Chriſt*, ſaith *Theodoret*, οὐκ ὡς ὁμοτίμους, ἀλλ' ὡς δούλους, *not as equal in Honour, but as Servants to him*, and thoſe who are to attend him at the Great Day of Judgment.

y Ver. 22. χεῖρας ταχέως μηδενὶ ἐπιτίθει, *Lay hands ſuddenly on no man.*] This, ſaith the Reverend Dr. *Hammond*, belongs to the laying on of the *Biſhop's Hands, in Abſolving Penitents*: Saith the Reverend Biſhop of *Worceſter*, to the laying *of Hands on Biſhops, Prieſts, and Deacons*: 1. Becauſe St. *Paul* had not mention'd laying on of Hands, in relation to Penitents, in this *Epiſtle*, but he had done it with reſpect to *Ordination*, and that in *Timothy*'s own Caſe, *chap.* 4. 14. 2. Becauſe the *Apoſtle*, in this *Epiſtle*, gives no Rules concerning the Qualifications of *Penitents*, ſaying nothing, what *Penitents* were to be reconciled and after what Time, and under what Conditions they were to have Hands laid on them, in token of Reconciliation; nor is there a concurrent Evidence of ſuch a Practice ſo early in the *Church*; but he had given Rules touching *Biſhops* and *Deacons*; and their Qualification; and therefore we have more cauſe to apply it according to the chief Intention and Deſign of this *Epiſtle*. 3. Becauſe the great Uſe of laying on of Hands, in the *New Teſtament*, is for the ſetting Perſons apart for the Diſcharge of a ſacred Office; ſo was it in the firſt Inſtitution of *Deacons*, Acts 6. 6. and of *Paul* and *Barnabas* to a particular Charge, *Acts* 13. 2, 3. This was an ancient Ceremony among the *Jews*, in the ſolemn Deſignation of Perſons to Sacred Offices, *Numb.* 27. 18, 23. *Deut.* 34. 9. either to be *Rulers*, or *Teachers* in their *Synagogues*; and from thence it was brought into the *Church*, in the ſolemn Deſignation of Perſons to the Miniſtry. And 4*thly*, If theſe Words do not relate to *Ordination*, St. *Paul* would have given *Timothy* no particular Direction about that which was one main part of his Office; wherefore, as he left *Titus* at *Crete*, *to ordain Elders in every City*; ſo doubtleſs *Timothy* had the ſame Commiſſion, which yet is no where intimated but in theſe Words: And according to this Senſe, the following Words are capable of a very good meaning, thus; Be not Partaker of the Sins of them, who raſhly, and without due Qualifications, ruſh upon Sacred Offices, for by want of due Examination, and Trial of them, thou wilt become Partaker of their Guilt.

---

(r) Summum futuri judicii præjudicium eſt, ſi quis ita deliquerit ut à communione orationis, & conventûs & omnis ſancti Commercii relegetur; præſident probati quique Seniores. *Tertul. Apol. c.* 39.

z Ver. 23. So *Juſtin Martyr* ſaith, That Wine is to be uſed for (ſ) *the Help of the Body, and the Cure of inward Diſtempers.* And *Plato* (t) ſaith, It was given for the Health and Strength of the Body: The *Eſſenes* abſtained wholly from Wine; See Note on *Col.* 2. 21. but the *Gnoſticks* (u) freely uſed it, when they went to the *Heathen Feaſts*, and otherwiſe.

aa Ver. 25. I find three Expoſitions of theſe Words: The firſt is that of St. *Baſil* and St. *Auſtin*, which refers them to the Judgment of God, thus: The Good and Evil Works of ſome Men are ſo manifeſt, that they may be diſcerned of all Men before the Day of Judgment, and ſo, in diſcerning them, thou canſt not err; but if they be latent here, and ſo eſcape thy Examination and Cenſure, they will be manifeſted at the Great Day of their Accounts.

2*dly*, Others, referring this to the *Cenſures* of the *Church*, the ἐπιτιμία, mention'd, *v.* 20. make the Senſe run thus: Some Mens Sins are ſo open and notorious, as to bring them under the Cenſures of the *Church*, by way of precedent Merit; others appear more Criminal after the Cenſures paſſed upon them, and ſo leſs fit to be abſolved; and ſome Mens Reformation, or Good Works, are ſo manifeſt after Cenſure, as to evidence they deſerve Abſolution; and if they continue Evil, or do but few Good Works, that alſo will be in time diſcernible: So that thou may'ſt know who are fit to be abſolved, who not. But againſt this Expoſition there lies this Objection, That no Man ſhould incur the Cenſures of the *Church*, but by way of precedent Merit; and ſo no Man's Evil Works, for which he is to be Cenſured, ſhould follow after that Act of Diſcipline: And 2*dly*, The laſt Clauſe of the laſt Verſe ſeems, by the *Antitheſis*, to refer not to Evil, but to Good Works, tho' done as the Works of Charity ought to be, ſo as not to be obſerved by Men.

3*dly*, The ancient *Greek* Expoſitors, with *Grotius*, refer theſe Words to *Ordination*, thus: When I ſaid, *Lay Hands ſuddenly on no Man*; I ſpake not of Men whoſe Good or Bad Works are manifeſt before-hand; for they, without further Diſcuſſion or Examination, may be admitted, or are to be rejected; but of thoſe whoſe Vices, or Good Works, are latent; for they, after Examination and Enquiry, cannot be long hid: And ſo, if thou be not haſty in laying on of Hands, thou timely mayſt diſcover them; or if by this means thou canſt not do it, thou wilt not be Partaker with the Sinner, as having done as much as was in thy power to diſcover them.

---

(ſ) Βοηθείας χάριν τοῦ σώματος, καὶ διὰ τὴν τῶν ἔνδον θεραπείαν. Ep. ad Zen. p. 512. A.
(t) Σώματός δὲ ὑγιείας, καὶ ἰσχύος ἕνεκα. De Leg. p. 800. D.
(u) *Iren. l.* 1. *p.* 26. D. *Epiph. Hær.* 26. §. 5.

## CHAP. VI.

Verſe 1. LET as many Servants as are under the yoke [*of bondage to the Heathens*,] count their own Maſters worthy of all [*due*] honour, that the Name of God, and his Doctrine be not blaſphemed, [*or evil ſpoken of, as tending to diſſolve thoſe civil Obligations, but rather honoured in all eſtates of Men, as tending to make them better in their ſeveral relations*, Tit. 2. 10. *and more ſubject even to hard and froward Maſters*, 1 Pet. 2. 18.]

2. And they that have believing Maſters, let them not deſpiſe them becauſe they are [*advanced to be*] Brethren, [*and ſo equal to them in Chriſt*,] but rather [*let them*] do them ſervice, becauſe they are faithful, [*of the Houſhold of Faith*,] and beloved [*of God*,] [a] Partakers of the Benefit: Theſe things teach, and exhort.

3. If any Man teach otherwiſe, and conſent not to wholſome Words, even the [b] Words of our Lord Jeſus Chriſt, [Mat. 20. 27. *He that would be firſt among you, let him be your ſervant*; or, *ſervant of all*, Mark 10. 44.] and to

the Doctrine which is according to godlineſs.

4 He is proud, [ Gr. *puffed up*, ] knowing nothing, but doating [ *ſick* ] about queſtions, and ſtrife of words, whereof cometh envy, ſtrife, railings, evil ſurmiſes.

5. Perverſe diſputings of men of corrupt
minds, and deſtitute of the truth, ſuppoſing
c that gain is godlineſs ; [c] from ſuch withdraw
thy ſelf.

6. But [*whatſoever they eſteem ſo, we know*
d *that*] godlineſs, with [ *that* ] [d] contentment
[ *which attends it*, ] is great gain.

7. [ *I ſay, with Contentment which it becometh us to have:* ] For we brought nothing into this World, and it is certain we can carry nothing out [ *of it.* ]

8. And having [ ἔχοντες δὲ, *having therefore*] food and raiment, let us be therewith content.

e 9. But [ *For* ] [e] they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.

10. For the love of money is the root of all evil ; which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows.

11. But thou, [ *Thou therefore* ] O man of
God, flee theſe things, and follow after righ-
f teouſneſs, [f] godlineſs, faith, love, patience,
meekneſs.

g 12. [g] Fight the good fight of Faith, [*and ſo*] lay hold of eternal life, whereunto thou art [*both*] called, and [*according to that Calling*] haſt profeſſed a good Profeſſion, [*by enduring Perſecutions for it*,] before many Witneſſes.

13. I give thee charge, in the ſight of [*that*] God who quickeneth all things, [*and therefore is able to raiſe them, that ſuffer for him, from the Dead,*] and before Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion, [ *confirming truth to the death,* Joh. 18. 37.]

14. That thou keep this Commandment
[*given to thee*, v. 11, 12.] without ſpot, unre-
bukable, [h] until the appearing of our Lord h
Jeſus Chriſt.

15. Which [*Appearance*] in his Times, [or, *in*
*the proper Seaſon*,] he ſhall ſhew [*forth*,] who is
the bleſſed and only [*abſolute*] Potentate ; the
[i] King of kings, and Lord of lords ; [ *who* i
*therefore is more to be feared than all earthly Po-*
*tentates, and will more aſſuredly puniſh thoſe who*
*ſubmit not to his Laws and Government.*]

16. Who only hath [ *of himſelf* ] Immortality, [*and ſo only can confer it upon others, and only lives for ever, to reward and puniſh,*] dwelling in the light which no man can approach unto, [ *and live ; and ſo, whom no man fully can enjoy in this life,* ] whom no man hath ſeen, nor can ſee : To whom [ *be aſcribed* ] honour and power everlaſting. Amen.

17. Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain Riches, [ *the two Diſeaſes of Rich Men ; for the rich Man's Wealth is his ſtrong City, and as an high Wall in his own Conceit*, Prov. 10. 15. and 18. 11. *and Riches and Strength lift up the Heart*, Ecclus. 40. 26.] but in the living God, who giveth us richly all things to enjoy, [*and in whom therefore we may ſafely truſt.*]

18. [k] That they do good, that they be rich k
in good works, ready to diſtribute, willing to
communicate [ *to others of their Wealth.* ]

19. Laying up in ſtore for themſelves [l] a l
good foundation againſt the time to come ;
that [*when theſe things fail,*] they may lay hold
on eternal Life.

20. O Timothy, keep that [ *Truth* ] which is committed to thy truſt, avoiding profane and vain babblings, and oppoſitions of ſcience falſly ſo called :

21. Which ſome profeſſing, [m] have erred concerning the Faith. Grace be with thee. Amen.

## Annotations on Chap. VI.

a Verſe 2. Οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.] Theſe Words being not connected to the preceding by καὶ, and the Article οἱ ſhewing that they relate not to the Predicate, but to the Subject, will be beſt rendered thus ; *Becauſe they who partake of the Benefit of the Service, are faithful and beloved* ; and therefore, more worthy of their Service, the more they are honoured of God, and of the number of them whom we ſtand bound to ſerve in Love.

That the *Gnoſticks* taught any ſuch Doctrine, That *Chriſtian* Servants were not obliged to obey their *Heathen*, or their *Chriſtian* Maſters, there is not the leaſt Hint in any of the *Commentators* on this Place, or in any of the *Fathers*, who have given us the largeſt Account of their Doctrines. I find in the Epiſtle of *Ignatius* to *Polycarp*, theſe Words ; (a) *Deſpiſe not Men and Maid-ſervants, nor let them be puffed up, but let them ſerve the more for the Glory of God, that they may obtain a better Liberty ; let them not covet to be free from their Maſters :* But neither doth the *Martyr*, nor any of his *Commentators*, intimate that this relates to any Doctrine of the *Gnoſticks* ; and conſidering how much he endeavoured to imitate St. *Paul*, we may more probably conjecture it hath relation to this very Place. Moreover, though I have given you the Words, as Dr. *Hammond* tranſlates them ; yet I think the true Meaning of theſe Words, μὴ ἐράτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι, is this, *Let them not be importunate to be delivered, and made free by the Church, or by her Common Stock* ; for τὸ κοινὸν, ſignifies the *Community* ; and ſo, τὸ κοινὸν τῆς ἐκκλησίας, in (b) *Eu-*

---

(a) Δούλους καὶ δούλας μὴ ὑπερηφάνει, ἀλλὰ μηδὲ αὐτοὶ φυσιούσθωσαν, ἀλλ' εἰς δόξαν Θεοῦ πλεῖον δουλευέτωσαν, ἵνα κρείττονος ἐλευθερίας ἀπὸ Θεοῦ τύχωσιν· μὴ ἐράτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι. §. 4. *See* Coteler. *in locum.*

(b) Hiſt. Eccl. l. 2. c. 1. Ὑπερεσίας ἕνεκα τοῦ κοινοῦ.

*ſebius*, is the *Community*, or Body of the Church; and alſo in (c) *Lucian*, where he ſpeaks of the *Chriſtians*; and τὰ κοινὰ, in *Ariſtophanes*, *Demoſthenes*, and *Lucian*, ſignifies the Common Stock. Now it is evident from *Juſtin Martyr*, and *Tertullian*, that the Common Stock of *Chriſtians* was employed to buy their Brethren out of Bonds and Servitude. See Note on 1 *Cor.* 7. 23. and *Lucian. de Pereg. Ed. Gr. p.* 594, 595.

But that many of the *Jews* were of this Opinion, and might be apt to introduce it into *Chriſtianity*, we find juſt Reaſon to believe; for they thought themſelves privileged, by their Relation to God, from being the Servants of Men. Some of them, ſaith *Joſephus*, thought it a wicked thing, μετὰ τὸν Θεὸν φέρειν θνητοὺς δεσπότας, *to own, beſides God, any mortal Lords*, or Maſters. Their *Rabbins* thought it unbecoming any *Jew*, to be a Bond-ſlave to an *Heathen* or *Idolater*; for that was, ſay they, to be *Servi Servorum*, Servants of Servants, which the Servants of the Lord muſt not be. See Dr. *Lightfoot* on 1 *Cor.* 7. 23.

b Ver. 3. Λόγοις τοῖς τοῦ κυρίου ἡμῶν, *The Words of our Lord Jeſus.*] This Phraſe being often uſed of the very Words which Chriſt ſpake. as, *Matth.* 26. 75. *Acts* 10. 16, 20, 35. I thought fit to refer it to thoſe Words which might moſt likely be aimed at by the *Apoſtle*; tho' ſeeing they alſo may refer to the Doctrine of *Chriſt*, preached by the *Apoſtle*, this Phraſe being ſo uſed, *Acts* 19. 10. and the Doctrine of the *Lord* very often, 1 *Theſſ.* 1. 8. 2 *Theſſ.* 3. 1. in this Senſe it affords this uſeful Obſervation, That the Words written by St. *Paul* in theſe *Epiſtles*, are the Words of the *Lord Jeſus*.

c Ver. 5. Ἀφίστασο ἀπὸ τῶν τοιούτων, *From ſuch withdraw thy ſelf.*] From theſe Words it is plain, that the *Apoſtle* ſpeaketh here, of Perſons then in being. That they were *Jews*, ſeems evident from the foregoing Note, ſhewing, That they were in this Matter, ἑτεροδιδάσκαλοι, *Men that taught otherwiſe*; That theſe νομοδιδάσκαλοι, were Men knowing nothing, or not knowing what they ſaid, or whereof they affirmed, ſee 1 *Tim.* 1. 9. That they did ἑτεροδιδασκαλεῖν, *teach otherwiſe* than the Doctrine which is after Godlineſs, *v.* 3. That they had their Fables which miniſtered ζητήσεις, *Queſtions*, v. 4. That they had their ματαιολογίας, *vain Wranglings* about Words, *v.* 6. That they had their fooliſh Queſtions, which begat *Strifes* and *Contentions about the Law*, ſee *Tit.* 3. 9. That they of the Circumciſion were *vain Talkers, teaching things which they ought not, for filthy Lucre's ſake*, ſee Tit. 1. 10, 11. and ſo *accounted Gain for Godlineſs*; That their Minds and *Conſciences were defiled and perverted*; ſee *Tit.* 1. 14. That they *turned aſide from the Faith, to vain Janglings*, ſee 1 *Tim.* 1. 6. How they were puff'd up, ſee Note on 2 *Tim.* 3. 4. See the Defence of theſe Words, *Examen Millii in locum.*

Ver. 6. Αὐτάρκεια, *Contentment.*] This the *Apoſtle* well explains, by being ſatisfied ἐν οἷς εἰμι, *in the Condition we are in*, Phil. 4. 4. and τοῖς παροῦσιν, *with the things we have at preſent*, *with Food and Raiment*, v. 8. *i. e. with thoſe things which are needful for this preſent Life*, Matth. 6. 31, 32. in oppoſition to Anxiety, Diſtruſt, or Murmuring: And it is never ſeparable from true Piety, but is the natural Reſult of that Love to, and that Value the Good Man hath for God, and the Things of God; that Truſt he hath in God, and the intire Reſignation of his Will, in all Affairs, to the Conduct of his Providence. d

Ver. 9. Οἱ βουλόμενοι πλουτεῖν, *They that will be Rich:*] *I. e.* On whom the love of Money ſo prevails, that they are reſolved they will be Rich, if by any means they can compaſs Wealth, are in the ready way to yield to any Luſt which will gratify their greedy Humours; μηδενὸς χρηματισμὸν συντελοῦντος αἰσχροῦ μηδ' ἀνιαροῦ φειδόμενοι, *abſtaining*, ſaith *Plutarch*, (d) *from nothing that is baſe or impious, that tends to enrich them*: Whence the *Ancients*, agreeably to the *Apoſtle* here, *Avaritiam omnia Vitia habere putabant*, thought Covetouſneſs to comprehend all Vices; as *Agellius, l.* 11. *c.* 2. from *Cato*, and *Cicero*, N. 45. in his Oration, *Pro Roſcio Amerino*, have obſerved. It alſo cauſeth us to make *Shipwreck of Faith, and a good Conſcience*, and whatſoever elſe is ſacred, when they cannot be held without the loſs of that Wealth we ſo love and admire. Whence *Cicero* notes, (e) *Nullum eſſe Officium tam ſanctum atque ſolenne, quod non avaritia comminuere, atque violare ſoleat*; That there is no Duty ſo "holy or ſolemn, which Covetouſneſs is "not wont to impair and violate. e

Ver. 11. Εὐσέβειαν, πίστιν, &c.] That *Godlineſs*, which gives Contentment, with Food and Raiment, and what at preſent we enjoy: That *Faith*, which aſſures us of *a better, and a more enduring Subſtance, reſerved in the Heavens for us*, Heb. 10. 34. That *Juſtice*, which requires us to injure no Man, but to let every Man enjoy his own: That *Love*, or *Charity*, which makes us *ready to diſtribute, and willing to communicate* of theſe things to others, *v.* 11. That *Patience*, which makes us with Tranquillity and Equanimity ſubmit to a low Fortune, and Adverſity: That *Meekneſs*, which ſuppreſſes our Wrath and Indignation againſt them who are injurious to us in Temporals, and take away that which is ours. All theſe are proper Preſervatives againſt, or Indications of, a Mind fee from Covetouſneſs.

Ver. 12. Ἀγονίζου τὸν καλὸν ἀγῶνα, *Fight the good Fight.*] Theſe Words are plainly *Agoniſti-*

---

(c) Chriſtiani mittebant Peregrinos, Ἀπὸ τοῦ κοινοῦ. Lucian. (d) Περὶ φιλοπλούτ' p. 524. (e) *Pro P. Quinto*, N. 13.

*cal*, relating to the *Olympick Games*, and particularly to that of *Racing*, to which the *Apoſtle* doth ſo oft allude, where the Crown being hung up at the end of the Goal, he that came firſt did ἐπιλαμβάνειν, *lay hold of it, and take it to himſelf*: And becauſe theſe Games were performed in the Preſence of many Spectators, the *Apoſtle* continues the Alluſion, ſaying, That *Timothy* had, in the Preſence of *many Witneſſes*, ſhewed his Readineſs to ſuffer for the Faith.

h Ver. 14. Μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν, *Till the appearing of our Lord Jeſus Chriſt.* ] Here, ſaith *Grotius*, it appears, that *Paul* ſpeaks to *Timothy*, as one who might live to the Laſt Judgment: But this vain Conceit hath been ſufficiently confuted, Note on 1 *Theſſ.* 4. 15. Nor doth this Exhortation prove it; it being uſed, rather than that, *until Death*, ſaith *Theophylact*, to mind us of that glorious Appearance: And becauſe, ſaith St. *Auſtin*, (f) the Day of our Death is, to us, as that Day: *Tunc enim unicuique veniet dies ille, cum venerit ei dies, ut talis hinc exeat, qualis judicandus eſt illo die: In quo enim quemque invenerit ſuus noviſſimus dies, in hoc eum comprehendet mundi noviſſimus dies.*

i Ver. 15. Ὁ βασιλεὺς, *King of Kings, and Lord of Lords.* ] This Title the great *Empires* took to themſelves: The King of *Babylon* is ſo ſtyled by *Daniel*, chap. 2. 37. By *Jeremiah*, chap. 27. 6. Of *Perſia*, Ezra 7. 12. See *Briſſon. de Regno Perſ.* l. 1. p. 3, 4. And therefore the *Apoſtle* ſaith here, That it truly belongs to *God* only, and to *our Lord Jeſus Chriſt*, Rev. 17. 14. and 19. 16.

k Ver. 18. *That they do Good.* ] See Note on *Tit.* 3. 8.

l Ver. 19. Θεμέλιον καλὸν, *A good Foundation.* ] Τῶν μελλόντων ἀγαθῶν ἀπόλαυσιν θεμέλιον κέκληκεν ἀκίνητον, *The enjoyment of good things to come, he calls an Immoveable Foundation*, ſay the *Greek Commentators.* So the Doctrine of the *Reſurrection*, is ſtyled *the Foundation of God*, 2 Tim. 2. 19. And the *Heavenly Jeruſalem*, a *City that hath Foundations*, Heb. 11. 10. And the *good Foundation* here, being, in the Words following, *Eternal Life*, confirms their Interpretation. They who think the Word θεμέλιος ſignifies here, a *Treaſure*, or an Obligation on the Part of God, to give them Life Eternal, mean the ſame thing, tho' they give us no juſt Evidence that the Word hath any ſuch Signification.

m Ver. 21. Περὶ τὴν πίστιν ἠστόχησαν, *Have erred from the Faith.* ] Theſe, in all reaſon, muſt be the ſame with the τῆς πίστεως ἀστοχήσαντες, *thoſe who erred from the Faith*, chap. 1. 5, 6. And that they were the Νομοδιδάσκαλοι, *the Aſſerters and Teachers of the Law*, and ſo the Oppoſites to the *Gnoſticks*, who were, ſaith *Irenæus*, *Legis Adverſarii*, Adverſaries of the Law, the 7th Verſe demonſtrates, as *Theodoret* (g) well obſerves upon the Place: Of them it is alſo certain, that they pretended, above all Men, to be γινώσκοντες τὸ θέλημα, *skilled in the Knowledge of the Will of God*, and ἔχοντες τὴν μόρφωσιν τῆς γνώσεως, Men that *had the Scheme or Form of Knowledge*, Rom. 2. 18, 19, 20. They were the great Aſſerters and Promoters of the *Cabbala*, or *Cabbaliſtical* Doctrine, which was, in their Account, *Scientia arcana divinitùs accepta*, (h) a Secret Myſtical Knowledge of Divine Things received from *God*, and equal, in their Opinion, to the Scriptures, according to their Rule, *Verba cabbalæ, æquiparantur verbis legis.* And they, doubtleſs, oppoſed this their *Knowledge* of the *Law*, and of theſe *Cabbaliſtical* Traditions, to the *Goſpel* taught by St. *Paul*, which oppoſed and ſlighted them; and their ſtiff Adherence to them, cauſed them, ἀστοχεῖν, *to ſhoot off from the Faith of the Meſſiah*, which was the Mark they aimed at: That therefore the ψευδώνυμος γνῶσις, *the falſly-named Knowledge*, mention'd here, (i) may agree to them as well as to the *Gnoſticks*, is manifeſt from theſe things, that it cannot agree to the *Gnoſticks*, if theſe Perſons were Teachers of the Law, as it is very probable they were, ſee *Note* on *Chap.* 1. 7. And that it cannot be attributed to *Simon Magus*, the Father of the *Gnoſticks*, of whom alone the *Apoſtle* can be ſuppoſed here to ſpeak, appears from this; That he cannot properly be ſaid to err concerning the Faith, who was ſo far from being then of it, that he himſelf ſet up for the *Chriſt*, and oppoſed the Profeſſion of the Goſpel with all his Might. As for the *Gnoſticks*, it is agreed among the Learned, that though they conſpired with former *Hereticks*; yet were they not known by that Name, nor had they taken it upon them till the Time of *Anicetus* Biſhop of *Rome*, and the Reign of *M. Aurelius Antoninus*, and *L. Verus*, that is, not till the Year 129. Hence Dr. *Cave* makes them an Hereſy of the *Second Century.* *Euſebius* ſays, that (k) *Carpocrates*, who flouriſh'd in the Time of *Hadrian*, gave the Riſe to the Sect of the *Gnoſticks.* But *Clemens Alexandrinus* ſeems to affirm, that one (l) *Epiphanes*, the Author of the Sect of the *Carpocratians*, gave Birth to this Name and Sect. And if it were ſo, it is improbable that the *Knowledge falſly ſo called*, here mention'd, ſhould have relation to the *Gnoſticks.*

---

(f) *Epiſt.* 80. *ad Heſ.* p. 350. (g) Ὅτι καὶ τῶν Ἰουδαίων οὗτοι ἦσαν σαφῶς διδάσκει τὸ θέλοντες εἶναι νομοδιδάσκαλοι.

(h) *Buxt. in Voce*, קַבָּלָה. (i) Quæſtiones Judæorum quæ videntur quæſtiones eſſe Scientiæ. *Haymo in locum.*

(k) Γράφει δὲ καὶ Εἰρηναῖος συγχρονίσαι τούτοις Καρποκράτην ἑτέρας αἱρέσεως τῆς τῶν γνωστικῶν ἐπικληθείσης Πατέρα. H. Eccl. l. 4. c. 7. p. 120. B. *See the Note on Chap.* 4. 3. Gnoſticos ſe vocant de Carpocr. *Iren. l.* 1. *c.* 24.

(l) Καθηγήσατο δὲ τῆς μοναδικῆς γνώσεως, ἀφ' οὗ καὶ ἡ τῶν καρποκρατιανῶν αἵρεσις. Strom. l. 3. p. 428. C.

THE

# THE PREFACE TO THE Second Epiſtle of St. *PAUL* TO TIMOTHY.

THE Ancients (a) *from theſe Words of this Epiſtle,* I am ready to be offered, and the time of my departure is at hand, *chap.* 4. 6. *do generally conclude this was the laſt of St.* Paul's Epiſtles, *he being* πρὸς τῷ τέλει, near the end of his Life, *when he writ it. And truly, the Words of the Apoſtle, are not well capable of any other Senſe; for he ſays expreſly,* ἤδη σπένδομαι, I am now offered, and the Time of my Diſſolution, ἐφέστηκε, is inſtant, *v.* 6. I have finiſhed my Courſe, *v.* 7. *and, v.* 8. λοιπὸν, From henceforth there is laid up for me a Crown of Glory: *Whereas he not only expected to be delivered from his firſt Bonds, but ſaith expreſly,* I know that I ſhall abide and continue with you all, for your Furtherance and Joy of Faith, that your Rejoycing may be more abundant in Chriſt Jeſus, for my coming to you again, *Phil.* 1. 25, 26. *ſee* chap. 2. 24. Philem. *v.* 22. *Yea, he was actually delivered, and ready to go to* Judea, *when he writ the* Epiſtle *to the* Hebrews, *chap.* 13. 23. 2dly, *This* Epiſtle, *ſaith Biſhop* Pearſon, *was writ from* Rome, *chap.* 1. 17. *by St.* Paul *in Bonds,* chap. 1. 8. and 2. 9. *Now theſe Bonds could not be his firſt Bonds; for then he was in* Libera Cuſtodia, *in his own* hired Houſe, receiving all that came to him, none forbidding it, *Acts* 28. 30, 31. *Yea, his Bonds were* known throughout Cæſar's Palace, and to all others, *Phil.* 1. 13. *Here he is in* Arcta Cuſtodia; *ſo that* Oneſiphorus *was forced to* enquire more diligently after him, *that he might find him out,* chap. 1. 17. *Again, in his firſt Bonds, ſaith he,* Many of the Brethren of the Lord, being encouraged by my Bonds, were bold to ſpeak the Word more abundantly without Fear, *Phil.* 1. 14. *Here,* all Men forſake him, chap. 4. 16. *See a third Argument for this Opinion,* chap. 4. 13. *a fourth, v.* 16. *a fifth and ſixth, v.* 20. *So that I conclude, with the Poſtſcript, that* this Epiſtle, ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι, *was writ from* Rome, *when St.* Paul *ſtood the ſecond time before* Nero.

*That this* Epiſtle *was writ to ſtir up* Timothy *to* Caution, Diligence, and Diſcharge of his Office, on occaſion of the creeping Hereſy of the *Gnoſticks,* chap. 2. 17. ſtolen in among them, which had much debauched the *Aſiaticks,* chap. 1. 15. and made uſe of Magick, to oppoſe the Truth of the Goſpel, *chap.* 3. 8. *is ſaid by a Reverend and Learned Perſon: But there is nothing in any of the* Ancient Commentators of this nature, *which ſpeak here only of the* Hereſies ariſing from the Jewiſh Doctors, (b) *as that which gave Occaſion to the Writing this* Epiſtle. *And* 2dly, *The Places cited by this Reverend Perſon, do not prove that the* Apoſtle *ſpeaketh of the* Gnoſticks; *for,* chap. 1. 15. *he only ſays,* all thoſe that were in *Aſia* had forſaken him; *which they might do, by cleaving to the* Cerinthians *and* Ebionites, *rather than to the* Gnoſticks. *See the* Note *there, That they who taught* the Reſurrection was paſt already, *were not* Gnoſticks, *is proved,* Note on chap. 2. 17. *and that the Words,* chap. 3. 8, 9. *agree not to the* Gnoſtick Hereticks, *but to the* Jewiſh Falſe Teachers, *who were alſo great* Magicians, *is there ſhewed: See* Note on 2 *Theſſ.* 2. 10.

---

(a) *Chryſoſtom, Theodoret, Oecumenius, Theophylact, &c.*

(b) Αἱρέσεις ἦσαν τῶν Ἰουδαϊκῶν διδασκάλων ἀρχόμεναι, ἅπερ ἐν τῇ προτέρᾳ ἐνέφηνεν Ἐπιστολῇ. Chryſoſt. Præfat.

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# Second Epiſtle of St. *PAUL*
# TO
# TIMOTHY.

## CHAP. I.

Verſe 1. PAul, an Apoſtle of Jeſus Chriſt,
a by the Will of God, [a] according
to the Promiſe [ *for Declaration of the Promiſe* ]
b of [ *eternal* ] [b] Life, which is [ *made
to us* ] in Chriſt Jeſus;

2. [ *Writeth* ] To Timothy my dearly beloved
Son, [*wiſhing to him*] Grace, Mercy, and
Peace from God the Father, and Chriſt Jeſus
our Lord, [ *by whom all Mercies are derived to us
from the Father through the Spirit.* ]

3. I thank God, whom I ſerve from my
c Fore-fathers [c] with a pure Conſcience, that
d [d] without ceaſing, I have remembrance of
thee in my Prayers night and day;

4. Greatly deſiring to ſee thee, being
mindful of thy Tears, [ *ſhed when thou departedſt
from me,* [that] *as then I was filled with
Sorrow, ſo, by ſeeing thee again,* ] I may be filled
with Joy.

5. [*I thank God, I ſay,*] When I call to remembrance
the unfeigned Faith which is
in thee, which dwelt firſt in thy Grand-Mother
Lois, and [ *in* ] thy Mother Eunice,
[*converted to the Faith before thee,* Acts 16. 1. ]
and I am perſwaded that [*it dwells*] in thee
alſo.

6. Wherefore, I put thee in remembrance,
e that thou [e] ſtir up the Gift of God
f which is in thee, [f] by the putting on of
my hands.

7. For God hath not given us the Spirit
of Fear, [ *as under the* Moſaical *Diſpenſation,*
g Rom. 8. 15.] [g] but [*the Spirit* ] of Power, and
of Love, and of a ſound Mind.

8. Be not thou therefore aſhamed of the
Teſtimony of our Lord, [ i. e. *of giving Teſtimony
to the Death and Reſurrection of Chriſt,*
1 Cor. 6. *which were the great things they
chiefly were to teſtify,* Acts 1. 8, 22. and 4. 33.
and 5. 32. ] nor of me, [*though I am now* ] his
Priſoner, [*for that Teſtimony*; ] but be thou Partaker
of the Afflictions of the Goſpel, [ Gr.
συγκακοπάθησον, *ſuffer thou evil with the Preachers
of it,* ] according to the Power of God,
[ *given thee for this End,* v. 7. ]

9. [ *Even that God* ] who hath ſaved us,
[i. e. *deſigned us for Salvation,* 1 Theſſ. 5. 9.
*See Note on* Epheſ. 2. 7, 8.] and [ *in purſuance
of that Deſign, hath* ] called us with an
Holy Calling; not according to our Works,
but according to his own Purpoſe and
Grace, [ *See Note on* Tit. 3. 5, 6. ] which
was given [ i. e. *determined to be given* ] us in
Chriſt Jeſus before [h] the World began; h

10. But is now made manifeſt, by the appearing
of our Saviour Jeſus Chriſt, [ *the
Lord and Giver of Life,* who [ *by his Death* ]
hath aboliſhed Death, and hath brought
[*this*] [i] Life and Immortality to light through i
the Goſpel.

11. Whereunto [ εἰς ὃ, *for which thing* ] I
am appointed a Preacher, and an Apoſtle,
and a Teacher of the Gentiles.

12. For the which Cauſe alſo I ſuffer
theſe things: Nevertheleſs, [ *though I ſuffer
thus,* ] I am not aſhamed [ *of my Hope,* ] for I
know [*in*] whom I have believed; and I am
perſwaded, that he is able to keep [k] that k
which I have committed to him, [ i. e. *my
Soul and Life,* 1 Pet. 4. 19. ] againſt [ *or to* ]
that Day [ *of Recompence.* ]

13. Hold faſt the form of ſound words,
which thou haſt heard of me in Faith and
Love which is in Chriſt Jeſus [ i. e. *with a firm
Faith,*

*Faith, and true Chriſtian Love* ; See Note on *Chap.* 2. *v.* 2. ]

14. That good thing which was committed to thee [ i. e. *the Doctrine of the Goſpel,* 1 Tim. 6. 20.] keep by the Holy Ghoſt which dwelleth in us, [ *and confirms it to us,* 1 John 2. 20. 27. ]

15. This thou knoweſt [ *by Meſſengers from Rome, or thoſe who travel from thence to Rome,*] that all they [l] which are in Aſia be turned away from [ Gr. *have forſaken* ] me ; of whom are Phygellus and Hermogenes.

16. The Lord give [ i. e. *ſhew* ] mercy to the [m] houſe of Oneſiphorus, [ *the Epheſian,* chap. 4. 19.] for he oft refreſhed me [ *with his preſence and relief,* ] and was not aſhamed of my chain [ *as the reſt of the Aſiaticks were.* ] m

17. But when he was [Gr. *being*] in Rome, he ſought me out very diligently, and found me.

18. The Lord [ *therefore* ] grant unto him [ *who ſhew'd ſuch Mercy to me,* ] that he may find mercy with the Lord in that day [ *of Recompence we Chriſtians expect.* ] And in how many things he miniſtered to me at Epheſus thou knoweſt very well.

## Annotations on Chap. I.

a Verſe 1. Κατ' ἐπαγγελίαν.] Ὥστε μὲ τὴν ἐπαγγελθεῖσαν αἰώνιον ζωὴν τοῖς ἀνθρώποις κηρύξαι, *That I might declare that Eternal Life which is promiſed to Men* ; ſo *Theodoret.* So, *Tit.* 1. 1. *Paul, an Apoſtle of Jeſus Chriſt,* κατὰ πίστιν, *for the Promotion,* or *Declaration of the Faith of God's Elect* ; ſo κατὰ πᾶσαν αἰτίαν, *for every Cauſe,* Matth. 19. 3. Philip. 4. 11. *I ſpeak not* καθ' ὑστέρησιν, *for want of any thing.*

b Ibid. ζωῆς ἐν Χριστῷ, *Life which is in Chriſt Jeſus.* ] *Adam* brought the Sentence of Death upon us all, and the Promiſe of Deliverance from that Death, is only made to us in and thro' Chriſt Jeſus, by virtue of that Death he ſuffered in our ſtead.

c Ver. 3. Ἐν καθαρᾷ συνειδήσει, *With a pure Conſcience.* ] So, *Acts* 23. 1. *I have lived in all good Conſcience to this Day before God* ; i. e. a Conſcience free from Inſincerity, or wilful Diſobedience to the Dictates of his Mind, or the Rule by which he thought himſelf obliged to walk ; for, *as touching the Righteouſneſs* which was required by the Law, *he was blameleſs* ; and as for his Blaſphemies againſt *Chriſt*, and his Perſecutions of his Church, that he did *ignorantly in unbelief*, 1 Tim. 1. 13. thinking *he ought to do many things againſt the Name of Jeſus,* Acts 26. 9. But yet he was not free from Sin ; for he confeſſes, that upon this account he was *the Chief of Sinners*, 1 Tim. 1. 15.

d Ibid. Ἀδιάλειπτον, *Without ceaſing, day and night.* ] To pray Morning and Evening, is to pray continually, or without ceaſing : Thus *Zadok* and his Brethren offered Burnt-Offerings before the Lord continually, διαπαντὸς, Morning and Evening, 1 *Chron.* 16. 42, 43. See Note on 1 *Theſſ.* 5. 17, 18.

e Ver. 6. Ἀναζωπυρεῖν.] (a) *Philo* ſaith, That *where there is any ſpark of true Probity, being ventilated, it will ſhine and break forth into a Flame.* And this is alſo true, as well of Spiritual Gifts as Graces ; even the Gifts of Miracles, of Healing, and caſting out of Devils, were ſtrengthened and increaſed by Prayer, *Matth.* 17. 21. and by Faith, *v.* 20. and the internal Gifts of Wiſdom, and Knowledge, by Reading and Meditating on the Word ; the Illumination of the Holy Spirit coming then upon Gifted Perſons when they were ſo employ'd, 1 *Cor.* 14. 23, 24, 25, 26. 1 *Tim.* 4. 13, 14, 15. How they may be extinguiſhed, ſee *Eph.* 4. 30. 1 *Theſſ.* 5. 19. Thus *Pythagoras*, ſaith (b) *Iamblichus*, purged the Souls of the Scholars from Ignorance and ſenſual Paſſions, and then, ἀνεζωπύρει τὸ θεῖον ἐν ἑαυτῇ, cap. 16.

f Ibid. Διὰ τῆς ἐπιθέσεως, *By the laying on of my Hands.* ] The *Presbytery* alſo laid their hands upon him, 1 *Tim.* 4. 14. but the χάρισμα, or Gift here mentioned, being the Gift of the Holy Ghoſt, was uſually conferred by laying on of the hands of an *Apoſtle*, Acts 8. 17. and 19. 6. Vain therefore is the Inference of *Eſthius* from theſe places, that Ordination is a Sacrament, ſeeing the Grace here mentioned, is no ordinary Grace, but an extraordinary Gift, conferred only in thoſe Times by the Hands of an *Apoſtle*, and now wholly ceaſed.

g Ver. 7. Πνεῦμα δυνάμεως, *The Spirit of Power,*] ( uſed *Luke* 24. 19. *Acts* 1. 8. ) partly to aſſiſt us in the Preaching of the Goſpel, ἐν δυνάμει, *in the Power of Miracles,* and in the Power of the Spirit of God, *Rom.* 15. 19. and to render it effectual to the Hearers, it being the *Power of God thro' Faith, to their Salvation,* Rom. 1. 16. and preached by the *Apoſtles with great Power,* Acts 4. 33. 1 Theſſ. 1. 5. Coloſſ. 2. 9. and partly to enable us to endure Afflictions, for the ſake of Chriſt, τὸ πνεῦμα τῆς δυνάμεως, *the Spirit of Power reſting upon us* for that end,

---

(a) Μόνον ἕν τι ὑφεστάσθω καλοκαγαθίας ἐμπύρευμα ταῖς ψυχαῖς ὅπερ ἀναγκαῖον πότε ῥιπιζόμενον ἐκλάμψαι. L. de Joſeph. p. 442. F. & p. 318. D. (b) De Vita Pythag. p. 76.

1 *Pet.* 4. 14. and here, *v.* 8. And the Spirit of Love to *Chriſt*, which *conſtrains* us to our Duty, 2 *Cor.* 5. 14. and caſteth out the fear of any thing we may ſuffer for the Performance of it, 1 *John* 4. 18. And *of a ſound Mind*, Gr. σωφρονισμοῦ, *of Wiſdom* to diſcharge that Duty, ſo as either to avoid Dangers, *Eph.* 5. 15, 16. *Col.* 4. 5. by giving no Offence to the Heathens, or elſe to ſpeak the Word with convincing Power, *Luke* 21. 15. and to walk ſo exactly, that they may be *aſhamed to ſpeak evil of us*, or do evil to us, *who behold our good Converſation in Chriſt*, 1 Pet. 3. 16. All theſe were ſpiritual Gifts, not now conferred in Ordination, as *Eſthius* vainly conceives.

h Ver. 9. Πρὸ χρόνων αἰωνίων, *Before any Age hath paſſed.*] The Promiſe that the Seed of the Woman ſhould break the Serpent's Head, being made at the beginning of the World, the Promiſe of that Life to which we were to be reſtored by this Seed, and had loſt by the Subtilty and Malice of the Serpent, is ſaid to be given πρὸ χρόνων αἰωνίων, *Tit.* 1. 3. See the Note there.

Note alſo, that theſe Words may be connected thus, *According to his Purpoſe before all Ages, and the Grace given us in Chriſt Jeſus.* And this import of the Words may be confirmed from the like Paſſages of the Apoſtle, ſaying, God hath elected us in him before the Foundations of the World, *Eph.* 1. 4. and promiſed us Eternal Life before the World began, *Tit.* 1. 2.

i Ver. 10. Φωτίσαντος ζωὴν, *Hath brought Life and Immortality to light.*] It is to be acknowledged that the Heathens had, by Tradition, and the Light of Nature, conceived ſome hope of ſome future good things to be received after this Life was ended; that being abſolutely neceſſary, ſaith the Apoſtle, that they might *come to God*, or do him any acceptable Service: For, *he that cometh to God, muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him*, Heb. 11. 6. But yet this Hope was very weak, and feeble in them, and ſcarce credited by their Philoſophers. It is ſtiled by *Cicero*, *Tuſc.* *Q.* 1. Futurorum quoddam augurium ſæculorum, *a Surmiſe of future Ages.* It is, ſaith (c) *Seneca*, *That which our wiſe Men do promiſe, but they do not prove.* (d) *Socrates* even at his Death ſpeaks thus; *I hope to go hence to good Men, but of that I am not very confident; nor doth it become any wiſe Man to be poſitive that ſo it will be. I*, ſaith he, *muſt now die, and you ſhall live; but which of us is in the better State*, the Living or the Dead, *God only knows.* Both he, and (e) *Cebes* do ingenuouſly confeſs, that theſe things relating to the Soul, *were disbelieved by the greateſt part of Mankind.*

(f) *Ariſtotle* held, that Death was therefore φοβερώτατον, *the moſt terrible*, as putting an end to all things: *Neither Good nor Evil happening to any Man after his Death:* Yea, he ſays, *It is abſurd to ſay that any Man can be happy after Death, ſince Happineſs conſiſts in Operation.* Hence *Atticus* (g) reckons him among thoſe who held that Souls could not remain after their Bodies. And (h) *Origen* ſaith, that he did τοῦ περὶ τῆς ἀθανασίας τῆς ψυχῆς λόγου κατηγορηκέναι, *condemn the Doctrine of the Soul's Immortality.* The Poets *Sophocles*, *Euripides*, *Aſtydamas*, agree in this, That ἄλγος δ᾽ οὐδὲν ἅπτεται νεκροῖς, the Dead are ſenſible of no Grief or Evil, *Vide Stob. Serm* 119 *p.* 602.

(k) *Lipſius* confeſſeth, that amongſt the Stoicks this was a controverted Point, and was not received by them with any full conſent; and whoſoever reads will find them ſtill at their (l) *ifs* and *ands*, not knowing whether there were any thing after Death, εἰ δὴ μηδὲν ἐστὶ τελευτήσαντι, or *nothing*, as *Socrates* in *Phædo* ſpeaks. Whether their Souls ſhould be extinguiſhed, or only change their Place; whether they were in a State of Senſe, or ἐν ἀναισθησίᾳ, *without Senſe:* Whether Soul and Body were extinguiſhed together, or not, as *Cicero*, *Seneca*, and others, or elſe were ſtill at their (m) *Disjunctives*, ἤτοι σβέσις, ἢ μετάστασις, fluctuating ſtill betwixt Extinction, or Tranſlation, a profound Sleep, a long Peregrination, or an utter Diſſolution. See *Hyperides, apud Stob. Serm.* 124. *p.* 618.

(n) *Cæſar* declares, That *Death removes all our Evils, and our Torments, as leaving*

---

(c) Credebam opinionibus magnorum virorum rem gratiſſimam promittentium, magis quàm probantium. *Ep.* 102.

(d) Καὶ τοῦτο μὲν οὐκ ἂν πάνυ διισχυρισαίμην. Phæd. p. 48. B. C. Τὸ μὲν οὖν ταῦτα διισχυρίσασθαι οὕτως ἔχειν ὡς ἐγὼ διελήλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρί. Ibid. p. 84. F. Ὁπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ Θεῷ. Apol. in fine.

(e) Τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει—τοῖς ἀνθρώποις τοῖς δὲ πολλοῖς ἀπιστίαν παρέχει. In Phæd. p. 53. A.

(f) Πέρας γὰρ, καὶ οὐδὲν ἔτι τῷ τεθνεῶτι δοκεῖ οὔτε ἀγαθὸν, οὔτε κακὸν, Moral. l. 3. c. 9. Ἆρα γε καὶ ἔστιν εὐδαίμων τότε ἐπειδὰν ἀποθάνῃ; ἢ τοῦτο γε παντελῶς ἄτοπον, ἄλλως τε, καὶ τοῖς λέγουσιν ἡμῖν ἐνέργειάν τινα τὴν εὐδαιμονίαν.

(g) Apud Euſeb. Præp. Evang. l. 15. c. 5.

(h) Contra Celſum, l. 2. p. 67.

(k) Phyſ. Stoic. l. 3. diſſ. 11.

(l) Anton. l. 3. §. 3. Si eſt aliquis defunctis Senſus. Sen. Conſol. ad Polyb. c. 27. Ep. 63, 71, 76. Val. Max. l. 4. c. 6. Si ſupremus ille dies non extinctionem, ſed commutationem affert loci. Cic. Tuſc. Qu. 1. n. 105, 106.

(m) Anton. l. 4, 14, 6, 24, 7, 32, 10, 7. Aut beatus, aut nullus, Polyb. apud Sen. Conſol. c. 27. Aut finit, aut transfert, Seneca, *Cur bonis mala*, c. 6. Cic. Tuſc. Qu. 1, n. 22. Plut. de Conſol. ad Apollon. p. 107. D.

(n) Ultra neque curæ, neque gaudio locum eſſe. Apud Saluſt. in Catilina.

*no farther place for Joy or Fear.* And (o) *Pliny,* That *neither Soul nor Body hath any more Senſe after Death, than before it was born.*

(p) *Cicero* begins his Diſcourſe upon this Subject, with a Profeſſion, That he intended to deliver nothing as fixed and certain, but only as probable, and having ſome likelihood of Truth. And having reckoned up the different Sentiments of the Philoſophers about it, he concludes thus, (q) *Which of theſe Opinions is true, ſome God muſt tell us; which is moſt like to Truth, is a great Queſtion.* And when he had confirmed, as much as he was able, the Doctrine of the Soul's Immortality, he ingenuouſly confeſſes, *Catervæ veniunt contradicentium; That his Opinion was contradicted, not only by whole Troops of the Sect of* Epicurus, *but alſo by* (r) *the moſt learned of the other Sects.*

(s) *Plutarch* ſaith, That if Men will be reſtrained from their evil Courſes by Fear, they muſt be kept *under the Superſtition of the Dread of Hades*; but to them who have caſt off thoſe Fears, muſt be propounded, ἡ περὶ τὸ μυθῶδες τῆς ἀϊδιότητος ἔλπις, *the Fabulous Hope of Immortality.* And this, ſaith he, is one great Benefit of Philoſophy, that it hath taught us to look upon that Death which others fear ὡς μηδὲν πρὸς ἡμᾶς, *as nothing to us.* Now the Philoſophers themſelves ſaw the evil Effects that this Denial, or Doubting of theſe things, would have upon the Lives of Men, *viz.*

1. That it would yield a great Encouragement to Men to go on in their evil Ways: For if Death, ſaith *Socrates,* in *Phæd. p.* 80. *A.* be the Extinction of the whole, or a Freedom from all Evils, ἕρμαιον ἂν αὖ τοῖς κακοῖς ἀποθανοῦσι, *this will be good News to the wicked, that they have nothing to ſuffer.*

2. That it tended to diſcourage Men from leading virtuous and pious Lives, as cramping all their Hopes of Happineſs: For, as (t) *Dionyſius Halicarnaſſæus,* well obſerves, *If the Soul, when ſeparated from the Body, periſheth, it is not eaſy to diſcern how good Men can be happy, who receive no Fruit of their Virtue here, but often periſh by it.*

3. That it very much ſtaggers our Patience and Perſeverance in Virtue, and our Concern for Fidelity and Equity, when we muſt ſuffer for them in this World: For it is truly ſaid by (u) *Cicero,* that *it is not poſſible for any one to have that Eſteem for Faith and Equity, as to endure the moſt dreadful Puniſhments to preſerve them, unleſs he be aſſured, that the Things he hath aſſented to cannot be falſe.* See Note on *Heb.* 11. 6. And yet after all this Uncertainty, 'tis worthy of our Deiſts to reflect on *Plato*'s Inference from his Diſcourſe upon this Subject, *viz.* That tho' no wiſe Man could be poſitive in theſe things, yet it became him to do his utmoſt to obtain Virtue and Wiſdom, καλὸν γὰρ τὸ ἆθλον, καὶ ἡ ἐλπὶς μεγάλη, *becauſe great was the Hope, and the Prize excellent,* and that it was worthy of them κινδυνῆσαι, *to make a trial, tho' with hazard, as if we did believe them*; καλὸς γὰρ ὁ κίνδυνος, *for 'tis,* ſaith he, *a noble Trial, and it behoves us to have theſe things impreſs'd upon our Souls.*

As for that Immortality the Body ſhall obtain at the Reſurrection, the Heathens knew and believed nothing of it; they laughed at it, and looked upon it as a thing impoſſible, and unworthy of God to do, and without any example to convince them that it might be done. Hence then we ſee the Neceſſity that this *Life and Immortality* ſhould be *brought to light by the Goſpel*; and what continual Thanks we owe to the Bleſſed *Jeſus,* who hath by his Death not only removed the Fear and Sting; but even the Being of Death, and hath procured a bleſſed Immortality, not only for the Soul, but the Body alſo.

Ver. 12. Τὴν παρακαταθήκην μου, *My Soul*;] which Perſons dying uſed to commit into the Hands of God. So *Joſephus de bello Jud.* l. 3. p. 852. "The immortal Soul, which "hath its Original from God, dwells in "the Body: Now if any one embezzles, or "evilly intreats that which is committed to "him by Man, he is accounted a wicked "and perfidious Man, εἰ δέ τις τοῦ σφετέρου "σώματος ἐκβάλλοι τὴν παρακαταθήκην τοῦ Θεοῦ "λεληθέναι δοκεῖ τὸν ἀδικούμενον; If therefore "any one caſts the *Depoſitum* of God out of "his Body by Self-murther, can he hope "to conceal himſelf from him that is "injured?" And (x) *Philo* in like manner ſaith, That *God hath given to Man a Soul, Speech, and Senſe, which he muſt endeavour ſo to keep, that he who committed them to him may find no cauſe to blame him for his Cuſtody,*

---

(o) Omnibus à ſupremâ die eadem quæ ante primam, nec magis à morte ſenſus ullus aut corpori, aut animæ, quàm ante natalem. Plin. Nat. Hiſt. l. 7. c. 55.

(p) Ea quævis, ut potero, explicabo, nec, tamen quaſi Pythias Apollo, certa ut ſint, & fixa quæ dixero, ſed ut homunculus unus è multis, probabilia conjectura ſequens; ultra enim quo progrediar quam ut veriſimilia videam, non habeo. Tuſc. Qu. l. 1. n. 15, 16.

(q) Harum ſententiarum quæ vera eſt, Deus aliquis viderit, quæ veriſimillima eſt, magna quæſtio eſt. n. 20.

(r) Neſcio quomodo doctiſſimus quiſq; contemnit. Ibid. n. 63.

(s) Non poſſe ſuaviter vivi. p. 1104.

(t) Εἰ μὲν ἐν ἅμα τοῖς σώμασι διαλελυμένοις, καὶ τὸ τῆς ψυχῆς, ὅ τι δή ποτέ ἐστιν ἐκεῖνο συνδιαλύεται, οὐκ οἶδα ὅπως μακαρίους ὑπολάβω τοὺς μηδὲν ἀπολαύσαντας τῆς ἀρετῆς ἀγαθὸν δι' αὐτὴν δὲ ταύτην ἀπολομένους. L. 8. p. 529.

(u) Nullo igitur modo fieri poteſt ut quiſquam tanti æſtimet æquitatem & fidem, ut ejus conſervandi causâ nullum ſupplicium recuſet, niſi iis rebus aſſenſus ſit, quæ falſa eſſe non poſſunt. Acad. Quæſt. l. 2. n. 25.

(x) Παρακατέθετο δὲ σοὶ αὐτὸς ψυχὴν, λόγον, αἴσθησιν, quæ ita conſervanda ſunt, ut ὁ παρακαταθέμενος μηδὲ ἔχῃ τῆς παρά σου φυλακῆς αἰτιᾶσθαι. Quis Rerum divinarum Hæreſ. p. 387. B.

*ſtody.* And again, (y) *this is the Praiſe of the wiſe Man, that he keeps the ſacred* Depoſitum *of the Soul, Speech, Senſe, the Divine Wiſdom, and Human Underſtanding purely, and without Deceit, not to himſelf, but only to him who committed them to him.* And again, *Lib. de Abr. p.* 302. *No wiſe Man,* ſaith he, *is offended that any one calls for* τὴν παρακαταθήκην, *his* Depoſitum: Why therefore ſhould *he be offended, that God, or Nature, call for that which they have intruſted with us?* And *Hermas* ſaith, *Lib.* 2. *Mandat.* 2. *They that lie, defraud the Lord, not rendering to him* τὴν παρακαταθήκην ἣν ἔλαβον, *the* Depoſitum *they received from him; for they received a Spirit free from Falſhood; and therefore by Lying,* ἐμίαναν τὴν τȣ̃ Θεȣ̃ παρακαταθήκην, *they have defiled God's* Depoſitum. The (z) *Jews* make mention of two *Depoſitums* of God; The Lamp which is in us, or the Soul; and the Lamp without us, which is the Law; or according to (a) *Philo,* θείων παρακαταθήκη ὀργίων, *the Depoſitum of the Divine Myſteries;* and they introduce God ſpeaking thus; *My Light or Lamp is in thy hand, and thy Lamp which is thy Soul, is in mine: If thou ſhalt diligently keep my Lamp, I will keep thine; if thou extinguiſheſt mine, I will put out thine.* This *Depoſitum* they, dying, did commit into the Hands of God; as you may ſee (b) *Sepher Tephiloth Luſitanorum.* The Apoſtle ſeems to have reſpect to both theſe *Depoſitums,* in his Epiſtles to *Timothy,* to the Light of the Goſpel, when he ſaith, τὴν παρακαταθήκην φύλαξον, *Keep that which is committed to thee,* 1 Tim. 6. 20. and here, *v.* 14. to the Lamp within us, *v.* 13.

Ver. 15. Ἐν τῇ Ἀσίᾳ, *Which are in Aſia.*] This *OEcumenius* and *Theophylact* expound thus, οἱ ἐν τῇ Ἀσίᾳ, τȣτέςιν ἐκ τ̃ Ἀσίας, *thoſe of* Aſia, *that either went with him to* Rome, *or came to him there, or were found there at his coming,* in the time of his Diſtreſs, forſook all Converſe with him for fear of *Nero.* But this Expoſition ſeems not conſiſtent with the Words. For, 1. he ſaith οἶδας τȣ̃το, *This thou knoweſt:* Now *Timothy,* being not at *Rome,* could not well know what was done there; and therefore the Apoſtle gives him an account how all Men had deſerted him in his firſt Defence, *Chap.* 4. 16. But being then in *Aſia,* or *Achaia,* he might know what happened there. (2.) The Words ἀπεςράφησαν με, *have been averſe from me,* ſeem to import a Departure from St. *Paul,* and his Doctrine; and may be render'd, *they have turned me off.* He having therefore told them long before, that *after his Departure grievous Wolves ſhould enter in, not ſparing the Flock:* And that *from themſelves ſhould ariſe Men ſpeaking perverſe things, to draw away Diſciples after them,* Acts 20. 29, 30. and charging *Timothy* to ſtay ſome time at *Epheſus* to oppoſe himſelf to the Falſe Teachers of the *Jewiſh* Nation, and to exhort the *Epheſians* not to give heed to theſe Teachers of the Law, 1 *Tim.* 1. 7. it ſeems moſt proper to refer theſe Words to the rejecting St. *Paul* as an Adverſary to the Law, by the Perſwaſions of the *Cerinthians* and *Ebionites,* who laid this Charge againſt him.

Ver. 16. Ὀνεσιφόρȣ οἴκῳ, *The Houſhold of Oneſiphorus.*] *Oneſiphorus* ſeemed to be dead when *Paul* writ this, ſaith *Grotius* on the Place: And if ſo, ſaith *Eſthius,* here is a ſtrong Confirmation of the Practice of praying for the *Saints deceaſed.* I anſwer, 1. That it follows not that *Oneſiphorus* was dead, becauſe St. *Paul* here mentions, and in the cloſe of this Epiſtle ſalutes his Family, without mention of him: The Reaſon of that being this, becauſe *Oneſiphorus* was not yet returned from *Rome* to *Epheſus,* where his Family was; but as *Chryſoſtom, Theodoret, OEcumenius,* and *Theophylact* ſay on 2 *Tim.* 4. 19. was then ἐν Ῥώμῃ, *at Rome,* ſerving St. *Paul.* 2. The Apoſtle here only prays that he might *find Mercy at the great Day* of Recompence, as doth our *Liturgy,* and all the ancient *Liturgies,* for *Deliverance in the Hour of Death, and at the Day of Judgment;* which is perfectly excluſive of Prayers ſuppoſed to be made for Souls in *Purgatory,* which if they do them any good, muſt be ſuppoſed to do it before that Day.

Ver. 18. Δῴη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίȣ. *The Lord grant he may find Mercy from the Lord.*] Here is a plain Example of the known Rule of the *Grammarians,* that the *Noun* is frequently repeated for the *Pronoun;* ſo, *Gen.* 19. 14. *Jehovah rained Fire and Brimſtone, Meet Jehovah,* Κύριος παρὰ Κυρίȣ, *from Jehovah.* So *Exod.* 24. 1, 2, 3. He, *i. e. Jehovah,* v. 3. *ſaid to Moſes, aſcend el Jehovah,* i. e. to me. And 1 *Sam.* 3. 21. *Jehovah appeared to Samuel in Shiloh,* bidevar Jehovah, *by the word of the Lord.* So *Chryſoſtom, OEcumenius,* and *Theophylact* ſay here, τȣτέςι παρ' ἑαυτȣ̃; and that it is the Cuſtom of the *Scriptures* ſo to ſpeak, they prove from *Gen.* 19. 24. not fearing the *Anathema,* which the great Council of *Sirmium,* thro' Ignorance of the *Hebrew* Tongue, pronounced againſt them who did ſo interpret it.

---

(y) Τȣ̃τ' ἔπαινος ἐςὶ τȣ̃ σπȣδαίȣ τ̃ ἱερὰν ὧν ἔλαβε παρακαλαθήκην ψυχῆς, αἰσθήσεως, λόγȣ, θείας σοφίας, ἀνθρωπίνης ἐπιςήμης, καθαρῶς, καὶ ἀδόλως, μὴ ἑαυτῷ, μόνῳ δὲ τῷ πεπιςευκότι φυλάξαντος. Ibid. p. 389. F. G.

(z) In Elle Haddabarim Rabba. (a) De Sacrif. Cain p. 108. D. (b) Vide Cartw. in locum.

## CHAP. II.

Verſe 1. THou therefore my ſon [*follow not the example of thoſe that turn from me, but*] be [*thou*] ſtrong in [*and through*] the grace that is [*given thee*] in Chriſt Jeſus. [*See Chap.* 1. *v.* 6. 7, 8.]

a 2. And [a] the things which thou haſt heard
of [*from*] me, [*eſtabliſhed*] by many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.

3. Thou therefore [*aſſiſted by this Grace*] endure hardſhip as a good ſoldier of Jeſus Chriſt.

4. [*Not loving this preſent World, or entangling thy ſelf with the Affairs of it,*] for
b no man that warreth, [b] entangleth himſelf
with [*any other of*] the Affairs of this Life, [*but quits all theſe Concerns,*] that he may [*be more at leiſure to*] pleaſe him who hath choſen him to be a Soldier.

5. And [*it is in this Militia, as in the wreſtling at the Olympick Games, where*] if a Man alſo ſtrive [*with another*] for Maſtery, yet is he not crown'd unleſs he ſtrives lawfully, [*according to the Rules of Wreſtling,* i. e. *unleſs he wreſtle naked, and have put off all the Cloaths which might hinder him in Wreſtling, or give another advantage to take hold of him.*]

6. [*Nor let it diſcourage thee, that thou doeſt not receive thy Wages preſently, as other Soldiers do; for,*] The Husbandman that laboureth, firſt [Gr. *firſt labouring*] muſt be [*afterwards*] Partaker of the Fruits [*of his Labour.*]

c 7. Conſider what I ſay, and the [c] Lord
give thee underſtanding in all things [*belonging to thy Duty.*]

8. [*And, to fortify thee under thy Sufferings,*]
de [d] Remember, that Jeſus Chriſt, [e] of the Seed
of David, [*after all his Sufferings,*] was raiſed from the Dead, according to [*the Teſtimony of*] my Goſpel.

f 9. [f] Wherein [*for which Goſpel*] I ſuffer
trouble [*from the Jews,* Acts 25. 19, 26. and 6, 7. *and others,*] as an Evil doer, even unto Bonds; but [*though I am bound*] the Word of God [*which I preach*] is not bound, [*but hath its free Courſe.*]

10. [*And*] Therefore [*for this Cauſe*] I
g endure all [*theſe*] things [*cheerfully,*] [g] for
the Elect's ſake, [*Col.* 1. 24.] that they [*being confirmed, by my Example in Suffering,* 2 Cor. 1. 6. and 14. 15.] may alſo obtain the Salvation which is [*tender'd*] in [*and through*] Chriſt Jeſus, with eternal Glory.

11. It is a faithful Saying, [*That by Chriſt Jeſus we ſhall obtain this Salvation:*] For if we be dead [Gr. *have died*] with him [*in Baptiſm, by dying unto Sin,*] we ſhall alſo live with him, [*in Conformity to his Reſurrection,*] Rom. 6. 8.

12. If we ſuffer [*as he did,*] we ſhall alſo reign with him; [*but*] if [*through Perſecutions*] we deny him, he alſo will deny us, [*Mat.* 10. 33.]

13. If we believe not [*theſe Promiſes of Salvation to his faithful Sufferers,*] yet he abideth faithful; he cannot deny [*what he*] himſelf [*hath promiſed.*]

14. Of theſe things put them in remembrance, [*in the Churches of Chriſt,*] charging
them before the Lord, that they [h] ſtrive h
not about Words, [*which tend*] to no profit, [*but rather*] to the ſubverting of the Hearers.

15. Study to ſhew thyſelf approved unto God, a Workman that needeth not to be
aſhamed, [i] rightly dividing the Word of i
Truth.

16. But ſhun profane and vain babblings, for they will encreaſe to more ungodlineſs, [*rendering Men more and more profane.*]

17. And their word will eat as doth a Canker, [*or Gangrene, infecting the whole Body,*] of whom [i. e. *of the number of which*
*profane Talkers*] are [k] Hymeneus and Phi- k
letus;

18. Who, concerning the Truth, have erred, ſaying, That the Reſurrection is paſt already; and [*by that Doctrine*] overthrow the Faith of ſome.

19. Nevertheleſs, [l] the Foundation of l
God [*the Hope and Promiſe of the Reſurrection*]
ſtandeth ſure, [m] having this [*as the*] Seal m
[*of it;*] [n] The Lord knoweth them that are n
his: And [*therefore,*] Let every one [o] that o
nameth the Name of Chriſt, depart [p] from p
Iniquity.

20. [*And be not diſturbed, that ſuch Hereticks as theſe ariſe out of the Members of the Church:*] But [δὲ, *for*] in a great Houſe, [*ſuch as the Church is,*] there are not only Veſſels of Gold and Silver, but alſo of Wood, and of Earth; and ſome [viz. *thoſe Veſſels of Gold, and Silver, repreſenting the Orthodox Chriſtian,* 1 Cor. 3. 12. *are,* εἰς τιμὴν,] to Honour, and ſome, [viz. *thoſe of Wood, and Earth, repreſenting the Heterodox,*] to [*Uſes of*] Diſhonour.

21. If a Man therefore purge himſelf from
thoſe [*falſe Doctrines, and the Teachers of them*]
he ſhall be a Veſſel unto Honour, [q] ſanctified, q
and meet for the Maſter's Uſe, [*ſerviceable to Chriſt, the Maſter of the Family,*] and prepared unto every good Work.

22. [*Avoid theſe therefore, and*] [r] Flee alſo r
youthful Luſts; but follow Righteouſneſs, Faith,

Faith, Charity, Peace, with them that call on the Lord out of a pure Heart.

23. But [*the*] fooliſh and unlearned Queſtions [*of the* Jews; *See Note on* 1 Tim. 4. 7. Tit. 3. 9.] avoid, knowing that they do gender Strifes.

24. And [*For*] the Servant of the Lord muſt not ſtrive, but be gentle to all Men, apt to teach, patient;

25. In meekneſs inſtructing thoſe that oppoſe themſelves [*to the Goſpel*,] if God ‘peradventure will give them repentance ‘to the acknowledgment of the Truth [*they contend now againſt*;]

26. And that they may recover themſelves [*or, awake*] out of the ſnare of the Devil, who are [*now*] taken Captive by him at his Will, [Gr. εἰς τὸ ἐκείνου θέλημα, *to the Performance of the Will of God; Penitents being turned from the Power of Satan, unto God*, Acts 26. 18. Col. 1. 13.]

## Annotations on Chap. II.

a Verſe 2. " A Ἤκουσας παρ' ἐμοῦ, *The things which thou haſt heard from me.*] ‘That *Depoſitum*, C. 1. 14. which I committed to thee, in the Publick Aſſembly, at thine ‘Ordination, do thou alſo in like manner ‘depoſite with other faithful Men, that the ‘Truth may be continued in an uninterrupted Succeſſion of ſuch Perſons:’ So Mr. *Walker*. ‘The Things agreed on, and conſented to ‘by all the other *Apoſtles*, do thou commit to ‘able Men, and appoint them as *Biſhops* of the ‘ſeveral Churches under thee:’ So Dr. *Hammond*. I think there is no Foundation for all this in the Text, no Intimation that theſe Things were taught him at his Ordination, or that they were Things agreed on, and conſented to by all the *Apoſtles*; as if they had met, and conſulted about a Syſtem of Articles of Faith, and good Life, to be held by all that taught the Chriſtian Faith; or, that God choſe this Way to continue down the Faith, in an uninterrupted Succeſſion, from Age to Age, of ſuch Perſons; or, that this was a Commiſſion to St. *Timothy* to appoint *Biſhops* under him in the ſeveral Churches of *Aſia*; for he doth not appoint him, as he did *Titus, to Ordain Elders in every City*, chap. 1. 5. the *Biſhops* of *Epheſus*, and the adjacent Cities, being before not only appointed, but convened by himſelf, *Acts* 20. 27, 28. The Things which *Timothy had heard confirm'd by many Witneſſes*, ſeem to refer to *Chriſt*'s Death, his Reſurrection, and Aſcenſion, which were Matters of Teſtimony, and contain'd the prime Doctrines which St. *Paul* delivered to the Churches, 1 *Cor.* 15. 3, 4. and which were confirmed by the Teſtimony of St. *Paul*, the Twelve *Apoſtles*, and *Five hundred Brethren*, ibid. *v.* 5, 6, 7, 8. *Luke* 24. 50, 51, 52. Or to the Myſtery of Godlineſs, mention'd, 1 *Tim.* 3. 16. and teſtified, in every part of it, by Men and Angels. I grant alſo, that the *Apoſtle* ſeems to refer to ſome Form of Doctrine delivered to them who receiv'd the *Chriſtian* Faith, when he ſpeaks of the *Myſtery of Faith*, and the *Myſtery of Godlineſs*, 1 Tim. 3. 9, 15, 16. *Of the firſt Principles of the Oracles of God*, Heb. 5. 12. and *of the Principles of the Doctrine of Chriſt*, chap. 6. 1, 2, 3, 4. enumerating them in the *Epiſtle* to the *Hebrews*; there being a Faith once, and at once delivered to the *Saints*, Jude 2. in which they were to *ſtand faſt*, and for which they were to *contend*, Phil. 1. 27. And that there was alſo a παρακαταθήκη, or *Depoſitum* of *Chriſtian* Doctrine delivered to them who were to preach, and inſtruct others in the Faith; and which he commands *Timothy* to keep, 1 *Tim.* 6. 20, 21. as being intruſted with it, in oppoſition to thoſe who had erred from the Faith, which he calls *the Form of ſound Words, which he had been taught*, and which he was to keep, in *Faith*, and *Love* of the *Truth*, 2 Tim. 1. 13. and *that good thing committed to him*, v. 14. which he was *to keep by the Holy Ghoſt*, the Spirit which leadeth into all Truth, the Unction which taught them all things belonging to their Office, 1 *John* 2. 20, 27. the things *in which he was to continue, knowing of whom he had learn'd them*, 2 Tim. 3. 14. I laſtly grant, That all the *Fathers*, from *Irenæus* downwards, ſpeak of ſuch a *Symbol* of *Faith* delivered to the Church by the *Apoſtles*, and their Diſciples, which the Church received from them, and diſtributed to her Sons, being the one and the ſame Faith which the Church retained throughout the World, than which they believed neither leſs, nor more, and which, for ſubſtance, was the ſame with the *Apoſtle*'s *Creed*. This I have (*a*) elſewhere largely proved, and thence demonſtrated the Falſhood of the whole Doctrine of the *Church of Rome*, and of her New Creed delivered as neceſſary to be believed unto Salvation: And if *Obadiah Walker* means no more, I ſhall not contend with him.

Ver. 4. Ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, b *Entangleth himſelf with the Affairs of this*

---

(a) *Treat. of Tradit. part* 2. *chap.* 7, 8.

*World.*] The *Apoſtle* here, by two plain Similitudes, requires *Timothy*, as a good Soldier, and *Biſhop* of the *Church of Chriſt*, and an *Evangeliſt*, not to engage himſelf in any Temporal Affairs, or Secular Negotiations; of which the firſt is taken from the Compariſon of a Soldier, who was, by the (*b*) *Roman* Laws, *Armis, non privatis negotiis occupari*: "To be employ'd wholly at his Arms, "and not in any private Buſineſs." The ſecond, is taken from the Similitude of Wreſtlers, (*c*) who did not ſtrive, according to the Laws, unleſs they wreſtled naked, and put off all their Garments, and therefore could not win the Crown of Laurel. Hence is that Enquiry of St. *Baſil*, τίς στεφανοῖ πότε τὸν μηδὲ ἀποδύοντα πρὸς τὸν Ἀντίπαλον; *who crowns him who comes not naked to his Adverſary*? And thoſe words of St. *Chryſoſtom*, (d) *If thou art a Wreſtler*, thou muſt come naked to the Combat; *Thou muſt put off the Affairs of this Life, and be made a Wreſtler*; *diveſt thy ſelf of Worldly Cares, for it is the Time of Conflict.* Hence the *Apoſtolical Canons* declare, *Can.* 4. Thoſe *Biſhops*, *Prieſts*, or *Deacons*, ought to be depoſed, who do κοσμικὰς φροντίδας ἀναλαμβάνειν *immerſe themſelves in Worldly Affairs.* (e) *Cyprian* repreſents it as a thing worthy of the Divine Judgments, that *Biſhops*, contemning the Office, *became Proctors for Secular Affairs.* And this Practice was condemned by the General Council (f) of *Chalcedon*, Can. 2. 12. and by a Council of *Carthage*, as repugnant to theſe words of the *Apoſtle*: And by the Council of *Sardica*, Can. 8. And even before St. *Cyprian* was *Biſhop*, this was eſtabliſhed in (g) *Africa* by Council, from this very Text, *No Man that warreth, entangleth himſelf with the Affairs of this Life.*

c Ver. 7. Δώη.] Other Manuſcripts read, δώσει γὰρ, *For the Lord will give thee Underſtanding*, &c. And δώη is oft put for δώσει. So, *Gen.* 27. 28. Δώη σοι ὁ Θεός, *The Lord ſhall give thee of the Dew of Heaven.*

d Ver. 8. Μνημόνευε, *Remember*] to maintain this, againſt the Unbelieving *Jews*, That *Jeſus Chriſt*, the *promiſed Meſſiah*, of the Seed of *David*, not of *Joſeph*, was raiſed from the Dead, according to the Goſpel that I preach, 1 *Cor.* 15.

e Ibid. *Of the Seed of David.*] It is certain, that the *Jews*, before our Saviour's Time, thought the *Meſſiah*, the Son of *David*, was not to die; and therefore, when *Chriſt* had told them, He was to be *lifted up*, they anſwer, *We have heard, out of the Law, That the Meſſiah abideth for ever; and how ſayeſt thou, That he muſt be lifted up?* John 12. 34. And when firſt he tells his Diſciples of it, *Peter began to rebuke him*, with an Abſit, *This ſhall not be unto thee*, Matth. 16. 22. When he tells them again of it, *They underſtood not the Word*, ſaith St. *Mark*, chap. 9. 32. *It was hid from them, that they perceived it not*, ſaith St. *Luke*, chap. 9. 45. And again, *They underſtood none of theſe things, and this Saying was hid from them; neither knew they the things which were ſpoken*, chap. 18. 34. Surely *Chriſt*'s Words were plain, *They ſhall put him to Death*; but they knew not how to reconcile them with their received Doctrine, that he was to *abide for ever*, John 12. 34. And therefore, becauſe *Iſaiah* ſpeaks ſo plainly of a *Meſſiah*, who was to ſuffer Death, they invented afterward (h) a Diſtinction betwixt *Meſſiah of the Tribe of Ephraim*, the Son of *Joſeph*, who was to die, and *Meſſiah of the Tribe of Judah*, the Son of *David*, who was to reign, and conquer, and never die: This Diſtinction is to be found in their *Talmud*, in the *Targum* upon the *Canticles*, chap. 4. 5. chap. 7. 3. in *Bereſchith Rabba*, in *Gen.* 49. 14. in *R. Salomon*, and *Kimchi*, on *Zach.* 12. 10. Now if this Invention obtain'd in the Times of St. *Paul*, he might here have reſpect unto it; if not, becauſe in the Dialogue of *Juſtin* with *Trypho*, we read nothing of it, their Notion, That the *Meſſiah of the Seed of David* could not die, muſt be confuted by his Reſurrection from the Dead.

Ibid. *Remember that Jeſus Chriſt of the Seed of David, was raiſed from the Dead.*] *Theodoret* here obſerves, that * *Simon Magus* began to broach his Hereſies about this time; and he, and all his Followers, denied that *Chriſt* had taken Fleſh upon him, ſaying, that his Incarnation, or Anthropiſm, was only in Appearance, or ἐν φαντασίᾳ; and in Oppoſition to this Hereſy, he is here ſtiled *Jeſus Chriſt of the Seed of David*; and becauſe from that Hereſy it muſt follow, that he could not truly die, or ſuffer in the Fleſh, and ſo could not be truly raiſed from the Dead; therefore the *Apoſtle* bids *Timothy* remember, that

---

(b) Militares viros civiles curas arripere prohibemus, *Col. l.* 12. *Tit.* 39. 9, 13, 15, 16. *Ambroſ. Offic. l.* 1. *c.* 36.

(c) *See* Faber's Agoniſt. *l.* 1. *c.* 3. *p.* 118, 119.

(d) Πρὸς τοὺς ἀγῶνας ὁ ἀθλητὴς ἀποδύεται καὶ γυμνοῦται —— καὶ ὡς ἀθληταὶ πρὸς τοὺς ἀγῶνας ἀποδυσώμεθα —— εἰ ἀθλητὴς εἶ, γυμνόν σε εἰς ἀγῶνα εἰσελθεῖν δεῖ, ἀποδύσαντα βιωτικὰ πράγματα, καὶ γέγονας ἀθλητὴς —— γύμνασον σεαυτὸν τῶν βιωτικῶν φροντίδων, πάλης γάρ ἐστιν ὁ καιρός. Ἀνδριαντ. 3. Tom. 6. p. 475, 476.

(e) *De Lapſis, Ed. Oxon. p.* 123.

(f) Ὀφείλουσι γὰρ ἀποβλέψαι εἰς τὸ γεγραμμένον, οὐδεὶς στρατευόμενος τῷ Θεῷ ἐμπλέκει ἑαυτὸν πράγμασι κοσμικοῖς. Can. 16.

(g) Cùm jampridem in Concilio Epiſcoporum ſtatutum ſit, ne quis de Clericis, & Dei Miniſtris tutorem, vel curatorem teſtamento ſuo conſtituat, quando ſinguli Divino Sacerdotio honorati, & in clerico miniſterio conſtituti, non niſi Altari, & Sacrificiis deſervire, & precibus atque orationibus vacare debeant: Scriptum eſt enim, Nemo militans obligat ſe moleſtiis Secularibus, &c. *Ed. Oxon. Ep.* 1.

(h) *In Maſſecheth Succa, Diſt.* 5.

* Vid. Theod. Hær. Fab. l. 1. c. 1.

that he was raiſed from the Dead, who was of the Seed of *Abraham* according to the Promiſe.

f Ver. 9. Ἐν ᾧ,] *Pro* δι' οὗ, *cujus Cauſa, more Hebræo, Grotius.* So, *Mat.* 6. 7. They think to be heard, ἐν τῇ πολυλογίᾳ, *for their much ſpeaking.* So Δέσμιος ἐν Κυρίῳ, *A Priſoner for the Lord,* Heb. 11. 2. Ἐν ταύτῃ, *For this the Elders received a good Report.* See *Nold. Concord.* p. 158. See in the LXX. *Gen.* 31. 41. 2 *Sam.* 24. 24. 1 *Kings* 10. 28. *Lam.* 1. 11. and 5. 4. *Hoſ.* 12. 12, 13. *Amos* 8. 6, See here, *v.* 10.

g Ver. 10. Διὰ τοὺς ἐκλεκτοὺς, *For the Elect's ſake;*] *I. e.* For the ſake of *Chriſtians,* who are all γένος ἐκλεκτὸν, *a choſen Generation.* See the Note on 1 *Pet.* 2. 9. and who may be confirmed in the Faith, by the Example of my patient Sufferings, and continuing in it, may obtain that Salvation to which they are called. Vain therefore are theſe following Notes of *Eſthius,* 1. That there is a certain Election of God, which hath infallibly choſen us to Salvation, unleſs he means this of a Conditional Election, God having infallibly determined to ſave them, *who make their Calling and Election ſure, by perſeverance in Good Works,* 2 Pet. 1. 10. 2*dly,* That as *Paul* ſuffered thoſe things only for the Elect, ſo *Chriſt* died only for them: For, *He taſted Death for every Man,* Heb. 1. 9. *He died for all,* 1 Tim. 2. 6. *Not for our Sins only, but for the Sins of the whole World,* 1 John 2. 2. *For them that periſh,* Rom. 14. 15. 3*dly,* That neither *Chriſt* did, nor ought we to do any thing that the Reprobates may obtain Salvation; which is horribly falſe; *Chriſt*'s Preaching to the Unbelieving *Jews,* being intended for their Salvation, *John* 3. 17. and 12. 47. and 5. 34, 40. For the blinded *Jews* the *Apoſtle* prays, and labours that they might be ſaved, *Rom.* 9. 1, 11, 14.

h Ver. 14. Μὴ λογομαχεῖν, *That they ſtrive not about Words.*] Here we learn, (1.) What are the Things which ought not to be Matters of Contention among *Chriſtians.* 1. Such Things in which we differ from each other rather in Words, than Senſe; mean the ſame Thing, but differ only in the expreſſing of our Sentiments. Which Rule obſerved, would put an end to many of our Controverſies. 2. Such Things as tend to little or no Profit, either as to Edification in the Faith, or edifying of the Body in Love, *Eph.* 4. 16. See Note on 1 *Tim.* 1. 4. and chap. 6. 3. *Tit.* 3. 9. Or, by knowing which, we may be the more learned, but not the better *Chriſtians.* Again, Hence we learn why we ſhould not contend about ſuch Things, *viz.* 1. Becauſe they tend to beget Strife, and Contentions, *v.* 23. 1 *Tim.* 1. 4. which divide *Chriſtians* into Parties, and diſſolve or obſtruct Chriſtian Charity. (2.) Becauſe they tend to the Diſturbance of the Hearers, they not knowing to which Party to adhere; and alſo to their Subverſion, cauſing them to doubt of the Truth of that Faith about which the contending Parties cannot agree.

Ver. 15. Ὀρθοτομοῦντα τὸν λόγον, *Rightly dividing,* or *handling the Word of Truth.*] This i word ὀρθοτομεῖν, is a *ſacrificial* word, relating to the right dividing of the *Sacrifice,* which was to be laid upon the Altar, by cutting off, and laying aſide thoſe Parts which were not to be offered, and ſevering them from thoſe that were: And to this ſenſe St. *Chryſoſtom, OEcumenius,* and *Theophylact,* refer the word here, ſaying, That he requires *Timothy* to ſeparate from the Preaching of the Word, all noxious and idle Queſtions, πάντα τὰ περιττὰ, all ſuperfluous things, and give his Hearers only the *ſincere Milk of the Word*: And this ſenſe agrees well with the preceding, and the following words. Others think it refers to the cutting out a ſtrait Path to walk in; And ſo it is an Admonition, ſaith *Theodoret,* to keep cloſe to the Truth of the Goſpel, in all his Exhortations, τῷ κανόνι τῶν θείων λόγων ἑπόμενος, *following the Canon of the Holy Scriptures.*

Ver. 17. Ὑμέναιος, &c. *Hymenæus* and *Phi-* k *letus.*] That theſe two were *Gnoſtick* Teachers, none of the *Ancients* do inſinuate; nor did the *Gnoſticks* teach, that the *Reſurrection was paſt already,* but that the Fleſh was not fit to riſe; and that it was incapable of Salvation, and of Incorruption. So (i) *Irenæus* often doth inform us, by ſaying, they deny the Salvation of the Fleſh, denying it to be capable of Incorruption; and with him agree (k) *Pſeud-Ignatius,* the *Apoſtolical Conſtitutions,* and others. (l) *Valentinus,* who flouriſhed only, *A. D.* 145. and ſo could not be touched at in theſe words, was of the ſame Opinion, ſay all the *Ancients.* So that *Tertullian* muſt either be miſtaken, when, ſpeaking of them who held the Reſurrection was paſt already, he adds, *Id de ſe Valentiniani adſeverant,* or means this not of *Valentinus* himſelf, whom he there numbers with thoſe, *qui Reſurrectio-*

---

(i) Carnis ſalutem negant, dicentes non eam eſſe capacem incorruptibilitatis, *L.* 5. *c.* 2.

(k) Docent ἀνάστασιν πιστεύειν. *Apoſt. Conſt. l.* 6. *c.* 10. Vide *c.* 26. *De Simone & Cleobio.* Docent non eſſe futuram corporis reſurrectionem. *Epiſt. Corinth. ad D. Paulum*; *Uſher. Not. in Epiſt. ad Tral. p.* 29. Ὅτι ἡ σὰρξ αὐτὴ οὐκ ἐγείρεται. *Pſeud. Ignat. Ep. ad Tarſ.* §. 2. *ad Smyrn.* §. 7.

(l) Vani igitur qui a Valentino ſunt dogmatizantes utì excludent ſalutem carnis. *Iren. l.* 5. *c.* 1. *Epiph. Hær.* 31. *p.* 171, D. Οὐδὲν γὰρ τῶν ἐκ τῆς ὕλης ἐπιδέχεται σωτηρίαν. *Theodor. Hær. Fab. l.* 1. *c.* 7. *p.* 200. *Auguſt. adv. Hær. c.* 11. Carnis Reſurrectionem negat. Οἱ σαρκὸς μὲν ἀπαγορεύουσιν ἀνάστασιν. *Damaſch. de Hær.* Sect. 3. *Preſb.* 1. Ἄλλο σῶμα ἐγείρεσθαι πνευματικὸν, καὶ οὐχὶ τοῦτο. *Timoth. Preſb. Ep. apud Coteler. Tom.* 3. *p.* 381.

*nem carnis infringunt*, "who deny the Reſurrection of the Fleſh," but of ſome of his Followers. But then (m) *Irenæus* informs us, that this was part of the Hereſy of *Menander*, who taught *Reſurrectionem per id quod eſt in eum Baptiſma accipere ejus Diſcipulos*; "That his Diſciples obtained the Reſurrection by his Baptiſm, and ſo could die no more, but were to perſevere immortal." (*n*) *Juſtin Martyr* alſo ſaith, he perſwaded his Diſciples, ὡς μὴ ἀποθνήσκοιεν, *that they ſhould not die.* He taught, ſaith (o) *Timothy* Prieſt of *Conſtantinople*, that *they who received his Baptiſm, ſhould be immortal,* ὡς μήκετι ἀποθνήσκειν, and *ſhould never die.* Now he was Contemporary to *Simon Magus*, and ſo might be alſo with St. *Paul.* See Note on 1 *Cor.* 15. 12, 44. and *Euſeb. H. Eccl. l.* 3. *c.* 26. *Tertul. de Animâ, c.* 50.

l Ver. 19. Θεμέλιος τοῦ Θεοῦ, *The Foundation of God.*] The Fundamental Doctrine of the Reſurrection to Life Eternal, is ſo ſtyled, in theſe words, *Let us not lay again,* τὸν θεμέλιον, *the Foundation of the Reſurrection of the Dead*, Heb. 6. 1, 2. This is the *faithful Saying*, mention'd, *v.* 11. which he exhorts *Timothy* to bring to their remembrance, *v.* 14. and by denying which, ſaith he, the *Chriſtian Faith* is overturn'd, *v.* 18. But notwithſtanding all the vain babblings of *Hymenæus* and *Philetus*, *this Foundation*, ſaith the *Apoſtle*, *ſtandeth ſure.*

m Ibid. Τὴν σφραγίδα ταύτην, *Having this Seal.*] Sealing, ſeems always mention'd in the New Teſtament, for Confirmation and Aſſurance; as when the *Apoſtle* ſaith, *The Seal of my Apoſtleſhip are you in the Lord*, 1 Cor. 9. 2. *i. e.* The Effects I have wrought upon you, and the Gifts of the Spirit imparted to you, prove the Truth of my Apoſtleſhip: And when he tells his Converts, that by the Spirit they were *ſealed up to the Day of Redemption*, 2 Cor. 1. 22. 5. 5. Eph. 1. 13. 4. 30. and were eſtabliſhed in the Truth of the Goſpel: The Gifts of the Spirit they had already received, according to Chriſt's Promiſe, being a Confirmation of that glorious Redemption he had farther promiſed.

n Ibid. Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ, *The Lord knoweth who are his.*] *I. e.* He owns and approves thoſe he hath commiſſioned to reveal his Mind to others; for this Expreſſion is taken from *Numb.* 16. 5. where *Corah, Dathan* and *Abiram, riſe up againſt Moſes and Aaron*, declaring *they took too much upon them*, in pretending the one to be their *Prophet*, and the Mouth of God to them; the other to be the *High Prieſt*, whom God had conſecrated to his peculiar Service above all others of the Tribe of *Levi.* Now to this Imputation *Moſes* replies, according to the *Septuagint*, ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, *God knoweth who are his*, and by him ſeparated to his Service, and will maintain their Cauſe and Calling againſt all Oppoſers; as in that Inſtance he did in a wonderful manner, cauſing the Earth to open, and *ſwallow them up.* So alſo will God own us his *Apoſtles* againſt *Hymenæus* and *Philetus*, and all that ſet up againſt us and our Doctrine: As therefore *Moſes* ſaid then to the *Iſraelites*, *Depart you from the Tents of thoſe Men*, καὶ ἀπέστησαν, *and they departed*; ſo ſay I now to all Chriſtians, Let them depart from this Impiety, *i. e.* from theſe pernicious Doctrines which increaſe to Ungodlineſs, and cauſe Men to make ſhipwrack of Faith and a good Conſcience.

Ibid. *That nameth the Name of Chriſt,*] *i. e.* that profeſſeth to own him, or to be his Diſciples; ſo, *Iſai.* 26. 33. τὸ ὄνομα σοῦ ὀνομάζομεν, we have no other God but thee, *We name thy Name.* See *Iſai.* 43. 7. 63. 19. *Pſalm* 80. 19. *Gen.* 4. 26. 2 *Chron.* 12. 13.

Ibid. Ἀπὸ τῆς ἀνομίας.] *Juſtum pro vero, & injuſtum pro falſo frequentes tam nos quam Attici ponimus*, ſaith *Priſcian*; *Both Greeks and Latins frequently uſe the Word Injuſtice to denote Falſhood.* See Note on 1 *Cor.* 13. 6. So that theſe Words may thus be rendered, *Let every one that names the Name of Chriſt depart from Falſhood*; *i. e.* Let him preſerve himſelf from the pernicious Errors of theſe Apoſtates from the Truth.

Ver. 21. Ἡγιασμένον, *Sanctified.*] The Veſſels of the Sanctuary were conſecrated to the Service of God, and were alſo, ſaith the Apoſtle, purified by the Sprinkling of the Blood upon them, *Heb.* 9. 21. And ſo are Chriſtians ſprinkled by the Blood of *Jeſus* from their Sins, and conſecrated by Baptiſm to his Service, and ſo made meet for the Service of God. (See the Reading of the Text juſtified, *Examen Millii, in locum.*)

Ver. 22. Note, That hence it follows, that we muſt maintain Peace with, and therefore muſt not ſeparate from our Communion any Perſon who *ſerves Chriſt with a pure heart.*

Ver. 25. Μήποτε, *If peradventure.*] This word in the Septuagint anſwers to the Hebrew Particle אולי, *ſi forte*, or *fortaſſe.* So, *Gen.* 3. 22. and 24. 5. 39. Μήποτε οὐ πορεύσεται ἡ γυνὴ, *Perhaps the Woman will not come with me*; Chap. 27. 12. Μήποτε ψηλαφήσῃ, *Perhaps my Father will handle me*, μήποτε ἀγνόημά ἐστιν, *perhaps it is an Error*, Gen. 43. 12. 1 Kings 18. 27. Μήποτε χρηματίζει, ἢ μήποτε καθεύδει, *if perhaps he be buſy, or perhaps ſleepeth.* See alſo *Job.* 1. 5. *Luke* 3. 15. So (p) *Philo,* ἀλλὰ μήποτε ὃ λέγει τοιοῦτόν ἐστιν, *perhaps that which he ſaith is to this effect*; And again, μήποτε οὖν τὴν τοῦ παντὸς οὐρανοῦ περιφορὰν, δι᾽ ὑπονοιῶν εἰσάγει —— μήποτε δὲ καθ᾽ ἑτέραν ἐκδοχήν· (q) *Perhaps he ſignifies the Circumference of the whole Heaven —— or perhaps by another Interpretation, either Hemiſphere.* And, p. 88. F. μήποτε εἰκότως, *perhaps fitly*, p. 110. D. μήποτε διὰ τὴν αὐτὴν αἰτίαν, *perhaps for this Cauſe*, and *De Abrahamo*, p. 285. E.

---

(m) Et ultra mori non poſſe, ſed perſeverare non ſeneſcentes, & immortales, *Iren. l.* 1. *c.* 21.

(n) *Apud Euſeb. H. Eccl. l.* 3. *c.* 26. (o) *Apud Cotel. Tom.* 3. *p.* 386.

Ibid. Ἐζωγρημένοι ὑπ᾽ αὐτοῦ εἰς τὸ ἐκείνου θέλημα, *Who are taken Captive by him at his Will.*] Some refer this to the Devil, as being the neareſt Subſtantive to the Relative, ἐκεῖνος. But (1*ſt*,) This ſeems not agreeable to the Uſe of the two Relatives, which, when they come together, ſeldom relate to the ſame Perſon. (2*dly*,) *Satan* is the neareſt Subſtantive rather in Place, than in Senſe, the Words being capable of this Conſtruction; *If peradventure God will give them Repentance to do his Will, that they, who are taken Captive by the Devil, may awake out of his Snare.* This is the Senſe which beſt accordeth with the Work of Converſion, and Repentance, which is a recovering Men from *the Service of Satan*, to *the Service of God*, Acts 26. 18. a freeing them from Sin, that they may be Servants of God, *Rom.* 6. 17. a delivering Men from the Power of Darkneſs, and tranſlating them into the Kingdom of his Son, *Coloſſ.* 1. 13.

---

(p) Alleg. l. 2. p. 52. B.

(q) Cherub. p. 85. G. 86. E.

## CHAP. III.

Verſe 1. THis know alſo, that in the laſt Days [ *of the Jewiſh Oeconomy, and the erecting of Chriſt's Kingdom. See Note on* 1 Tim. 4. 1. ] perilous times ſhall come.

2. [a] For men ſhall be lovers of their own ſelves, [ *i. e. their own temporal Pleaſures and Profits* ] covetous, boaſters, proud, blaſphemers, [ *evil ſpeakers,*] diſobedient to parents, unthankful, unholy, [*or prophane.*]

3. Without natural affection, truce-breakers, falſe accuſers, incontinent, fierce, [ *or cruel,* ] deſpiſers of thoſe that are good.

4. Traitors, heady, high-minded, lovers of pleaſures more than lovers of God.

5. Having a form of godlineſs, but denying the power thereof; from ſuch turn away.

6. For of this ſort are they which [b] creep into houſes, and lead captive ſilly Women laden with ſin, led away with divers luſts.

7. Ever learning [ *of new Teachers* ] and never able to come to the knowledge of the truth.

8. Now as [c] Jannes and Jambres withſtood Moſes [ *when working his Miracles in Egypt, before Pharaoh,* ] ſo do theſe alſo reſiſt the truth, [*being*] men of corrupt minds, [d] reprobate concerning the faith. [*Tit.* 1. 14, 15, 16. ]

9. But [e] they ſhall proceed no farther, [ Gr. *not much farther,* ] for their folly ſhall be manifeſt to all men, as theirs alſo was, [ i. e. *the folly of Jannes and Jambres.*]

10. But [ *be not troubled at ſuch Times, or Perſons, having in me good Experience of the Power and Readineſs of God to deliver them who ſuffer for his ſake, for* ] [f] thou haſt fully known my doctrine, [*my*] manner of life, [ *my* ] purpoſe [ *to adhere to Chriſt, ſeeking his Glory, not my own, and to promote his Goſpel to the utmoſt, my* ] faith, long-ſuffering, 2 *Cor.* 6. 6. ] charity, [ 1 *Cor.* 8. 13. and, 9. 22. 2 *Cor.* 11. 29. *my* ] patience. f

11. [*The*] Perſecutions, afflictions, which came unto me at Antioch, [ *Acts* 13. 50. ] at Iconium [*ch.* 14. 2.] at Lyſtra [ *where I was ſtoned, v.* 19. ] what perſecutions I endured, [ *from the Jews* ; ] but out of them all the Lord delivered me.

12. Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution, [ *eſpecially in ſuch perilous times; and at all times, either openly or ſecretly, from the Hatred and Malice of wicked Men, or from their Taunts and Calumnies, which are ſtiled Perſecutions,* Gal. 4. 29. *Nor is it to be expected, that it ſhould be otherwiſe.* ]

13. But [ δὲ *for* ] evil men and [g] ſeducers, [ *Impoſtors*] will [*till the Wrath of God takes hold upon them,* ] wax worſe and worſe, deceiving and being deceived. g

14. But continue thou in the things which thou haſt learned [ *from me,* ] and haſt been aſſured of, knowing of whom thou haſt learned them.

15. And that from a Child thou haſt known the Holy Scriptures, which are able

to make thee wiſe to ſalvation, through faith which is in Chriſt Jeſus.

h 16. [h] All ſcripture is given by inſpiration of God, and is [ Gr. *being inſpired by God, is alſo* ] profitable for doctrine, [ *to teach us what we are to believe,* ] for reproof, ] *or Conviction of Error,* ] for correction [ *and Reformation of Vice, and* ] for inſtruction in [ *the way of* ] righteouſneſs.

17. That the man of God [ *or Teacher of it,* ] may be perfect [ *both as to his own Practice, and his teaching others, and ſo* ] throughly furniſhed [ *not to this, or that only, but* ] to all good works [ *belonging to his Office.* ]

## Annotations on Chap. III.

a Verſe 5. Ἔσονται γὰρ ἄνθρωποι. ] That the Apoſtle here ſpeaks of ſuch Perſons as were in being when this Epiſtle was endited, is evident from his Command to *Timothy, to turn away from them,* and from the Deſcription of them.

That they were not the *Gnoſticks*, or the Followers of *Simon Magus*, ſeems apparent; 1. Becauſe *Simon Magus* could not make the Times perillous by any Oppoſition he could make to Chriſtianity, he being a deſpicable and beggarly Magician, of whoſe Power, or Endeavour to perſecute the Chriſtians, I remember not one Word in Church-Hiſtory, applicable to the Times of this Epiſtle; but that the *Jews* were zealous Perſecutors of them, not only in *Judea*, but through all parts of the World, where they were diſperſed, both Scripture and *Juſtin Martyr* fully teſtify; and the ſuppoſed Combination betwixt the *Jews* and *Gnoſticks*, is not only groundleſs, but incredible: For what Accord could there be betwixt him who ſet up for a God, yea, for a Father over all, and them who were zealous for the true God, and hated Idolatry with a perfect Hatred; or between them who had the higheſt Veneration for the Law and the Prophets, and him who taught, they were not at all to be regarded? 2*dly*, Becauſe the *Jews* had *a Form of Knowledge*, Rom. 2. 20. and a *Zeal for God*, Rom. 9. 1. and a ſettled Form of worſhipping the true God; they were great Zealots for the Obſervation of the Sabbath, and all the Sacrifices and Inſtitutions required by the Law of *Moſes*; and ſerved God frequently Day and Night, *Acts* 26. 7. and ſo they had *a Form of Godlineſs*, though not worſhipping God in the Spirit, *Phil.* 3. 3. but only with theſe Carnal Ordinances *they denied the Power thereof*: But what form of Godlineſs do we find in *Simon Magus* and his Followers, in the Times of the Apoſtles? What Profeſſion of *Chriſtianity* could he make, who ſet himſelf to oppoſe the Apoſtles, and the Doctrine which they taught? See a third Argument againſt this Expoſition, *v.* 9.

But that theſe Characters agree to the *Jews*, and particularly to the *Judaizing Chriſtians*, and falſe Teachers, is evident from Scripture and Church-Hiſtory, and from the Writings of *Joſephus*; For, *Rom.* 1. 29, 30, 31. we have mention of Gentiles that were Covetous, Proud, Boaſters, Diſobedient to Parents, without Natural Affection, Trucebreakers, Cruel, Unclean, Unthankful, *v.* 21. And, *ch.* 21. the *Jew* is condemned as doing the ſame things, and, *ver.* 22, 24. as guilty of Adultery and Blaſphemy. They were Blaſphemers, and falſe Accuſers of the Apoſtles, as if they walked after the Fleſh, 2 *Cor.* 10. 2. contradicting and blaſpheming Chriſtianity, *Acts* 13. 45. they repreſented it to all the World, when it was firſt preached, as an (a) *Atheiſtical Sect*, and were the Authors of all the vile Stories which the Heathens objected againſt it: And in deſpiſing of the Apoſtles and Chriſtians, they were Deſpiſers of thoſe that were good. They were great Lovers and Admirers of themſelves, Proud, Boaſters, and Highminded, boaſting of God as their Father, and of their Knowledge of the Law, *Rom.* 2. 17, 23. magnifying themſelves above others; ſee Note on 2 *Cor.* 11. 12, 20. glorying in their Circumciſion, *v.* 18. and in their being of the Seed of *Abraham*, *v.* 22. *Philip.* 3. 5. and exalting themſelves upon theſe Accounts above the Gentiles, whom they ſtiled Dogs, and Sons of the Earth, and uncircumciſed, whilſt they were the Noble, the *Sons of God*, and *his beloved People*. They were διάβολοι, *contentious, and obey'd not the Truth*, Rom. 2. 8. Philip. 1. 15, 16. They were covetous, perverting others *for filthy Lucre's ſake*, Tit. 1. 11. *counting Gain Godlineſs*, 1 Tim. 6. 5. *minding earthly things*, Philip. 3. 19. They were fierce, heady, cruel in their Perſecutions of the Chriſtians, 1 *Theſſ.* 2. 15, 16. They were Traytors and Trucebreakers in their Revoltings from the *Roman Government*. They were diſobedient to their Parents in their *Corban*, Matth. 15. 5. and without natural Affection, not in that only, but in their Perſecution of Chriſtians of their own Family and Blood, *Luke* 21. 16. They were unholy and incontinent, defiled and abominable, *Tit.* 1. 14, 15. in their Adulteries, and continual Divorces: Lovers of Pleaſure, making *their Belly their God*, Phil. 3. 19. feaſting luxuriouſly on their *Sabbaths*, and to Drunkenneſs in their Feaſts of *Purim*. (See the Reading *v.* 3. juſtified, *Examen Millii*, ibid.)

---

(a) Ἄνδρας ἐκλεκτοὺς ἀπὸ Ἱερουσαλὴμ ἐκλεξάμενοι τότε ἐξεπέμψατε εἰς πᾶσαν τὴν γῆν, λέγοντες αἵρεσιν ἄθεον Χριστιανῶν πεφηνέναι, καταλέγοντες ταῦτα ἅπερ καθ' ἡμῶν οἱ ἀγνοοῦντες ἡμᾶς πάντες λέγουσιν. Juſtin Martyr, Dial. cum Tryph. p. 234. E. 235. A.
*

b Ver. 6. That theſe Perverters of Men from the Truth, and Creepers into Houſes, were of the Circumciſion, and addicted to Jewiſh Fables; ſee *Tit.* 1. 10, 11, 14.

c Ver. 8. *Jannes and Jambres.*] Though we have no mention of the Names of theſe Magicians in the Old Teſtament, yet were their Names celebrated both among the Heathens, as (b) *Pliny*, and (c) *Numenius*, inform us, who repreſent them as *Egyptians* skilled in the Art of Magick; and in the (d) *Jewiſh* Writings, who do not only ſay that they were *Principes Præſtigiatorum, The chief of the Magicians*; but alſo that they were the two Sons of *Balaam*. (e) *Origen* informs us, that there was a Book writ of them bearing this Title, *Jannes & Mambres liber.*

d Ibid. Ἀδόκιμοι περὶ τὴν πίστιν, *Reprobate concerning the Faith.*] So they are ſtiled in Scripture, who, through their Reſiſtance of, and Contentions againſt the Truth, are unworthy to have the Faith made known to them, or indiſpoſed to receive it. Thus the Heathens, who, *when they knew God, did not glorify him as God, neither were thankful*, Rom. 1. 22, 25. are therefore delivered up εἰς νοῦν ἀδόκιμον, *to a reprobate Mind*: And they here who reſiſt the Truth, being *Men of corrupt Minds*, are therefore *reprobate concerning the Faith.* See Note on 2 *Cor.* 13. 5.

e Ver. 9. Οὐ προκόψουσιν, *They ſhall proceed no further.*] This agrees well with the *Jewiſh* falſe Doctors, who were ſoon diſabled from carrying on their falſe Doctrines, by the Deſtruction of *Jeruſalem*; but not ſo well with the *Gnoſtick* Hereticks, who ſpread themſelves wide in the Second Century. The Fancy of a Reverend Perſon, that St. *Paul* here propheſies, that as *Jannes* and *Jambres* periſhed in the *Red Sea*, ſo ſhould *Simon Magus* at *Rome*, falling down head-long, when he was flying in the Air, periſh at the Prayers of St. *Peter* and St. *Paul*, is in every part of it uncertain. For,

1. Though the *Jews* tell us *Jannes* and *Jambres* were with *Pharaoh* at the *Red Sea*, they ſay not that they periſhed there, but ſay they rode with *Balaam* to meet *Balak*, and lived to the making of the *Golden Calf*, and then periſhed. *Targ. Jon. in Num.* 22. 22.

2*dly*, I have ſhewn in the Preface to the Epiſtle to the *Theſſalonians*, §. 6. That the Story of *Simon Magus*'s flying in the Air in a fiery Chariot, and thrown down by the Prayers of thoſe two Apoſtles, in the ſight of the People at *Rome*, is of no Credit among Learned Men.

Ver. 10. Παρηκολούθηκας, *Thou haſt fully known.*] Παρακολουθεῖν, relatum ad animum eſt ξυνιέναι, ſaith *Conſtantine.* So the *Greek* Commentators thought it here ſignified, rendering it οἶδας, μεμάθηκας ἀκριβῶς, *thou haſt known, thou haſt learnt exactly*, as the Word imports, *Luke* 1. 4. The primary Senſe of it, *Thou haſt followed, or reſembled me in my Perſecutions*, may alſo be applied to *Timothy*, who was in Bonds at *Rome* alſo, *Heb.* 13. 23. See the Note on 1 *Tim.* 6. 12. f

Ver. 13. Καὶ γόητες, *Impoſtors.*] That the *Impoſtors* among the *Jews* continued till the very time of the Deſtruction of *Jeruſalem*, more and more deceiving the People, and that the whole Nation of the unbelieving *Jews* grew then to the higheſt pitch of Wickedneſs, *Joſephus* fully teſtifies. See Notes on *Rom.* 2. 2. and 2 *Theſſ.* 2. 10. g

Ver. 15. *From a Child thou haſt learned the Scriptures*] Note here, The Care of the *Jews* to teach their Children the *Scriptures* even from their Childhood: From five Years Old ſay the *Talmudiſts*, we put our Children to read the Bible. (f) *Joſephus* informs us, that their Children *learning their Laws*, ἀπὸ τῆς πρώτης εὐθὺς αἰσθήσεως, *from the firſt Dawnings of Senſe, and Reaſon in them*, had them engraven in their Souls: Which as it condemns the Practice of the Church of *Rome*, in withholding thoſe ſacred Oracles from Old and Young, ſo alſo does it reprehend the Generality of *Chriſtians* who are more concerned to teach their Children things unneceſſary, or at the beſt things only needful for this preſent Life, than to inſtruct them in that Word of God, which is able *to make them Wiſe to Salvation.*

Ver. 16. Πᾶσα γραφὴ, *All Scripture.*] Here note, h

1. That the Scriptures of the Old Teſtament, not of the New, muſt be the Scriptures here intended, they only being the Scriptures which *Timothy* had *known from a Youth*; that is, before the Scriptures of the New Teſtament were written; and ſo he could not ſpeak of the Scriptures, as interpreted by

---

(b) Hiſt. Nat. l. 30. c. 1. (c) Apud Euſeb. Præpar. Evang. l. 9. c. 8. (d) Buxt. Lex. Talm. Col. 945. 946. Targ. Jon. in Ex. 1. 15. 7. 11. (e) Sicut Jannes & Jambres reſtiterunt Moiſi non invenitur in publicis Scripturis, ſed in libro ſecreto qui ſupraſcribitur *Jannes & Mambres liber.* Tract. 35. in Matth.

(f) Contra Apion. l. 2. p. 1072. E.

them who were then the Guides of the Church, *viz.* the *Jewiſh* Sanhedrim, or the Scribes and Phariſees; ſeeing they ſo interpreted them, as to make void the Commandments of God, and to deny our Saviour to be the promiſed Meſſiah.

*2dly,* Obſerve, That the Apoſtle doth not ſay, that theſe Scriptures were of themſelves ſufficient to make *Timothy* wiſe to Salvation; but only that *with Faith in Chriſt Jeſus* they were ſufficient for that End. Now Faith in *Chriſt Jeſus,* doth only ſignify a firm Belief that Jeſus was the Chriſt, the true Meſſiah, the Son of God, the Saviour of the World; as is evident from theſe Words, *This is the Victory over the World, even our Faith,* 1 Joh. 5. 4. i. e. Our Belief that *Jeſus is the Son of God,* v. 5. See the Preface to the Epiſtle to the *Galatians,* §. 2. Hence then I argue for the Perfection of the Scriptures thus: If the Scriptures of the Old Teſtament were ſufficient to make a Man wiſe unto Salvation, provided only that he believed that *Jeſus was the Chriſt*; the Scriptures of the Old and the New Teſtament muſt much more be ſo, becauſe the Scriptures of the New Teſtament muſt needs more plainly and fully contain the Faith and Duty of all Chriſtians, than the Scriptures of the Old only can be ſuppoſed to do.

*Obj.* But, ſaith *Eſthius,* ‘If the Scriptures of the Old Teſtament were ſufficient to make Men wiſe unto Salvation, then there is no need of the Goſpels, or of the Epiſtles of the New Teſtament.’

*Anſw.* I anſwer, Yes: There was need of them, both to beget in Men, and to confirm this Faith in Chriſt, they being written *that we might believe, and believing might have Life through his Name,* John 20. 31. and alſo to give the Chriſtians of ſucceeding Ages, a more full, plain, and perſpicuous Knowledge of thoſe things which were not ſo fully and plainly, to the Capacity of the meaneſt, to be learnt in the Old Teſtament. Thus, though the Five Books of *Moſes* ſufficiently contained the whole *Jewiſh* Law, it follows not that the Hiſtorical and Prophetick Books, or the *Hagiographa,* were ſuperfluous.

3. Obſerve that the Apoſtle ſaith, theſe Scriptures were therefore able to make *Timothy,* a Chriſtian Biſhop, *wiſe to Salvation,* becauſe they were *profitable for Doctrine,* to teach the Chriſtian all that he was to believe πρὸς ἔλεγχον, *for the Correction* of every Error in the Faith, *for the Conviction* of every Vice they were obliged to eſchew, and for their *Inſtruction* in every way of Righteouſneſs; even ſo profitable for theſe Ends, as *to make the Man of God perfect,* i. e. wanting in nothing he ought to practiſe, or believe himſelf, or teach others, for the Edification of a Chriſtian into a *perfect Man in Chriſt Jeſus,* and to make him *throughly furniſhed to every good Work.* So *Chryſoſtom, Theodoret, Oecumenius,* and *Theophylact,* upon the place.

Falſe therefore here is the Note of *Eſthius,* that the Scriptures are here ſaid to be profitable, but not ſufficient to theſe Ends; vain is his Subterfuge, That the Apoſtle, by every good Work, underſtands only *ſingula Generum, Every kind of good Works,* but not *every good Work of that kind,* i. e. every Work of Faith, and Inſtruction in Righteouſneſs: For if theſe good Works be requiſite *to make the Man of God perfect, and throughly furniſhed for his Office,* they muſt be here included; if they be not, they muſt be needleſs in order to the diſcharge of it.

CHAP.

## CHAP. IV.

Verſe 1. I Charge thee therefore before God [ *the Father* ] and the Lord Jeſus Chriſt, who ſhall judge the quick and
a the dead [a] at his appearing, and his kingdom.

b 2. [b] Preach the word, be inſtant [ *in that Work* ] in ſeaſon, [*and*] out of ſeaſon [ *Publickly and Privately, by Day and Night, in Times of Peace, and of Danger* ; ] reprove, [ἔλεγξον, *repel falſe Teachers,* ] rebuke [*evil Livers,*] exhort with all long ſuffering, [ *tho' they long ſeem not to regard thy Exhortations,* ] and doctrine, [ i. e. *all manner of Inſtructions.*]

3. [ *Thus it becomes thee to be Inſtant now,* ] for the time will [ *ſhortly* ] come when they will not endure ſound doctrine, but after their own luſts ſhall they heap to themſelves teachers, having itching ears.

4. And they ſhall turn away their ears from the Truth, and ſhall be turned unto
c [c] Fables.

5. But watch thou in all things [ *which reſpect thy Office* ; ] endure Affliction [*patiently* ;] do the work of an Evangeliſt ; [ *See the Note on* Eph. 4. 11.] make full proof of [Gr. *fulfil*] thy Miniſtry.

6. For I am now ready to be offered, [Gr. *I am already poured out,*] and the time of my departure [ *or, Diſſolution*] is at hand. [*See the Preface.*]

7. *But be it ſo, this is my Comfort, that* ] I have fought a good fight, [ *ſuffering hardſhip, as a good Soldier of Jeſus Chriſt,* ] I have finiſhed [ *or, ran*] my courſe, I have kept the faith.

8. [ *So that* ] henceforth [ *I may be confident* ] there is laid up for me a Crown of Righteouſneſs, which the Lord [*Jeſus,*] the
d Righteous Judge, ſhall give me [d] at that day ; and not to me only, but to all them alſo, that love [ Gr. *have loved* ] his appearing, [ *and ſhewed that love, by patient ſuffering for his Sake.*

9. Do thy diligence to come to me ſhortly.

e 10. For Demas hath forſaken me, [e] having loved this preſent World, [ i. e. *the ſafety of his Life*] ] and is departed unto Theſſalonica, Creſcens to Galatia, Titus to Dalmatia, [*theſe two not deſerting St.* Paul, *as* Demas *did, but going thither for the Promotion of the Goſpel.* ]

11. Only [f] Luke is with me : Take Mark, f
and bring him with thee, for [g] he is profitable g
for the Miniſtry : [ Mark *therefore was not then in* Egypt. ]

12. [ *I ſay, Only* Luke *is with me,* ] And [ Gr. *For* ] Tychicus have I ſent to [h] Epheſus. h

13. [i] The Cloak that [k] I left at Troas with i k
Carpus, [l] when thou comeſt, bring with l
thee, and the Books, but eſpecially the Parchments.

14. Alexander the Copper-ſmith did me much evil ; the Lord [*ſhall*] [m] reward him m
according to his Works.

15. Of whom be thou aware alſo, for he hath greatly withſtood our Words.

16. [n] At my firſt Anſwer, no man ſtood n
with me, but all men [ *of my Acquaintance at* Rome ] forſook me ; I pray God that it may not be laid to their charge.

17. Notwithſtanding, the Lord [ *Jeſus* ]
[o] ſtood with me, and ſtrengthened me, that o
by me [ *thus ſtanding up in defence of the Goſpel* ] the preaching [ *of it* ] might be fully known, [ Gr. *fulfilled,* ] and that all the Gentiles might hear [ *my Defence of it* ; ] and I was [ *then* ] delivered out of the [p] mouth of p
the Lion.

18. And the Lord [q] ſhall [ *will* ] deliver me q
from every evil work, and will preſerve me to his heavenly kingdom ; to whom [ *therefore*] be glory for ever and ever. Amen.

19. Salute Priſcilla and Aquila, and the Houſhold of Oneſiphorus. [ *See Note on chap.* 18. ]

20. [r] Eraſtus abode at Corinth, but Trophimus r
have I left at Miletum ſick.

21. Do thy diligence to come before Winter : Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the Brethren.

22. The Lord Jeſus Chriſt be with thy Spirit. Grace be with you. Amen.

## Annotations on Chap. IV.

a Verſe 1. Κατὰ τὴν ἐπιφάνειαν ἀυτȣ̃, ϗ τὴν βασιλείαν ἀυτȣ̃, *At his Appearance, and his Kingdom.*] ‘ This *Appearance*, ſaith ‘ Mr. *Mede*, is the Appearance of *Chriſt* ; the ‘ Word, ἐπιφάνεια, always importing Chriſt's ‘ Advent, who, after the Reſurrection, and ‘ the Judgment of the Quick and Dead, ‘ muſt give up his Mediatory Kingdom to ‘ the *Father* ; it therefore muſt ſignify ſome ‘ other Kingdom, proper to *Chriſt's* Second ‘ Coming ; and what can that be, but the ‘ Kingdom of the *Millennium* ? ’ But,

1. This Appearance of *Chriſt*, is his Glorious Appearance, when we ſhall *receive the Bleſſed Hope*, *i. e.* the Eternal Happineſs we hope for, *Tit.* 2. 13. when *we ſhall appear with him in Glory*, Coloſ. 3. 4. when we ſhall be *made like unto him, and ſee him as he is*, 1 John 3. 2. Which cannot be expected, till after this ſuppoſed *Millennium.* It is the ſame *with the Revelation of our Lord Jeſus Chriſt from Heaven*, 2 Theſſ. 1. 7. His *Glorious Revelation*, 1 Pet. 4. 13. And with his παρȣσία, Second Coming, which is, *a Coming with all his Saints*, 2 Theſſ. 3. 13. *a Coming of our Lord from Heaven*, 1 Theſſ. 4. 15, 16. Now Mr. *Mede* himſelf confeſſes, That he dares not ſo much as imagine that the Preſence of Chriſt in the *Millenary* Kingdom, would be viſible upon Earth : For the Kingdom of Chriſt, ſaith he, *p.* 603. ever hath, and ſhall be *Regnum Cœlorum*, a Kingdom whoſe Throne and Kingly Reſidence is in Heaven. And Thirdly, At this Appearance, and this Kingdom, ſaith the *Apoſtle*, He ſhall Judge the Quick and the Dead ; not the Dead only, but the Quick and Dead ; not ſome of them only, but all of them without exception. Now the Judgment of the Dead, is to be after the Concluſion of the ſuppoſed *Millennium*, Rev. 20. 12.

2. Though Chriſt will, after the Judgment of the Quick and Dead is compleated, give up his Mediatory Kingdom ; yet ſince that very Judgment conſiſts in Retribution of his final Puniſhments upon his Enemies, and crowning of his Loyal Subjects with Eternal Glory, which are the two chief Acts of Kingly Government, and the very End for which all Power was committed to him, *John* 17. 2. it very properly is ſtyled *his Kingdom.* And though he ſhall then deliver up this Kingdom, as it is a Kingdom which reſpects the Rewarding of his Servants, and the Puniſhment of his Enemies, when the firſt ſhall be crown'd with eternal Glory, and the laſt doom'd to endleſs Puniſhments ; yet ſhall he ſtill continue to be *King of Saints*, highly exalted above them in Honour and Dignity, and honoured ſtill by them with religious Reſpect and Veneration.

Ver. 2. Κήρυξον, *Preach*, &c. ] *In Timotheo omnes Paſtores officii ſui commonitos eſſe voluit Spiritus Sanctus.* Eſthius.

Ibid. Εὐκαίρως, ϗ ἀκαίρως, *in Seaſon, and out of Seaſon.* ] That is, ſaith *Chryſoſtom*, not only when thou art in the *Church*, but alſo in thine Houſe ; not only in Times of Peace and Safety, but alſo when thou art in Priſon ; not only in Time of Health, but even when thou art about to Die.

Ver. 4. Ἐπὶ τȣ̀ς μύθȣς, *To Fables.*] To the Fabulous Divinity of the *Gnoſticks*, made up of *Gentiliſm* and *Judaiſm*, ſay ſome ; but it doth not appear that the Fabulous Divinity of the *Gnoſticks*, mention'd by *Irenæus*, was then hatch'd : 'Tis far more probable, that he here ſpeaks of the *Jewiſh Doctors*, and their Fabulous Traditions ; for in his Firſt *Epiſtle* he ſaith, He left *Timothy* at *Epheſus*, that he might charge ſome among them, not to teach other Doctrines, *nor to give heed to Fables, and endleſs Genealogies*, 1 Tim. 1. 3, 4. which, as it relates to the Genealogies of the *Jews*, touching their Tribes, their Relation to the Houſe of *David*, and their Traditionary Men, ſee the Note there : So, *v.* 7. the *Apoſtle* plainly tells us, they were *Teachers of the Law* ; which *Simon*, and his Followers, ſaid, *was not to be regarded.* And in his *Epiſtle to Titus*, he ſends a like Exhortation to him, to preſerve the *Cretians* from giving heed to *Jewiſh Fables*, Tit. 1. 14. and *Doctrines of Men that turn from the Truth* ; which the *Gnoſticks*, who never ſincerely embraced the Truth, could not do ; and to avoid *fooliſh Queſtions, and Genealogies, and Contentions*, ϗ μάχας νομικὰς, and *Quarrels about the Law*, as being unprofitable and vain, *chap.* 3. 9.

Ver. 8. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *At that Day.* ] The Council of *Florence* hath defined, *That pure and cleanſed Souls, when they quit the Body, are preſently received into Heaven, and there have a clear Viſion of the Holy Trinity.* And the *Trent Council*, Seſſ. 25. hath laid this as the Foundation of the *Invocation* of *Saints departed*, that they do now, *cum Chriſto regnare, & æterna fœlicitate in Cœlo frui* ; ‘ reign ‘ with Chriſt, and enjoy eternal Felicity in ‘ Heaven.’ But in this they ſeem to deviate from *Scripture*, and the *Primitive Antiquity* : I ſay, from *Scripture* ; For,

1. *Charity* is repreſented by St. *Paul*, as the moſt excellent of *Chriſtian* Vertues, and therefore that which will obtain the higheſt Recompence ; and yet the Motive by which our Lord excites us to perform it,

runneth thus; *Thou ſhalt be recompenſed at the Reſurrection of the Juſt.* Luke 14. 14.

2. To thoſe who ſuffer Death, and Perſecution, for the Name of *Chriſt*, our Lord hath promiſed *a great Reward in Heaven*, Matth. 5. 12. but this Reward will only be conferred upon them, *at the Revelation of our Lord Jeſus Chriſt from Heaven with his mighty Angels*, 2 Theſſ. 1. 7. *The Trial of their Faith, ſhall be found to Praiſe, Glory, and Honour*, ἐν ἀποκαλύψει, *at the Revelation of Jeſus Chriſt*, 1 Pet. 1. 17. Then they, who Communicate with him in Sufferings, ſhall Rejoyce with him, ἐν τῇ ἀποκαλύψει, *at the Revelation of his Glory*, 1 Pet. 4. 13. Till then, the Souls of them who were ſlain for the Word of God are repreſented, as *under the Altar*, Rev. 6. 9.

3. To thoſe who *feed the Flock of Chriſt*, a great Reward is promiſed, even a never-fading *Crown of Glory*; but it is to be received then only, *when the Great Shepherd doth appear*, 1 Pet. 5. 4. A Reward is to be render'd to the Servants of God, the Saints, and Prophets; but it is to be rendered, *when the Time comes that the Dead ſhall be Judged*, Rev. 11. 18. The *Apoſtles* are to have their Manſions in Heaven with *Chriſt*, but not till He comes again from Heaven; for then, ſaith He, *I will receive you to my ſelf; that where I am, you may be alſo*, John 14. 2, 3.

4. The Retribution *to every Man according to his Works*, is alſo to be made at the ſame Time; for *the Son of Man will come in the Glory of his Father, with his holy Angels; and then will he render to every Man according to his Works*, Matth. 16. 27. *At the End of the World ſhall the Righteous ſhine as the Sun, in the Kingdom of their Father*, Matth. 13. 40, 43. This ſhall be done, *in the Day when God ſhall judge the Secrets of Mens Hearts*, Rom. 2. 15. and when we ſhall *appear before the Judgment-Seat of Chriſt*, 2 Cor. 5. 12. Rev. 22. 10.

5. Hence, in the *Scripture*, the Time of *Recompence*, and the Time of *Judgment*, are repreſented as the ſame; as in theſe Words, *The Time is come that the Dead ſhall be judged, and that thou ſhould'ſt give Rewards to thy Servants the Prophets, and to the Saints*, Rev. 11. 18. The Time of Glory, and of the Apparition of our Lord; as in theſe Words, *When Chriſt, who is our Life, ſhall appear, then ſhall you appear with him in Glory*, Coloſ. 3. 4. The Time of Chriſt's Appearance, and of our Salvation; for, *He ſhall appear a Second Time without Sin, unto Salvation*, Heb. 9. 28. The Time of his Appearing, and of our Beatifick Viſion; for, *when he doth appear, we ſhall be like him; for we ſhall ſee him as he is*, 1 John 3. 2.

6. Hence *Chriſtians* are ſo often ſaid to expect *the Adoption of the Sons of God, viz. the Redemption of the Body* from Corruption, *Rom.* 8. 23. To expect *the Revelation of our Lord Jeſus Chriſt*, 1 Cor. 1. 7. To expect *the Son of God from Heaven*, 1 Theſſ. 1. 10. To expect the *Bleſſed Hope, and Glorious Appearance of the Great God, and our Saviour Jeſus Chriſt*, Tit. 2. 14. To *hope for the Grace that ſhall be given them at the Revelation of our Lord Jeſus Chriſt*, 1 Pet. 1. 13.

Now let it be obſerved, That the Body, compared to the Soul, is the vileſt, and leaſt conſiderable Part of Man; and therefore, the Hope, the Glory, the Reward, Inheritance, Adoption, Bliſs and Happineſs, reſerved to the Time of the Reſurrection, cannot reſpect the Body only. Moreover, the *Apoſtle* ſaith of the Inceſtuous Perſon, That *his Body was delivered up to Satan*, for the Deſtruction of the Fleſh, *that his Soul might be ſaved in the Day of the Lord Jeſus*, 1 Cor. 5. 5. Which ſhews, That the Compleat Salvation of the Soul is then to be expected.

As for the Judgment of *Primitive Antiquity* in this Matter, it may be learn'd from theſe Conſiderations:

1. That they aſcribe this Opinion, of the Soul's immediate Aſcent to Heaven, and its enjoyment of God's immediate Preſence after Death, to the *Hereticks* of thoſe Times; repreſenting it as proper to the Followers of *Valentinus*, *Baſilides*, and *Marcion*; and after them, as a part of the Hereſy of the *Manichees*. Thus *Juſtin Martyr*, ſpeaking of thoſe who were called *Chriſtians*, but blaſphemed the God of *Abraham*, *Iſaac*, and *Jacob*, he ſaith, in his *Dialogue* with *Trypho*, p. 307, 353. *They deny'd the Reſurrection, and held* ἅμα τῷ ἀποθνήσκειν τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανὸν, *that as ſoon as they died their Souls were received into Heaven*: *Irenæus* ſaith in like manner, (a) That *the Hereticks deſpiſed the Formation of God*, *i. e.* the Body formed by him, *and not receiving* [the Doctrine of] *the Salvation of the Fleſh*; *Simul atque mortui fuerint dicunt ſe ſupergredi Cœlos & Demiurgum, & ire ad Matrem, vel ad eum qui ipſis affingitur Patrem*, ſay, 'That as ſoon as they 'are dead, they aſcend above the Heavens, 'and go to him whom they call their 'Father.' And having ſaid, That *our Lord's Soul went not to Heaven, but continued in the Place of the Dead till the Reſurrection*; he ſaith, 'This is ſufficient to confound thoſe 'Men, *qui dicunt interiorem hominem ipſorum derelinquentem hoc Corpus in ſuper-cœleſtem aſcendere locum*, who ſay, 'That their Inward 'Man, leaving the Body here, aſcends to 'the ſuper-celeſtial Manſions.' And then

---

(a) *Adv. Hær. l.* 5. *c.* 31. *p.* 491.

he gives the *Orthodox* Opinion thus; (b) *It is manifeſt, that the Souls of the Diſciples of our Lord, ſhall go into the inviſible Place appointed for them by God, expecting the Reſurrection; and then receiving their Bodies, and riſing with them, as our Lord did, ſhall come into the Preſence of God. Tertullian* having produced the ſame Inſtance of the Death of *Chriſt*, and the Continuance of his Soul, *apud inferos,* till the Reſurrection of the Body; he poſitively concludes, That, (c) *Nulli patet Cœlum, terrâ adhuc ſalvâ, cum tranſactione enim Mundi reſerabuntur regna Cœlorum*; ‘ Heaven is opened to none whilſt the ‘ Earth remains; the Kingdom of Heaven ‘ being only to be opened at the Diſſolu‘ tion of the World. ’ And in his 4th Book againſt *Marcion*, he ſaith, (d) *The Boſom of* Abraham, *which is higher than the* Inferi, *but not ſo high as Heaven, is that which gives Refreſhment to the Souls of the Juſt, till the Conſummation of all things produce the Reſurrection of all, with a full Reward.*

The *Manichees*, who alſo denied the Reſurrection of the Body, contended, That Good Souls had their whole Reward immediately after Death; becauſe *Chriſt* promiſed to the Thief, That he ſhould be that *Day with him in Paradiſe.* To which Objection, St. *Chryſoſtom* anſwers, by Conceſſion, That the Thief was indeed admitted to *Paradiſe*; but then he adds, That *Paradiſe* was not the ſame with *Heaven*, μὴ γὰρ ταυτά. ἔχει τὰ ἀγαθὰ ἅπερ ὁ Θεὸς ἡμῖν ἐπαγγέλλεται, *for it contains not the good things which God hath promiſed to us*; and then concludes, That if God promiſed the *Kingdom of Heaven*, and only brought the Thief into *Paradiſe*, οὐδέπω ἀπέδωκεν αὐτῷ τὰ ἀγαθὰ, *he hath not yet given to him the good Things promiſed.*

2. That they expreſly teach, That the Souls of Good Men remain till the Day of Judgment, in a certain Place, *extra Cælum beatorum*, out of Heaven, expecting the Day of Judgment, and of Retribution. Thus (e) *Juſtin Martyr* ſaith, That no Souls die; but τὰς μὲν τῶν εὐσεβῶν ἐν κρείττονί τινι χώρῳ μένειν, τὰς δ' ἀδίκους καὶ πονηρὰς ἐν χείρονι, τὸν τῆς κρίσεως ἐκδεχομένας χρόνον, that *the Souls of Good Men remain in a better Place, the Souls of Bad Men in a worſe, expecting the Day of Judgment.* (f) *Irenæus* gives us the Tradition of the *Church*, touching this Matter, thus; *The Preſbyters, who were the Diſciples of the Apoſtles, ſay, Thoſe that were tranſlated, were carried into Paradiſe; for that Place is prepared for Juſt Men, and ſuch as have the Spirit, and there they remain till the Conſummation, expecting, or beginning Immortality*; and that there ſhall be *New Heavens, and New Earth*; and then, Οἱ μὲν καταξιωθέντες τῆς ἐν οὐρανῷ διατριβῆς ἐκεῖσε χωρήσουσιν, *They that are worthy of the Celeſtial Manſions, ſhall go thither.* (g) *Tertullian*, having cited thoſe Words of the Apoſtle, *And the God of Peace ſanctify you throughout, in Body, Soul, and Spirit, and keep you unblameable to the Coming of the Lord*, 1 Theſſ. 5. 23. ſaith thus, *Habes omnem ſubſtantiam hominis ſaluti deſtinatam, nec alio tempore quam in adventu Domini, qui clavis eſt Reſurrectionis*; ‘ Here you ſee the whole ‘ Subſtance of Man deſigned for Salvation, ‘ nor at any other Time but the Appear‘ ance of our Lord, who is the Key of the ‘ Reſurrection. There is a Place, ſaith *No‘ vatian*, (h) *quò piorum animæ, impiorumque ‘ ducuntur futuri Judiciis præjudicia ſentientes*; ‘ whither the Souls of Good and Wicked ‘ Men are carried, having ſome Fore-taſtes ‘ of their future Judgment. ’ And (i) *Caius*, a Presbyter of the *Church of Rome*, ſaith, That Juſt Souls being celebrated by the *Angels* placed over them, ἄγονται εἰς χωρίον φωτεινὸν ἐν ᾧ οἱ ἀπ' ἀρχῆς δίκαιοι πολιτεύονται, *are led by them into a Place of Light, called* the Boſom of Abraham, *where the Juſt from the Beginning have been; where they are delighted with the Viſion of the Juſt Fathers, expecting* τὴν μετὰ τοῦτο χωρίον ἀνάπαυσιν, καὶ αἰώνιον ἀναβίωσιν ἐν οὐρανῷ, *after this Place, their Reſt and Everlaſting Habitation in Heaven. Let no Man think*, ſaith (k) *Lactantius*, Animas poſt mortem protinus judicari, *That Souls are forthwith judged after Death; They are all held in one common Cuſtody, till the Time may come that the Great Judge ſhall make a Trial of their Merits. See* Dall. de Pœn. & Satisf. *lib.* 5. *c.* 3, 4, 5, 6.

---

(b) Manifeſtum eſt quia Diſcipulorum ejus animæ abibunt in inviſibilem locum definitum eis à Deo, & ibi uſque ad Reſurrectionem commorabuntur, ſuſtinentes Reſurrectionem, poſt recipientes Corpora, & perfectè reſurgentes, hoc eſt corporaliter, quemadmodum & Dominus reſurrexit, ſic venient ad conſpectum Dei. *Ibid.*

(c) *De Anima, c.* 55.

(d) Sinum dico Abrahæ, etſi non Cœleſtem, ſuperiorem tamen Inferis, interim refrigerium præbiturum animabus juſtorum, donec conſummatio rerum, reſurrectionem omnium plenitudine mercedis expugnat, *cap.* 34.

(e) *Dial. cum Tryph. p.* 223.

(f) Quapropter dicunt Presbyteri qui ſunt Apoſtolorum Diſcipuli, eos qui tranſlati ſunt illic tranſlatos eſſe, juſtis enim hominibus, & ſpiritum habentibus præparatus eſt Paradiſus —— Et ibi manere eos qui tranſlati ſunt uſque ad Conſummationem, coauſpicantes incorruptelam. *L.* 5. *c.* 5.

(g) *De Reſur. Carn. c.* 47.
(h) *De Trin. c.* 1.
(i) *Apud Hœſchel. Note in Phot. p.* 10.
(k) *De Vit. Beat. l.* 7. *c.* 21. *p.* 717.

Ver. 10. Ἀγαπήσας τὸν νῦν αἰῶνα, *Having loved this preſent World.*] He doth not ſay, that *Demas* had forſaken the *Chriſtian* Religion, or that he betook himſelf to his own Secular Affairs, forſaking his Attendance on the Service of God in the Church, or prefer'd the things of this Life, before thoſe of a future; but as the *Ancients* do expound the words, he left the *Apoſtle* in this Time of Danger, conſulting the ſafety of his own Life; for ὁ νῦν αἰὼν, in the *Scripture* Phraſe, ſtill ſignifies, this preſent Life; ſo, οἱ πλούσιοι ἐν τῷ νῦν αἰῶνι, are *thoſe that are Rich in this Life*, 1 Tim. 6. 17. To live Soberly, Righteouſly, and Godlily, ἐν τῷ νῦν αἰῶνι, is to do it in *this preſent Life:* See *Mark* 10. 30. 1 *Tim.* 4. 8. He ſeems therefore only to ſay of him here, what he ſays of others, *v.* 16. *In my firſt Apology no Man ſtood by me, but all left me.*

f Ver. 11. *Luke.*] Hence it appears, that *Luke* muſt be alive at the Twelfth or Thirteenth of *Nero*, when this *Epiſtle* was endited.

g Ibid. Εὔχρηστος εἰς διακονίαν, *He is profitable for the Miniſtry:*] *I. e.* For the Work of an *Evangeliſt*, v. 5. As St. *Peter*, being ſhortly to put off his Tabernacle, was the more diligent in giving Inſtruction to the Churches of the *Jews*, 2 Pet. 1. 13, 14. So was St. *Paul*, now in Bonds, in ſending his Meſſengers to the Churches of the *Gentiles*, *v.* 10. 12.

h Ver. 12. *To Epheſus.*] Hence it is evident, that *Timothy*, at the Writing of this *Epiſtle*, was not at *Epheſus*: For if ſo, Why ſhould the *Apoſtle* advertiſe him, that he had ſent *Tychicus* thither?

i Ver. 13. Τὸν φαιλόνην, *The Cloak:*] Or rather, *the Roll*; for, φαιλόνη, ſaith *Phavorinus*, is εἰλητάριον μεμβράνινον, *a Parchment rolled up*; φελόνη εἴλητον τομάριον μεμβράνινον, *a folded Vellum, or Parchment*: And *Heſychius* ſaith the ſame.

k Ibid. Ὃν ἀπέλιπον ἐν Τρωάδι, *Which I left at Troas:*] Not when he went from *Troas* to *Aſſos*, in his Journey to *Jeruſalem*; for then, ſaith Biſhop *Pearſon*, he could have no cauſe to leave any thing of moment with him, having ſo many that accompanied him in that Journey, *Acts* 20. 4, 6. and a Ship ſtill attending on them, *v.* 13. but in his Travels after he was ſet at liberty, and had left *Rome*.

l Ibid. Ἐρχόμενος, *Coming,*] Probably from thence; for he does not bid him ſend thither for them, or go thither to fetch them: Whence it follows, that St. *Timothy* was then at *Troas* when this *Epiſtle* was directed to him.

m Ver. 14. Ἀποδῴη,] The King's Manuſcript reads, ἀποδώσει, *will* or *ſhall reward* him. And all the *Ancients* note, that this is not an Imprecation, but πρόῤῥησις πρέπουσα ἀνδρὶ Ἀποστόλῳ, *a Prediction becoming an Apoſtle.* So *Pſeudo Juſtin*, Qu. & Reſp. 125. So *Chryſoſtom*, *Theodoret*, *OEcumenius*, *Theophylact*, on the Place. Who this *Alexander* was, or where he liv'd, is uncertain; as alſo whether he were a Chriſtian, but zealous for the Jewiſh Rites, as he muſt be, if he were the *Alexander* delivered up to Satan, 1 *Tim.* 1. 20. or an Heathen, zealous, as *Demetrius* was, for his Trade, and on that account oppoſing the Apoſtle.

n Ver. 16. Ἐν τῇ πρώτῃ μου ἀπολογίᾳ, *In my firſt Apology.*] If the Date of this Epiſtle, contended for in the Preface, ſtand good, this could not be his firſt Defence of the Goſpel, of which he ſpeaks, *Philip.* 1. 17. For after that he was ſet at Liberty, whereas after this he is ſtill a Priſoner, *Chap.* 1. 8. and 2. 9. moreover *Timothy* was then with him at *Rome*, as appears from the Salutations then ſent to the Churches of *Philippi*, Chap. 1. 1. and *Coloſſ.* 1. 1. from St. *Paul* and *Timothy*; yea he was a Priſoner there even after that St. *Paul* was ſet at Liberty, and ſo needed not to be taught how things went with the Apoſtle then. He therefore calls this his *firſt Apology*, or Defence, becauſe, after he had made it, he was ſtill kept in Bonds, *Chap.* 1. 8. and 2. 9. and ſo reſerved for another Hearing. He eſcaped then, ſay (l) *Chryſoſtom* and OEcumenius; *But when he inſtructed* Nero's *Butler or Cup bearer in the Faith, he was cut off.*

o Ver. 17. Παρέστη, *ſtood by me,*] In a Viſion to comfort and ſupport me, as *Acts* 18. 9. So ἐπιστὰς is uſed, *Acts* 23. 11. and παρέστη, *Acts* 27. 23. or, *to give me a Mouth and Wiſdom*, according to his Promiſe, *Luke* 12. 12. and 21. 14, 15.

p Ibid. Ἐκ στόματος λέοντος, *From the Mouth of the Lion;*] I. e. of *Nero*, or of *Helius Cæſareanus.* So when (m) *Tiberius* died, *Marſyas* ſaid to *Agrippa*, τέθνηκεν ὁ λέων, *The Lion is dead.* And ſo ſpeaks *Eſther* touching *Artaxerxes*, *Put a Word into my Mouth*, ἐνώπιον τοῦ λέοντος, *before the Lion*, Eſth. 14. 13.

q Ver. 18. Καὶ ῥύσεταί με, *And will deliver me.*] If he will deliver him, ſaith *Chryſoſtom*, why ſaith he, *I am now offered?* Mark therefore his Words, he ſaith not, *he will again deliver me out of the Mouth of the Lion*; but only that *he will preſerve me from every evil work; and to his heavenly Kingdom.*

---

(l) Ποίαν δὲ πρώτην ἀπολογίαν λέγει; παρέστη ἤδη τῷ Νέρωνι καὶ διέφυγεν· Ἐπειδὴ δὲ τὸν οἰνοχόον αὐτοῦ κατήχησε, τότε αὐτὸν ἀπέτεμε. Chryſoſt.

(m) Joſeph. Antiq. l. 18. c. 8.

r Ver. 20. That St. *Paul* was in Bonds when he writ this Epiſtle, and that at *Rome*, he himſelf ſaith, *Chap.* 1. 8, 17. Now this Verſe affords two Arguments, to prove he could not be then in his firſt Bonds. 1*ſt*, From theſe Words, *Eraſtus abode at Corinth*; When was it, when St. *Paul* went from *Corinth* to go to *Jeruſalem*? Then *Timothy* accompanied him, at leaſt as far as *Aſia*, and ſo needed not to be told that from *Rome* ſo long after: It therefore muſt refer to the time when, ſaith the Reverend Biſhop *Pearſon*, St. *Paul* went from *Nicopolis* to *Corinth*, A. D. 65. and the 12th of *Nero*. 2*dly*, From theſe Words, *Trophimus have I left at Miletum, ſick*: Now this cannot relate to the time when St. *Paul* went to *Miletus*, near *Epheſus*, Acts 20. 17. for as *Timothy* was then with him, *Acts* 20. 4, 15. ſo was not *Trophimus* then left at *Miletum*, but carried up thence with St. *Paul* to *Jeruſalem*, Acts 21. 29. Nor did St. *Paul* ever return thither, Acts 20. 25. He muſt be therefore left at *Miletus* in *Crete*, where St. *Paul* was, ſaith Biſhop *Pearſon*, after his firſt Bonds, A. D. 64. *Ner.* 10.

# THE PREFACE TO THE Epiſtle of St. *PAUL* to *TITUS.*

Sect. 1. T*HAT St.* Paul *was at* Crete, *we learn from theſe Words of this Epiſtle to* Titus, I left thee in Crete: *When he went thither is uncertain. Dr.* Lightfoot *conjectures that he touched there when he went from* Macedonia *to* Greece, *Acts* 20. 2. For, *ſaith he*, if we conſider that after their parting at *Epheſus*, when *Titus* was ſent to *Corinth* with his Firſt *Epiſtle* to them, they never met till *Titus* cometh up to him, when he was come from *Epheſus* to *Macedonia*, 2 Cor. 7. 5, 6. We may thence learn, that in that firſt Journey to *Macedonia*, he left him not at *Crete*, becauſe *Titus* and he were not yet met again after their parting at *Epheſus*; and yet, at his ſecond Return thither, he had not only left him there, but writes to him to come thence to *Nicopolis*, bordering on *Macedonia*, Chap. 3. 12. So that this Epiſtle, *ſaith he*, muſt be writ in his Return, or at his coming thither, *A. D.* 55. and not from *Nicopolis*, as the *Poſtſcript* dates it; for he ſaith not, *I have determined to winter*, ἐνταῦθα, *here*, but ἐκεῖ, *there*; which ſhews he was not yet come thither.

Sect. 2. *But that it could not be written at that time, the learned Biſhop* Pearſon *proves, not only from the Silence of St.* Luke *in that very Chapter, where he ſo particularly enumerates all St.* Paul's *Journeys, after he came from* Epheſus, *till his arrival at* Jeruſalem, *without the leaſt mention of his being at* Crete; *but ſaith expreſly, that* διελθών, paſſing through thoſe Parts, [*viz.* of *Macedonia*,] and exhorting them with many words, he came to *Achaia*, *repreſenting him ſtill* in tranſitu, *and as paſſing immediately from* Macedonia *to* Greece, *not going from* Macedonia *farther beyond it than was to it, and then returning back to* Greece, *as he muſt have done had he gone from* Macedonia *to* Crete, *and ſo to* Achaia. 2dly, *This Opinion he more demonſtratively confutes from theſe Words*, chap. 3. 12. When I ſend to thee Artemas, *or* Tychicus, make haſte to come unto me to Nicopolis, for I have determined there to winter; *for, beſides that* Artemas, *before his going to* Jeruſalem, *ſeems not to have join'd St.* Paul, *and* Tychicus *then was part of his Retinue, there is not any mention of St.* Paul's *going to* Nicopolis, *in the whole Hiſtory of his Journey to* Jeruſalem; *nor is it poſſible he ſhould then determine to winter at* Nicopolis, *who being at* Philippi *in the Days of unleavened Bread, made all the haſte he could to be at* Jeruſalem *before* Pentecoſt, *Acts* 20. 6, 16. *See more to this purpoſe*, Diſſert. 1. De Succeſſ. prim. Romæ Epiſc. c. 9. §. 7. *He therefore places St.* Paul's *Journey to* Crete *after his Freedom from his Bonds at* Rome, *A. D.* 63. *and the* 10*th of* Nero, *and ſaith that this Epiſtle was written the Year following: That it was writ after his Freedom from the Bonds in which he was, from his going to* Jeruſalem, *till his Freedom at* Rome, *he gathers from this Note of* (a) Chryſoſtom *and* Theophylact, *that the Apoſtle ſeemeth to have been then at eaſe, as making no mention in it of his Bonds, or his Temptations, as he doth in his Epiſtle to the* Epheſians, chap. 3. 1. *and* 4. 1. *to the* Philippians, chap. 1. 7, 13, 14. *to the* Coloſſians, chap. 4. 18. *to* Philemon, v. 1, 9. *and in his* Second Epiſtle *to* Timothy, chap. 1. 8. *and* 2. 9. *That after his Freedom he determined to go to* Philippi *in* Macedonia, *he himſelf intimates*, Phil. 1. 26. *and* 2. 24. And this, *ſaith Biſhop* Pearſon, he did in the 12th of *Nero*, in which Year he wrote this Epiſtle. *And that he writ it a little after he had been at* Crete, *may be gathered from thoſe words*, 2 Tim. 4. 20. Trophimus have I left at Miletum ſick; *which cannot be underſtood of* Miletus

---

(a) Δοκοῦσι δέ μοι χρόνοι εἶναι μέσοι τινὲς καὶ ἐν ἀδείᾳ, Παῦλος ἂν γράφει ταῦτα, οὐδὲν γὰρ περὶ πειρασμῶν φησι. Proem.

*near* Epheſus, *mention'd*, Acts 20. 17. *for from thence he carried him to* Jeruſalem, Acts 21. 29. never returning *thither*, Acts 20. 25. *He muſt be therefore left ſick at* Miletus *in* Crete, *mention'd by* (b) Homer, *and by* (*) Strabo.

Sect. 3. *It is the Opinion of all the* Ancient Commentators *upon this* Epiſtle, *that* Titus *was left in* Crete, *not only to Ordain Biſhops in every City, and Deacons to miniſter to them, but alſo to rebuke ſharply, and with Authority, unruly Walkers; And this* Epiſtle *was writ to him, ſay the* (c) Ancients, to make him watchful over, and to oppoſe himſelf againſt the Jews and Judaizers in that Iſland, *as many Paſſages in this* Epiſtle *do ſufficiently demonſtrate.*

Sect. 4. *But the great Controverſy concerning this, and the* Epiſtle *to* Timothy, *is, whether* Timothy *and* Titus *were indeed made Biſhops, the one of* Epheſus *and the* Proconſular Aſia, *the other of* Crete, *having Authority to make*, (d) καὶ τοσούτων ἐπισκόπων κρίσιν, and Juriſdiction over ſo many Biſhops as were in thoſe Precincts. *Now of this matter, I confeſs I can find nothing in any Writer of the firſt three Centuries, nor any intimation that they bore that Name: But this Defect is abundantly ſupplied by the concurrent Suffrage of the Fourth and Fifth* Centuries. *For,*

1ſt, *As for St.* Timothy, *he is ſtiled Biſhop of* Epheſus *by* (e) Euſebius, *and that with reſpect to* former Hiſtories; *and the ſame he ſaith of* Titus. *And the Council of* (f) Chalcedon *reckons from* Timothy *to their time twenty ſeven Biſhops. The* (g) Anonymous Author *of his Life, in* Photius, *makes him* Biſhop of the Metropolis of Epheſus, with ſeven Aſſiſtants; *and either he, or* Photius, *ſay, that* he was conſtituted Biſhop by St. Paul; *and the* (h) Apoſtolical Conſtitutions *ſay the ſame, as do alſo* (i) *St.* Jerom, *and all the* Ancient Commentators *on his* Epiſtles.

2dly, *That* Titus *had* τὴν νῆσον ὁλόκληρον, the whole Iſland *of* Crete *committed to his care, is teſtified not only by* Euſebius, *but alſo by St.* Jerom *in his* Catalogue, *by St.* Ambroſe, Chryſoſtom, Theodoret, OEcumenius, *in the Preface to this* Epiſtle, *to omit many others cited by Dr.* Cave *in the Life of* Titus, p. 58, 59. *Now to paſs my Judgment in this caſe;*

1ſt, *I aſſert, that if by ſaying* Timothy *and* Titus *were Biſhops, the one of* Epheſus, *the other of* Crete, *we underſtand that they took upon them thoſe* Churches *or* Dioceſes, *as their fixed and peculiar Charge, in which they were to preſide for Term of Life: I believe that* Timothy *and* Titus *were not thus Biſhops. For,*

1ſt, *Both* Timothy *and* Titus *were* Evangeliſts, *and therefore were to do the Work of an* Evangeliſt: *Now the Work of an* Evangeliſt, *ſaith* (k) Euſebius, *was this*, to lay the Foundations of the Faith in barbarous Nations, to conſtitute them Paſtors, and having committed to them the Cultivating of thoſe new Plantations, they paſs'd on to other Countries and Nations.

2*dly, As for* Titus, *he was only left at* Crete to ordain Elders in every City, *and to* ſet in order the things that were wanting; *having therefore done that Work, he had done all that was aſſign'd him in that Station: And therefore St.* Paul *ſends for him the very next Year to* Nicopolis, Tit. 3. 12. *And ſo, according to Biſhop* Pearſon's *Chronology, he was left at* Crete *only*, A. D. 64. *and ſent for thence*, A. D. 65. *and returned thither, as the* Ancients *conjecture, after the Death of St.* Paul: *For* (l) *they ſay, he died in the 94th Year of his Age, and was buried in* Crete.

*As for* Timothy, *St.* Paul *ſaith, he exhorted him to abide at* Epheſus *when he went into* Macedonia: *Now as he writes to the Church of* Philippi *in* Macedonia, A. D. 62. *and the 9th of* Nero, *that he hoped to be ſhortly with them*, Philip. 1. 25, 26. *and* 2. 24. *So, ſaith Biſhop* Pearſon, *he went thither* A. D. 64. *and the 11th of* Nero, *and writ his* Firſt Epiſtle *to him*, A. D. 65. *Two Years after this, he ſends for him to* Rome, 2 Tim. 4. 9, 21. *and there he continued, as the* Ancients *conjecture, till the Martyrdom of St.* Paul; *after which time he muſt, as they ſuppoſe, return to* Epheſus: *For they tell us, that in the Reign of* Domitian *he was Martyr'd in that City, and lay buried there. But ſince we read not any thing in* Scripture

---

(b) Λύκτον Μίλητόν τε πόλεις εὖ ναιεταώσας. Il. B. (*) Strabo, l. 14. p. 634.

(c) Ἀπολείπεται καὶ πρὸς τοὺς Ἰουδαίους ἐπιστολή. Chryſoſt. Theod. OEcumenius. Πολλῶν ὄντων ἐκεῖ ἐπιχειρούντων προφάσει τοῦ νόμου ἀπατᾶν τοὺς λαοὺς, μαθὼν ὁ Παῦλος γράφει, καὶ ἐπιτιμᾶν δὲ ἐντέλλεται αὐτῷ τοῖς ἀντιλέγουσι τῇ ὑγιαινούσῃ πίστει, μάλιστα δὲ τοῖς ἐκ περιτομῆς. OEcum. Theoph. Hi ſunt de Circumciſione Judæi qui tunc temporis naſcentem Chriſti Eccleſiam ſubvertere nitebantur, & introducere præcepta legalia. Hieron. in Cap. 1. Ver. 10.

(d) Chryſoſt. Præfat.

(e) Τιμόθεός γε μὴν τῆς ἐν Ἐφέσῳ παροικίας ἱστορεῖται πρῶτος τὴν ἐπισκοπὴν εἰληχέναι, ὡς καὶ Τίτος τῶν ἐπὶ Κρήτης ἐκκλησιῶν. Eccl. Hiſt. l. 3. c. 4.

(f) Act. 11. Tom. 4. Col. 600.

(g) Καὶ αὐτὸς δι᾽ ἑαυτοῦ, ἑπτὰ συμπαρόντων ἐπισκόπων, τῆς Ἐφεσίων ἀντιλαμβάνεται μητροπόλεως —— ὑπὸ τοῦ μεγάλου Παύλου, καὶ χειροτονεῖται τῆς Ἐφεσίων μητροπόλεως ἐπίσκοπος, καὶ ἐνθρονίζεται. Phot. Bibl. Num. 254. p. 1403.

(h) Lib. 7. c. 46. (i) Verbo Timotheus.

(k) Οὗτοι δὲ θεμελίους τῆς πίστεως ἐπὶ ξένοις τισὶ τόποις αὐτὸ μόνον καταβαλλόμενοι, ποιμένας τε καθιστάντες ἑτέρους τούτοις τε αὐτοῖς ἐγχειρίζοντες τὴν τῶν ἀρτίως εἰσαχθέντων γεωργίαν, ἑτέρας αὐτοὶ πάλιν χώρας τε καὶ ἔθνη μετῄεσαν.

(l) Sophronius, apud Hieron. in Tito. Iſidor. de vitâ & obitu. S. S. p. 542.

ture *of their Return to either of theſe Places afterwards, and the* Authorities *on which this Return dependeth, are not very ancient, we cannot much rely upon them.*

Prop. 2. *But if by Biſhops we only underſtand Perſons who had Authority to Ordain, and to Govern the Clergy of their Province, and to exerciſe Acts of Diſcipline and Cenſure, over more than one ſingle Congregation, I believe both* Timothy *and* Titus *had this* Epiſcopal Juriſdiction, *and ſo might properly be ſtiled Biſhops. For,*

1ſt, *That the Juriſdiction of* Titus *extended to all the* Chriſtians *in the whole Iſland of* Crete, *is apparent from theſe Words,* For this Cauſe left I thee in Crete, that thou mighteſt ſet in order the things that are wanting, and ordain Elders in every City, *Tit.* 1. 5. *Hence is he ſaid to have received the* Epiſcopal Care, τῆς ἐπὶ Κρήτης ἐκκλησιῶν, of the Churches in Crete, *and to have had the whole Iſland committed to him.*

*And if the Church of* Epheſus, *committed to the Care of* Timothy, *did not exceed the compaß of one particular Congregation, St.* Paul *had very little Succeß in the great Pains he took for* three whole Years to teach 'em publickly, and from Houſe to Houſe, exhorting every one of them Night and Day, *Acts* 20. 30, 31. *Whereas St.* Paul *himſelf informs us, that at* Epheſus, a great Door and effectual, was open'd to him, 1 *Cor.* 16. 8, 9. *St.* Luke, *that* all that dwelt in Aſia heard the Word of the Lord Jeſus, both Jews and Gentiles; *that* the Word of God prevailed and grew mightily, *and* that Fear fell upon them all, and the Name of the Lord Jeſus was magnified, *Acts* 19. 10, 17, 20. *But that which puts this Matter beyond doubt, is the Obſervation of the Learned Biſhop* Stillingfleet, *That the Elders St.* Paul *ſends for to* Miletus, *were all of* Epheſus, *and to them he commits not only the Church of* Epheſus, *but all the Flock over which the* Holy Ghoſt *had made them Overſeers,* i. e. *all that had been Converted in* Aſia, *through his means, during his Abode there three Years.* Irenæus *indeed ſaith, he ſummon'd them* from the neighbouring Cities, *as well as* Epheſus: But, *ſaith he,* St. *Paul* was in ſo great haſte, that he would not ſo much as go to *Epheſus,* nor ſend any whither but to that City; and yet thoſe to whom he committed the whole Flock, then in *Aſia,* came from *Epheſus* to *Miletus*: *Which makes it probable, that there St.* Paul *had raiſed a Nurſery for the Churches thereabout; as* Clemens *obſerves the* Apoſtles *were wont to do in fruitful Soils, with a Proſpect of ſuch Churches as were to be formed,* τῶν μελλόντων πιστεύειν, of thoſe that ſhould after believe: *and the ſame St.* Clement *obſerving that they did this,* δοκιμάσαντες τῷ πνεύματι, making trial of them by their Spiritual Gifts, *he very probably conjectures, that the twelve Perſons, who,* when he laid his Hands upon them, received the Holy Ghoſt, and ſpake with Tongues, and propheſied, *Acts* 19. 6, 7. *being thus qualified in an extraordinary manner to be Teachers of others, might be in the number of thoſe* Elders *whom St.* Paul *charges to* take heed to themſelves, and to all the Flock over which the Holy Ghoſt had made them Overſeers, *v.* 28.

*As to the Juriſdiction belonging to them in their ſeveral Diſtricts, it is alſo manifeſt concerning* Timothy, *that he was ſet over the Houſe of God,* 1 Tim. 3. 14, 15. *That in that Houſe he was to ordain, and to lay Hands on the* Elders *to be choſen to that Office,* Chap. 5. 22. *to chuſe ſuch to the* Epiſcopal Office, *or to the Office of* Elders, *who were duly qualified for that Work,* Chap. 3. 2, 7. *to admit and conſecrate others to the Office of* Deacons, *v.* 8. *to take* Widows *into the number of* Deaconeſſes, *under ſuch Qualifications, and to refuſe others,* Chap. 5. 9, 11. *to receive Accuſations againſt the* Elders, chap. 5. 19. *and to rebuke them,* v. 20. *Which plainly ſhews there was a Right of judging and cenſuring Offenders in* Timothy, *by virtue of his Office. He had Power alſo to order the Maintenance of the* Elders, *v.* 17. *to take care that the Publick Offices of Divine Worſhip were performed regularly,* chap. 2. 1, 8. *to* charge others not to teach any other Doctrine *than what they had received,* chap. 1. 3. *to command and teach* with Authority, chap. 4. 11. *and not to ſuffer others to* deſpiſe his Authority, *v.* 12. *And all theſe things ſeem plainly to belong to the Truſt committed to him,* chap. 6. 20.

*And as for* Titus, *'tis certain he was left in* Crete *by St.* Paul, to ſet in order the things which were wanting, chap. 1. 5. *and in order to this end, to inſpect the Qualifications of them who were to be admitted to the* Epiſcopal Office, *v.* 7. *and ſo to ordain* Elders in every City. *And he was alſo to admoniſh and reject* Hereticks, chap. 3. 10.

*Now I confeß, that theſe two Inſtances, abſolutely taken, afford us no convincing Arguments for a ſetled* Dioceſan Epiſcopacy, *becauſe there is nothing which proves they did, or were to exerciſe theſe Acts of Government, rather as* Biſhops *than* Evangeliſts; *for it is certain that the Order of* Evangeliſts *was ſuperior to that of* Governments, *and ſo included an Authority to do thoſe Acts of Government which belonged to Biſhops. Accordingly, in thoſe places where theſe* Evangeliſts *preached, they did* (m) ποιμένας καθιστάναι, conſtitute Paſtors, *and then went on to preach in other places. Yet theſe things evidently follow hence;*

---

(m) Euſeb. Eccl. Hiſt. l. 3. c. 37.

1. *That ſuch* Superiority *over other* Paſtors, *cannot be contrary to the Goſpel Rule; or that the Nature of* Church Government *doth not imply an Equality among the Governors of it: And that the* Apoſtles, *if they pleaſed, might have fixed Perſons in any other Churches, to exerciſe theſe Acts of Eccleſiaſtical Authority and Juriſdiction, as well as St.* Paul *placed theſe two Perſons, the one at* Epheſus, *the other at* Crete, *for theſe Ends.*

2. *That it is not repugnant to the Conſtitutions of* Churches *in the* Apoſtolical *Times, for Men to have Juriſdiction over more than one particular Congregation; for ſuch a Power* Titus *had over all* Crete, *and* Timothy *over many* Elders: *Which, had it been contrary to the Nature of* Church-Government, *would not have been permitted, and much leſs ordained, by St.* Paul, *in any of the* Churches *planted by him.*

3. *Hence alſo it appears, that the* Apoſtolical *Power of governing* Churches, *and ordaining* Elders *in them; was not ſo limited to the Perſons of the* Apoſtles, *but that it might be communicated to others whom the* Apoſtles *would intruſt with it; and therefore might be continued in the* Church *after their Deceaſe: And if it be granted, that ſuch an* Apoſtolical *Power of governing* Churches, *might be committed to others, and was actually ſo by the* Apoſtles; *it remains only to enquire, Whether, upon their Remove, or Departure; they did entruſt any Perſons in ſuch a manner, as it is certain, from Scripture, St.* Paul *did* Timothy, *as to the* Churches *of* Aſia: *Of which we ſhall diſcourſe hereafter.*

4. *From theſe words,* The things which thou haſt heard from me, confirm'd by many Witneſſes, commit thou to faithful Men, who ſhall be able to teach others alſo; *it may be fairly argued, that the* Apoſtle *here appoints St.* Timothy *to* (n) *conſtitute a Succeſſion of Men veſted with* Eccleſiaſtical *Authority, to teach them, and command others to obſerve them. And from thoſe words to* Titus, I left thee in Crete, to ordain Elders, κατὰ πόλιν, ὡς ἐγώ σοι διεταξάμην, in every City, as I ordered thee, *Tit.* 1. 5. For a Biſhop muſt be blameleſs, as the Steward of God, *v.* 7. *'Tis alſo fairly gather'd, that a Succeſſion of* Biſhops *was to be conſtituted in every City, as Perſons that were to take care of the Church of God there,* 1 Tim. 3. 5. *And my Conjecture is, That St.* Paul, *after his Liberty from his firſt Bonds, having travel'd into* Spain *and* Judea, *and from thence to* Macedonia, *began to ſettle this* Church-Government *in all the Churches where they before were wanting; that ſo, after his Death, they might be all provided with them: That, upon this Account,* Titus *was ſent by him to* Crete, *chap.* 1. 5. *and afterwards to* Dalmatia, 2 *Tim.* 4. 11. *And that the* Firſt Epiſtle *to* Timothy *was not writ to him to require him to ſtay at* Epheſus, *where* Biſhops *had been ſetled long before; but to inſtruct him* how to behave himſelf in the Church of God *in general,* chap. 3. 15. *doing the Office of an* Evangeliſt, *by Ordaining* Church-Governors *where he found them wanting, and ordering other Matters, as he ſaw them needful, in any of thoſe Places to which he reſorted. But then, if we take in the Suffrage of* Antiquity, *and conſult them who were neareſt to the Fountain of* Church-Government, *we ſhall find ſtill greater Reaſon to believe that it was* διάταξις Ἀποστολική, *an* Apoſtolical Ordinance, *to appoint* Biſhops *with the chief Juriſdiction over Cities: For we find plainly, by the fore-mentioned Inſtances, that the* Apoſtles *had this Power in themſelves, and did convey it to ſome others; but whether they did this univerſally, and with a deſign to continue this Order, being an Enquiry about Matter of Fact, muſt be prov'd by the beſt means we can uſe in a Matter of Fact of ſo great* Antiquity. *Now there can be no ſtronger Proof of ſuch a Matter of Fact, than the general Senſe, and concurrent Practice of the* Chriſtian Church *in the Ages next ſucceeding the* Apoſtles. *And this general Senſe of the* Chriſtian Church *may be demonſtrated;*

1. *From undoubted Teſtimonies affording a clear Evidence of this Succeſſion in the moſt conſpicuous Churches. And as for the undoubted Teſtimonies of this Succeſſion in the moſt conſpicuous Churches,* I ſhall firſt appeal, *ſaith the learned* Biſhop *of* Worceſter, to *Irenæus* and *Tertullian,* as leaſt liable to Exception. *The former not only mentions a Succeſſion of Perſons to the* Apoſtles; *but he ſaith,* (o) The Apoſtles committed the Care of the Churches to them, and left them to ſucceed in their Places. *Which implies, that as the* Apoſtles *had themſelves the Care of Miniſtring to the Church, and the Power of Governing, and Preſiding over it; ſo they committed it to the* Biſhops *whom they choſe to ſucceed them.* Tertullian *not only mentions them in general who ſucceeded the* (p)

---

(n) Πιστοῖς ἀνθρώποις, ἤγουν Ἐπισκόποις καὶ Πρεσβυτέροις, οὓς ἔμελλεν ὁ Τιμόθεος χειροτονεῖν. Photius apud OEcumen. Δῆλον ὅτι περὶ Πρεσβυτέρων, καὶ Ἐπισκόπων αὐτῷ διατάττεται. Theoph.

(o) Habemus annumerare eos qui ab Apoſtolis inſtituti ſunt Epiſcopi in Eccleſiis, & Succeſſores eorum uſque ad nos, quibus etiam ipſas Eccleſias committebant, quos & Succeſſores relinquebant, ſuum ipſorum locum Magiſterii tradentes. *L.* 3. *c.* 3. Lino Epiſcopatum adminiſtrandæ Eccleſiæ tradebant. *Ibid.*

(p) Evolvant ordinem Epiſcoporum ſuorum, *(Hæretici)* ita per Succeſſiones ab initio decurrentem, ut primus ille Epiſcopus aliquem ex Apoſtolis, vel Apoſtolicis viris, qui tamen cum Apoſtolis perſeveraverit, habuerit Auctorem, & Anteceſſorem; hoc enim modo Eccleſiæ Apoſtolicæ cenſus ſuos deferunt, ſicut Smyrnæorum Eccleſia Polycarpum ab Joanne conlocatum refert, ſicut Romanorum Clementem à Petro ordinatum itidem: Perinde utique & cæteræ exhibent quos ab Apoſtolis in Epiſcopatum conſtitutos Apoſtolici ſeminis traduces habeant. *De Præſcript. Hæret. c.* 32.

Apoſtles, *but particularly Inſtances in* Polycarp, *placed by St.* John *at* Smyrna; *and* Clemens, *by St.* Peter *at* Rome; *and then adds, That* the other Churches had Biſhops placed in them like to theſe. *So that what Authority St.* Clemens *had at* Rome, *and* Polycarp *at* Smyrna, *that,* Tertullian *affirms, the* Biſhops *had in other* Churches. *Now* Irenæus *ſaith, That* Linus *and* Clemens *had the Epiſcopal Power of Governing the Church.* *And as for* Polycarp, *he, even by the* (q) Jews *and* Gentiles, *was ſtyled* ὁ τῆς Ἀσίας διδάσκαλος, the Maſter, or Teacher of *Aſia*: *By* (r) *St.* Jerom, πάσης τῆς Ἀσίας ἀρχηγός, the Governor of all *Aſia*: *And by* (ſ) Ignatius, κυβερνήτης, the Governor of the Church of *Smyrna.*

*Add to this, thoſe words of Mr.* Dodwel, *to thoſe who deny'd the Preſidency of* Biſhops *over the* Church *in thoſe Ages*: What can they ſay to the *Angels* in the *Revelations*? What, to the Teſtimony of *Irenæus*, concerning St. *Polycarp*? What to the Teſtimony of (t) *Clemens Alexandrinus*, who mentions *Biſhops* among other Officers of the Church, ſetled by St. *John*? What to the Teſtimony of (u) *Hegeſippus*, who makes the Kinſmen of our Saviour, ἡγήσασθαι τῶν ἐκκλησιῶν, to have been Governors of the Churches, from *Domitian*'s Time to that of *Trajan*? What to thoſe who mention (x) St. *James*, as made Biſhop of *Jeruſalem* by the Apoſtles themſelves? What of the Seven *Polycrates* mentions as Biſhops in his own See, before himſelf? Nay, What to all thoſe Catalogues of Biſhops ſucceeding in the Four Patriarchal Sees; particularly the Fifteen in *Jeruſalem*, from St. *James*, to the Deſtruction of the *Jews* under *Hadrian*? Nay, What to the Succeſſion of all the Apoſtolical Sees, to which the Fathers of the Second Century do ſo ſolemnly appeal, to prove their own Doctrine Apoſtolical, in oppoſition to the contrary Pretences of the Hereticks; Can they think them all to have been either wilful Forgeries, or general Miſtakes, in a Matter of Fact ſo near their own Time, without ſo much as any likely Ground in Hiſtory? How will they then aſſure us, that they were not miſtaſten, in delivering to us the Books of the Apoſtles, which were not more notorious to them than their Government.

2. *This general Senſe of the* Church, *may be demonſtrated, from the Unreaſonableneſs of the Suppoſition, That the Form of Government left to the* Churches *by the* Apoſtles, *ſhould be ſo quickly changed, as they ſuppoſe, who do conceive that the* Apoſtles *left no Governors ſuperiour to* Presbyters, *or* Paſtors *of one Congregation, in the* Church: *For it is clearly proved, by the learned* Biſhop *of* Cheſter, *that the Writers of the Second Century diſtinctly mention'd the ſeveral Orders of* Biſhops, *and their inferiour* Presbyters, *in the ſame Church; and thereby give us reaſon to conclude, that Diſparity was ſetled in that Age, and therefore it is very improbable it ſhould be otherwiſe in the preceding Age of the* Apoſtles; *for that in the Frame and Subſtance of the Eſtabliſh'd Government of the Church, a thing always in Uſe and Practice, there ſhould be ſo ſudden a Change, ſo univerſal a Corruption, in ſo ſhort a Time: And that all* Chriſtians, *all the Degraded* Clergy, *without the leaſt Degree of Oppoſition that we meet with, or we read of, ſhould conſpire in, or conſent to this Innovation, and Corruption, is a thing morally impoſſible: For, as* Tertullian *argues in a like Caſe,* (y) What all Chriſtian Churches did ſo early agree in practiſing uniformly, came not by Error, but by Tradition. *The Improbability of this ſudden and general Innovation, will be further evident, if we conſider*;

1. *The Subjects of this Conſtitution,* viz. *the Perſons appointed by the* Apoſtles, *or* Apoſtolical Men, *to govern and preſide in every Church; they being conſtant Objects of every Perſon's Common Senſe, ſeen in every Aſſembly, employed in every* Eccleſiaſtical *Affair, publick or private, in which* Chriſtians *ſick or well, living or dying, were concern'd. Now in a Matter of this kind, which was the daily Object of the Senſes of all* Chriſtians, *we cannot eaſily conceive how they could poſſibly miſtake, and not perceive that ſuch a Change was made, if really it was done.*

*Again, We ſhall be more convinc'd, that this was not perform'd by Conſpiracy, or by a joint Conſent of* Chriſtians, *to make this Alteration in that Form of Government which the* Apoſtles *had eſtabliſhed, if we conſider,*

1. *The general Agreement of all* Churches *in this Matter; ſince not one ſingle* Church *can be produced, in which this Government did not obtain. For how can we imagine, that in a Time when no* General Council *could meet to appoint it, and when there were no* Chriſtian Princes *to ſet it forward on a Political Account; and when, by reaſon of the Heat of Perſecution, and the Diſtance of* Chriſtian Churches, *there was ſo little Commerce and Intercourſe between them, from the* Churches *of* Armenia *and* Perſia *in the Eaſt, to thoſe of* Spain *in the Weſt; from the* African Churches *in the South, to our* Britiſh Churches *in the North; this Conſtitution ſhould*

---

(q) *De Martyr. Polycarp.* §. 12.　(r) *Catal.*　(ſ) *Epiſt. ad Polycarp.* §. 2.

(t) Ὅπου μὲν Ἐπισκόπους καταστήσων, *apud Euſeb. l.* 3. *c.* 23. *p.* 92.

(u) *Apud Euſeb. Hiſt. Eccl. l.* 3. *c.* 20.　(x) *Euſeb. Eccl. Hiſt. l.* 5. *c.* 24. *p.* 192.

(y) Variâſſe debuerat error Doctrinæ Eccleſiarum, quod autem apud omnes unum eſt, non eſt erratum, ſed traditum. *De Præſcript. c.* 28.

*univerſally be received, and ſubmitted to, if it had not been eſtabliſh'd by the* Apoſtles, *or the firſt Founders of thoſe Churches?*

2. *If we conſider how much it did concern all Churches, that ſuch an Innovation ſhould not obtain amongſt them, and tamely be ſubmitted to; for all the People were obliged to know their Governors to which they were by Scripture oblig'd to ſubmit, and ſo they could not yield to this Innovation, without the greateſt Danger to their Souls: The* Presbyters, *if they had by the* Apoſtles *been advanced to the higheſt Power, would not ſo weakly have ſubmitted to an Authority uſurp'd over them; but either out of a juſt Zeal to aſſert their Freedom, or out of Indignation at the Inſolence of the Uſurping* Biſhops, *or out of that Unwillingneſs to ſubmit and obey, which is natural to all Men, would have aſſerted their Equality.*

3. *This will be further evident, if we conſider, that even the Perſons then exalted could have no Motive or Temptation to accept of this Advancement; for Men do not eaſily deſire a Change, but upon proſpect of ſome Eaſe, or Temporal Advantage; much leſs when they perceive the Change is like to add to their Trouble, and encreaſe their Danger. Now this was really the Caſe of the firſt* Chriſtian Biſhops, *they being ſtill expoſed to the ſharpeſt Fury of their* Perſecutors, *and commonly begun with firſt, when any Storm was rais'd againſt the Church: Their Labours alſo were very great; for the Care of the Flock lay on them, and they were unweary'd in the Diſcharge of the* Paſtoral Care. *Can we then reaſonably think, that they could be ſo fond of ſo much Toil, and Peril, as to violate the Inſtitution of the Bleſſed* Jeſus, *or his* Apoſtles, *to obtain it?*

---

A PA-

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# Epiſtle of St. *PAUL* to *TITUS.*

## CHAP. I.

a Verſe 1. PAUL, [a] a Servant of God, and an Apoſtle of Jeſus Chriſt,
b [b] according to [ κτ̀, *for the Promotion of* ] the Faith of God's Elect, and the acknow-
c ledging of [c] the Truth, which is after Godlineſs.

d 2. [d] In [ ἐπ', *with that* ] hope of eternal life, which God, that cannot lye, [*hath*] promiſed before the World began, [ i. e. *from the Beginning of Ages.* ]

3. But hath in due time manifeſted ἐφανέρωσε δὲ καιροῖς ἰδίοις, *and hath in its proper Seaſon manifeſted this* ] his Word [ *of Promiſe,* ] through preaching [ *of it to the Gentiles* ; ] which [ *Office* ] is committed to me according to the Commandment of God our Saviour.

4. [ *I Paul write this* ] to [ *thee, O* ] Titus, mine own Son after the common Faith, [ *wiſhing to thee* ] Grace, Mercy, and Peace from God the Father, and [ *from* ] the Lord Jeſus Chriſt our Saviour.

5. [ *Advertiſing thee that* ] For this cauſe left I thee in Crete, that thou ſhould'ſt ſet in order the things that [*as yet*] are wanting,
e and ordain [e] Elders in every City, as I had appointed thee.

f 6. If any be blameleſs, [f] the Husband of one Wife, [*neither guilty of Polygamy, nor married again after divorce from his former Wife ; ſee Note on* 1 Tim. 3. 2. ] having faithful Children, not accuſed of riot, or unruly.

7. [g] For a Biſhop muſt be blameleſs, as [*being* ] the Steward of God, not ſelf-will'd ; not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre ;

8. [h] But a lover of hoſpitality, a lover of h
good Men, [*or things,*] ſober, [*or prudent,*] juſt, holy, temperate.

9. Holding faſt the faithful Word, as he hath been taught, [ κτ̀ τὴν διδαχὴν, *according to the Doctrine of Chriſt, and his Apoſtles,* ] that he may be able, by ſound Doctrine, [i] both to i
exhort, [ *both to admoniſh, or inſtruct in ſound Doctrine,* ] and to convince the Gain-ſayer.

10. For there are many unruly [k] and vain- k
talkers [ *in Crete,* ] and Deceivers [ *of Mens Minds,* ] [l] eſpecially thoſe of the Circum- l
ciſion :

11. Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not [ *to teach,* ] for filthy lucre's ſake.

12. One of themſelves, [*even* Epimenides]
[m] a Prophet of their own, ſaid, The Cretians m
are always lyars, evil beaſts, [n] ſlow-bellies, n
[ i. e. *Gluttons.* ]

13. This witneſs is true [ *of them who inhabit* Crete, *whether Natives or Jews* : ]
wherefore, [o] rebuke them ſharply, ] ἔλεγχε o
αὐτοὺς ἀποτόμως, *convince them powerfully*] that they be found in the Faith ;

15. Not giving heed [p] to Jewiſh Fables, p
and Commandments of Men, who turn from the Faith.

15. [ *For whatſoever they may ſay or think, concerning unclean Meats, Perſons, or Things* ; ] To the pure, [ *the Gentile, whoſe heart is purified by Faith,* ] all things are pure [*in their uſe* : ] but unto them that [ *though they count themſelves the only pure Perſons* ] are defiled, and unbelieving, is nothing [*truly*] pure ; but

even their Mind and Conſcience is defiled, [*and by that their Actions.*]

q 16. [q] They profeſs that they know God [*above others,* Rom. 2. 17.] but in works they [*practically*] deny him, being abominable [*now to him, of whom they were once beloved,*] and diſobedient, and to every good work reprobate.

## Annotations on Chap. I.

Verſe 1. Δοῦλος Θεοῦ, *A Servant of God.*] He writes not this to confirm his Authority to *Titus,* who doubted not at all of it; but to confirm it to others with whom he did converſe, or to whom this Epiſtle might come; it being of uſe not only to direct *Titus* then, but all Biſhops and Rulers of the Church for ever.

b Ibid. Κατὰ πίστιν, *For the promotion of the Faith of God's Elect;*] I. e. The Faith of Chriſtians in the general, they being all γένος ἐκλεκτόν, *an elect Generation,* 1 Pet. 2. 9. and St. *Paul* being an Apoſtle, in reference to them all, to them to whom he was a *Savour of Death,* as well as to them to whom he was a *Savour of Life,* 2 Cor. 2. 16.

c Ibid. Τῆς κατ' εὐσέβειαν ἀληθείας, *The Truth which is after Godlineſs;*] The *Myſtery of Godlineſs;* 1 Tim. 3. 16. *The Doctrine which is after Godlineſs,* 1 Tim. 6. 3. This is therefore only neceſſary to be believed, ſo far as that Belief is neceſſary to an Holy Life. To confirm this Inference, let theſe following Arguments be conſidered,

*1ſt,* That, *which hath the Promiſe of this Life, and that which is to come,* muſt be ſufficient to ſecure us of the Enjoyment of the Life to come; but Godlineſs, ſaith the *Apoſtle, hath the Promiſe of this Life, and that which is to come,* 1 Tim. 4. 18. *Ergo.* Again, that which hath Contentment is great Gain, muſt ſure avail us to Salvation, ſeeing without Salvation we can gain nothing which is truly Good, but *Godlineſs with Contentment is great Gain,* 1 Tim. 6. 6. *Ergo,*

*2dly,* If this be the great End, for which ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος *the ſaving Grace of God hath appear'd to us,* viz. *to teach us that denying all Ungodlineſs, and worldly Luſts, we ſhould live Soberly, Righteouſly, and Godly in this preſent World;* and if by doing ſo, we *may expect the bleſſed Hope, and glorious Appearance of our Lord with Comfort,* then muſt this Holineſs adminiſter to us an Aſſurance of our future Happineſs: Now all this is the expreſs ſaying of St. *Paul,* Tit. 2. 11, 12, 14. *Ergo.*

*3dly,* By what we do entirely attain the End for which our *Saviour* died, or ſuffer'd on the Croſs, by that we muſt attain Aſſurance of the Benefits of his Death, and Paſſion, *viz.* Remiſſion of Sins, Juſtification, and Salvation, but this we do by *dying to Sin,* and *living unto Righteouſneſs;* that is, by being Holy in our Lives and Converſations: For *Chriſt bore our Sins in his own Body on the Tree, that we being dead to Sin, might live to Righteouſneſs,* 1 Pet. 2. 24. And to as many as are thus conformed to his Death, by dying unto Sin, he hath promiſed that they *ſhall be conformed to him in Likeneſs of his Reſurrection,* Rom. 8. 11. Faith therefore can be no farther neceſſary, than it is requiſite to engage us *to dye unto Sin, and to live to Righteouſneſs.*

*4thly,* This will be farther evident even from the Nature of true Holineſs; for ſeeing that conſiſteth in a *Participation of the Divine Nature,* 2 Pet. 1. 4. *In putting on the New Man, which is created after God in Righteouſneſs and true Holineſs,* Eph. 4. 24. *in being Holy in all manner of Converſation, as he that has called us is Holy,* 1 Pet. 6. 11. it plainly follows, either that they who live to God, who are like him in Holineſs, who have the Image of God inſtamped upon them, and who are *made partakers of the Divine Nature,* may notwithſtanding periſh everlaſtingly, or that true Holineſs may render us ſecure of Happineſs.

*5thly,* It ſeems evident, that a good, and a wiſe God cannot reveal Things only to ſtuff our Heads with Notions, when they have no Influence upon our Hearts to make us better, ſince then to diſbelieve them would be pernicious, and yet the believing them would do us no good: And a wiſe God muſt require this Faith to no End, his Deſign in requiring us to believe in *Jeſus Chriſt,* being this, *that believing we may have Life thro' his Name,* John 20. 31. *and the very End of our Faith is the Salvation of our Souls,* 1 Pet. 1. 9. He therefore can require us to believe nothing but what hath a real Tendency to the Obtainment of that Life, and that Salvation which is the End of our whole Faith.

Ver. 2, 3. Note, By comparing theſe two d Verſes with thoſe Words in *Timothy, He hath ſaved us, and called us with an holy Calling; not according to our Works, but according to his own Purpoſe, and Grace, which was given us in Chriſt Jeſus,* πρὸ χρόνων αἰωνίων, *before the World began; but is now made manifeſt by the appearing of our Saviour Chriſt, who hath aboliſhed Death, and hath brought Life and Immortality to light through the Goſpel: Whereunto I am appointed a Preacher, and an Apoſtle, and a Teacher of the Gentiles,* 2 Tim. 1. 9, 10, 11. I ſay, from theſe Words compared together, it may be inferr'd,

*1ſt,* That the Promiſe of Eternal Life, mention'd in both places, is the Promiſe of calling thoſe *Gentiles,* to whom St. *Paul* was an Apoſtle, to that Faith which had the

Promiſe of Eternal Life annexed to it: For this Promiſe God is ſaid to have performed by St. *Paul*'s preaching this Word of Life to the Gentiles.

2*dly*, That this Hope of Eternal Life was not made manifeſt till the appearing of our Saviour, and the Preaching of his Goſpel to the World; he having *brought Life and Immortality to light by the Goſpel*, 2 Tim. 1. 10. and manifeſted the Hope of it by the Preaching of the Word of Faith.

3*dly*, Seeing no ſuch Promiſe could be made to Men, no ſuch Grace given to them, before there were any Men in the World, theſe Words, πρὸ χρόνων αἰωνίων, cannot properly be rendered, *before the World began*; but as *Chryſoſtom*, *Theodoret*, and *Oecumenius* render them, ἄνωθεν ἐξ ἀρχῆς, *of old Time, or from the beginning*. So the Revelation of the Calling of the Gentiles is ſtiled, the Revelation of the Myſtery, χρόνοις αἰωνίοις σεσιγημένου, *kept ſecret from Men ſince the World began*, Rom. 16. 25. but now manifeſted by the Scriptures of the Prophets. This Promiſe therefore was contained in the Writings of the Prophets, and either muſt relate to the Promiſe made to *Adam* immediately after the Fall, that *the Seed of the Woman ſhould break the Serpent's Head*, which was a Promiſe made from the beginning, and πρὸ χρόνων αἰωνίων, before any of the three Ages of the World were paſs'd; or to the Promiſe made to *Abraham*, *that in his Seed, ſhould all the Families of the Earth be bleſſed*; which was a Promiſe made a long time ago, and before the firſt Age of the World expired. So *Zacharias* ſpeaks of the Promiſe of the *Meſſias*, made διὰ τῶν ἀπ' αἰῶνος προφητῶν, *by the holy Prophets from the beginning*, Luke 1. 70. And *Jeruſalem* is mention'd as an Apoſtatizing City, ἀφ' ἡμερῶν αἰῶνος, *from the Days of old*, Ezr. 4. 15, 19. and ἀπ' αἰῶνος, *of old*, Eſdr. 2. 23, 26. If it refer to the Promiſe or Declaration made to *Adam*, that *the Seed of the Woman ſhould bruiſe the Serpent's Head*, that muſt be a Declaration that the *Meſſiah* ſhould exempt us from that Mortality the Serpent had brought upon the Seed of *Adam*, and conſequently a Promiſe that he ſhould procure for us an happy Reſurrection to Eternal Life: If we refer it to the Promiſe made to *Abraham*, *In thee ſhall all the Families of the Earth be bleſſed*, we, by that Bleſſing, *being made the adopted Sons of God, and Heirs according to the Promiſe*, Gal. 3. 29. Muſt have a Title by it to the *Redemption of our Bodies*, and muſt become Sons of the Reſurrection to Eternal Life, and by it receiving the Promiſe of that Spirit, which is the Earneſt of that Inheritance, *Gal.* 3. 14. muſt thereby be aſſured of it.

Ver. 5. Πρεσβυτέρους.] Hence it appears that at the firſt Converſion of the *Cretians* to the Faith, they had no *Biſhops* or *Presbyters* ſet over them, but had all their Church-Offices performed by Men aſſiſted by that Holy Spirit which God ſhed on them abundantly, through Faith in Chriſt, *chap.* 3. 6. though out of theſe Biſhops and Deacons uſually were choſen; but then it is obſervable that things were then wanting; or, that this was a Deficiency in that Church. e

Ver. 6. Μιᾶς γυναικὸς ἀνήρ, *The Husband of one Wife.*] Here *Chryſoſtom*, *Oecumenius*, and *Theophylact*, have well obſerv'd againſt the Hereticks and Papiſts, that Marriage is ſo Honourable, that any Clergy man may aſcend to the Epiſcopal Throne with it, ὥστε μετ' αὐτοῦ καὶ ἐπὶ τὸν ἅγιον θρόνον δύνασθαι ἀναβαίνειν, *Chryſoſt. Theoph.* Yea, that he may do the Office of a Biſhop, and retain the Nuptial Bed, ὡς δυναμένου καὶ μετὰ γάμου ἐπισκοπῆς προνοεῖν τινός. *Oecum.* f

*To ſhew the Antiquity of that Interpretation of thoſe Words, The Husband of one Wife, which I incline to, St.* Jerome *ſaith, that* Quidam de hoc loco ita ſentiunt, Judaicæ, inquiunt conſuetudinis fuit vel binas uxores habere, vel plures, quod etiam in veteri lege de Abraham, & Jacob, legimus, & hoc nunc volunt eſſe præceptum, ne is qui Epiſcopus eſt eligendus, uno tempore duas pariter habeat uxores. *He alſo ſeems to ſhew his Diſlike of the other Opinion in theſe Words,* Multi ſuperſtitioſius magis quàm veriùs, etiam eos, qui cùm Gentiles fuerint, & unam uxorem habuerint, quâ amiſſâ poſt baptiſmum Chriſti alteram duxerint, putant in Sacerdotio non eligendos.

Ver. 7. Ἀνέγκλητον εἶναι, *I left thee in Crete to ordain Elders, if any be blameleſs; for a Biſhop muſt be blameleſs.*] Hence, ſay the *Greek* and *Latin* Commentators, it is manifeſt that the ſame Perſon is called a *Presbyter* in the 5th, and a *Biſhop* in the 7th Verſe, Καὶ ἐντεῦθεν δῆλον ὡς τοὺς πρεσβυτέρους, ἐπισκόπους ὠνόμαζον, εἰρηκὼς γὰρ ἵνα καταστήσῃς κατὰ πόλιν πρεσβυτέρους ἐπήγαγε, δεῖ γὰρ ἐπίσκοπον ἀνέγκλητον εἶναι, ἐν ἑκάστῃ δὲ πόλει οὐκ ἐπισκόπους, ἀλλὰ πρεσβυτέρους ἔθος εἶναι πολλούς. *Theodoret. When he had ſaid, I left thee in Crete, that thou mightest ordain Presbyters in every City*, (a) Poſtea intulit, Oportet enim Epiſcopum ſine Crimine eſſe, tanquam Dei diſpenſatorem, idem eſt ergo Presbyter qui Epiſcopus; *He after makes this Inference, For a Biſhop muſt be blameleſs; the Biſhop therefore, and Presbyter is here the ſame.* The Reverend and Learned Biſhop *Pearſon* proves from St. *Clemens* of *Alexandria*, *Tertullian*, and *Origen*, that in their Judgment the Apoſtle ſpeaks of Presbyters properly ſo called; as doth alſo *Theodoret*, from this Argument, That the Apoſtle requires Preſ- g byters in the plural to be ordain'd in every City, whereas there was to be only one ſingle Biſhop in a City. But I find no Anſwer to the Argument, that the ſame Perſon is a Presbyter in the 5th, who is a Biſhop in the 7th Verſe; and therefore I ſtill incline to the Opinion of *Chryſoſtom*, *Theodoret*, St. Jerom, *Oecumenius* and *Theophylact*, that the Names were then common.

---

(a) Hieron. in locum.

Ver. 7.] *A Biſhop muſt be blameleſs.*] *St.* Jerome *underſtanding this of* Presbyters, *ſpeaks to the* Biſhops *thus*; Audiant Epiſcopi, qui habent conſtituendi Presbyteros per urbes ſingulas poteſtatem, ſub quali lege Eccleſiaſticæ conſtitutionis ordo teneatur: *And then proceeds thus*; At nunc cernimus plurimos hanc rem beneficium facere, ut non quærant eos qui poſſunt Eccleſiæ plus prodeſſe & in Eccleſiâ erigere columnas, ſed quos vel ipſi amant, vel quorum obſequiis ſunt deliniti, vel pro quibus majorum quiſquam rogaverit, & ut deteriora taceam, qui ut clerici fierent muneribus impetrarunt.

h Ver. 8. Φιλόξενον, *A Lover of Hoſpitality.*] Not in the Modern Senſe of keeping Hoſpitality, that is, a great Table for Perſons of Quality to come to; but, ſay St. *Chryſoſtom* and *Theophylact*, τὰ αὐτοῦ τοῖς ξένοις προϊέμενος καὶ τοῖς δεομένοις, one ſo far from filthy Lucre, that he *ſpends what he has upon the Stranger and the Poor.* Σώφρονα οὐ τὸν νηστεύοντα εἶπεν ἐνταῦθα, ἀλλὰ τὸν πάθους κρατοῦντα, He ſaith Sober, i. e. *not one that is much in Faſting, but an exact Governour of his Paſſions*, his Tongue, Hands, and Eyes.

i Ver. 9. Παρακαλεῖν.] I. e. Νουθετεῖν, Theoph. See *Rom.* 12. 8. Τὸ δὲ μάλιστα χαρακτηρίζον τὸν Ἐπίσκοπον, τὸ διδάσκειν ἐστίν, *the chief Character of a Biſhop is* τὸ διδασκαλικόν, *his ability to teach*, ſay *Chryſoſtom* and *Theophylact*.

k Ver. 10. Ματαιολόγοι, *vain Talkers.*] That the *Jews* were ματαιολόγοι, vain Talkers, and ἑτεροδιδασκαλοῦντες, *Teachers of things which they ought not*, we learn, 1 *Tim.* 1. 3, 4, 6. and that they were deſirous of filthy Lucre, robbing and devouring thoſe they taught, ſee 2 *Cor.* 11. 20. of the Covetouſneſs of the *Phariſees*, the great Sticklers for the neceſſity of Circumciſion, and of the Obſervation of the Law of *Moſes* by all Chriſtians, *Acts* 15. 5. Our Saviour gives a large account, *Matth.* 23. 14, 25. *Luke* 16. 14. Their Mouths muſt be ſtopp'd, not with force, but with Conviction, *v.* 9. by ſuch Strength of Conviction, ſay the Fathers, as will not ſuffer them to ſpeak any thing by way of Anſwer, or gainſaying the Truth.

Ver. 11. Μάλιστα δὲ οἱ ἐκ περιτομῆς, *Eſpecially they of the Circumciſion.*] He does not ſay, l eſpecially thoſe *Gentiles* or *Samaritans*, who are Advocates for the Obſervation of the *Jewiſh* Law, but οἱ ἐκ περιτομῆς, *they of the Circumciſion*, which, throughout the New Teſtament, ſignifies the *Jews*; Men of that Nation and Religion; ſo, *Acts* 10. 45. And οἱ ἐκ περιτομῆς, *the Jews which came with Peter were amazed, when they ſaw the Gift of the Holy Ghoſt poured out upon the Gentiles*, Acts 11. 2. οἱ ἐκ περιτομῆς, *the Jews contended with Peter, ſaying, Thou wenteſt in to Men uncircumciſed, and didſt eat with them.* See Rom. 4. 12. and 15. 8. *Gal.* 2. 7, 8, 9. *Epheſ.* 2. 11. *Col.* 4. 11. Moreover, the *Gnoſticks* and *Simonians* were ſo far from being Advocates for the Obſervation of the *Jewiſh* Law, that it was one part of their Doctrine, (b) νόμῳ καὶ προφήταις μὴ χρῆσθαι, that *no man ſhould obſerve the Law or the Prophets.* See Note on 1 *Tim.* 1, 7. They therefore cannot be the Men here intended.

Ver. 12. Προφήτης, *A Prophet* of their m own.] *Theodoret* expreſly ſays, this Poet was *Callimachus*; *Oecumenius*, and *Theophylact* cite the Words of *Callimachus*, and ſo doth *Chryſoſtom*, though he confeſſes the Poet was *Epimenides*. *Callimachus* it could not be, for he was no *Cretian*, but a *Cyrenian*, nor hath he this whole Verſe, but only the beginning of it, Κρῆτες ἀεὶ ψεῦσται, which, ſaith St. *Jerome*, he borrow'd from *Epimenides*; who by (c) *Plato* is ſtiled ἀνὴρ θεῖος, by (d) *Diodorus Siculus*, ὁ θεόλογος, the *Divine*; by (e) *Diogenes Laertius*, θεοφιλέστατος, and γνωστικότατος, *one skilful in Divination*; by (f) *Cicero*, futura præſentiens, & vaticinans per furorem, *one that foretold things future by Extaſy*; by (g) *Plutarch*, σοφὸς περὶ τὰ θεῖα, *a wiſe Man concerning Divine Things*; by (h) *Apuleius*, *Fatidicus*, a Sooth-ſayer; by (i) *Maximus Tyrius*, δεινὸς τὰ θεῖα, *one skill'd in Divine Things*; by *Dion Pruſienſis*, and the Apoſtle here, *one of their Prophets*.

Ibid. Γαστριμαργός.] Ἄπληστος, Suidas. Γαστρίμαργοι, ἀκρατεῖς, ἄπληστοι, πολυφάγοι, Heſych. n Γαστριμαργία, ἀκρασία περὶ τὴν τροφήν, Clem. Al. Pæd. l. 2. c. 1. p. 146. C. Vide Jul. Pollux. l. 2. c. 4. p. 109. 37. c. 111. 26.

Ver. 13. Ἔλεγχε αὐτοὺς ἀποτόμως, *Rebuke* o *them ſharply.*] If theſe Words relate to the *Cretians* deceived by the *Jews*, as the Verſe following ſeems to hint, they are fitly tranſlated, *Rebuke them ſharply*: To be *ſound in Faith*, is, ſay *Oecumenius* and *Theophylact*, to retain it ſo as it was delivered by the Apoſtles, without adding any thing to it from *Judaiſm* or *Gentiliſm*, and eſpecially

---

(a) Hieron. in locum.
(b) Conſt. Apoſt. l. 6. c. 8, 10.
(c) De leg. l. 1. p. 780. E.
(d) L. 5. p. 239.
(e) L. 1. p. 29, 30.
(f) De Divin. l. 1.
(g) In Solone.
(h) Florid. l. 2.
(i) Diſſert. 22. p. 313.

without adding to it the neceſſity of obſerving the *Jewiſh* Law or Rites, by the *Gentiles*.

p Ver. 14. Ἰουδαϊκοῖς μύθοις.] By *Jewiſh Fables*, ſome here underſtand the *Gnoſticks Cabbaliſtical Interpretations of the Old Teſtament*; But (1*ſt*,) if we look into *Irenæus*, we ſhall find their ſenſeleſs Interpretations chiefly related to the New Teſtament. Their 30 *Æones* they gathered from the 30 Years our Saviour ſpent in Silence, before he preached, and from the Parable of thoſe who wrought in the Vineyard, and from St. *Paul*; from whom he ſhews, *l.* 1. *c.* 1. *p.* 16, 18. they gather'd moſt of their wild Fancies, and ſo they muſt in time be after the writing of his Epiſtles. (2*dly*,) It does not appear that the *Cabbaliſtical Jews* had any ſuch Interpretations as favour'd the mad Doctrine of the Gnoſticks. The Fathers therefore generally interpret theſe Words of the vain Traditions of the Jews, eſpecially concerning Meats, and other things, to be abſtained from as unclean, which our Lord alſo ſtiles *the Doctrines of Men*, Matth. 15. 9. and of the Teachers of them, St. *Paul* in his Epiſtle to *Timothy*, ſaith, that *they were turned from the Faith*, 1 Tim. 1. 5, 6. And this, ſaith *Oecumenius*, is evident from the enſuing Words.

Ver. 15. *To the Clean all things are Clean.*] *Here, ſaith* Jerom; Conſiderandum ne iſta tractantes, occaſionem illi Hæreſi demus, quæ juxta Apocalypſin, & ipſum quoque *Apoſtolum Paulum* ſcribentem ad *Corinthios*, putant de *Idolothytis* eſſe veſcendum, quia omnia munda ſunt mundis.

q Ver. 16. It is the Opinion of all the Ancient Commentators upon the place, That the Apoſtle ſpeaks this *adverſus Judæos, againſt the Jews*, nor is there any thing ſaid in theſe two Verſes, which may not be applied to them. For,

1*ſt*, We have obſerved already how the *Scripture* gives thoſe very Names to the unbelieving *Jews*, which they were wont to give unto the *Gentiles*, ſtiling them *Dogs*, Philip. 3. 2. as they ſtiled the *Gentiles*; and *Veſſels of Wrath*, Rom. 9. 22. 1 Theſſ. 2. 16. who thought themſelves the only *Veſſels of Mercy*; and here *defiled*, who counted themſelves the only *pure Servants of God*, Neh. 2. 20.

2*dly*, Of their Profeſſion *to know God, when in Works they deny'd him*, the *Apoſtle* gives a large account, *Rom.* 2. from *v.* 17. to *v.* 25. and again, *chap.* 3. from *v.* 10. to *v.* 19. That they were *abominable* in the ſight of God, our Lord not only ſaith of the Phariſees, *Luke* 16. 15. but St. *Paul* of the Jews in general, declaring that they *pleaſed not God*; yea, they were ſo diſpleaſing to him, that *Wrath was come upon them to the uttermoſt*, 1 Theſſ. 2. 15, 16. Of their Diſobedience to the Law, we read in the fore-cited Places of the *Romans*, and of their *evil Works*, Phil. 3. 2. 2 Cor. 11. 13. 15. And laſtly, that a defiled Mind and Conſcience polluted all their Actions, even thoſe that were done according to the Will and the Command of God. See *Iſa.* 1. 11, 16. 66. 3. *Jer.* 6. 20. *Amos* 5. 21, 22.

---

## CHAP. II.

Verſe 1. BUT [*howſoever they live and teach*] ſpeak thou the things which become ſound doctrine.

a 2. [*To wit,*] That the [a] aged men be ſober, grave, temperate, ſound in faith, [*ſincere*] in charity, and [*conſtant in*] patience.

b 3. The [b] aged women likewiſe, that they be in behaviour, [*in Habit and Geſture,*] as becometh holineſs, not falſe accuſers, not given to much wine, teachers of good things, [*of Piety, Charity, Chaſtity, to thoſe with whom they do converſe.*]

4. That they may teach the young women to be ſober, to love their huſbands, to love their children.

5. To be diſcreet, chaſte, keepers at home, good, obedient to their own huſbands, that the Word of God be not blaſphemed, [*by reaſon of their Crimes.*]

3. Young men likewiſe exhort to be ſober-minded, [Gr. σωφρονεῖν, *to govern not only their Concupiſcible, but their Iraſcible Paſſions.*]

7. In all things ſhewing thy ſelf a pattern of good works, in doctrine ſhewing uncorruptneſs, gravity, [c] ſincerity; c

d 8. [d] Sound ſpeech that cannot be condemned, that he that is of the contrary part [*whether Jew or Gentile,*] may be aſhamed [*of their oppoſition to you*] having no evil thing to ſay of you.

9. Exhort ſervants to be obedient to their own maſters, and to pleaſe them well in all [*lawful*] things, [e] not anſwering again. e

10. Not purloining [*or filching from their Maſters,*] but ſhewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things [*belonging to their ſtation.*]

11. For the grace of God that bringeth ſalvation, hath appeared to all men, [*as well Servants as Maſters, yea to Men of all Nations*;]

f 12. [f] Teaching us, that denying [*all*] ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.

13. Looking for that bleſſed hope, and the

g the glorious appearance of the [g] great God,
and our Saviour Jeſus Chriſt.

14. Who gave himſelf for us, that he
h might [h] redeem us from all iniquity, and [*ſo*
i *might*] purify to himſelf [i] a peculiar people,
zealous of good works.

15. Theſe things ſpeak, and exhort, and rebuke [*the Oppoſers of this Doctrine*] with all Authority: Let no man deſpiſe thee, [*but uſe the Cenſures of the Church, and deliver up to Satan thoſe Jews who gainſay this Doctrine.*]

## Annotations on Chap. II.

a Verſe 2. Πρεσβύτας, *The aged.*] See the Note on *Philemon* 9. So the Word ſignifies in all the other Places of the New Teſtament where it is found; ſo ἐγὼ γάρ εἰμι ϖρεσβύτης, *I am aged*, ſaith *Zacharias*, Luke 1. 18. and Παῦλος ϖρεσβύτης, is *Paul the aged*, Philem. 9. And in this Senſe the true St. *Jerome*, and all the Greek Commentators on the Place, expound it. The Reverend Dr. *Hammond* thinks it here ſignifies Church-Officers, and in particular the Deacons, mention'd by *Timothy*, after the Biſhops, 1 *Tim.* 3. But of five Qualifications there required of the Deacons, *v.* 8. the Apoſtle here mentions only one, that of Gravity; nor is it neceſſary that theſe ϖρεσβύται ſhould be Church-Officers, becauſe the Apoſtle here enumerates their Qualifications: For as St. *Jerome* on the place obſerves, he reckons up the Qualifications of the younger Women, *v.* 4, 5. and of the younger Men, *v.* 6. and of the Servants, *v.* 9, 10. But hence it will not follow that they were *Church-Officers.* Nor, 2*dly*, Becauſe *Titus* was ſent to ordain ſuch; for we find not that he was ſent to ordain any but *Presbyters* or *Biſhops*, ch. 2. 5, 7. tho' doubtleſs he did ordain *Deacons* to attend them.

b Ver. 3. Πρεσβύτιδας.] That the *Aged Women* here import the Deaconeſſes of the Church, ſome of the Commentators ſay was the Opinion of ſome Ancients; and indeed they were ſo neceſſary, 1. For the Baptiſm of Women, when that was performed by Dipping, as in the Apoſtles Days it was: And 2*dly*, For the converting ſome young Women to, and the inſtructing others in the Faith they had already owned; which aged Women, though not permitted *to ſpeak in the Church*, might do in private Houſes, without ſcandal; but the Apoſtles, and a young *Timothy*, could ſcarcely do without Suſpicion. That for theſe Reaſons I doubt not but this Office obtain'd in the firſt Preaching of the Goſpel.

Ver. 4. Ἵνα σωφρονίζωσι τὰς νέας, *that they may teach, or admoniſh the young Women.*] *Stephanus* renders the Words thus, *that they may teach them by Chaſtiſement*; but Women, who had Husbands, and Children, as theſe in the next Verſe are ſuppoſed to have, were not to be chaſtiſed by others. Obſerve then, that Young Men, and Women, become Wiſe by hearkening to the Admonitions, and Inſtructions of Perſons Aged, and experienc'd in the Practice of it, and they who were ſet over the Youth, and the Young Women for this End were called by the Greeks Σωφρονιστῆρες, that is, *Directors of their Manners*, becauſe they admoniſhed them how to behave themſelves in their Stations, hence Σωφρονιστὴς is by *Heſychius* rendered νουθετὴς, an *Admoniſher*, and in *Julius Pollux*, Σωφρονίζειν, is νουθετεῖν, *to admoniſh*, and Σωφρονισμὸς, is the ſame with νουθεσία, *Admonition*, *l.* 3. *c.* 17. *p.* 153. *l.* 41, &c.

Ver. 5. *That the Word of God be not blaſphemed.*] For ſay *Theodoret* and *Theophylact*, when Wives leave their Husbands, or Servants their Maſters, προφάσει τῆς εὐσεβείας, *from a Pretence of Religion, they cauſe Men to ſpeak Evil of the Goſpel.*

c Ver. 7. Ἀφθαρσίαν, *Sincerity.*] This Word is not to be found in *Chryſoſtom*, *Theophylact*, nor in many Copies; but it is in *Theodoret*, *Oecumenius*, *Cod. Alex. Arab.*

d Ver. 8. The Doctrine to be preached muſt be pure and free from all corrupt Mixtures; it muſt be entire, ſo as to want nothing neceſſary to be known; it muſt be ſuch as is ὑγιὴς, wholſome and beneficial to the Hearer; it muſt be delivered with Gravity, and with Care, that there be nothing ſpoken which may be ſubject to Reprehenſion. And he that teacheth it muſt in his Converſation practiſe ſuitable to what he teacheth, leaſt his own Heart ſhould inwardly condemn him, and he ſhould be condemned both by God, and Man from his own Mouth.

e Ver. 9. Μὴ ἀντιλέγοντες, *Not anſwering again.*] Not murmuring againſt their Commanders, nor contradicting them, but only with Submiſſion pleading their own Cauſe, for that even Nature doth allow.

f Ver. 12. The firſt thing Chriſtianity requires of them who would enjoy this ſaving Grace, is to deny all practical Ungodlineſs, by carefully abſtaining from all Idolatry, Superſtition, and falſe Worſhip; and to diſcard all thoſe Principles which tend to cheriſh in us a prophane and irreligious Converſation, *viz.* all Principles of Atheiſm and Infidelity, all Denial of Providence, and of a future Recompence; for as our falſe Worſhip will render our whole Service vain, and our pretended Piety a Provocation; ſo theſe pernicious Principles will render our Religion none at all: For how can he be ſeriouſly employed in Religious Actions, who queſtions the very Object of Religion, denies the Motives to it, and reckons it *a vain thing to ſerve the Lord?*

*2dly,* To deny all worldly Luſts; *i. e.* All inordinate Affections to the Enjoyments of this preſent World, as knowing, that the Friendſhip of this World is Enmity to God; all the Pollutions which are in the World through Luſt, 2 *Pet.* 2. 20. walking not in Riot and Drunkenneſs, in Banquettings and Revelling, in Laſciviouſneſs and Uncleanneſs, in Strife and Envy; but putting on the Lord Jeſus Chriſt, and making no Proviſions for the Fleſh, to fulfil the Luſts thereof, *Rom.* 13. 13, 14. 1 *Pet.* 4. 2, 3.

*3dly,* To live ſoberly in the due moderation of all our Appetites, the exact Government of all our Paſſions, and in the regular Exerciſe of our Affections and Deſires; *i. e.* We muſt ſo far reſtrain our angry Paſſions, that they do never indecently boil up within us, or break forth into opprobrious Words, or rancorous Expreſſions, or proceed to malicious and ſpiteful Actions; and that we never do exert them, but upon occaſion of ſomething which is truly evil, and diſpleaſing to God, or when it may be for the benefit of others: We muſt ſo moderate our Affections to, and our Deſires of, all worldly things, as to ſit down contented with our preſent Portion, not being anxiouſly ſolicitous about them, not purſuing them by unlawful means, not much caſt down when we loſe them, nor much delighted with them when we do enjoy them; but living ſtill as Men whoſe Converſation is in Heaven, and whoſe Hearts are chiefly ſet on Things above. We muſt ſo temper our Deſires of Applauſe, and Reputation in this World, as only to purſue it by exact Regards to what is Virtuous and Praiſe-worthy, and for Vertuous Ends; the doing Good to others, never endeavouring to obtain or to preſerve it by any ſiniſter Attempts, ſinful Compliances, or by neglect of Duty. We muſt ſo regulate the Cravings of the Throat, and the Gratifications of the Palate, as not to eat, or drink, to the impairing of our Health, or Reaſon; to the inflaming of our Luſts or Paſſions; or to the rendering ourſelves unfit for the Performance of that Duty which we owe to God. We muſt be ſo moderate, in reference to the Pleaſures of the World, that all the Pleaſures in which we do allow ourſelves, may be ſtill ἡδοναὶ ἀμεταμέλητοι, ſuch as call for no Repentance; we muſt purſue them with ſuch Indifference, as that we can freely deny ourſelves in the Enjoyment of them, when the Concernments of God's Glory, or the Welfare of our own or other Men's Souls is prejudiced by them; preferring ſtill the Pleaſures of Religion much above them.

*4thly,* We muſt live Righteouſly, *i. e.* in all the Offices of exact Truth and Juſtice betwixt Man and Man, being true in our Words, exact to the Performance of our Promiſes; doing no Injury to any, in his good Name, Eſtate, or Perſon, much leſs in the Concerments of his Soul, but dealing ſtill with others as we would be dealt with.

We muſt live, δικαίως, Charitably; preſerving an unfeigned Good-will, an affectionate Kindneſs to, and having a ſincere Concernment for the Good of all Men: And this Affection muſt reſtrain us not only from biting them with the Tongue, ſuſpecting evil of them, or doing evil to them; but muſt engage us to hope well, and believe well of them, where we know nothing to the contrary; to rejoyce in their Proſperity, to be ready to promote it, to ſympathize with them in their Afflictions; and, as far as we are able, to ſupply their Wants, relieve their Miſeries, and contribute to the Eaſe and Comfort of their Lives; and more eſpecially, to labour to prevent their Ruin, and further the eternal Intereſts of their precious Souls; to conceal the Evil that we know of others, where no Neceſſity, *i. e.* no Duty to our ſelves, our Brother, or the Publick, requires us to divulge it; to endure all things, without returning Evil for Evil; to be Long-ſuffering, and bear with Patience the Infirmities of others: That, laſtly, upon any reaſonable Submiſſion, any fair Acknowledgment of the Offence, any deſire of Reconciliation, we be eaſy to be intreated, and ready to forgive: In a Word, that in all Caſes of the ſame kind, we prefer the Publick before our Private Intereſt.

*5thly,* To teach us to live Godly: 1. By keeping up an high Eſteem, an Admiration of God in our Minds, acknowledging his Excellencies, by our repairing to, and our continual Dependance on his Wiſdom, Power, and Goodneſs, in our Addreſſes to the Throne of Grace; by aſcribing all the Mercies we enjoy, to his ſole, free, and undeſerved Goodneſs, and therefore highly eſteeming them, paying the Tribute of our Praiſes, and ſuitable returns of Duty for them, and by performing that Publick and External Homage to the Author of them, which may beſt teſtify to others the inward Veneration we have for him. *2dly,* By yielding a firm Aſſent to all his Revelations, depending on his All-ſufficiency, and Goodneſs, to order all things for us to the beſt, and hoping in his Mercy, for Preſervation from, or Support under, and a good Iſſue from the Troubles of this preſent Life, and a ſupply of all thoſe Bleſſings which he ſees needful for us, or moſt conducing to our Good. *3dly,* By valuing him as our Chief, and All-ſufficient Good, the only proper Object of our Happineſs, and upon that account preferring him before whatever ſtands in competition with him; having none in Heaven but Him, and none on Earth that we deſire in Compariſon with Him; doing all things to his Glory, and for Promotion of his Honour, and being zealous to remove whatſoever doth obſtruct, or oppoſe it. *4thly*, By being in the Fear of the Lord all the Day long, and herein exerciſing ourſelves to have always Conſciences void of Offence towards God, ſo that we never wilfully do any thing which argues a Contempt of Him, or is a Provocation to the pure Eyes of his Glory. *5thly*, By acquainting ourſelves with his ſacred Will, that we may do it; eſteeming all his Commandments concerning all things, to be right; yielding a chearful, conſtant, and ſincere Obedience to them, labouring to walk before him to all well-pleaſing; and when we are convinced that we have deviated from his good and holy Laws, returning by a ſpeedy and ſincere Repentance, and Reformation of our evil Ways. *6thly*, By an humble Submiſſion to his Chaſtiſements, and a contented Acquieſcence in all the Diſpenſations of his Providence, and an entire Reſignation of Ourſelves and our Concernments to the pleaſure of his good and holy Will.

Thus *Philo* doth inform us, That he that would be truly Virtuous, muſt, in the firſt place, μεταναστεύειν τοῦ σώματος, become an Exile from the Enjoyments of the Body, ſo far as not to be enſlaved, ἐπιθυμίαις καὶ ἡδοναῖς, to the importunate Deſires of worldly things, or to the Pleaſures of the World, οὔτε φόβοις οὔτε λύπαις, nor to the fears of loſing them; nor to exceſs of Grief, that he doth not enjoy them: That being thus prepared, he muſt govern his whole Life by theſe three Rules, or Canons, τῷ φιλοθέῳ, καὶ φιλαρέτῳ, καὶ φιλανθρώπῳ, the love of God, the love of Virtue, and the love of Man. *Lib. quod omnis probus liber, p.* 676. C.

Ver. 10. Κατὰ μίαν, καὶ δευτέραν νουθεσίαν.] See this Reading confirm'd by full Authority, and the Miſtakes of Dr. *Mills* diſcover'd, *Examen Millii in locum.*

Ver. 13. τοῦ μεγάλου Θεοῦ, *The Great God.*] Here it deſerveth to be noted, That it is highly probable that *Jeſus Chriſt* is here ſtyled *the Great God*: *1ſt*, Becauſe in the *Original* the Article is prefix'd only before *the Great God*, and therefore ſeems to require this Conſtruction, the Appearance of Jeſus Chriſt the Great God, and our Saviour. *2dly*, Becauſe as God the *Father* is not ſaid properly to appear; ſo the Word ἐπιφάνεια never occurs in the *New Teſtament*, but when it is applied to *Jeſus Chriſt*, and to ſome Coming of his; the Places in which it is to be found, being only theſe, 2 *Theſ.* 2. 8. 1 *Tim.* 6. 14. 2 *Tim.* 1. 10. and 4. 1, 8. *3dly*, Becauſe *Chriſt* is emphatically ſtyled *our Hope*, *the Hope of Glory*, Col. 1. 23. 1 Tim. 1. 1. And, laſtly, Becauſe not only all the *Ancient Commentators* on the Place, do ſo interpret this Text, but the *Ante-Nicene* Fathers alſo: (a) *Hippolytus*, ſpeaking of *the Appearance of our God and Saviour Jeſus Chriſt*; and (b) *Clemens* of *Alexandria*, proving *Chriſt* to be both God and Man, our Creator, and the Author of all our Good Things, from theſe very Words of St. *Paul*. *Vid. Tract. de Vera Chriſti Deitate*, p. 44, 45.

Ver. 14. Ἵνα λυτρώσηται, *That he might redeem and purify.*] The Words λυτρῶσαι, and καθαρίσαι, here uſed, being *Sacrificial*; the firſt ſignifying Redemption, by paying a Price, here ſaid to be, *the giving himſelf*; the ſecond, To purify from the Guilt of Sin, by an Atonement offered for it, *Heb.* 9. 22. 1 *Joh.* 1. 7, 9. I conceive the Import of them to be this, that Chriſt our Saviour gave himſelf a Ranſom for us, to redeem us from the Guilt and Puniſhment of our Sins; that being, by this Atonement, thus puriſy'd, and reconcil'd to God, we might become, as the *Jews* were before, *a peculiar People to him*, and upon that account *zealous of good Works.*

Ibid. λαὸν περιούσιον, *A peculiar People.*] So *Segullah* is rendered by the *Septuagint*, Exod. 19. 5. You ſhall be to me, λαὸς περιούσιος, *a peculiar People above all People*, Deut. 7. 6. *Jehovah thy God hath choſen thee to be unto him*, λαὸν περιούσιον, *a peculiar People above all the People of the Earth*; ſo, chap. 14. 2. and 26. 18. This, by the *Chaldee*, is always rendered —— *A beloved People.* This Title belonged to all *Iſrael* in general, *Pſal.* 135. 4. *Jehovah hath choſen Jacob for himſelf, and Iſrael for his peculiar People.* As therefore all *Iſrael*, being ſanctified to the Lord, became to him a peculiar Treaſure, and a beloved People, above all other Nations or Religions in the World; ſo are now all *Chriſtians*, God having *purified their Hearts by Faith*, Acts 15. 9. *2dly*, As then Salvation was of the *Jews*, John 4. 22. and belonged to others, only by being *Proſelytes* ſo far as to own their God, or their Religion; ſo now that Salvation which is promiſed in the Goſpel, and which conſiſts in Life Eternal, is promiſed only to them who own the God and Saviour of the *Chriſtians*, or embrace their Religion: For *this is the Teſtimony that God hath given us, Eternal Life; and that Life is in his Son: He that hath the Son, hath Life; he that hath not the Son, hath not Life*, 1 John 5. 11, 12.

---

(a) *De Antichriſt.* §. 64.

(b) *Admon. ad Gent. p.* 5, 6.

## CHAP. III.

a Verſe 1. PUT them in mind to be [a] ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to [Gr. *for*] every good work.

2. To ſpeak evil of no man, to be no brawlers, [Gr. *no fighters,*] but gentle, ſhew-

b ing all [b] meekneſs to all men, [*with whom they do converſe.*]

c d 3. [c] For we [d] ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful [*to,*] and hating one another. [*See Chap.* 1. 10, 11, 12.]

e 4. [e] But after that the kindneſs and love of God our Saviour towards Man appeared;

5. Not by works of Righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of Regeneration [*in Baptiſm,*] and [*by the*] renewing of the Holy Ghoſt, [*given then to the Baptized.*]

6. Which he ſhed on us abundantly through Jeſus Chriſt our Saviour.

7. That being [*thus*] juſtified by his [*free*] grace, we ſhould be made Heirs according to the hope of eternal life.

8. This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they who have believed in God, might be careful [f] to maintain good works; theſe f things are good and profitable unto men.

9. [g] But avoid fooliſh Queſtions, and Ge- g nealogies, and Contentions, and Strivings about the Law, for they are unprofitable and vain.

10. [h] A Man that is an Heretick, after h the firſt and ſecond admonition, reject:

11. Knowing that he who is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.

12. When I ſhall ſend Artemas unto thee, or Tychicus, [*to ſupply thy abſence, ſay the Ancients,*] be diligent to come unto me to [i] Ni- i copolis; for I have determined there to winter.

13. Bring Zenas the Lawyer, and Apollos, on their journey diligently, [*and ſee*] that nothing be wanting to them.

14. And let ours [i. e. *Chriſtians*] alſo learn to maintain good works, for neceſſary uſes, that they be not unfruitful. [*See Note on Ver.* 8.]

15. All that are with me ſalute thee. Greet them that love us in [*and for*] the faith. Grace be with you all. Amen.

## Annotations on Chap. III.

a Verſe 1. ᵃ Ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, *To be ſubject to Principalities.*] Beſides the turbulent Spirit of the *Jews* then in *Crete*, (a) *Suidas* hath left upon Record concerning them, That the *Cretians*, fearing they ſhould ſuffer Puniſhment from their Superiors, ſtirred up the People, *exhorting them to maintain the liberty which they always had enjoy'd.* By which we ſee how needful this Inſtruction was.

b Ver. 2. Ἐπιείκεια, *Meekneſs.*] This is that Virtue which inclines us to be eaſy and merciful to Offenders, kind in interpreting the Actions of others, and yielding, in Matters of our own Concern, for Peace-ſake: And we *ſhew all Meekneſs*, not by being never ſevere, (for Severity at ſome times, towards ſome Perſons, is neceſſary,) but by being mild in all Caſes, in which the Circumſtances of Time, Place, and Perſons, will admit of it.

c Ver. 3. Ἦμεν γάρ ποτε, *For we ourſelves were ſometimes.*] That theſe were the Vices that reigned in the *Heathen* World, ſee *Rom.* 1. 26, 31. and 13. 13. *Coloſſ.* 3. 5, 8. That the *Cretians* were prone to Diſobedience, we have proved from *Suidas*: That they were fooliſh, and deceived, is evident from their multitude of Falſe Gods, mention'd by *Diodorus Siculus*, *l.* 5. and their vain Imagination, in thinking that their Gods were mortal, with which *Callimachus* charges them. The Luſts and Pleaſures they ſerved, were Unnatural Luſts, ſay *OEcumenius* and *Theophylact*: Of which the *Athenian*, in (b) *Plato*, ſpeaketh thus to *Clinias* of *Crete*; *Of Unnatural Luſts your Cities are chiefly guilty; for, taking up your Laws from* Jupiter, *and retaining the Fable of his* Ganymede, *they committed this Unnatural Luſt, in Imitation of their* Jupiter.

d Ibid. Καὶ ἡμεῖς, *We ourſelves.*] I cannot think, as St. *Jerom* doth, that St. *Paul* here condemns himſelf as one formerly guilty of all theſe Vices; for then he could not have ſaid, that *he had lived,* before his Converſion, *in all good conſcience towards God,* Acts 23. 1. That he had *ſerved God, from his Progenitors, with a pure Conſcience,* 2 Tim. 1. 3. And that, *as to the Righteouſneſs which was by the Law, he was blameleſs,* Phil. 3. 6. Nor is any thing more common with St. *Paul,* than to ſpeak thus, in the Perſon of thoſe to whom he writes. See the Note on *Eph.* 2. 3.

---

(a) Οἱ δὲ Κρῆτες φοβέμενοι μή τι τιμωρίας τύχωσιν, ἀνέσειον τὰ πλήθη, παρακαλοῦντες ἣν ἐξ αἰῶνος παραδεδομένην ἐλευθερίαν διαφυλάττειν. Voce ἀνέσειον.

(b) Καὶ τούτων τὰς ὑμετέρας πόλεις πρώτας ἂν αἰτιῷτο —— πάντες δὲ δὴ Κρητῶν τὸν περὶ Γανυμήδη μῦθον κατηγοροῦμεν, ὡς λογοποιησάντων τούτων, ἐπειδὴ παρὰ Διὸς αὐτοῖς οἱ νόμοι πεπιστευμένοι ἦσαν γεγονέναι, τοῦτον τὸν μῦθον προστεθεικέναι, ἵνα ἑπόμενοι τῷ Θεῷ καρπῶνται καὶ ταύτην τὴν ἡδονήν. Plato de Leg. l. 1. p. 776. D.

e Ver. 4. —— 7. For the Explication of theſe four Verſes, let it be obſerved;

*1ſt,* That the *Apoſtle,* in the very next Verſe, ſaith, *This is a faithful Saying; and of this I will that thou affirm conſtantly, That they who have believed in God, ſhould be careful to maintain good works:* And as he ſaith, That *we are juſtified by Grace;* ſo doth he teach us, that this Grace hath appeared, for this very end, *to teach us, denying ungodlineſs, and worldly luſts, to live righteouſly, ſoberly and godly, in this preſent world, looking for this bleſſed hope;* clearly inſinuating, that without living godly, righteouſly, and ſoberly, we cannot reaſonably hope for Happineſs at our *Lord's* Second Coming. Wherefore theſe Words could never be intended to excuſe *Chriſtians* from a neceſſity of being Holy, in order to their being Happy.

*2dly,* That the *Apoſtle* only ſaith, *We are not ſaved by works of Righteouſneſs which we have done* before Faith, before the Laver of Regeneration; but doth not in the leaſt exclude the Works of Righteouſneſs they ſhould hereafter do, by virtue of the new Nature given to them, and the Renewing of the Holy Ghoſt, from being Conditions of their future Happineſs; and therefore hence it doth not follow, as *Eſthius* ſuggeſts, that God hath predeſtinated us to Salvation, of his meer Mercy, without any reſpect to our Works; but only, that he hath thus freely called any Nation to the knowledge of that Faith that will, in the end, bring Salvation to them that obey the Preſcripts of it.

*3dly,* That when the *Apoſtle* ſaith, *By his Mercy he ſaved us;* his meaning is, that by his free Mercy he brought us from a State of Wrath and Condemnation, into the Way of Salvation; in which if we walk, and continue, we ſhall aſſuredly obtain Salvation. See Note on *Eph.* 2. 8, 9.

*4thly,* Some, by *the Laver of Regeneration,* underſtand that Inward Renovation which cleanſeth the Soul, as Waſhing doth the Body; but that the *Apoſtle,* by the *Laver of Regeneration,* underſtands that *Baptiſm* by which *Chriſtians,* coming then from *Heatheniſm,* engaged to renounce *Idolatry,* the Works of the Fleſh, and of the World, and dedicated themſelves to the Service of the Sacred *Trinity,* and teſtified their Faith in *Chriſt,* cannot reaſonably be doubted, if we conſider;

*1ſt,* How expreſly our Saviour ſaith, *We muſt be born again of Water, and of the Holy Ghoſt, that we may enter into the Kingdom of God,* Joh. 3. 5. How he Commiſſionated his *Apoſtles to make Diſciples in all Nations, by baptizing them,* Matth. 28. 16. And how, from the Beginning, the word παλιγγενεσία, *Regeneration,* uſed here, was uſed to denote Baptiſm, as (c) *Juſtin Martyr,* (d) *Irenæus,* and *Clemens* (e) of *Alexandria,* do inform us.

*2dly,* That the ſame *Apoſtle* elſewhere aſcribes this Virtue to *Baptiſm,* ſaying, That *Chriſt doth purify and cleanſe his Body, by the waſhing of Water,* Eph. 5. 26. and that St. *Peter* ſaith, that *Baptiſm now ſaves us,* 1 Pet. 3. 21. And that *Baptiſm,* at the firſt, was ſtill attended with the Vouchſafement of the *Holy Ghoſt,* here joined unto this *Laver of Regeneration,* John 3. 5. So that all *Chriſtians* are ſaid to be *baptized into one Spirit,* 1 Cor. 12. 13. who is here ſaid to be plentifully poured out upon Believers.

*5thly,* That being juſtified by Faith, we become *the Sons of God,* Joh. 1. 12. and being Sons of God, are *Heirs of Glory,* Rom. 8. 17. and Sons of the Reſurrection; or ſuch as, if we do continue in the Faith, and our *Baptiſmal Covenant,* ſhall enjoy an happy Reſurrection, *Luke* 20. 36. See Note upon that Place, and upon *Rom.* 8. 17.

Ver. 8. Καλῶν ἔργων προΐστασθαι, *To maintain good works:*] That is, ſay ſome, to employ themſelves in honeſt Trades and Profeſſions: But all the *Ancient Commentators* on this, and the 14th Verſe, interpret theſe words of *Alms-deeds,* or *Charity,* to ſupply the neceſſary Wants of Orphans, Widows, *&c.* And they are followed by the learned Dr. *Barrow,* who obſerves, ' That as in every Kind, that which is moſt ' excellent, doth commonly aſſume the ' Name of the whole Kind; ſo are theſe ' Works of *Charity,* by way of Excellency, ' ſtyled *good Works.*" Thus *Dorcas* was *full of Good Works,* i. e. *of Alms-deeds which ſhe did,* Acts 9. 36. *See you abound in every good work, i. e.* in all Charitable Offices, 2 *Cor.* 9. 8. *Let a Widow be well-reported of for good works,* 1 Tim. 5. 10. i. e. *for bringing up Children, lodging Strangers, waſhing the Saints feet, relieving the Afflicted, and following every good work. Charge them who are rich in this world, that they be rich in good works,* 1 Tim. 6. 18. See *Heb.* 10. 24. And this Senſe may be confirmed, 1. From the Phraſe itſelf;

---

(c) *Juſtin. M. Ap.* 2. *p.* 93, 94. (d) *Iren. l.* 1. *c.* 18. *l.* 2. *c.* 39. *l.* 3. *c.* 19. (e) *Clem. Alex. Pæd. l.* 1. *c.* 6. *p.* 93. Δι' ὕδατος ϗ λουτρῦ παλιγγενεσίας. *Theoph. l.* 2. *p.* 95. *B.*

for it is not ἐργάζεσθαι τὰ καλὰ ἔργα, but προΐστασθαι καλῶν ἔργων. Now προΐστασθαι ſignifies, to *excel* and outſtrip others in Good Works; which, as to Works of Charity, is certainly the *Chriſtian*'s Duty, and was the thing by which the *Primitive* Ages gain'd great Credit to *Chriſtianity*: But it is not the *Chriſtian*'s Duty to labour more than others at their Trades, or Callings. *2dly*, From the Reaſon here aſſigned, why they muſt excel in Good Works; becauſe they were not only profitable, but καλά, *Creditable* in the ſight of Men, as are ſuch Works of Charity more conſpicuouſly, than labouring in our Profeſſions; and *v.* 15. *That they be not unfruitful*; *i. e.* ſaith Dr. *Hammond*, That they may have to give to others; theſe Acts of Charity being ſtyled, *Fruit abounding to their account*, Phil. 4. 17. *Good Fruits*, Jam. 3. 17. *The Fruits of Righteouſneſs*, *v.* 18.

g Ver. 9. See Note on 1 *Tim.* 1. 4. And note here, and from that Place, this excellent Rule; That Diſputes about Matters which only ſerve to beget Strife and Contention, but tend little to Edification in the Faith, or to the Edifying of the Body in Love, *Eph.* 4. 16. or the promoting that Doctrine which is after Godlineſs, 1 *Tim.* 6. 3. are vain Talking, and unprofitable Diſputes.

h Ver. 10. Hence we may learn who is an *Heretick*, in the *Apoſtle*'s ſenſe.

1. He is one who, ἐξέστραπται, *is perverted from the true Faith*; holding ſome Doctrine, or Opinion, which ſubverteth the Foundation of it, 2 *Tim.* 2. 18. and 1 *Tim.* 1. 19, 20. *2dly*, He is αὐτοκατάκριτος, a Man *condemned by his own Conſcience*, and who, in what he doth maintain, or practiſe, ſins againſt his own Convictions: For *1ſt*, The Apoſtle ſaith not to *Titus*, Do thou convince or inform him of his Error, but do thou *admoniſh* him of his Fault; which ſhews the Crime lay not in his Head, or his miſtaken Judgment, for that can never be corrected by Admonition, but only by Inſtruction; but that it lay in the Irregularity of his Affections, and the Perverſeneſs of his Will: And *2dly*, Becauſe otherwiſe he could not *condemn himſelf* by maintaining his Hereſy; For no Man who acts according to his Judgment, how erroneous ſoever it may be, is ſelf-condemned in that Action.

*Obj.* 1. Againſt this Expoſition it is objected, 1. That he who oppugns a Doctrine which he knows to be true, is indeed perverſe, but he is no Heretick.

*Anſw.* 1. Yes, he is properly an Heretick, according to St. *Auſtin*, becauſe he follows, or ſtarts a new Opinion, not from Regard to Truth, but to Vain-glory, or Temporal Advantage. Whence ſaith he, *Errare poſſum, Hæreticus eſſe nolo*; *I may err, but I will not be an Heretick*; placing Hereſy not in the Judgment, but the Will.

*2dly*, He is ſo alſo, according to the proper import of the word, becauſe he properly doth chuſe to be of his Opinion: Whereas the Judgment of the erroneous Perſon doth oblige him to hold his Error, it being not in our Power to believe otherwiſe than our Mind and Judgment doth inform us; ſo that in this caſe we do not properly αἱρετίζειν, chuſe what Opinion we will hold. And, *3dly*, He is moſt properly an *Heretick* in the Scripture-ſenſe, which ſtill aſcribeth to ſuch Men, ſomething relating not to the Error of their Judgments, but to the Perverſeneſs of their Wills, or the Corruption of their Affections; As that they deſigned not to *ſerve the Lord, but their own Bellies*, Rom. 16. 18. That they *turned away from the Truth, ſuppoſing that Gain was Godlineſs*, 1 Tim. 6. 5. That *they taught things which they ought not, for filthy Lucre's ſake*, Tit. 1. 11. That *through Covetouſneſs, with feigned Words, they made Merchandiſe of them whom they deceived*, 2 Pet. 2. 3, 14. *Having Hearts exerciſed with covetous Practices*, and that *they went greedily after the Error of Balaam for Reward*, Jude 11. Matth. 24. 11. 1 John 4. 1. 2 Cor. 11. 13. 2 Pet. 2. 1. 1 Tim. 4. 2.

Hence they are often ſtiled, *falſe Prophets, falſe Chriſts, falſe Apoſtles, falſe Teachers, deceitful Workers, transforming themſelves into the Apoſtles of Chriſt*; Men who inſinuated their Doctrines ἐν ὑποκρίσει ψευδολόγων, *by hypocritical Falſhoods*, who preached up the Neceſſity of Circumcision, *not that they themſelves obſerv'd the Law*, or thought it neceſſary ſo to do, but that *they might avoid Perſecution*, Galat. 6. 12, 13. That they were Men riſen up among Chriſtians, *ſpeaking perverſe things to draw away Diſciples after them*, Acts 20. 30. *Wolves in Sheep's Cloathing*, Matth. 7. 15. Men that *went out from them, when indeed they were not of them*, 1 John 2. 19.

*Object.* 2. *2dly*, It is objected, that there be few who oppoſe the Truth wittingly, and they are only known to God, not to the Church; which therefore cannot admoniſh, avoid, or excommunicate them. He therefore muſt be ſelf-condemned, not becauſe he maintains what himſelf thinks to be falſe, but becauſe he inflicts upon himſelf that Puniſhment, and Condemnation, which the Biſhop and Church uſeth to do upon Malefactors, by ſeparating himſelf from the Communion of the Faithful.

*Anſw.* To this I anſwer, *1ſt*, That I do not find that the Word αὐτοκατάκριτος, bears any other ſenſe but this, *viz.* one condemn'd by his own Mind, or inward Sentence, ὑφ' ἑαυτοῦ, καὶ τῆς οἰκείας συνειδήσεως κατακρινόμενον, ſaith *OEcumenius.* *2dly*, Nor is it true that Hereticks did always cut themſelves off from the Church; for then what need was there of their Excommunication? The Scripture ſhews the contrary, declaring that theſe falſe Teachers, that brought in damnable Doctrines, were *ἐν ὑμῖν*, *lurking among Chriſtians*, 2 Pet. 2. 1. 1 Joh. 2. 19. 2 Pet. 2. 13. Jude 12. 19. Yea, ſaith the Apoſtle, *there muſt be Hereſies ἐν ὑμῖν, among you*, 1 Cor. 11. 9. they kept their *Love-feaſts* with them, till for fear of Perſecution, they departed from them, *Gal.* 6. 12. They were inwardly *Wolves*, but *in Sheep's Cloathing*, *εὐπροσωπήσαντες ἐν αὐτοῖς*, *making a fair ſhew among them.* Moreover what need was there of avoiding Men already ſeparated, and gone out from them? Or to what end ſhould the Apoſtle give them any Admonitions, or excommunicate them who had already excluded themſelves from the Churches Communion? This Expoſition therefore agrees not with the Words of the Apoſtle.

And whereas it is ſaid, ſuch Hereticks are only known to God; I hope they might be known alſo to *Titus*, the only Perſon here bid either to admoniſh or avoid them, eſpecially if we conſider, that to him belonged in thoſe times, *διάκρισις πνευμάτων*, *the diſcerning of Spirits.* Moreover, the Church of thoſe Times, in which the Apoſtles were ſtill preaching, could eaſily know whether the Doctrines which others taught in oppoſition to them, were indeed Doctrines received from the Apoſtles, or not; if they were not, they who taught them muſt know they received no ſuch Doctrine from them, and ſo muſt be ſelf-condemned in teaching it as received from them, or as the Faith once delivered to the Saints; and they who heard them muſt know they wilfully oppoſed the Doctrine of thoſe Apoſtles, who had confirmed the Faith with ſuch authentick Teſtimonies, as their Oppoſers could not queſtion. Moreover, they being then bid *to try the Spirits, whether they were of God*, 1 John 4. 1. and the Gift of diſcerning Spirits being then given to the *Prophets* who managed the Church Affairs, they might then very well be able to judge of theſe Deceivers, and falſe Teachers.

Ver. 12. Theſe Words made the Author of the Poſtſcript date this Epiſtle from *Nicopolis* of *Macedonia*, whereas they rather prove the contrary; for he ſaith not I have determined to winter *here*, but *there*, which ſhews he was not yet come thither.

THE

# THE PREFACE TO THE

# Epiſtle of St. *PAUL* to *PHILEMON.*

SOME *have thought this* Epiſtle *was not worthy to be rank'd among the* Epiſtles *of St.* Paul, *as being writ upon an Occaſion of no great moment: But it contains Inſtructions ſufficient for ſo ſhort an* Epiſtle, *as,* V. g.

1ſt, *That no* Chriſtian, *though of the meaneſt ſort, is to be contemn'd: That* Chriſtianity *makes the vileſt Servant both profitable, and worthy to be highly loved, and honoured by Perſons in the higheſt Dignity;* Oneſimus *being by the* Apoſtle *ſtiled his* Son, *and his* Bowels.

2dly, *That* Chriſtianity *doth not impair the Power of* Maſters *over their* Servants, *or give any Authority to them who convert them, to uſe them as their* Servants, *without leave granted from their* Maſters.

3dly, *That* Servants *ought to make ſatisfaction for any Wrong or Injury they have done to their* Maſters.

4thly, *That there is an Affection due from the* Maſter *to a profitable* Servant.

Who then, *ſay the* (a) Greek Interpreters, would refuſe to number an Epiſtle ſo profitable, with the reſt?

*The* (b) Apoſtolical Conſtitutions *have made this* Philemon *Biſhop of* Coloſs, *and St.* Jerom *ſeems to incline to that Opinion; but* (c) Hilary *the Deacon ſaith expreſly, that* he was of no Eccleſiaſtical Dignity, but one of the Laity. Theodoret, OEcumenius, *and* Theophylact, *ſeem alſo of the ſame Opinion.*

*This Epiſtle was writ in the ſame Year with that to the* Philippians, *viz. the 8th of* Nero, A. D. 62. *when St.* Paul *expected to be delivered from his Bonds,* v. 22.

---

(a) Τὶς γοῦν ἐστὶν ὁ ἀπαξιῶν ταύτην ταῖς λοιπαῖς συναριθμεῖν τοσαύτης ὠφελείας γέμουσαν; Præfat. OEcum. Chryſoſt. Theoph.

(b) Κολοσσαέων ὁ Φιλήμων. L. 7. c. 46.

(c) Philemon nulla erat Eccleſiaſticæ Ordinationis præditus dignitate, ſed vir laudabilis, unus ex plebe. In locum.

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# Epiſtle of St. *PAUL* to *PHILEMON.*

## CHAP. I.

Verſe 1. I Paul, a Priſoner of Jeſus Chriſt, and Timothy our Brother, [*write*] to Philemon, our dearly beloved and
a [a] Fellow-labourer.

b 2. And to our [b] beloved Appia, and
c d Archippus [c] our Fellow-ſoldier, and [d] to the Church in thy houſe.

3. [*And I wiſh*] Grace to you, and Peace
e from [e] God our Father, and the Lord Jeſus Chriſt.

4. I thank my God, making mention of thee always in my Prayers; [or *I thank my God always when I mention thee in my Prayers.*]

f 5. Hearing [f] of thy Love and Faith, which [*Faith*] thou haſt towards the Lord Jeſus, and [*Love*] to all his Saints.

g 6. [*And my Prayer is,*] that [g] the Communication of thy Faith, [*or, thy Liberality to the Saints, which is the Fruit of thy Faith,*] may become effectual [*to bring others to it,*] by the acknowledgment of every good thing which is in you in Chriſt Jeſus, [*or, may become effectual to the acknowledgment of thy good Works by other Chriſtians who have ſuch inſtances of thy Charity.*]

7. [*And I have reaſon thus to give thanks to God for thee,*] for we have great Joy and Conſolation in thy Love [*to the Saints,*] becauſe [*hereby*] the bowels of the Saints [*yearning for Relief,*] are refreſhed by thee, Brother.

8. Wherefore, though I might be much bold, [*or having great Power*] in Chriſt, to enjoin thee that which is convenient:

9. Yet, for love's ſake, I rather beſeech thee, [*or, I rather beſeech thee for love's ſake,*] being ſuch an one as Paul [*the Apoſtle of Chriſt,* [h] the aged, [*and upon that account worthy of Reverence,*] and now alſo a priſoner of Jeſus Chriſt, [*and therefore worthy of Reſpect,* Gal. 6. 17. Epheſ. 4. 1. Coloſſ. 4. 18.]

10. I beſeech thee [*I ſay*] for my Son Oneſimus, whom I have begotten, [i. e. *converted to the Faith when I was*] in my Bonds.

11. Who in times paſt was to thee [*an*] [i] unprofitable [*Servant,* v. 18, 19.] but now [*if received, will be*] profitable to thee, and [*if ſent back,*] to me.

12. Whom I have ſent again [*unto thee, he being in Duty thine, and not to be employ'd by others, or detain'd without thy leave;*] thou therefore receive him, [*him, I ſay,*] that is mine own Bowels; [*he being as dear to me, as if he had proceeded from mine own Bowels.*]

13. Whom I would [*willingly*] have retained with me, that [k] in thy ſtead he might have miniſter'd to me [*being*] in the Bonds of the Goſpel.

14. But without thy mind would I do nothing [*of this nature,*] that thy benefit [*or the Advantage I receive from him who is thy Servant*] ſhould not be [*on thy part*] [l] as it were [*a matter*] of neceſſity, [*becauſe thou could'ſt not have him returned to thee,*] but willingly, [*by thy own Grant.*]

15. For perhaps he therefore departed [*from thee*] for a ſeaſon, [m] that thou ſhould'ſt receive him again for ever, [*i. e. to ſerve thee during Life.*]

16. [*That thou ſhould'ſt receive him, I ſay,*] not now as a Servant [*only*] but above a

Servant, [*as being alſo in Chriſt,*] a Brother,
n [n] beloved eſpecially [or, *particularly*] to me;
but how much more to thee, both in the
fleſh, and in the Lord? [i. e. *as being of thy
Family, and of thy Faith.*]

17. If thou count me therefore a Partner [*in thy Friendſhip,*] receive him as my ſelf.

18. If he hath wrong'd thee [*in any thing,*] or oweth thee ought, put that on my account.

19. I Paul have written it with my own hand, [*and ſo have enter'd into a ſolemn Obligation, that*] I will repay it; albeit I do not ſay unto thee, [i. e. *I inſiſt upon it,*] how thou oweſt to me, [*by whom thou waſt converted,*] even thy ownſelf, [or, *the well-being of thy Soul*] beſides.

20. [o] Yea, Brother, [Gr. ναὶ, *I pray thee* o
*therefore*] let me [*for thy Compliance with me
in this Matter*] have joy of thee in the Lord,
[p] refreſh my bowels in the Lord. p

21. Having confidence in thy obedience, I wrote [*thus*] to thee, knowing thou wilt alſo do more than I ſay.

22. But withal, prepare me alſo a lodging, [*wherefore prepare me a lodging alſo;*] for
I truſt, that, [q] through your Prayers, I ſhall q
be given to you.

23. There ſalute thee Epaphras, my fellow-priſoner in Chriſt Jeſus.

24. Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers.

25. The Grace of our Lord Jeſus Chriſt be with your Spirit. Amen.

## Annotations on the Epiſtle of St. *Paul* to *Philemon.*

a Verſe 1. KAΙ` συνεργῷ ἡμῶν, *Our Fellow-labourer,*] Hence *Chryſoſtom* conjectures, that he muſt be one of the Clergy: But this is no good Argument, ſeeing *Chriſtians* in general that promoted the Intereſts of *Chriſtianity*, and even Women, are by the *Apoſtle* ſtyled συνεργοὶ, his *Fellow-labourers.* For the firſt, ſee *John* 3. *v.* 8. For the ſecond, *Rom.* 16. 3.

b Ver. 2. Ἀπφίᾳ τῇ ἀγαπητῇ.] He ſalutes alſo *Appia* the Wife of *Philemon*; as *OEcumenius* and *Theophylact* conjecture, and *Theodoret* poſitively aſſerts, and that very probably, ſhe being here rank'd before *Archippus*: And this he doth, that he might obtain her Good-will alſo in behalf of *Oneſimus.*

c Ibid. Συστρατιώτῃ, *Our Fellow-ſoldier.*] So alſo he calls *Epaphroditus* Fellow-priſoner with him at *Rome*, Philip. 2. 23, 25. either becauſe they ſuffer'd with him as good Soldiers of Jeſus Chriſt, 2 *Tim.* 2. 3. Or, as St. *Jerom* (a) ſaith, becauſe being Miniſters with him in the Work of the Goſpel, *Phil.* 2. 25. *Col.* 4. 17. they were more particularly engaged in fighting the good fight of Faith. See Note on 1 *Tim.* 1. 18.

d Ibid. Καὶ τῇ κατ' οἶκον σου ἐκκλησίᾳ, *And to the Church in thy Houſe.*] He calls his Houſe a *Church*, ſaith *Theodoret*, ὡς εὐσεβείᾳ λαμπρυνομένη, *as being illuſtrious, for the Piety of all its Members.* See Note on 1 *Cor.* 16. 19.

e Ver. 3. Ἀπὸ Θεοῦ Πατρὸς, ϗ Κυρίου Ἰησοῦ Χριστοῦ, *From God the Father, and our Lord Jeſus Chriſt.*] Ex quo oſtenditur unam Filii Patriſque eſſe naturam, cùm id poteſt Filius præſtare quod Pater, & dicitur id Pater præſtare quod Filius. *Hieronymus in locum.*

f Ver. 5. Τὴν ἀγάπην ϗ τὴν πίστιν, *Thy Love and Faith.*] Here the *Apoſtle* uſeth the Figure *Syntheſis*; for *Faith* is to be referr'd to *Chriſt*; and *Love*, to the *Saints*; according to thoſe words of the ſame Apoſtle, *We give thanks for you, ſince we heard of your faith in Chriſt Jeſus, and of the love which you have to all the Saints,* Coloſ. 1. 4. So, *Matth.* 12. 22. *The Blind and Dumb both ſpake and ſaw*; *i. e.* The Blind ſaw, and the Dumb ſpake: 1 *Cor.* 6. 11. *But ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God*; *i. e.* Ye are ſanctified by the Spirit, and juſtified by the Name of *Jeſus.* And ſo *Theodoret* interprets theſe words. Hence therefore *Papiſts* vainly gather, that we may place our Faith in *Saints* departed; for even their own (b) *Eſthius* declares, That, *in the Eccleſiaſtical Phraſe, to Believe in any one, is a Profeſſion of Divinity.*

'Tis alſo further to be noted from theſe words, That we ought to render Thanks to God, not only for the Bleſſings vouchſafed to ourſelves, but to others alſo, *Rom.* 1. 8. 1 *Cor.* 1. 4. *Eph.* 1. 16.

g Ver. 6. Ἡ κοινωνία, *The Communication.*] Κοινωνίαν πίστεως τὴν ἐλεημοσύνην καλεῖ ὡς διὰ πολλῆς πίστεως γενομένην. *Theodoret, OEcumenius,* and *Theophylact,* expound theſe words thus; ‘I pray that the Faith in Chriſt, which thou ‘haſt common with us, may be operative in ‘thee, to make thee know how to perform ‘every Good Work.

h Ver. 9. Πρεσβύτης, *The Aged.*] This *Epiſtle* being writ, at the furtheſt, but twenty-eight Years from his Converſion, when he is ſtyled Νεανίας, *a young Man,* Acts 7. 58. it is enquired how he could be now Πρεσβύτης, *Paul the Aged?*

I anſwer, That both the words, Νεανίσκος, *Young,* and Πρεσβύτης, *Aged*, are of that large ſignification, as is ſufficient to remove this ſeeming Difficulty. (c) *Phavorinus*, from *Hippocrates*, ſaith, a Man is ſtiled Νεανίσκος, *a young Man, till twenty-eight*; and Πρεσβύτης, *Aged, from forty-nine to fifty ſix*; making but twenty-one Years Difference betwixt them: Elſewhere he ſaith, that *Old Age begins*, ἀπ' ἐτῶν ἑξήκοντα ἐννέα, *from ſixty-nine Years*; but then he ſaith, a Man is, Νεανίσκος, *Young, from twenty-three*, ἕως ἐτῶν τεσσαράκοντα ἑνός, *till forty-one Years*; making the difference between them twenty-eight Years: *Varro, in Cœlius Rhodiginus, lib.* 29. *cap.* 21. ſays, a Man is *Juvenis, Young*, till forty-five, and Aged at Sixty. And thus St. *Paul*, according to the Computation of (d) St. *Chryſoſtom*, might be a young Man of thirty-five Years, at his Converſion; an old Man at the Writing this *Epiſtle*, as being then ſixty-three, and ſuffering Martyrdom in the Fourteenth Year of *Nero*.

---

(a) Commilitoni quod in eodem certamine belloque ſuperaverit. *Hieron. in locum.*
(b) Credere in aliquem Eccleſiaſtica Phraſi è Scripturis deſumptà profeſſio divinitatis eſt. *Eſth. in locum.*

Ver. 11. Ἄχρηστος.] Not only an unprofitable, but an injurious Servant, having not only run away from his Maſter, but purloin'd ſome of his Goods, and ſpent what he had thus purloin'd: For had it not been thus, ſaith (e) St. *Jerom*, the *Apoſtle* needed not to have ſtipulated for Satisfaction of the Injury, *v.* 18, 19.

k Ver. 13. Ὑπὲρ σοῦ, *In thy ſtead.*] A Miniſtry ſeems due, from all that are able, towards thoſe that ſuffer, and are in Bonds for *Chriſt*'s ſake; and when it is not performed, there ſeems to be a lack of Service due to them, eſpecially to the Ambaſſadors of *Chriſt*, Phil. 2. 30.

l Ver. 14. Ὡς κατ' ἀνάγκην, *As of Neceſſity.*] Here again, Freedom of Will is put in Oppoſition to Neceſſity. See Note on 2 *Cor.* 9. 7. according to thoſe words of *Seneca*, De Benef. lib. 2. cap. 4. *Si vis ſcire an velim, effice ut poſſim nolle.*

Ver. 15. Ἵνα αἰώνιον αὐτὸν ἀπέχῃς, *That thou mighteſt have him during life.*] Δουλεύσει αὐτῷ εἰς αἰῶνα, *He ſhall ſerve him during life*, Exod. 21. 6. Ἔσται σοι οἰκέτης εἰς αἰῶνα, *He ſhall be thy ſervant whilſt he lives*, Deut. 15. 17. Καθήσεται εἰς αἰῶνα, *He ſhall abide for ever there*, 1 Sam. 1. 22. that is, ἕως ἡμέρας θανάτου αὐτοῦ, *till the Day of his Death*, v. 11. *All the Days of his Life*, v. 28.

Ver. 16. Ἀγαπητὸν, *Beloved.*] Note here, that Love is due even to Bond-ſervants from their *Maſters*, when they are uſeful and profitable to them; for where Advantage is received from the Labours of another, there Love is due.

Ver. 20 Ναί.] As the Hebrew נא, is *verbum obſecrandi*, a word of Entreating; ſo is the Greek ναί very frequently. See Note on *Matth.* 15. 27.

Ibid. Μοῦ τὰ σπλάγχνα, *Refreſh my Bowels:*] Either meaning *Oneſimus*, whom he calls his Bowels, *v.* 12. or rather himſelf, whoſe Bowels would be refreſhed by *Philemon*'s receiving *Oneſimus* kindly, for the Lord's ſake.

Ver. 22. Διὰ τῶν προσευχῶν ὑμῶν, *By your Prayers.*] The *Apoſtle* knew the Efficacy of the Prayers of the Church, for Preſervation of *Chriſt*'s eminent Servants from impendent Dangers; as in the Caſe of *Peter*, *Acts* 12. and therefore, in moſt of his *Epiſtles*, he doth moſt earneſtly intreat them, that he might be enabled to preach the Goſpel with Freedom and Succeſs, *Eph.* 6. 19. *Coloſſ.* 4. 3. 2 *Theſſ.* 3. 1. and for Deliverance from the Malice of his Perſecutors, *Rom.* 15. 30, 31. 2 *Theſſ.* 3. 2. or elſe expreſs his Confidence that their Prayers will be effectual to that End, as here; and 2 *Cor.* 1. 10, 11. and 4. 14, 15. *Phil.* 1. 19. And had he thus conceived of Prayers, directed to *Angels*, and Departed *Saints*, why doth he not afford one Inſtance of them in all his *Epiſtles*?

---

(c) In vocibus, Παῖς, Νεανίσκος, & Πρεσβύτης.

(d) Ὃς (ἔτη) τριάκοντα πέντε ἐδούλευσε τῷ Κυρίῳ μετὰ πάσης προθυμίας, τελέσας δὲ τὸν ὑπὲρ τῆς Εὐσεβείας δρόμον ἀνεπαύσατο ὡς ἑξήκοντα ὀκτώ. Orat. de Petro & Paulo. Tom. 5. p. 994. lin. 28.

(e) Nec ſponſor fieret rei ablatæ, niſi eſſet id quod ablatum fuerat, diſſipatum.

# THE PREFACE TO THE Epiſtle to the *HEBREWS*.

*By way of* Preface *to this excellent* Epiſtle, *I ſhall enquire,*

1. *Concerning the Author of it.*
2. *Touching the Canonical Authority of this* Epiſtle.
3. *Concerning the Language in which it was originally written.*
4. *To whom it was endicted, and ſent; and when.*
5. *Concerning the Occaſion and Deſign of Writing this* Epiſtle. *And,*

I. *That St.* Paul *was the Author of this* Epiſtle, *I prove,*

1. *From theſe words of St.* Peter, As our dear Brother Paul, according to the Wiſdom given to him, hath written unto you, as in all his Epiſtles, 2 *Pet.* 3. 15, 16. *Whence it is evident,* 1. *That the Apoſtle* Paul *had writ to them to whom St.* Peter *was then writing*; i. e. *to the* Believing Jews *in general,* 2 Pet. 1. 1. *to thoſe of the* Diſperſion, *mention'd* 1 Pet. 1. 1. 2. *That he writ to them ſome certain Letter, diſtinct from all his other* Epiſtolary *Writings*; *as appears from thoſe words,* As alſo in all his Epiſtles, *i. e. his other* Epiſtles. *Since then none of the* Ancients *ſay that this* Epiſtle *was loſt, it muſt be that which bears the Name of* the Epiſtle to the Hebrews.

Obj. *To this it is anſwer'd, That the* Epiſtle *intended by St.* Peter, *may be that written to the* Romans, *in which he ſpeaketh to the* Jews *by Name,* Chap. 2. 17. *and in which is an Exhortation found, to count the Long-ſuffering of God, Salvation, or that which* leadeth to Repentance, *v.* 4.

Anſw. *But,* 1. *That which is written there, is plainly written to the Unbelieving* Jews, *and concerns them only: Whereas St.* Peter *writes to the* Brethren, *Chap.* 3. 12. *the* Beloved, *ver.* 1, 14, 17. *to them* who had receiv'd like precious Faith, *Chap.* 1. 1. *He therefore could not mean the* Jews *of whom St.* Paul *ſpeaks in the* Epiſtle to the Romans; *Nor, 2dly, can that* Epiſtle *be properly ſaid to be writ to the Diſperſed* Jews, *it being writ to thoſe at* Rome *only,* Chap. 1. 7. *and chiefly to the* Gentiles *there,* Chap. 1. 13. and 11. 13. and 15. 15, 16. (*3dly,*) *The words,* Chap. 2. 4. *are not an Exhortation,* to count the Long-ſuffering of God, Salvation; *but a Reproof, for deſpiſing this Long-ſuffering: Whereas in the* Epiſtle to the Hebrews, *Chap.* 10. *he commends their Patience under Sufferings, and aſſures them, it would find* Salvation; *and that* if they lived by Faith, their Lord would come, and would not tarry.

Arg. 2. *A Second Argument to prove St.* Paul *the Author of this* Epiſtle, *is taken from theſe words,* Know ye, that our Brother Timothy is ſet at liberty? With whom, if he come quickly, I will ſee you. They of Italy ſalute you, *Chap.* 13. 23, 24. *And from thoſe alſo,* Pray for us; *and,* Do this now the rather, that I may be reſtored to you the ſooner, *v.* 18, 19. *For,* 1. *It is cuſtomary with St.* Paul, *when he writes to others, to call St.* Timothy *his* Brother: *So,* Paul the Apoſtle of Jeſus Chriſt, and Timothy our Brother, 2 *Cor.* 1. 1. *And again,* Coloſ. 1. 1. *in the ſame words*; We ſent Timothy our Brother, 1 *Theſ.* 3. 2. *And,* Paul a Priſoner of Jeſus Chriſt, and Timothy our Brother, *Philem.* v. 1. *This* Timothy *was a Priſoner at* Rome, *in the 7th Year of* Nero; *and ſet at liberty the 8th, ſaith* Dr. Lightfoot, *Harm. p.* 139, 140. *Of which here the Author of this* Epiſtle *gives notice, and ſaith,* he would come with him to them; i. e. *to the* Jews in Judæa, *to whom, I ſhall prove anon, that this* Epiſtle *was endicted. Now* Timothy, *we know, was ſtill the Companion of St.* Paul. *Laſtly, He deſires them to* pray for him; *which is frequently done by St.* Paul, *in moſt of his* Epiſtles, *viz. In that directed to the* Romans, *Rom.* 15. 30. *To the* Epheſians, *Epheſ.* 6. 19. *To the* Philippians, *Philip.* 1. 19. *To the* Coloſſians, *Coloſ.* 4. 3. *And to the* Theſſalonians, 2 *Theſ.* 3. 1. *and is never done in any of the* Catholick Epiſtles. Pray for me, *ſaith he,* that I may be reſtored to you the ſooner. *Now* Paul *was ſent bound from* Judæa *to* Rome; *and therefore his Re-*

*turn from* Rome *to* Judæa, *was properly a Reſtoring of him to them. And that he was thus reſtor'd to them, we learn from* (a) *St.* Chryſoſtom, *declaring, that being at liberty, he went to* Spain, *thence to* Judæa, *and ſo back to* Rome.

Arg. 3. *That this* Epiſtle *was Written or Compoſed by St.* Paul, *may yet more ſtrongly be concluded from the Authority of the* Ancients, *for that they did deliver this as the* Epiſtle *of St.* Paul; *and that they were* not raſh in ſo doing, *we learn from the words of* (b) Origen. *Now among theſe* Ancients, *we may reckon,*

1. Clemens Romanus, *the Companion of, and Co-worker with St.* Paul; *who, as* (c) Euſebius *and* (d) *St.* Jerom *note,* hath many Notions which are in this *Epiſtle,* and uſed many Expreſſions, Word for Word, taken thence: *Which ſhew this* Epiſtle *not to be new, and to be duly reckon'd among the Writings of this* Apoſtle.

2. Irenæus, *in the ſecond Century, by whom this* Epiſtle *is ſuppoſed to be cited as a Book written by the Spirit,* Adv. Hær. l. 3. c. 6. *But not to inſiſt on that, as being uncertain,*

3. (e) Clemens Alexandrinus *cites thoſe words of St.* Paul, Without Faith it is impoſſible to pleaſe God, *Heb.* 11. 6. *adding, that* Faith is the Subſtance of Things hoped for, the Evidence of Things not ſeen, *ibid.* v. 1. κατὰ τὸν θεῖον Ἀπόστολον, according to the Divine Apoſtle. *And again, he ſaith,* (f) Ὁ θεῖος Ἀπόστολος, The Divine Apoſtle fears not to ſay, Remember the former Days, in which ye being enlightened, ſuffer'd a great Fight of Affliction, *Heb.* 10. 32. *And ſo he cites him on to the end of that Chapter; then gives the Subſtance of the* 11*th Chapter, and the Exhortation in the Beginning of the* 12*th,* v. 1, 2. *And that this Divine* Apoſtle *was St.* Paul, *we are aſſur'd from theſe Words,* (g) Ἐπεὶ καὶ Παῦλος τοῖς Ἑβραίοις γράφων τοῖς ἀνακάμπτουσιν εἰς νόμον ἐκ πίστεως, *Paul* alſo writing to the *Hebrews,* relapſing from Faith unto the Law, ſaith, Ye have need that one teach you again which be the firſt Principles of the Oracles of God, and are become ſuch as have need of Milk, and not of ſtrong Meat, *Heb.* 5. 12.

4. *In the Third Century,* (h) Origen, *citing the very words now mention'd, and the following words,* v. 13, 14. For every one that uſeth Milk, is unſkilful in the Word of Righteouſneſs; *he ſaith,* He that writ this, was the ſame *Paul* who ſaid to the *Corinthians,* I have fed you with Milk, and not with Meat, *&c.* 1 Cor. 3. 2. *In his* (i) Philocalia *he ſaith,* The Apoſtle *Paul,* who ſaid to the *Corinthians,* Theſe things happen'd in a Figure, and they were written for us on whom the Ends of the Ages are come, 1 *Cor.* 10. 11. doth alſo in another *Epiſtle* uſe theſe words, relating to the Tabernacle, Thou ſhalt make all things according to the Pattern ſhewed thee in the Mount, *Heb.* 8. 5. *And that* the (k) *Apoſtle,* who ſaid, Jeruſalem which is above, is free, and is the Mother of us all, *Gal.* 4. 6. ſaid alſo in another *Epiſtle,* Ye are come to Mount Sion, the City of the Living God, the Heavenly Jeruſalem, and to Myriads of Angels, *&c. Heb.* 12. 22, 23. *In his* (l) *Exhortation to* Martyrdom, *he hath theſe words,* Φησί που ὁ Παῦλος, St. *Paul,* ſpeaking ſomewhere to them who ſuffer'd from the Beginning, and exhorting them to ſuffer patiently the Trials which afterwards fell upon them for the Word, ſaith, Call to remembrance the former Days, in which ye being enlighten'd, ſuffer'd a great Fight of Afflictions— Caſt not away therefore your Confidence, which hath great recompence of Reward; for ye have need of Patience, *Heb.* 10. 32, 33, 34, 35, 36. *And in his Anſwer to* Africanus, *having cited theſe words from this* Epiſtle, They were ſtoned, they were ſawn aſunder, they were ſlain with the Sword, *Heb.* 11. 37. *he ſaith,* (m) If any Perſon, being preſſed with theſe words, ſhould fall into the Opinion of them who reject this *Epiſtle,* as none of St. *Paul*'s, he would uſe other words, to demonſtrate to him that it was the *Epiſtle* of St. *Paul. He alſo adds, That* (n) the Sentences contain'd in it are admirable, and no whit inferiour to the Writings of the *Apoſtles*; as he who diligently reads them muſt confeſs.

*In a word, When this* Epiſtle *was denied by the* Arians *in the Fourth Century, becauſe they were not able to reſiſt the Conviction it affords*

---

(a) Δύο μὲν ἔτη ἐποίησεν ἐν Ῥώμῃ δεδεμένος, εἶτα ἀφείθη, εἶτα εἰς τὰς Σπανίας ἐλθών, εἰς Ἰουδαίαν ἔβη, ὅτε καὶ Ἰουδαίους εἶδε, καὶ τότε πάλιν ἦλθεν εἰς Ῥώμην. Chryſ. Præfat. *See* Theophyl. ibid.

(b) Εἴ τις οὖν ἐκκλησία ἔχει ταύτην ἐπιστολὴν, ὡς Παύλου αὐτὴ εὐδοκιμείτω, καὶ ἐπὶ τούτῳ· οὐ γὰρ εἰκῆ οἱ Ἀρχαῖοι Ἄνδρες ὡς Παύλου αὐτὴν παραδεδώκασι. Ap. Euſeb. Hiſt, Eccl. l. 6. c, 25. p. 227. C. D.

(c) Ἐν ᾗ τοῖς πρὸς Ἑβραίους πολλὰ νοήματα παραθεὶς, ἤδη δὲ καὶ αὐτολεξεὶ ῥητοῖς τισιν ἐξ αὐτῆς χρησάμενος σαφέστατα παρίστησιν, ὅτι μὴ νέον ὑπάρχει τὸ σύγγραμμα. Ὅθεν εἰκότως ἔδοξεν αὐτὸ τοῖς λοιποῖς ἐγκαταλεχθῆναι γράμμασι τοῦ Ἀποστόλου. Hiſt. Eccl. l. 3. c. 38. *See* Epiſt. Clem. ad Corinth. §. 12. 17, 36, 43. (d) Catal. Scrip. Eccl. (e) Strom. 2. p. 362. B. (f) Strom. 4. p. 514. C. D. 515. A. B.

(g) Strom. 6. p. 645. D. (h) Adv. Celſum, l. 3. p. 143. (i) Philocal. p. 10.

(k) Philoc. p. 17. & Adv. Celſum, l. 7. p. 351. (l) P. 209, 210.

(m) Τῶν ἀθετούντων τὴν ἐπιστολὴν ὡς οὐ Παύλῳ γεγραμμένην, πρὸς ὃν ἄλλων λόγων κατ᾽ ἰδίαν χρῄζομεν εἰς ἀπόδειξιν τοῦ εἶναι Παύλου τὴν ἐπιστολήν. Pag. 232.

(n) Ὅτι τὰ νοήματα τῆς ἐπιστολῆς θαυμάσιά ἐστι, καὶ οὐ δεύτερα τῶν Ἀποστολικῶν ὁμολογουμένων γραμμάτων, καὶ τοῦτο ἂν συμφῆσαι εἶναι ἀληθὲς πᾶς ὁ προσέχων τῇ ἀναγνώσει τῇ Ἀποστολικῇ. Apud Euſeb. l. 6. c. 23. p. 227. C.

*us of our Lord's Divinity,* (o) Theodoret *ſaith,* They ought at leaſt to revere the length of Time, in which the Children of the Church have read this Epiſtle in the Churches, *viz.* as long as they have read the Apoſtolick Writings: Or, if this be not ſufficient to perſuade them, they ſhould hearken to (p) *Euſebius,* of whom they boaſt as of the Patron of their Doctrine; for he confeſſes this was St. *Paul*'s Epiſtle, and he declares that all the Ancients had this Opinion of it.

*That they of* Rome, *and other* Latins, *did for a while reject this Epiſtle, will not much weaken this Tradition; if we conſider,*

1. *That this Epiſtle was not writ to them, but to the Hebrews, who, as* Euſebius (q) *teſtifies,* delighted much in it.

2dly, *That it was rejected by them, not that they had any thing to ſay againſt it, but becauſe they could not anſwer the Arguments which the* Novatian Schiſmaticks *among them produced from the 6th and 10th Chapters of this Epiſtle, againſt receiving lapſed Penitents into the Church, whence, as* Philaſtrius *informs us, they rejected it, as thinking it was depraved by* Hereticks. *Or,*

3dly, *Becauſe it wants its Name, which he conceal'd, not as St.* Jerom conjectures, διὰ φθόνον, to avoid the Offence of thoſe who liked not his Perſon, *by reaſon of his Doctrine concerning the Non-obſervation of their Law, for it is evident from his Deſire of their Prayers, and from his Intimation that he deſigned ſhortly to be with them, that he muſt be well known unto them; but, as* Theodoret *obſerves, becauſe* he was made an Apoſtle, not of the Circumciſion, but of the Gentiles. *Laſtly, The Difference in Style ſome mention, is ſo nice a thing, and may happen upon ſo many Accounts, that it deſerves not to be looked on as an Argument of any Force againſt plain Teſtimonies of the* Ancients, *that St.* Paul *was the Author of this Work.*

2dly, *That this Epiſtle was written and directed to the* Jews *dwelling in* Judea *and* Paleſtine, *is the Opinion of the* (r) Ancients, *tho' not ſo as to exclude the believing* Jews *of the Diſperſion. This may be argued from the Endorſement of it,* To the Hebrews, *rather than* To the Jews. *It cannot be imagined but that he ſends it to be delivered at a certain place, within ſome reaſonable compaſs, ſeeing the Bearer of it, whoever he was, could not deliver it to all the* Jews *diſpers'd through the whole World; and becauſe he directs them to pray,* that he might be reſtored to them, *and promiſeth to come and ſee them. The Title therefore,* To the Hebrews, *muſt determine the Place, and point out the* Jews *that dwelt in* Judea, *or the Land of* Iſrael; *and this Senſe doth the Holy Ghoſt put upon the Title,* The Hebrews, *when it is ſaid,* There was a murmuring of the Helleniſts againſt the Hebrews, *Acts* 6. 1. *By the* Helleniſts *meaning the* Jews *that dwelt in Foreign Countries, among the* Greeks; *and by the* Hebrews *thoſe that dwelt in* Judæa. *So again,* 2 Cor. 11. 22. Are they Hebrews? ſo am I: Are they Iſraelites? ſo am I. *And* Phil. 3. 5. Of the Stock of Iſrael, an Hebrew of the Hebrews, i. e. *an Hebrew not only by Deſcent, as were all of the Stock of* Iſrael, *but by Language which ſome of them had loſt; and by Habitation in the Holy Land, and not among the uncircumciſed* Gentiles, *he being* bred up at the Feet of Gamaliel. *And ſo it is moſt proper to underſtand the Inſcription of this Epiſtle, namely, that St.* Paul *directs and ſends it to the believing* Jews *of* Judæa, *which he ſtiles his* own Nation, *Acts* 24. 17. *For though he, doubtleſs, did intend it alſo for the Benefit of the believing* Jews *diſpers'd, yet might he ſend it firſt and chiefly to thoſe in* Judæa, *the principal Seat of the Circumciſion, from whence it might in time diffuſe itſelf through the whole Circumference of the Circumciſion.*

*But hence it cannot reaſonably be concluded that this Epiſtle was writ in* Hebrew, *or in* Syriack: *For the Goſpel of St.* John, *and his firſt Epiſtle, the* Catholick Epiſtles *of St.* James, Peter, *and St.* Jude, *were alſo written to the* Jews, *and yet were writ in* Greek, *that being a Tongue ſo well known to the* Jews, *that they call it the* vulgar Tongue; *therefore in all the Diſcourſes of the* Jews *with the* Roman Governors, *who underſtood the* Greek Tongue, *we never read, either in* Scripture, *or* Joſephus, *that the* Jews *ſpake to them, or they unto the* Jews, *by an* Interpreter; *nor is there any of the* Ancients *who pretends to have ſeen any* Hebrew Copy *of this* Epiſtle. *That it was writ in* Greek, *appears not only from the Paſſages of* Scripture, *ſo often cited in it from the* Septuagint, *even where they differ from the* Hebrew, Chap. 1. 6. 3. 8, 9, 10. 8. 8, 9. 10. 5, 37, 38. *but alſo from* Chap. 7. 2. *where we read thus,* πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, firſt being interpreted King of Righteouſneſs, and afterwards King of Salem, which is King of Peace; *for both the Word* Melchiſedeck, *and* King of Salem, *being in the firſt Verſe, ſhould*

---

(o) Ἔδει γὰρ αὐτοὺς τοῦ χρόνου γοῦν αἰδεσθῆναι τὸ μῆκος, ἐξ οὗ γὰρ τῶν ἀποστολικῶν γραμμάτων αἱ τοῦ Θεοῦ μετέλαχον ἐκκλησίαι, ἐξ ἐκείνου καὶ τῆς πρὸς Ἑβραίους ἐπιστολῆς τὴν ὠφέλειαν καρποῦνται. Præf. in Epiſt. ad Hebr.

(p) Καὶ τοὺς παλαιοὺς ἅπαντας ταύτην περὶ αὐτῆς ἔφησεν ἐσχηκέναι τὴν δόξαν. Præf. Ibid.

(q) Ὦ μάλιστα Ἑβραίων οἱ τὸν Χριστὸν παραδεξάμενοι χαίρουσι. Hiſt. Eccl. l. 3. c. 25. p. 97.

(r) Ποῦ γὰρ ὄντας ἐπιστέλλει; ἐμοὶ δοκεῖ ἐν Ἱεροσολύμοις καὶ Παλαιστίνῃ. Chryſ. & Theodoret. Præfat.

*have been there interpreted, had this been the Addition of the* Interpreter; *for ſo we find it is throughout the* New Teſtament, *where the Interpretation immediately follows the* Hebrew *Word or Phraſe, as* Mark 5. 41. *Talitha cumi,* which is by Interpretation, Daughter ariſe: Golgotha, which is by Interpretation, the Place of a Skull, *Mark* 15. 22. *So* Matth. 27. 46. Mark 15. 34. John 1. 38. Rabbi, which is, being interpreted, Maſter; *and v.* 41. Meſſiah, which is, being interpreted, the Chriſt. *So* Ch. 9. 7. 19. 37. Acts 4. 36. 9. 36. 13. 8. *Whereas here the word* Melchiſedeck *is in the beginning of the firſt Verſe, and the ſuppoſed Addition of the* Interpreter *is added where the Word is not; ſo* King of Salem *is in the firſt Verſe not interpreted, and when it is repeated, then comes the Interpretation; which plainly ſhews, that it is not made to give the Senſe, but the Myſtery contained in the Words,* viz. *That* Chriſt *was* our Peace, *Eph.* 2. 14. *and* his Sceptre *was a* Sceptre of Righteouſneſs, *Chap.* 1. 8.

4thly, *As for the Time when this Epiſtle was indited,* 1. *It ſeems evident, that it was written after that to the* Coloſſians *and to* Philemon; *for there he is* Paul the Priſoner, *here he is ſet at Liberty, and hoping to come quickly to them to whom he writes: Thoſe Epiſtles therefore being writ in the 62d Year of Chriſt, and the 8th of* Nero, *this muſt at leaſt be written in the following Year. Again, in the Epiſtle to the* Coloſſians, *we have mention of St.* Timothy, *but nothing of his Bonds; here we have mention both of his Impriſonment and his enſuing Liberty, which may well caſt this Epiſtle into the 9th of* Nero, *where it is placed by Biſhop* Pearſon.

*Laſtly, To ſpeak a little of the Occaſion of it: I have ſhew'd in the Preface to the 2d Epiſtle to the* Theſſalonians, *and in the Preface to the Epiſtle of St.* James, *that it was written chiefly to prevent that* Epidemical Apoſtacy *from* Chriſt *to* Moſes, *which the believing* Jews *were then too prone to. But we learn alſo from the Matter of the Epiſtle, that it was written to prove that* Jeſus was the Son of God: *Now in what Senſe this chiefly was denied by the* Jews, *we learn from the Goſpel of St.* John, *where, when our Lord had ſaid,* My Father worketh hitherto, and I work, *John* 5. 17. *The* Jews *ſeek to kill him, becauſe* πατέρα ἴδιον ἔλεγε τὸν Θεὸν, he ſaid God was his own Father, making himſelf equal to God, *v.* 18. *And again,* We ſtone thee, *ſay they,* for Blaſphemy, becauſe thou, being a Man, makeſt thy ſelf God, *John* 10. 33. *What was this Blaſphemy of which they thus accuſe him? It was only this, that he ſaid,* I am the Son of God, *v.* 36. *'Tis therefore plain, they judged it the ſame thing to ſay he was* the Son of God, *and to ſay that* he was God; *whence we may rationally conclude, 'twas alſo in this Senſe that the* Apoſtle *here aſſerts, and doth endeavour to confirm this Truth.*

*And,* Laſtly, *This Epiſtle being written to Perſons now relapſing from* Chriſt *to* Moſes, *and to the Law* given, *ſaid they,* by Angels; *this ſeems to be the Reaſon why the* Apoſtle *is ſo large in ſhewing that* Chriſt *was greater than the* Angels, *a greater Law-giver than* Moſes, *a greater Prieſt than* Aaron, *and that the* Levitical Prieſthood, Covenant, *and* Law, *were to give place to* Chriſt *our great* High Prieſt, *to his new Law of Liberty, and that new Covenant he had eſtabliſhed upon better Promiſes.*

---

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# Epiſtle of St. *PAUL* to the *HEBREWS.*

---

## CHAP. I.

a Verſe 1. GOD who [a] at ſundry
b times, and [b] in divers
manners, ſpake in time
paſt unto the Fathers
by the Prophets;

2. Hath in theſe laſt days [*the Times of the
Meſſiah, ſee Note on* 2 *Tim.* 3. 1.] ſpoken unto
us by his Son, whom he hath appointed
cd [ἔθηκε, *conſtituted*,] [c] Heir of all things, [d] by
whom alſo he made the Worlds.

e 3. Who being the [e] brightneſs of his Glory,
f and the [f] expreſs Image of his Perſon,
g [*or Character of his Subſiſtence*,] and [g] upholding
all things by the Word of his Power,
h [h] when he had [Gr. *having*] by himſelf
purged our Sins, ſat down on the Right
hand of the Majeſty on high.

4. Being made [Gr. *being*] ſo much better
than the Angels, [*and ſuperior to them by this
Exaltation to the Right hand of Majeſty*] as he
i hath by inheritance obtained [i] a more excellent
name [*Title and Authority*] than they.

5. For to which of the Angels ſaid he
k at any time [*as he did to Chriſt*] [k] Thou art
my ſon, this day have I begotten thee? And
again [*to Solomon the Son of David, what did
more eminently belong to this Son and Lord of*
l *David*] [l] I will be to him a Father, and he
ſhall be to me a Son [2 *Sam.* 7. 14. 1 *Chron.*
22. 10.]

6. And again, when he bringeth in [ὅταν
δὲ πάλιν, *and when he brings again*] the firſt
begotten [*from the Dead*, Col. 1. 18.] into
m the World, he ſaith, And [m] let all the Angels
of God worſhip him, [*eſtabliſhing thus
his Dominion over them, and their Subjection to
him, and alſo the Divine Excellence of him who
was thus to be worſhipped by the higheſt of created
Beings.*]

7. And [*moreover, ſpeaking*] [n] of the Angels, n
he [i. e. *David only*,] ſaith, [*He is that
God*] who maketh his Angels Spirits, [*or
Winds*,] and his Miniſters a Flame of Fire;
[*giving them no higher Titles than thoſe of his
Meſſengers and Miniſters, and ſhewing their efficacy
and ſwiftneſs in doing his Commandments,
and hearkening to the Voice of his Words, by comparing
them to the Winds, and Fire*, Pſal. 123.
20, 21.]

8. But [*ſpeaking*] to [*of*] the Son, he
[i. e. *David, moved by the Holy Ghoſt*,] ſaith,
Thy Throne, O God, is for ever and ever,
a Sceptre of Righteouſneſs is the Sceptre of
thy Kingdom [*Pſal.* 45. 7.]

9. Thou haſt loved Righteouſneſs, and
hated Iniquity; therefore [o] God, even thy o
God, hath anointed thee with the Oil of
gladneſs, [i. e. *advanced thee in Eminence, and
Dignity*] above thy fellows, [*ſtiling him, in
theſe Words, God, and an eternal King; aſcribing
to him a Throne and Kingdom, and a righteous
Government, to reward his righteous Servants,
whom he loves, and to puniſh his obdurate Enemies,
whoſe Iniquities render them hateful to him.
So that theſe words again prove both his Divine
Nature, and his Exaltation to the Government
of the whole World.*]

10. And [*that alſo by him be made the Heavens,
is teſtified in theſe words ſpoken of him*,]
[p] Thou, Lord, in the beginning, haſt laid the p
Foundation of the Earth; and the Heavens
are the works of thy hands.

11. They ſhall periſh, but thou remaineſt; and they ſhall all wax old, as doth a Garment.

12. And as a Veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail, [*Pſ.* 102.]

13. But, [*yea,*] to which of the Angels ſaid he at any time, [*as he did to Chriſt, Pſal.* 110. 1.] [q] Sit thou on my right-hand, till I make thine Enemies thy foot-ſtool.

14. Are they not all [*declared, Pſal.* 103. 20, 21. *and* 104. 4. *to be*] miniſtering Spirits, ſent forth [*not for Government and Dominion, but*] to miniſter for them, who [*being Sons by Adoption*] ſhall be [*alſo*] [r] Heirs of Salvation.

## Annotations on Chap. I.

a Verſe 1. Πόλυμερῶς, *At ſundry times.*] Before the Flood by *Enoch*, Jude 14. and *Noah*, 2 Pet. 2. 5. after the Flood by *Abraham* the *Prophet*, Gen. 20. 7. who gave *to his Children, and Houſhold after him, the Commandments of the Lord*, Gen. 18. 19. By *Jacob, propheſying to his Sons of things to come in the laſt Days*, Gen. 49. 1. By *Moſes* during their Abode in the Wilderneſs; by *Deborah, Samuel*, and other Prophets, in the time of the *Judges*, Judg. 6. 8. By *Nathan*, in the time of *David* and *Solomon*; by *Iſaiah, Jeremiah*, and *Ezekiel*, in the time of the *Kings*; by *Daniel, Haggai, Zechariah, Malachi*, in and after the *Captivity*.

b Ibid. Πολυτρόπως, *In divers manners.*] In a Cloud, Fire, a ſtill Breath; by Viſions, Dreams, a Voice from Heaven, and by the Holy Spirit ſpeaking in the Prophets, 2 *Pet.* 1. 21.

c Ver. 2. Κληρονόμον πάντων, *Heir of all things.*] As it were by Succeſſion to his *Father*, who now *judgeth no Man, but hath given all Judgment to his Son*, Joh. 5. 22. Heb. 3. 6. We cannot deſire a fairer Comment on theſe words, than that of the *Socinians* on the place, that (a) *Chriſt is made Heir of all things in Heaven and Earth, yea of Heaven and Earth itſelf; that he is Heir and Lord of all Angels, and of all Men living and dead*, Rom. 14. 8, 9. *That he is abſolutely the Heir of all things, and hath the higheſt Empire and Dominion over all Angels, and Men; by which words is ſignified the higheſt Excellency and Divinity, and, as it were, the Unity of Chriſt with God, though with Diverſity*, in that he is his Son and Heir, and received this Dominion from another. And I believe 'tis as impoſſible to underſtand how a Man ſhould have this Empire over all things in Heaven and Earth, and over Death itſelf, and yet be a mere Man, as it is to underſtand any Myſtery of the Sacred Trinity. The Word *Heir* doth alſo ſignify *Lord of all things*, ſee the Note on *Coloſſ.* 1. 15.

d Ibid. Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, *By whom alſo he made the Worlds.*] That is, ſaith *Grotius*, propter quem, *for whom he made them*, according to the Doctrine of the *Rabbins*, that *the World was made for the Meſſiah.* But this Expoſition is contrary to the Rule of all (b) Grammarians, that τὸ διὰ ὅτε μὲν συντάσσεται γενικῇ μεσιτείαν, ὅτε δὲ αἰτιατικῇ αἰτίαν δηλοῖ, *that the Prepoſition* διὰ, *when it is joined with a Genitive Caſe, ſignifies the means by which, and the final cauſe only, when it is joined with an Accuſative Caſe.* 'Tis contrary to the Expoſition of all the *Greek* Fathers, who unanimouſly ſay, τοῦτο δηλωτικὸν τῆς θεότητος, *this ſhews the Divinity of Chriſt.* It is alſo without example in the New Teſtament, for διὰ τῆς δόξης τοῦ Πατρὸς, Rom. 6. 4. which is the only place he cites, ſignifies *by the Glory*, or Power of the Father, by which Chriſt was raiſed from the dead, *Eph.* 1. 19. *Coloſ.* 2. 12. The *Socinians* by the *Worlds* here underſtand the New Creation, or the Church begun by Chriſt's Miniſtry upon Earth, begotten and renewed by the Evangelical Diſpenſation. But neither can this Expoſition ſtand; For (1.) Though Chriſt be ſtiled in ſome of the *Greek* Verſions, πατὴρ τοῦ μέλλοντος αἰῶνος, Iſai. 9. 6. *The Father of the Age to come*, yet οἱ αἰῶνες abſolutely put, doth never ſignifie the Church or Evangelical State; nor doth the Scripture ever ſpeak of the *World to come* in the Plural, but in the Singular Number only, preſerving the Phraſe *Holam Habba*, as they received it from the *Jews*. (2*dly*.) Were this the import of the words, the Worlds might as well have been ſaid to have been created, or made by Chriſt's Apoſtles, they being the great Converters of the World; or at leaſt, this being done by them aſſiſted by the Power of Chriſt, after he had been thus made *Heir of all things*, it muſt have properly been ſaid that Chriſt made the Worlds by his Apoſtles, which yet the Holy Ghoſt never thinks fit to intimate. Moreover, whereas this making of the World by *Je-*

---

(a) Chriſtus ſolus omnium plane rerum hæreditate gaudet, & ſummo in omnes, tam angelos, quam homines, imperio ac dominatu pollet.——Licet autem iſtis Verbis ſignificata ſit ſumma Chriſti præſtantia, ac Divinitas, ac veluti cum Deo unitas, tamen ſimul ſignificata etiam Chriſti à Deo diverſitas. Crell. in loc.

(b) Phavorinus.

*ſus Chriſt*, is done by his *Prophetick Office*, i. e. his *ſpeaking to us in the laſt days*, the *Apoſtle* had mention'd this already, and makes a plain gradation from it to his *Kingly Office*, in ſaying he was conſtituted *Lord of all things*, not ſpeaking of making the World by way of Conſecution, thus, καὶ δι' οὗ, *and by whom*; but by way of farther gradation, δι' οὗ καὶ, *by whom alſo* he made the World; as if he ſhould have ſaid, Nor is it to be wondered that he ſhould be conſtituted *Lord of the whole World*, ſeeing he made the whole. And that the *Apoſtle* here doth ſpeak, not of the Reforming of the *New*, but of the Forming of the *Old World*, he himſelf ſufficiently inſtructs us, by ſaying in this ſame *Epiſtle*, *By Faith we underſtand*, κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, *that the Worlds were formed by the Word of God*, chap. 11. 3. For that by τοὺς αἰῶνας, we are to underſtand the Material World, the *Socinian Commentators* grant, and the Parallel Place in St. *Peter* doth enforce, when he ſaith, that *the Heavens were of old, and the Earth*, ἐξ ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ, *conſiſting out of Water by the Word of God*, 2 Pet. 3. 3. and this *World* is mention'd in both Places in the Plural Number, agreeably to the Phraſe and Doctrine of the *Jews*, * who ſpeak of עולמים, *i. e.* the *Worlds*, in the Plural, and divide them into עולם הזה, or עולם השפל, *i. e.* this Inferior and Habitable World, called by St. *Peter*, ὁ τότε κόσμος, *the then World* which periſhed by Water; *v.* 6. and the עולם העליון; *Superior World*, that is, the *Heavens*. And it is no improbable Conjecture, that when St. *Peter* ſaith, *the Heavens and Earth conſiſted by the Word of God*; and St. *Paul*, that *by Faith we learn that the Worlds were framed*, ῥήματι Θεοῦ, *by the Word of God*, they mean this *ſubſtantial Word* of which the *Apoſtle* is here ſpeaking; for the word דבר ſeems plainly to be uſed in this ſenſe, when we read in the *Targum* of *Jeruſalem*, on *Gen.* 28. 11. דהוה דבוריה, *For his Word*, i. e. the Word of God, deſired to ſpeak with *Jacob*; and in that of *Jonathan*, דבירא, *the Word would ſpeak with him*; which in *Bereſchith Rabba*, § 68. runs thus, *God would ſpeak with him*; and the word ῥῆμα, ſeems alſo to be either uſed in this ſenſe, or applied to the λόγος, oft by (b) *Philo*, as when he ſaith, that *Moſes was tranſlated*, διὰ ῥήματος τοῦ αἰτίου, δι' οὗ καὶ σύμπας κόσμος ἐδημιουργεῖτο, *by the Word of the Firſt Cauſe, by which the World was made*; and that God made both (c) *the Heavens and the Earth by a Word, by his moſt illuſtrious and reſplendent* λόγος. And to be ſure, *Philo* was of the ſame opinion with St. *Paul*, that the Word made and faſhioned the World, whence he ſo often mentions, the Divine Word (d) *adorning all things, the Word of God that maketh the World, the Word by which the World is faſhioned and made, and by which, as his Organ, God gave being to it*; and ſaith in words like thoſe of the *Apoſtle*, (e) *That God poſſeſſeth all things, uſing that Word as the Diſpenſer of his Gifts, by which alſo he made the World*. And this was alſo the Doctrine of all the *Primitive Fathers* from the Beginning, as well as of all the *Commentators* on this Text. (f) St. *Barnabas* declares, that he is *the Lord of the World, the Maker of the Sun, the Perſon by whom, and to whom are all things. He is*, ſaith (g) *Juſtin Martyr*, *the Word by which the Heaven, the Earth, and every Creature was made, by whom God at the Beginning made and ordained all things*, viz. *the Heavens and the Earth, and by whom he will renew them*. This (h) *Irenæus* delivers as the Rule of Faith contained in the *Scripture*, *which they who hold to, may eaſily prove, that the Hereticks had deviated from the Truth*. He adds, that *the Barbarians who held the Ancient Tradition, did believe in one God, the Maker of Heaven and Earth, and of all things therein, by Jeſus Chriſt the Son of God*; and this Doctrine he repeats almoſt an hundred times elſewhere. *Our Doctrine*, ſaith (i) *Athenagoras*, *celebrates one God*,

---

* *Buxt. voce* עולם. (b) *De Sacrif. Abel. p.* 102. C. D.

(c) Τῷ γὰρ περιφανεστάτῳ καὶ τηλαυγεστάτῳ ἑαυτοῦ λόγῳ ῥήματι ὁ Θεὸς ἀμφότερα ποιεῖ, *Leg. Alleg. l.* 1. *p.* 33. *G.*

(d) Τὸν θεῖον λόγον τὸν ταῦτα διακοσμήσαντα, *De Opif. p.* 3. F. Θεοῦ λόγον ἤδη κοσμοποιοῦντα, *p.* 4. C. Δι' οὗ ὁ κόσμος κατεσκευάσθη, *De Cherub. p.* 100. B. Ὧ καθάπερ ὀργάνῳ χρώμενος ἐκοσμοποίει, *All.* 2. *p.* 60. Τὸν κόσμον ἐδημιούργησε, *De Profugis, p.* 362. F.

(e) Δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο, *Lib.* 2. *de Monar. p.* 636. B. Λόγῳ χρώμενος ὑπηρέτῃ δωρεῶν, ᾧ καὶ τὸν κόσμον εἰργάζετο, *Lib. quod Deus ſit immutab. p.* 235. G.

(f) Orbis terrarum Dominus, *Antiq. Verſ.* §. 5. Ἥλιον ἔργον χειρῶν αὐτοῦ ὑπάρχοντα, *Ab init.* & §. 12.

(g) Αὐτὸν ἐνταῦθα τὸν τοῦ Θεοῦ ὀνομάζει λόγον, δι' οὗ οὐρανὸς, καὶ γῆ, καὶ ἡ πᾶσα ἐγένετο κτίσις, *Cohort. ad Græc. p.* 16. B. Ὅτε τὴν ἀρχὴν δι' αὐτοῦ πάντα ἔκτισε καὶ ἐκόσμησε, *Apol.* 1. *p.* 44. Οὗτος γάρ ἐστιν ἀφ' οὗ καὶ τὸν οὐρανὸν καὶ τὴν γῆν· Καὶ δι' οὗ ὁ Πατὴρ μέλλει καινουργεῖν, *Dial. cum Tryph. p.* 340. D.

(h) Cum autem teneamus nos regulam veritatis, id eſt, quia ſit unus Deus omnipotens qui omnia condidit per verbum ſuum, & aptavit & fecit, ex eo quod non erat, ad hoc ut ſint omnia, quemadmodum Scriptura dicit, *Pſal.* 32. 6. *John* 1. 3. *Col.* 1. 16. ——Hanc ergo tenentes regulam, licet valde varia & multa dicunt (Hæretici.) facile eos deviaſſe a veritate arguimus, *l.* 1. *c.* 19. Cui ordinationi aſſentiunt multæ Gentes Barbarorum—— Veterem traditionem diligenter cuſtodientes, & credentes in unum Deum fabricatorem Cœli, & Terræ, & omnium quæ in eis ſunt per Jeſum Chriſtum filium Dei, *L.* 3. *c.* 4. *vide l.* 2. *c.* 2. *l.* 3. *c.* 8. 10. 11. *p.* 257, 259. *l.* 4. *Præf. c.* 37. *p.* 369, 370, &c. 75. *l.* 5. *c.* 15. 18.

(i) Ὁ λόγος ἡμῶν ἕνα Θεὸν ἄγει τὸν τοῦδε τοῦ παντὸς ποιητὴν —— Πάντα δὲ διὰ τοῦ παρ' αὐτοῦ λόγου πεποιηκότα, *p.* 5. C. Ἐξ αὐτοῦ γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο, *p.* 10. C.

*God the Creator of all things, who made all things by Jeſus Chriſt, from whom, and by whom all things were made.* *God*, ſaith (k) *Theophilus, made all things by him, and he is called the Beginning, becauſe he is the Principle, and Ruler of all things made by him.* He adds, That *by this Principle God made the Heavens:* That *God ſaid to him, Let us make Man; he being his Word, by which he made all things. Him*, (l) ſaith *Tatian, we know to have been the Author of the World; for that which was begotten in the beginning, gave beginning to the things made. He made Man the Image of his Immortality, and before Man he made the Angels. We Rational Creatures*, ſaith (m) *Clemens of* Alexandria, *are the Work of God the Word; for he was and is the Divine Principle of all things, by whom all things were made, and who, as the Framer of all things, in the beginning, gave alſo life to us; by whom are all things; who made Man, our God and Maker, the Cauſe of the Creation.* In the Third Century we learn the ſame from (n) *Origen*, (o) *Tertullian*, (p) *Novatian*, (q) St. *Cyprian*, and others cited by the learned Dr. *Bull*. So that in theſe two Verſes there be viſible theſe Gradations; one, from *Chriſt*'s *Prophetick Office* to his *Kingly Office* conferred on him as *Heir of all things*; the other, from his *Kingly Office* to the Foundation of it, laid in his *Divine Nature*, and in the Work of the *Creation*; it being, ſay *Irenæus*, and the *Ancient Fathers*, fit that he ſhould reform, and govern the World, by whom 'twas formed: that he ſhould give new Life to Man, who gave him his Being, and firſt Breath.

Ver. 3. Ἀπαύγασμα τῆς δόξης, i. e. *The Reſplendence, or ſhining-forth of his Glory.*] This Metaphor ſome of the *Fathers* think is taken from the Sun, whence (r) *Juſtin Martyr* ſaith, he proceedeth from the Father, as τὸ τοῦ ἡλίου φῶς, *the Light of the Sun, without Diviſion, or Separation from him.* Others with him, παραδείγματος χάριν, *for Example's ſake*, ſay (ſ) *he proceedeth* ὡς ἀπὸ πυρὸς ἀναπυρέμμα πυρά, *as Fire is kindled from Fire without the Diminution of the Fire that kindles it*, or as ἀπὸ δαδὸς δᾷς, *as one Torch is lighted from another*, which is the Metaphor of *Tatian*, p. 145. which Metaphors they have borrowed from (t) *Philo*, who ſpeaking of the Spirit in *Moſes*, derived upon the Seventy *Elders*, cautions us not to underſtand this to be done, κατ᾽ ἀποκοπὴν, καὶ διάζευξιν, *by Abſciſſion*, or *Disjunction*, ἀλλ᾽ οἷα γένοιτ᾽ ἂν ἀπὸ πυρὸς, *but as Light from Fire, at which if you light a thouſand Torches, it is not diminiſhed.* Accordingly the *Nicene Council* ſtyle him *Light of Light*, and hence they argue his Conſubſtantiality with the *Father*, who produces not another Eſſence, or Subſtance, in the Son, but communicates the ſame Eſſence to him. The like Notions the *Jews* ſeem to have had of their Λόγος, or *Wiſdom*, which is with them the ſame: For the *Book of Wiſdom* ſaith of her, *that ſhe is*, ἀπόῤῥοια τῆς τοῦ παντοκράτορος δόξης εἰλικρινὴς, καὶ ἀπαύγασμα φωτὸς ἀϊδίου, *an Efflux of the ſincere Glory of the Almighty, and the Splendour of Eternal Light*, chap. 7. 25, 26. And (u) *Philo* ſaith of the Λόγος, that he is τὸ τοῦ ἀοράτου καὶ μεγίστου Θεοῦ περιφεγγέστατον καὶ περιαυγέστατον φῶς, *the moſt illuſtrious and ſplendid Light of the Inviſible and Higheſt God.* And this the *Jews* might better underſtand, if it were taken, as probably it was, from the Glory that conducted them out of *Egypt*, and led them through the Wilderneſs, and dwelt among them, firſt in the *Ark*, and *Tabernacle*, and afterwards in the *Temple*. For 'tis obſervable,

1. That this δόξα, *Glory*, or *Schechinah*, ſo often mention'd in the *Old Teſtament*, and in the Writings of the *Jews*, was not the Cloud itſelf, that being only the Cover of it, but the Light, Fire, or Splendour that iſſued from it. So *Exod.* 24. 16. *And the Glory of the Lord dwelt upon Mount Sinai, and the Cloud covered it*, (*viz.* the *Glory* of the Lord) *ſix days; and the ſight of the Glory of the Lord* (when it broke out of the Cloud after ſix days) *was as burning fire on the top of the Mount, in the ſight of the People of Iſrael.* And *Exod.* 40. 34. *Then a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle.* And *v.* 35. *Moſes was not able to enter into the Tent of the Congregation, becauſe the Cloud abode thereon, and the Glory of the Lord filled the houſe*, 1 Kings 8. 10, 11. When

---

(k) Καὶ δι᾽ αὐτοῦ τὰ πάντα πεποίηκεν, οὗτος λέγεται ἀρχὴ ὅτι ἄρχει καὶ κυριεύει πάντων τῶν δι᾽ αὐτοῦ δεδημιουργημένων, *Ad Autol.* 2. *p.* 88. C. Διὰ τῆς ἀρχῆς γεγενῆσθαι τὸν οὐρανὸν, *p.* 92. B. Τῷ ἑαυτοῦ λόγῳ καὶ τῇ ἑαυτοῦ σοφίᾳ, *p.* 96. D. Ὁ λόγος αὐτοῦ δι᾽ οὗ τὰ πάντα πεποίηκε, *p.* 100. A.

(l) Τοῦτον ἴσμεν τοῦ κόσμου τὴν ἀρχὴν —— ὁ λόγος ἐν ἀρχῇ γεννηθεὶς ἀντεγέννησε τὴν καθ᾽ ἡμᾶς ποίησιν, αὐτὸς ἑαυτῷ τὴν ὕλην δημιουργήσας, *p.* 145. B. C. Εἰκόνα τῆς ἀθανασίας ἄνθρωπον ἐποίησεν —— καὶ πρὸ τῆς τῶν ἀνδρῶν κατασκευῆς Ἀγγέλων δημιουργὸς γίνεται, *p.* 146. B. C.

(m) Τοῦ Θεοῦ λόγου τὰ λογικὰ πλάσματα, ἡμεῖς —— ἀρχὴ θεία τῶν πάντων ἦν τε καὶ ἔστιν, *Adm. p.* 5. C. D. ᾯ τὰ πάντα δεδημιούργηται. Λόγος ὁ καὶ τὸ ζῆν ἐν ἀρχῇ κατὰ τοῦ πλάσαι παρασχὼν ὡς δημιουργὸς, *p.* 6. B. Δι᾽ ὃν τὰ πάντα, *p.* 69. A. Ὁ δημιουργήσας τὸν ἄνθρωπον, *Pæd. l.* 1. *c.* 2. *p.* 81. B. Ὅτι Θεὸς καὶ δημιουργὸς, *c.* 11. *p.* 133. A. Ὁ δημιουργίας αἴτιος, *Strom.* 5. 553. A.

(n) *Origen contra Celſum, l.* 2. *p.* 63. *l.* 6. *p.* 308, 317. (o) *Tertul. adv. Marcion. l.* 5. *c.* 19. *Adv. Hermog.* 45. *Adv. Praxeam, c.* 19. (p) *Novatian, c.* 13. M. (q) *Cyprian. Teſt. l.* 2. *c.* 1.

(r) *Dial. cum Tryph. p.* 358. B. (ſ) Ὡς φῶς ἀπὸ πυρὸς, *Athen. p.* 27. *Juſtin. ibid.* D. E. & *p.* 284. C. *p.* 145. (t) *Lib. de Gigant. p.* 223. F. (u) *De Somn. p.* 448. D.

the *Prieſts* were come out of the Holy Place, *the Cloud filled the Houſe of the Lord, ſo that the Prieſts could not ſtand to miniſter, becauſe of the cloud; for the Glory of the Lord had filled the Houſe of the Lord*, Ezek. 10. 4 *And the Houſe was filled with the Cloud, and the Court was full of the brightneſs of the Glory of the Lord.* Note,

2*dly*, That this *Glory* is ſtyled *the Glory of the Lord*, not as being itſelf a Divine Thing, or a Ray of Divinity, but as being the *Symbol* of God's glorious Preſence, and abode where it appeared, and reſided. Thus the Cloud, which conſiſteth of a dark part to cover the Fire, or Light, and a bright Side by the appearance of the Light, is called the *Cloud of Jehovah*, Exod. 4. 38. Numb. 10. 34. becauſe God was glorioufly preſent in it; or, as *Rabbi Moſes Ben Nachman*, on *Exod.* 40. 34. ſaith, שוכן בתוך הענן כיהכבוד, *becauſe the Glory dwelt in the midſt of it*; whence God ſaid, *Lo, I come to thee in a thick Cloud*, Exod. 19. 9. *I will appear in the Cloud upon the Mercy-ſeat*, Lev. 16. 2. *He ſpake to Moſes out of the Cloud*, Numb. 7. 89. And when he went to receive his Commands, it is ſaid, *And Moſes drew near to the thick Darkneſs where God was*, Exod. 20. 21. And laſtly, God is ſaid to *go before them by Day in a Pillar of a Cloud, and by Night in the Pillar of Fire*, Exod. 13. 21. Numb 14. 14.

Again, The *Ark* in which this *Glory* dwelt between the *Cherubims*, is call'd, כבוד יי, *the Glory of the Lord*, *i. e.* of that glorious Majeſty who dwelt in it; whence the God of *Iſrael* is often ſtyled *the God that ſitteth between the Cherubims*; becauſe here, ſay the (x) *Jews*, he fixed his Reſidence, and Preſence, notwithſtanding that he fills Heaven and Earth, and his Majeſty is in Heaven, and in all the Earth. And when the *Ark* was to be taken up and carried any-whither, they ſung thus, *Ariſe, Jehovah, and let thine Enemies be ſcattered*, Numb. 10. 35. Pſal. 68. 2. and when it reſted, thus, *Give reſt, Jehovah, to the many thouſands of Iſrael*; not ſtyling the *Ark*, *Jehovah*, but *the glorious Majeſty that dwelt in it*, or *him, and the Ark of his ſtrength*, Pſal. 132. 8. where alſo it may be noted, That the *Targum* of *Jeruſalem* and *Jonathan* read thus; *Riſe up, O Word of the Lord, and Return, O Word of the Lord.* And *Pſal.* 24. when the *Ark* was brought from the Houſe of *Obed-Edom*, and ſettled in *Mount-Sion*, and placed in the *Holy of Holies*, they ſung thus; *Lift up your heads, O ye Gates, that the King of Glory may come in*, i. e. *the Lord of Hoſts*, who dwelt in the *Ark*.

Accordingly our *Lord Jeſus*, after his Aſcenſion, appeared ſtill in, or with the Glory of the Lord. When he was transfigured on *Mount Tabor*, he was in this *Splendour*, Matth. 17. 2. ſtyled by St. *Peter*, μεγαλοπρεπὴς δόξα, *the Magnificent Glory*, 2 Pet. 1. 17. So he appeared to *Stephen*, who *ſaw the Glory of the Lord, and Jeſus ſtanding at the Right hand of God*, Acts 7. 55. So to *Saul*, when *a Light brighter than the Sun ſhone round about him, and he heard a Voice out of it, ſaying to him, I am Jeſus whom thou perſecuteſt*, Acts 9. 5. and 26. 13. He being ὁ Κύριος τῆς δόξης, *the Lord of Glory*, 1 *Cor.* 2. 8. ſee *Rev.* 1. 14, 15. and 2. 18. and 18. 1. and 19. 12. And becauſe of God's Reſidence in this Glory, the word *Glory* doth often ſignifie *God* himſelf; as when we read of the *Throne*, and the *Houſe of Glory*, i. e. *of the Glorious God.* So (y) *Rabbi Joſeph Abbo*; *It is the manner of the Scripture, to call the Viſible Glory and Splendour of the Divine Majeſty, by the Name of God.* So *Pſal.* 106. 20. *They turned their Glory into the ſimilitude of a Calf*: Jer. 2. 12. *My People have changed their Glory for that which doth not profit.* And ſo the *Fathers* ſeem to take the word *Glory* here for the *Divine Glory*. Note,

3*dly*, That from this *Glory*, when God did any wondrous Works of Power, Mercy, and Judgment, there is ſaid to be an Emanation or Shining-forth of Glory; as when *Fire went forth from the Glory of the Lord, to conſume their Sacrifices*, in token of his favourable Acceptance of them. So *Lev.* 9. 23, 24. *The Glory of the Lord appeared, and there came a Fire out from before the Lord, and conſumed upon the Altar the Burnt Offering, and the Fat.* So 2 *Chron.* 7. 1, 2, 3. Accordingly they begg'd his Favour, in theſe words; *Thou that dwelleſt between the Cherubims, ſhine forth*, Pſal. 80. 1. See *Pſal.* 50. 2. *Deut.* 33. 2. And to conſume Tranſgreſſors, viz. *Nadab* and *Abihu*, Lev. 10. 2. and *the Two hundred and fifty Men that offered Incenſe*, Numb. 16. 35. See *Exod.* 14. 24, 25. And in like manner may the Son be ſaid to be ἀπαύγασμα τῆς δόξης, *an Emanation or Shining-forth from the Glory of the Father*; as being before all things; Prolatus à Patre, ſive generatus; *begotten or brought-forth by the Father*, ſaith *Irenæus*, *l.* 2. *c.* 48. 4. 28. being always in Him, *but* τῶν ὑλικῶν ξυμπάντων ἰδέα καὶ ἐνέργεια εἶναι προελθών, *coming forth before all things, to be the Idea, and Active Power of all Material Beings*: So *Athenagoras*, *p.* 10. *The Word, whom the Father begat*, ἐξερευξάμενος πρὸ πάντων, *ſending him forth before all things, who was always in God, and became* λόγος προφορικὸς, *when he would create the World.* So (z) *Theophilus*, whom he made, προπηδᾷν, *to leap from him*, ſay (a) *Juſtin Martyr* and *Tatian*, he being in him before all Ages; προελθὼν ὁ λόγος δημιουργίας, *the Word coming forth, which is the Cauſe of the Creation*, προγεννηθεὶς δι' οὗ τὰ πάντα, and *fore-begotten, by which all things were made,* ſaith (b) *Clemens Alexandrinus. The Word brought forth by the Father, and by that Prolation generated, and therefore the Son of God,* ſaith (c) *Tertullian.*

---

(x) *Buxt. Hiſt. Arcæ*, *p.* 109. (y) *Buxt. Hiſt. Arcæ*, *p.* 7. (z) *Ad Autol. l.* 2. *p.* 88. B. *p.* 100. A.
(a) *Juſt. Dial. p.* 359. B. & *Tat. p.* 145. B.

f Ibid. Καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, *The Impreſſion*, or *Repreſentation of his Subſiſtence.*] The Phraſe ſignifies, ſaith *Theodoret*, that he ſubſiſts by himſelf, καὶ ἐν ἑαυτῷ δείκνυσι τοὺς πατρικοὺς χαρακτῆρας, *and in himſelf repreſents the Characters of his Father.* Χαρακτὴρ, ſaith *Phavorinus*, is διατύπωσις δηλοῦσα τὴν ὑπόστασιν, *a Form or Draught manifeſting the Subſtance whence it was taken.* Ὑπόστασις, ſaith he, is the *Subſtance with the Properties*; οὐσία μετὰ τῶν ἰδιωμάτων, or συνδρομὴ τῶν περὶ ἑκάστου ἰδιωμάτων, *a Concourſe of all the Properties of any Being*; ſo that the *Character of his Subſiſtence* here, is according to him, *a Draught manifeſting*, or *exhibiting the Subſtance and Properties of God.* According to the *Greek Commentators* on the Place, it is the ſame with our Lord's being in *the Form of God*, before he took our Nature on him, *Phil.* 2. 5. Accordingly, *Wiſdom* is, by the *Author* of the Book that bears that Name, ſtyled ἔσοπτρον ἀκηλίδωτον τῆς τοῦ Θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ, *The unſpotted Mirrour of the Power* or *Activity of God*, and *the Image of his Goodneſs*, Chap. 7. 26. The Λόγος is, ſaith (d) *Philo*, ἀΐδιος εἰκὼν αὐτοῦ, *the Eternal Image of God.* (e) *The Image of God*, δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο, *by which the whole World was made.* And of the Angel which God ſent before *Iſrael*, in whom God's Name was, *Exod.* 23. 22. the *Jews* ſay he was, מלאך פניו, i. e. *the Angel of his Face*; becauſe, ſaith (f) *R. M. Gerundenſis*, God's Face, or Glory, might be ſeen in him, or be exactly repreſented by him; yea, the Government of the whole World was committed to him, and God had made him Lord over his whole Houſe, and had made all things ſubject to him. Now theſe things ſo exactly agree with what the *Apoſtle* here aſcribes to *Chriſt*, that I could not think them unworthy to be noted here.

g Ibid. Φέρων τε πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, *And upholding all things by the Word of his Power.* The Hebrew word נשא, is ſometimes rendered φέρω, *ſuſtineo*; as when 'tis ſaid of *Moſes*, Numb. 11. 14, 17. *I cannot* φέρειν, *ſuſtain*, or *bear all this People.* And *Deut.* 1. 9, 12. *How can I alone*, φέρειν τὸν κόπον, *bear the Labour of all this People?* And of *Chriſt*, that φέρει, *he bears the Burthen of our Sin*, Iſa. 53. 4. Sometimes it ſignifies to *govern*; whence נשיא is ſometimes rendered βασιλεὺς, *a King*, Gen. 23. 6. ſometimes ἄρχων, *a Prince*, as it is rendered above ſixty times; ſometimes ἀρχηγὸς in the ſame ſenſe, *Numb.* 13. 3. and 16. 2. and ſometimes ἡγούμενος, *a Governour*, Joſ. 13. 22. 2 Chron. 5. 1. and the Greek φέρειν, ſignifies not only to *ſuſtain*, but alſo, *ſuo arbitratu moderari*, to *govern at his Will*: Now which of theſe two Senſes you put upon the words, it is not much material, ſince it is equally the Effect of a Divine Power to ſuſtain, and govern all things; whence this is, by the *Jews*, made the Deſcription of God himſelf, that he is a God, סכיל כלא, (g) *ſuſtaining all things*, the Heavens, the Earth, and the Abyſs, and bearing all People, ברוח מימרוה, *by the Spirit of his Word.* Accordingly of the Λόγος, (h) *Philo* often ſaith, That he is πηδαλιοῦχος καὶ κυβερνήτης πάντων, *he that ſits at the Helm, and Governs all things*: That he is (i) ὁ συνέχων καὶ διοικῶν τὰ πάντα, *he that containeth and diſpenſeth all things*: That God, as a King and Shepherd, rules according to Law and Right, and placing over us *his firſt-begotten Son*, (k) ὃς τὴν ἐπιμέλειαν τῆς ἱερᾶς ταύτης ἀγέλης οἷα τις μεγάλου βασιλέως ὕπαρχος διαδέχεται, *who, as the Pro-Rex of the Great King, takes care of the Sacred Flock.*

It remains yet to be enquired, whether theſe things are ſpoken of our Lord, as acting here on Earth, or purely of the Divine Nature he had before the World was made. The *Socinians*, and ſome others, think all this relates to our Saviour, as acting here on Earth; That he was the Splendour of his Father's Glory; becauſe God, *who commanded the Light to ſhine out of Darkneſs, hath ſhined into our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt*, 2 Cor. 4. 6. On which account the *Apoſtle* ſaith, *We have ſeen his Glory, the Glory as of the Only-begotten Son of God*, John. 1. 14. That he was the *Character* of his Subſtance, or his Attributes, as he was the *Image of the Inviſible God*, Col. 1. 15. in which his Power, Wiſdom, Holineſs, Love and Mercy ſhined forth conſpicuouſly: That he did φέρειν, *Præſtare*, perform all things by the Word of his Power; as he made the *Winds and Seas calm, rebuked Diſeaſes, and caſt out Devils by his Word.* And Mr. *Clerc* is poſitive, That it muſt be the Human Nature which this Sacred Writer ſpake of, that the *Jews* might underſtand what he ſaid was true; *for that alone is viſible; and nothing but what is ſuch, can be called the*

---

(b) *Clem. Alex. Strom.* 5. *p.* 553. B. *Strom.* 6. *p.* 644. A. (c) *Tertul. Apol. c.* 21. (d) *De Conſul. Ling. p.* 267. B. (e) *De Monarch. p.* 36[illegible] B. (f) *Maſius in Joſ.* 5. 14. (g) *Targ. in* 2 *Chron.* 2. 6. (h) *De Cherub. p.* 88. D. (i) *De Vita Moſ. p.* 521. B. (k) *De Agricult. p.* 152. B.

*Image, or brightneſs of any thing among Men.* On the other hand it is certain that all the Fathers were of another mind; that when *Philo* and the ancient *Jews* ſpake thus of Wiſdom, the *Logos*, the *Angel of God's Face*, they underſtood all that they ſaid of the *Logos*, and Wiſdom ſubſiſting long before our Saviour's Incarnation, and ſo thought this *Logos* the Splendor and Image of the Father, when he was not viſible among Men; as the Apoſtle ſaith he was, when he was taken from them into Heaven. 'Tis certain alſo, that the preceding words, *by whom alſo he made the Worlds*, cannot be ſpoken of Chriſt Incarnate; and the words, *upholding all things by the Word of his Power*, ſeem to import the ſame with that Expreſſion of the Apoſtle, *Col.* 1. 17. *By him all things conſiſt.* Moreover, could theſe things be attributed to our Lord Chriſt as acting in the Fleſh, yet have I proved, *Note on Col.* 1. 15. that they muſt be aſcribed to a Divine Nature reſiding in him, or to *God manifeſted in the Fleſh*, and ſo what Mr. *Clerk* ſays *muſt be the Human Nature, muſt*, ſay I, *be the Divine Nature.*

h Ibid. Δι' ἑαυτȣ͂ καθαρισμὸν ποιησάμενος ἁμαρτιῶν, *When he had by himſelf purged our Sins*] I. e. When he had made himſelf an Expiatory Sacrifice, to purge us from the Guilt and Puniſhment of our Tranſgreſſions. To confirm this let it be noted,

*Firſt*, That this was the Opinion of all Nations, that their Expiatory Sacrifices were deſigned to take away the Guilt of Sin, and make Atonement for it to an offended *Majeſty.* For why are they ſtill ſaid, ἁγνίζειν, καθαρίζειν, purgare, luſtrare, to *purge*, and to *make clean*, but from their ſuppoſed Vertue to purify them from the Guilt of Sin? And becauſe Sin is often repreſented in the Law of *Moſes*, and in the *Prophets*, under the Metaphors of *Uncleanneſs*, *Filthineſs*, *Defilement* and *Pollution*; therefore their Sacrifices alſo are ſtill repreſented as cleanſing them from the Guilt and the Defilement of Sin, and ſo making the Pollution to paſs from them. Hence the Blood which made the Atonement is ſtiled, αἷμα καθαρισμȣ͂, *the Blood of Cleanſing*, or Purgation. So *Exod.* 30. 10. *And Aaron ſhall make an Atonement upon the Horns of the Incenſe-Offering once a Year*, ἀπὸ τȣ͂ αἵματος καθαρισμȣ͂ καθαριεῖ αὐτὸ, *with the Blood of the Sin-Offering ſhall he make Atonement upon it.* And the Sacrifice offered for Sin, is ſaid to be offered καθαρίσαι, *to purifie* them from it by an Atonement. So *Lev.* 9. 15. *And he brought the People's Offering, and took the Goat which was the Sin-Offering, and ſlew it*, ϗ ἐκαθάρισεν αὐτὸν, *and offered it for Sin.* And *Lev.* 16. 30. In the great day of Atonement, the Prieſt ſhall make an Atonement for you, καθαρίσαι ὑμᾶς, *to cleanſe you, that you may be clean from all your Sins before the Lord*, ϗ καθαρισθήσετε, *and you ſhall be cleanſed.* So *Job* is ſaid καθαρίζειν, *to cleanſe* his Sons from their ſuppoſed Sins by a Burnt Offering, *Ch.* 1. 5. and ſo he enquires, *Ch.* 7. 21. Why doſt thou not make καθαρισμὸν τῆς ἁμαρτίας μȣ; i. e. *Why doſt thou not forgive my Sin?* Since therefore it is very reaſonable to conceive that the word καθαρίζειν uſed in an Epiſtle written to the *Jews* touching the *Expiatory Sacrifice of Chriſt*, is uſed in the ſenſe in which they always took it when applied in the Old Teſtament, to Sacrifices which made Atonement for their Sins; it follows, that when the *Apoſtle* here ſaith, *Chriſt* made καθαρισμὸν, *a purgation of our Sins by himſelf.* And when he adds, That whereas the Blood of the Legal Sacrifices did expiate εἰς τὴν τῆς σαρκὸς καθαρότητα, *to the Purification of the Fleſh, the Blood of Chriſt* καθαριεῖ, *ſhall much more expiate to the Purification of the Conſcience from the Guilt of Sin*, Ch. 9. 13. When he proceeds to ſay, That whereas *under the Law almoſt all things* ἐν αἵματι καθαρίζεται, *were purified by Blood*, and *without ſhedding of Blood there was no Remiſſion*, v. 22, 23. And thence argues, That *the heavenly things muſt be purged with better Sacrifices:* He in theſe caſes muſt ſpeak of the Blood of Chriſt as making Atonement for our Sins, by purging away the Guilt of them, and averting the Puniſhment due to us for them. (See the Reading vindicating, *Examen Millii.*)

Ver. 4. Διαφορώτερον ὄνομα, *A more excellent Name*] I. e. not only Title, but Authority, and Superior Excellency. So *Phil.* 2. 9. *God hath highly exalted him, and given him* ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, *a Name above every Name*, i. e. the higheſt Dignity and Power, *that at the Name of Jeſus every knee ſhould bow*; i. e. that all Creatures in Heaven, or Earth, or under it, ſhould own his Power and Dominion, *v.* 10. Eph. 1. 21. *He hath ſet him at his Right hand, above all Principality, Power, Might and Dominion*, ϗ παντὸς ὀνόματος, *and every name.* In both theſe ſenſes Chriſt hath a more excellent Name, *viz.* the Name of his *only Son*, *v.* 5. the Name *of God*, v. 8. and a more excellent Authority and Dignity, *viz.* that of *ſitting at the Right hand of Majeſty*, v. 13. and *ruling all things by the word of his Power*; and this Excellency he hath upon a better Foundation, as being *the Maker of the World*, &c. *v.* 2, 3. i

Ver. 5. Υἱός μȣ εἶ σὺ, *Thou art my Son.*] k (m) *R. Solomon* here ſaith, Our *Maſters have interpreted all that is written in this Pſalm of the King Meſſiah.* And (n) *Saadias Gaon* doth from theſe very words prove the Dominion and Kingdom of the *Meſſiah*, becauſe it is here ſaid, *I have ſet thee, my King, upon the holy Hill of Sion: I will declare the Com-*

---

(m) In Dan. 7. 13.

(n) Vide Cart. Mell. Hebr. l. 2. c. 5.

*mand, Jehovah hath ſaid unto me, Thou art my Son,* &c. which alſo is apparent from the following words, *I will give the Heathen for thine Inheritance*, &c. *v.* 8. and from the Exhortation to *all Kings to ſubmit to him.* And that this was the ancient and receiv'd Expoſition of theſe words, confirm'd by the Holy Ghoſt, we learn from this Apoſtle, who diſputing with the *Jews* touching our Saviour's Reſurrection, when all Power in Heaven and Earth was given to him, *Matth.* 28. 18. he proves it from theſe very words, *Acts* 13. 33. And again, ſpeaking of his Prieſthood which he was to exerciſe in Heaven after his Reſurrection and Aſcenſion, he proves it to the ſame *Jews* from the ſame words, *Heb.* 5. 5.

l Ibid. Ἔσομαι ἀυτῷ ἔις πατέρα, *I will be to him a Father*, &c.] Theſe words are cited from 2 *Sam.* 7. 14. and they do promiſe to *Solomon*, the Type of Chriſt, a Kingdom to be eſtabliſhed for ever, *v.* 13, 16. and ſo to *Chriſt* the Antitype, and eminently *the Son of God*, an everlaſting Kingdom and Dominion. See the Judgment of the Jewiſh Church, *p.* 61.

Note alſo, That though the *Angels* be ſometimes in Scripture called *the Sons of God*, Job 1. 6. 2. 1. 38. 7. God never ſaid to any of them, *I will be to him a Father*, to protect him in his Kingdom; much leſs, *Thou art my Son, this day have I begotten thee*, to a Kingdom: And ſo theſe Paſſages, in the true and full Extent of them, cannot agree to any of the Angels.

m Ver. 6. Προσκυνησάτωσαν ἀυτῷ πάντες ἄγγελοι Θεȣ̃, *Let all the Angels of God worſhip him.*] 'Tis generally thought theſe words are cited from *Pſalm* 97. 7. where in the *Septuagint* we have words very like them, *viz.* προσκυνήσατε ἀυτῷ πάντες Ἄγγελοι ἀυτȣ̃, *Worſhip him all his Angels*; in the Hebrew it is indeed כל אלהים *all ye Elohim*; but then *Aben Ezra*'s Note is, that ſome think כל אלהים הם המלאכים *the word Elohim always denotes the Angels:* And (o) *Kimchi* ſaith, the *Hebrews* did expound this Pſalm, *of what was to come to paſs in the Days of the Meſſiah.* In the *Septuagint* it is ſtiled a Pſalm of *David*, ὅτε ἡ γῆ ἀυτῷ καθίςατο, *when the Land was eſtabliſhed to him*, or when he was made Maſter of all thoſe Countries which God deſigned to be the Inheritance of *Iſrael*, and therefore may very properly be referr'd to the Son of *David*, at his Reſurrection, or his coming again into the World, that being the time when *all Power in Heaven and Earth was given to him*, when he was ſolemnly inaugurated, and inſtated in his Spiritual, and Heavenly Kingdom, and *the Government was upon his Shoulders*, and *he ſat down on the Right hand of the Majeſty on high*, v. 3.

But it is obſervable, that theſe words are expreſly to be found, *Deut.* 32. 43. as here they are cited: And it is certain from St. *Paul*, that God there ſpeaks of the Times when the *Meſſiah* was to be preached unto the *Gentiles*, for that the *Gentiles ſhould glorify God for his Mercy*, he proves from theſe words of the ſame Verſe, *Rejoyce ye Gentiles with his People*, Rom. 15. 9, 10. Accordingly the *Jews* expound many of the Words of *Moſes* here recorded. Thus *Jonathan* on *v.* 39. ſaith thus, *When* Memra d' Jehovah, *the Word of the Lord ſhall reveal himſelf to redeem his People, he ſhall ſay to all People, See, I am he that am, and have been, and ſhall be*; (See Heb. 13. 8.) *I by my Word kill and make alive, I ſmite the People Iſrael, and I will heal them in the end of the Days.* On *v.* 40. the *Targum* of *Jeruſalem* ſaith thus, *I live* במימרי *by my Word for ever:* That of *Jonathan*, I have prepared in the Heavens, בית שכנתי *the Houſe of my Majeſty*; that is, ſaith *R. Solomon*, מקום שכינתי *the Place of my Majeſty*; Expreſſions often uſed by (p) *Philo* to ſignify the λόγος, as when he ſaith, οἶκον ἔχειν τὸν ἑαυτȣ̃ λόγον, *God hath his Houſe*, viz. *his own Word*, and (q) that ὁ θεῖος λόγος, *the Divine Word in his place*; and upon *v.* 43. *Jonathan Ben Uziel* paraphraſeth thus, *He with his Word will expiate for the Land, and for his People*, viz. as the *High-Prieſt* did on the great Day of Expiation. The other words, *He will render Vengeance to his Enemies, and make his Arrows drunk with the Blood of the Slain*, are fit Expreſſions of Chriſt's exerciſe of his Kingly Government over his Enemies, by which he was *to break them with a rod of Iron, and daſh them in pieces as a Potter's Veſſel*, Pſal. 2. 9. The import of theſe words therefore may be this, *When God was to introduce his Firſt-born again into the World by the Reſurrection, and give him Power and Dominion over all things in Heaven and Earth, he ſaid, Let all the Angels of God worſhip him, and own him as their Lord and Maker.* Dr. *Owen* ſaith, this cannot be applied to the Reſurrection, becauſe Chriſt did not leave the World, or go out of it at his Death; but to this it may be anſwered that *going hence*, Pſalm 29. 13. *and going out of the World*, 1 Cor. 5. 10. are common Expreſſions to ſignify Death. And 2*dly*, God being ſaid to *beget* Chriſt, when he raiſed him from the dead, *Pſa.* 2. 7. *Act.* 13. 33. *Heb.* 5. 5. And gave him power over all things in Heaven and Earth, *i. e.* over all the World, this may be fitly called a ſecond Introduction of him into the World. 3*dly*, Whereas he ſaith, that theſe Words προσκυνήσαι ἀυτῷ

---

(o) Pug. fid. p. 133. (p) De Migr. Abr. ab initio. (q) De Somn. p. 447. C.

&c. cannot be taken from *Deut.* 32. 42. Becauſe there are no ſuch Words in the Original, and it is abſurd to think the *Apoſtle* ſhould cite that from the Scripture as the Word and Teſtimony of God, which indeed is not in it, nor was ever ſpoken by God, for this, and for Two other Reaſons offered by the Reverend Dr. *Hammond*, note on *Pſal.* 97. 7. I think it more reaſonable to conceive theſe Words were taken from the *Pſalms.*

n Ver. 7. Πρὸς τοὺς ἀγγέλους.] The Pſalmiſt ſpeaking, *Pſal.* 104. 4. not to, but of the Angels, it is neceſſary to tranſlate theſe words as our Verſion doth: *Of the Angels he ſaith*, and as the Hebrew אל, ſo the Greek πρὸς, is oft of the ſame import with *de* and περὶ. He ſpake this Parable πρὸς αὐτοὺς, *concerning them*, Luke 19. 20. Mark 12. 12. πρὸς δὲ τὸν Ἰσραὴλ, *but of Iſrael he ſaith*, Rom. 10. 21. πρὸς ὃν, *of whom we ſpeak*, Heb. 4. 13. So Neh. 2. 18. *He ſpake to you of the good hand of God upon him*, καὶ πρὸς τοὺς λόγους τοῦ βασιλέως, *and of the words of the King*. Of the Particle אל, ſee *Noldius*, p. 458.

o Ver. 9. Ὁ Θεὸς ὁ Θεός σου, *God even thy God*.] For Chriſt is God of God, according to the *Nicene* Symbol. Hence do the Primitive Fathers thus diſtinguiſh betwixt Him and the Father; That *God the Father is that God above whom there is no other God*: Whereas *Chriſt is God of God*; and as to that inferior to *God the Father*. So (r) *Juſt. Mart.* and *Irenæus*. That this Pſalm was ſpoken of the *Meſſiah*, is evident from the *Targum* on the place, which ſaith, *Becauſe thou, O King Meſſiah, haſt loved Juſtice*, &c. And on verſe 3. *Thy Fairneſs, O King Meſſiah, exceeds the Sons of Men.* To this purpoſe ſee *Rabbi Solomon*, and *Aben Ezra*, on this Pſalm.

p Ver. 10. That this Pſalm hath relation to the Times of the *Meſſiah*, we learn from the *Chaldee* Paraphraſt, which ſaith on *v.* 16. *Zion is builded by the Word of the Lord:* And from the *Creation of a new People to praiſe the Lord*, v. 18. which the *Jews* themſelves expound of the *World to come*, or the State of the Church under the *Meſſiah:* And 3*dly*, From the *Calling of the Gentiles*, mentioned, *v.* 15. *So the Heathens ſhall fear the Name of the Lord; and all the Kings of the Earth thy Glory.* And *v.* 22. *When the People are gathered together, and the Kingdoms to ſerve the Lord.* See the Judgment of the *Jewiſh Church*, p. 38. That theſe things are here ſpoken of, and applied to Chriſt, is alſo evident, 1. From the connective Particle καὶ, which knits this to the former Citation, and makes it to run thus: *Of the Son it is ſaid, Thy Throne, O God, is for ever*, καὶ, *and of him it is alſo ſaid, Thou Lord in the beginning haſt laid the Foundations of the Earth.* 2. From the Scope of the Apoſtle, which both before and after, is, to bring Teſtimonies to prove the Excellency of the *Meſſiah*, and the Truth of what he had aſſerted of him, *v.* 2, 3. and therefore he muſt purſue the ſame Deſign here. And 3*dly*, From the Conceſſion of the *Socinians* upon the place, That the latter words, which ſpeak of the *Deſtruction of the Heavens, and the Earth*, belong to Chriſt. Now theſe words, *They ſhall periſh, but thou remaineſt*, are plainly ſpoken of the ſame Perſon, *who founded the Earth in the beginning*; and therefore muſt equally belong to Chriſt; But here it's objected:

*Obj.* That if the Author of this Epiſtle had indeed believ'd that Chriſt was the Creator of the World, to what purpoſe doth he ſpend ſo much time to prove him more excellent than the *Angels?* For who can doubt that the Creator is more excellent than his Creatures?

*Anſ.* 1. He doth not abſolutely go about to prove him more excellent than the *Angels*, but comparatively, ſo far more excellent as the Titles given him in Scripture ſhew'd that he exceeded them; and that was as much as the Creator doth exceed his Creatures.

2*dly*, I have ſhew'd, Note on the 2d and 3d Verſes, that the Apoſtle had aſſerted not only Chriſt's Dignity, *as Heir of all things*; and ſo ſucceeding in his Father's Kingdom; but alſo that he was therefore *Lord of all things*, becauſe *he made the World*, and therefore was obliged in his Teſtimonies, to prove both theſe things; as he doth in moſt of the Teſtimonies produced.

3*dly*, As there were then divers Hereticks, who aſcribed the Creation of this viſible World to Angels, and not to Chriſt; ſo alſo were there divers *Jews* who held that they were God's Miniſters, or συνεργοὶ, *Co-workers in the Creation of the World*; and that God ſaid to them, *Let us make Man*, Gen. 1. 26. Now againſt theſe *Jews* and Hereticks, the *Apoſtle* very appoſitely proves, that the Creation of the World was not to be aſcribed to thoſe Angels, who, they ſay, *gave the Law*, Ch. 2. 2. but to that *Jeſus* from whom we have received the Goſpel. Of the Sayings of the *Jews*, concerning the Aſſiſtance of the Angels in framing Man, ſee Note on *Ch.*

---

(r) Ἔστι καὶ λέγεται Θεὸς, καὶ Κύριος ἕτερος ὑπὲρ τὸν ποιητὴν τῶν ὅλων ——— ὑπὲρ ὃν Θεὸς ἄλλος οὐκ ἔστιν. Juſt. Mart. Dial. cum Tryph. p. 275. Et p. 276. Θεὸς ἕτερός ἐστι τοῦ τὰ πάντα ποιήσαντος Θεοῦ ——— ὑπὲρ ὃν ἄλλος οὐκ ἔστι Θεός. Et p. 284. Θεὸν ὑπηρετοῦντα τῷ ὑπὲρ κόσμον Θεῷ, ὑπὲρ ὃν οὐκ ἔστι.

Invoco te, Domine Deus, qui es ſolus & verus Deus, ſuper quem alius Deus non eſt, *lib.* 3. *Lib.* 6. Ubi Filium ſæpius Deum vocat.

2.

2. 5. And *Maimonides More Nevochim*, Part 2 Chap. 6. Of *Simon Magus Irenæus* doth inform us, *l.* 1. *c.* 20. That *he held that his* Ennoia *produced* Angelos & Poteſtates, à quibus & Mundum hunc factum eſſe dixit; *Angels and Powers by whom this World was made:* That *Menander* alſo held, Mundum factum ab Angelis; *That the World was made by Angels*, Cap. 21. l. 2. c. 9. That *Cerinthus* held that *the World was made by ſome ſeparate Virtues, inferior to God*, l. 1. c. 22, 23. and that *the World was not made by Chriſt*, but that *he rather came* ad diſſolvenda omnia opera ejus Dei qui Mundum fecit, *To diſſolve all the Works of that God who made the World:* And laſtly, χριστῷ ὁμογενεῖς Ἀγγέλους συμπροβεβλῆσθαι, *That the Angels were of the ſame Rank with Chriſt, and produced together with him.* All which vain Fancies gave juſt occaſion to the Apoſtle to aſſert, that Chriſt was thus ſuperior to the Angels, and the Creator both of them and of the World. Accordingly, the *Targum* of *Jeruſalem* gives this Deſcription *of the Word of the Lord*, that *it is he who ſaid to the World, Be, and it was; and who will ſay unto it, Be, and it ſhall be.* Which words the *Targum* of *B. Uziel* (in *Exod.* 3. 14.) applies to the Lord himſelf.

q Ver. 13. Κάθου ἐκ δεξιῶν μου, *Sit thou on my Right hand.*] That theſe words were ſpoken of the *Meſſiah*, appears, 1. From the two *Targums* on this Pſalm, who both declare that this was ſpoken *Bememreh, in, or to his Word.* This is, ſaith *R. Saadias Gaon*, on *Dan.* 7. 13. *the Meſſiah, our Righteouſneſs*; as it is written, *Pſalm* 110. 1. *The Lord ſaid to my Lord, Sit thou on my Right hand.* *R. Moſes Haddarſan* ſays (*Bereſch Rabba*, in Gen. 18. 1.) *Hereafter God will cauſe the Meſſiah to ſit on his Right hand; as it is ſaid*, Pſal. 110. 1. *The Lord ſaid unto my Lord*, &c. *Midraſh Tehillim*, in Pſalm 2. 7. ſaith, *The Affairs of the Meſſiah are ſet forth in the Hagiography in theſe words*, Pſalm 110. *The Lord ſaid.* And again, *R. Joden* in Pſalm 18. 35. in the Name of *R. Chija*, ſaid, *That in the Age of the Meſſiah, the bleſſed God will ſet the King Meſſiah on his Right hand; as it is written, The Lord ſaid to my Lord.* And though on this *Pſalm* he expounds the words, firſt of *Abraham*, whom they introduce complaining that God has *placed his Son on his Right hand, and him only on his Left*; yet preſently follow theſe words, *And ſo he ſaith to the Meſſiah.* And *R. Obadiah* not only ſaith, *The Pſalmiſt compoſed this Pſalm of the Meſſiah*, but adds what illuſtrates *v.* 14. *That God further ſaid, Thou ſhalt ſit on my Right hand, and the miniſtering Angels on my Left.* See more in *Cartw. Mellificium*, p. 2969. And ſince our bleſſed Saviour confounded the Scribes and Phariſees with this Enquiry, How the *Meſſiah* could be the Son of *David*, ſince *David* here *in Spirit calls him Lord?* Matth. 22. 42. 'tis evident this was then the received the Expoſition of theſe words.

Ver. 14. Μέλλοντας κληρονομεῖν σωτηρίαν, *Who ſhall be Heirs of Salvation*,] I. e. by right of Son-ſhip; for *if Sons, then Heirs*, Rom. 8. 17. *If a Son, then* κληρονόμος Θεοῦ, *an Heir of God through Chriſt*, Gal. 4. 7. *Heirs according to the Promiſe*, Gal. 3. 29. *For to as many as believed, he gave power to be the Sons of God*, John 1. 12. r

## CHAP. II.

Verſe 1. THerefore we [*knowing the excellency*
*of the Perſon ſpeaking now*
*to us in the Goſpel above all other Prophets, and*
*above thoſe Angels which were employed in delivering*
*the Law of Moſes,*] ought to give
the more earneſt heed to the things which
a we have heard [*from the Son of God,*] [a] left
at any time we would let them ſlip [*out of*
*our Memory.*]
b 2. For if the word [b] ſpoken by Angels
[*from Sinai*] was ſtedfaſt, [*and by God's dealing*
*with the Jews confirmed,*] and every [*wilful*]
Tranſgreſſion and Diſobedience [*of it,*]
received a juſt recompence of reward: [*The*
*Atonements of the Law being only for Sins of*
*Ignorance and Error,* Chap. 5. 2. *and cutting-off*
*being the Puniſhment for wilful Sins, as being*
*Acts of Rebellion againſt God their Governour*;]
How ſhall we eſcape [*the Divine Wrath*] if
c we [*Chriſtians*] neglect [c] ſo great Salvation?
which at the firſt began to be ſpoken by the
d Lord [*Chriſt himſelf,*] and [*after*] was [d] confirmed
to us by them that heard him.
4. God alſo bearing them witneſs both
with Signs and Wonders, [*as he did to Moſes*
e *delivering the Law to the Jews*] and [e] with divers
Miracles and Gifts [*or Diſtributions*] of
the Holy Ghoſt [*perform'd*] according to his
own will.
f 5. [f] For unto the Angels hath he not put
in ſubjection the World to come, whereof
we ſpeak [*but unto Chriſt now crowned with Honour*
*and Glory, v. 9. to whom all Power both in*
*Heaven and Earth is given.*]
g 6. [g] But one in a certain place [*viz. David,*
*Pſal.* 8. 4.] teſtified, ſaying, Lord, what
is Man, that thou art [*ſo*] mindful of him;
or the Son of Man, that thou [*ſo*] viſiteſt
him?
7. Thou madeſt him [*but*] a little lower
than the Angels, thou crownedſt him with
Glory and Honour, and didſt ſet him over
the works of thine hands, [*Pſal.* 8.]
8. Thou haſt put all things [*and ſo the*
*World to come*] in ſubjection under his feet;
for in [*ſaying*] that he [*hath*] put all [*things*]
in ſubjection under him, [*it is manifeſt that*]
he left nothing [*beſides himſelf,* 1 *Cor.* 15. 27.]
that is not put under him; but now [*as for*
*Adam and his Poſterity, of whom theſe things were*
*primarily ſpoken*] we ſee not yet all things put
under him.
9. But we ſee Jeſus [*the ſecond Adam*] who
was made a little lower than the Angels,
for the ſuffering of Death, that he by the
Grace of God might taſte Death for every
Man, [*already*] [h] crowned with Glory and h
Honour, [*and therefore know that all things are,*
*and ſhall be ſubjected to him.*]
10. [*To this Jeſus, I ſay, who by the Grace*
*of God taſted Death for every Man.*] [i] For it i
became him for whom are [*were*] all things,
and by whom are [*were*] all things [*order'd*]
in [*his Deſign of*] bringing many Sons to
Glory, to [*effect this, by*] make-[*ing*] the
Captain of their Salvation [k] perfect through k
Sufferings; [τελειῶσαι, *to conſecrate him to that*
*Work, by Sufferings.*]
11. For both he [*our Prieſt*] who ſanctifieth, l
[i. e. *by his Oblation purgeth us from Sin,*]
and they who are ſanctified, [*or purged from*
*it,*] are all of one [*Original, and Nature*;]
for which cauſe he is not aſhamed to call
them Brethren.
12. Saying [m] [*Pſal.* 22. 22.] I will declare m
thy Name unto [*among*] my Brethren: In
the midſt of the Church, [or, *Congregation*]
will I ſing praiſe to thee.
13. And again, [*Iſa.* 8. 17.] [n] I will put n
my truſt in him: And again, [*v.* 18.] Behold,
I and the Children which God hath
given me.
14. Foraſmuch then as the Children are
Partakers of fleſh and Blood, he alſo himſelf
likewiſe took part of the ſame; that through
[*the*] Death [*they had deſerved, and he ſuffer'd*
*in their ſtead,*] he might deſtroy [*evacuate,*
*and fruſtrate*] him [o] who had the power o
of Death, that is, the Devil;
15. And [*might*] deliver them [*from the*
*ſting of it,*] who, [p] through fear of [*the*] p
Death [*threatened to the Poſterity of* Adam, *without*
*any Promiſe of a Reſurrection,*] were all their
lives-time ſubject unto bondage.
16. For verily, he [q] took not on him the q
Nature of [οὐκ ἐπιλαμβάνεται, *he laid not hold*
*of, he helped not the Fallen*] Angels; but he
took on him [Gr. *he laid hold of*] [r] the Seed r
of Abraham.
17. Wherefore, in all things it behoved
him to be made like to [*theſe*] his Brethren,
that he might be a merciful [*High-Prieſt to*
*them, under all their Sufferings,* and [*a*] faithful
High-Prieſt [*exactly performing his Prieſtly*
*Office*] in things pertaining to God, [*ſo as*]
to make reconciliation [ſ] for the Sins of the ſ
People:
18. For in that he himſelf hath [*actually*]
ſuffered, [t] being tempted, he is [*become*] t
[u] able [*and willing*] to ſuccour them who u
[*at any time*] are tempted, [i. e. *expoſed to*
*Sufferings.*]

## Annotations on Chap. II.

a Verſe 1. ΜΗ'ποτε παραῤῥυῶμεν.] Τουτέστι μὴ ἐκπέσωμεν, *Leſt we fall off from them*; ſo *OEcumenius*, *Theophylact*, and *Phavorinus*, which Senſe agrees well with the Scope of this *Epiſtle*: But the Senſe given by our Tranſlation, is alſo very good and proper; for in this Senſe παραῤῥεῖν is uſed, in thoſe words of *Solomon*; *My Son*, μὴ παραῤῥυῇς, τήρησον δὲ ἐμὴν βουλὴν, *be not forgetful of*, but *keep in mind*, or, *lay up in thy Heart*, *my Counſel*, Prov. 3. 21. So the *Wiſe Man* interprets himſelf, in the beginning of that Chapter; *My Son, forget not my Precepts, but let thy Heart keep my Words*, v. 1. So (a) *Origen*, ſpeaking of the Feſtivals of the Church, the *Lord's Day*, *Eaſter*, *Pentecoſt*, ſaith, *The Common People had need of thoſe ſenſible Admonitions*, or *Memorials*, *of the Bleſſings then celebrated*, ἵνα μὴ τέλεον παραῤῥυῇ, *that they may not intirely ſlip out of their Memories*: And this Tranſlation and Interpretation is confirm'd from the word ἀμελεῖν, v. 3. which ſignifies, *to be unmindful of* this great Salvation.

b Ver. 2. Ὁ δι' Ἀγγέλων λαληθεὶς λόγος, *The Word ſpoken by Angels.*] (b) *Maimonides* ſaith expreſly, *Non invenies Deum ullum opus feciſſe niſi per manum alicujus Angeli*; "God doth no "Work but by the Hand of ſome Angel." To confirm this, he cites that Paſſage of their *Wiſe-Men*, That God does nothing without conſulting before the Family above. And that in (c) *Bereſchith Rabba*, whereſoever it is ſaid in Scripture, ויהוה, *and Jehovah* did this, or that; *Ibi intelligitur ipſe, & Domus Judicii ejus*; There we muſt underſtand, *that all things are done* by him, *Mediantibus Angelis*, By the Mediation of Angels. (d) *Joſephus* ſaith, The Law was given, τοῦ Θεοῦ διαλεγομένου πρὸς αὐτοὺς περὶ τῶν πρακτέων, *by God declaring to them what they ought to do.* And yet he introduces *Herod*, proving that Legates, or Embaſſadors, were *ſacred*, from this, That (e) *the Jews had received the choiceſt of their Laws from God, by Angels*, i. e. by Meſſengers, or Legates, as that Name imports. (f) *Philo* is expreſs, that God ſpake the Law, δι' αὐτοῦ μόνου, οὐ προσχρησάμενος ἄλλῳ, *by himſelf, uſing no other*; but yet, ſaith the ſame (g) *Philo*, he did this, κελεύσας ἦχον ἀόρατον ἐν ἀέρι δημιουργηθῆναι, *commanding an inviſible Sound to be formed in the Air.* And to whom could this Command be directed, but to ſome of the *Angels* then attending on him? He therefore ſeems only to mean, that the *Decalogue* was adminiſtered by God himſelf ſpeaking to the People; and not by *Moſes*, the Mediator betwixt God and them, as the reſidue of his Laws were. For in his Book *de Somniis*, he obſerves, that the *Holy Scripture* ſpeaks of thoſe Dreams, as, θεόπεμπτοι, *ſent from God*, which proceed, διὰ τῶν ὑποφητῶν αὐτοῦ καὶ ὀπαδῶν ἀγγέλων, *from his Miniſters, and Attendants the Angels*, p. 461. He adds, That theſe Meſſengers are employed in bringing, τὰς τοῦ πατρὸς ἐπικελεύσεις τοῖς ἐκγόνοις, *the Commands of the Father to his Sons.* And that this is done, becauſe we cannot bear his immediate Chaſtiſements, nor yet his excellent Benefits, *p.* 455. F.

As for the *Fathers*, they ſeem univerſally to conſpire in this Doctrine, that the *Apoſtle* ſpeaks here, and *Gal.* 3. 19. Περὶ τῶν διακονησαμένων τῷ λόγῳ Ἀγγέλων, *of the Angels miniſtering to the Delivery of the Law.* So *Origen* (h); ſo *Chryſoſtom* on this Place; *Theodoret* on *Gal.* 3. 19. *OEcumenius* and *Theophylact*. (i) *Origen*, ſpeaking of *Jeruſalem*, ſaith, *The Angels have now deſerted her, who before were always helpful to her*: Δι' ὧν διατέτακται καὶ ὁ Μώσεως νόμος, *by whom alſo the Law of* Moſes *was ordained*; it being, ſaith the *Apoſtle*, *ordained by Angels.* The ſame is the Opinion of St. *Jerom* on *Gal.* 3. 19.

And tho' *Jehovah* ſpeaks to *Moſes*, in and from *Mount Sinai*, and from him the *Jews* received the Law; yet that he uſed the Miniſtry of *Angels* in the Diſpenſing of it, is evident from many Paſſages of the *New Teſtament*. For,

1. St. *Stephen* ſpeaketh thus unto the *Jews*, *You have received the Law*, εἰς διαταγὰς [κατὰ διαταγὰς, *OEcum.*] ἀγγέλων, *by the Diſpoſition of Angels*, *and have not kept it*, Acts 7. 53. Now when he was aggravating their Guilt, in Violating this Law, from the Conſideration of the Dignity of the Perſons who were by God employed in giving it to them, he would not have omitted the Son of God, or the λόγος, the principal Actor, and ſpoken of theſe inferior Miniſtering Spirits, could he both truly, and according to the then preſent Notion of the *Jews*, have ſaid it was the λόγος, who by his *Father* was employ'd in giving the Law. For tho' moſt of the *Fathers* ſay, the λόγος, or, *the Son of God*, appeared to *Moſes*, and the *Patriarchs*, and others under the *Old Teſta-*

---

(a) *In Celſ. l.* 8. *p.* 393. (b) *More Nevcch. l.* 2. *c.* 6. *p.* 200. (c) *P.* 201. (d) *Antiq. l.* 3. *c.* 4. *p.* 78. F. (e) Ἡμῶν δὲ τὰ κάλλιστα τῶν δογμάτων, καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' Ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων. *Antiq. l.* 15. *c.* 8. *p.* 522. B. (f) *Lib. de Decal. p.* 576. (g) *P.* 577. *lin. penult.* (h) *In Matth. Ed. Huet. p.* 454. E. (i) *Hom.* 13. *in Jer. Ed. Huet. p.* 129. D.

*ment*, they (k) all agree in this, that he appeared then as ἄλλος, *one* that ſuſtained another Perſon; or, as the *Legate*, the *Ambaſſador*; or, as ὑπουργός, *i. e.* the *Miniſter* of God the *Father*, as alſo *Philo* ſtill ſaith.

*2dly*, When the Apoſtle *Paul* affirms, after St. *Stephen*, That the Law was, διαταγεὶς δι' ἀγγέλων, *adminiſtered by Angels*, Gal. 3. 19. he cannot reaſonably be ſuppoſed to mean only, that 'twas delivered *inter Angelos*, between Angels, or by God attended with his *Angels*. For, (1.) As *by*, is the proper import of the Word διὰ; ſo it is very rarely, if at all, that it is rendered *inter*, between, or among; it is ſo rendered indeed by our Tranſlators, 2 *Tim.* 2. 2. but with the Note in the Margin, *by*, to ſhew they thought it might there bear that ſenſe, as it doth thus; *The Things which thou haſt heard from me*, (and which have been confirmed) διὰ πολλῶν μαρτύρων, *by many Witneſſes, commit to faithful Men.* (2.) Seeing here the Word ſpoken δι' ἀγγέλων, being put in oppoſition to the Word ſpoken, διὰ Χριστοῦ *by Chriſt*, ſhews that διὰ retains its proper ſenſe, and muſt be rendered, *by Angels*; why ſhould we put another ſenſe on the ſame Particle uſed, *Gal.* 3. 19. by the ſame *Apoſtle*, with reſpect to the ſame Subject?

*3dly*, That the Word ſpoken *by Angels* here, reſpects the Law in general, and not only the Threatenings made by the *Prophets*, to whom the Λόγος ſent his *Angels* to bring back the People of *Iſrael* from their Wickedneſs, is alſo evident from the words: For, (1.) *The Word ſpoken by Angels* here, ſeems to be the ſame with the Word *adminiſtered by Angels*, Acts 7. 53. Gal. 3. 19. Now that was the Law, ſay both St. *Stephen* and St. *Paul*. (2.) It was ὁ Λόγος βέβαιος, *the Word made firm*, by the Miracles done by *Moſes* to eſtabliſh it, as was the Goſpel by more glorious Miracles: The Miracles done by *Moſes* being only σημεῖα καὶ τέρατα, *Signs and Wonders*; whereas the Goſpel was confirmed alſo *by divers Powers, and Diſtributions of the Holy Ghoſt*, v. 4. (3.) As the *Apoſtle* ſaith here, *Every Tranſgreſſion of this Word, received a juſt Recompence of Reward*; ſo he ſaith, *chap.* 10. 28. *He that deſpiſed Moſes his Law, died without Mercy*; where the Argument being in ſenſe the ſame, demonſtrates that the Word ſpoken here, muſt be the Law of *Moſes*. (4.) We are properly ſaid to tranſgreſs, and diſobey a Law; but as for Threatenings, tho' we may diſregard, we are not properly ſaid to tranſgreſs them. In fine, I can anſwer the Argument of *Slichtingius* on the Place; "That God, in Perſon, could not give the "Law from *Mount Sinai*; ſince, were it "given by God himſelf, it muſt on that "account be preferr'd before the Goſpel:" By ſaying, the Compariſon is here made only betwixt God ſpeaking to the *Jews* by the Miniſtry of *Angels*, and the ſame God ſpeaking to us *by his Son*, which ſuppoſes God the *Father* to be the Supreme Author both of the Law, and the Goſpel; aſſerting only, that his Embaſſadors, or Miniſters in the one, were much inferiour to his Embaſſador, and his great *Prophet*, by whom the other was revealed: But I am not able to reſiſt the Evidence of his Second Argument, That *the Oppoſition put between the Word ſpoken by* (l) *Angels to them, and the Goſpel delivered to us by the Son of God, will not permit us to own that the Law was given to the Jews by the ſame Son of God, ſeeing that Suppoſition wholly deſtroys the Force of the Apoſtle's Argument in this Place.* But then I do not think that any *Angel* was ſo employ'd in the Delivery of the Law, as to take upon him *the Perſon of God*; or that any Creature ſaid, *I am the Lord thy God*, &c. but only, that the *Divine Majeſty* there preſent with his *Thouſands of Angels*, Deut. 33. 2. Pſal. 68. 17. made ſome of them his Miniſters to form the Voice, by which he ſaid, *I am the Lord thy God*, &c. And it may probably be conjectured, that where ever there is mention of an *Angel* and *Jehovah* together, or any Worſhip or Excellency ſpecified which is proper to God, there was an Appearance of the *Schechinah*, or *Divine Majeſty*, conjunct with the *Angel*. Dr. *Leight.* in his Note on *Acts* 7. 53. and in his Sermon on the Text, ſolves this Objection by ſaying that by Angels there, and here, and *Gal.* 3. 19. we are not to underſtand Angels properly ſo called, but *God's Meſſengers*, i. e. the *Prophets* and Teachers who are ſtiled *Angels*, Mal. 2. 7. 3. 1. But this ſeems a very forced Expoſition of theſe Words: For (1.) After St. *Stephen* had ſaid *Acts* 7. 53. that the *Jews* had ſlain thoſe *Prophets*, which had told *them of the coming of that Juſt One*, he adds this farther Aggravation of their Guilt, *v.* 53. that *they had received the Law by the Diſpoſition of Angels*, and *had not kept it*, plainly diſtinguiſhing theſe *Angels* from the *Prophets*. St. *Paul* alſo ſaith *the Law was given by Angels* in, or thro', or by the *Hand of a Mediator*, that is of their great Prophet *Moſes*, plainly again diſtinguiſhing thoſe *Angels* from that *Prophet*, when therefore the ſame St. *Paul* ſaith, the Law was ſpoken not by an *Angel*, to wit, *Moſes*, but by *Angels*, in the Plural Number, it is moſt reaſonable to interpret his Words to the ſame Senſe, eſpecially conſidering his Inference from theſe Words, *v.* 5. *for God hath not ſubjected to Angels the World to come of which we now ſpeak.*

---

(k) Τῶν ἐν τοῖς οὐρανοῖς ὑπηρετῶν, *Juſt. Martyr. Dial. p.* 279. A. D. *p.* 280. B. 283. A. B. 284. A. 293. 299, 311. *Et paſſim Philo*, Ἄγγελος ὑπηρέτης τοῦ Θεοῦ λόγος, *De Nom. Mut. p.* 819. C. *Alleg. l.* 2. *p.* 60. Ὄργανον Θεοῦ, C. *p.* 100. B.

(l) Nam ſi lex per Dei filium, quomodo D. Autor per Angelos eam traditam fuiſſe affirmare, & hac in parte eam Evangelio, quod hoc per Dei filium & Dominum ipſum annunciatum ſit, opponere, eoque nomine Evangelio poſtponere potuit, ſi non minus lex quam Evangelium ipſum Dei filium, & necdum in ſtatu humiliationis conſtitutum, latorem & prædicatorem habuit.

c Ver. 3. τηλικαύτην σωτηρίαν, *So great Salvation.*] That under the Diſpenſation of the Goſpel, the Deliverance of the Faithful from Perſecutions, at, or after the Deſtruction of *Jeruſalem*, ſhould here be repreſented as that *great Salvation, which began to be ſpoken by the Lord, was teſtified to by the Apoſtles, and even by God himſelf, by ſo great Miracles*, is incredible. No ſure, our *Saviour brought Life and Immortality to light by the Goſpel*, 2 Tim. 2. 11. His *Apoſtles* teſtified to us *Eternal Life*, 1 John 1. 2. And this is *the Teſtimony of God himſelf, That He hath given us Eternal Life, and that Life is in his Son*, 1 John 5. 11. See Note on Chap. 4. 3.

d Ibid. Ἐβεβαιώθη εἰς ἡμᾶς, *Was confirmed to us,*] *Jews*; not to us *Apoſtles*, by whom it was confirmed: Vain therefore is the Argument taken from theſe words, to prove St. *Paul* was not the Author of this *Epiſtle*; becauſe the Goſpel was not confirmed to him by them that heard *Chriſt*, he receiving it by immediate Revelation from him, *Gal.* 1. 12. And uſual is it with St. *Paul*, in this and other *Epiſtles*, to ſay *We*; when not he himſelf, but only they he ſpeaks to, or of, muſt be underſtood. So Chap. 6. 1. *Let us go on to Perfection*: See Chap. 10. 25. and 12. 1. *Rom.* 3. 5, 7. 1 *Cor.* 10. 8, 9. 2 *Cor.* 7. 1. *Eph.* 2. 3. 1 *Theſ.* 4. 15. *Tit.* 3. 3.

e Ver. 4. Ποικίλαις δυνάμεσι, *With divers Miracles.*] *Becauſe*, ſaith *Theodoret*, *the Law was confirmed by Miracles, the Apoſtle thought it neceſſary to ſhew the Goſpel was in this ſuperiour to it*, as it was in theſe two reſpects.

1. That the *Apoſtles* and *Diſciples* of our Lord abounded in theſe miraculous Diſpenſations which confirmed the Goſpel, as well as *Chriſt* himſelf.

2. That *Moſes* chiefly wrought σημεῖα ϗ τέρατα, *Signs and Wonders*; whereas the δυνάμεις, *Powers, and Diſtributions of the Holy Ghoſt*, here mentioned, were the proper Confirmations of the Goſpel-Diſpenſation. For here are four things mentioned, which will admit of a diſtinct Conſideration; the firſt and ſecond are, σημεῖα ϗ τέρατα, *Signs and Wonders*, which refer to portentous Actions done in the *Heavens*, as when the *Sun ſtood ſtill*; *In the Earth*, as when *it opened to ſwallow up* Dathan *and* Abiram; *In the Air*, as when it was *turned into Darkneſs*; *In the Waters*, as when they were *turned into Blood*: And theſe were often wrought by *Moſes* and others under the *Old Teſtament*, and ſtill are ſtyled σημεῖα ϗ τέρατα. So Exod. 7. 3. πληθυνῶ τὰ σημεῖα μου ϗ τέρατα, *I will multiply my Signs and Wonders in the Land of Egypt.* And again, *v.* 9. *Deut.* 4. 32. *He took his People out of that Nation*, ἐν σημείοις ϗ τέρασι, *by Signs and Wonders*: Shewing, σημεῖα ϗ τέρατα μεγάλα, *Signs and great Wonders upon Pharoah, and all his Houſe*, Chap. 6. 22. and 7. 19. and 11. 3. 26. 8. 29. 3. *And there aroſe not a Prophet like unto Moſes*, ἐν πᾶσι τοῖς σημείοις ϗ τέρασιν, *in all the Signs and Wonders which God ſent him to do in the Land of Egypt*, Deut. 34. 11. See *Nehem.* 9. 10. *Pſal.* 134. 9. *Jer.* 32. 42. Thus *Nebuchadonoſor* declares, σημεῖα ϗ τέρατα, *the Signs and Wonders, which the moſt High God had ſhewed to him*, Dan. 4. 2. And *Darius* ſaith of him, Chap. 6. 27. ποιεῖ σημεῖα ϗ τέρατα ἐν τῷ οὐρανῷ ϗ ἐπὶ τῆς γῆς, *He doth Signs and Wonders in the Heavens and on the Earth.*

Moreover, Σημεῖα and Δυνάμεις are uſed in the *New Teſtament*, with relation to the Miracles wrought by the *Apoſtles* upon others, in caſting out Devils, making the Blind to ſee, and the Lame to walk, and healing all manner of Diſeaſes; now none of theſe things were done by *Moſes*, and very rarely by any of the *Prophets*. And laſtly, As for the Diſtributions of the *Holy Ghoſt*, conſiſting in the internal Gifts of Wiſdom, Knowledge, Faith, the Gifts of Tongues, and the Interpretation of them; theſe were peculiar to the Latter Days, that is, the Times of the *Meſſiah*.

Ver. 5. For Explication of theſe Words, let it be obſerved;

1. That both the *Scriptures*, the *Jewiſh* Records, and the *Primitive* Fathers, do repreſent the State preceding our Lord's *Advent*; and his Advancement *to the Right Hand of Majeſty in the Heavens*, as a State Subject to *Angels*, or in which God dealt with them by the Miniſtry of his *Angels*; this of the *Jews* hath partly been confirmed already, by ſhewing, that their Law was *the Word ſpoken by Angels.* That they were brought out of *Egypt* by the Miniſtry of an *Angel*, *Moſes* himſelf declares, in his Meſſage to the King of *Edom*, *When we cried to the Lord, he heard our Voice, and ſent an Angel, and has brought us forth out of the Land of Egypt*, Numb. 20. 16. This *Angel* ſaith the *Targum* of *Jonathan*, was *a Miniſtering Angel.* Nor is it to be thought the King of *Edom*, who had no Notion of the *Logos*, could underſtand him otherwiſe. And hence the Note of *Paulus Fagius* runs thus; Omnis Iſraelitici Populi ſalus, & ductio per Angelos adminiſtrata eſt; *The whole Conduct and Preſervation of the People of* Iſrael *was adminiſtered by Angels.* That they were led through the Wilderneſs by an *Angel*, and that an *Angel* drove out the Inhabitants of the Land of *Canaan* before them, we learn from theſe Words of God himſelf; *Behold I ſend an Angel before thee, to keep thee in the Way, and bring thee into the Land I have prepared for thee*, Exod. 23. 20. *He ſhall go*,

ſaith the *Greek*, Ἡγούμενός σου, *as thy Guide, and Captain.* And *v.* 23. *My Angel ſhall go before thee, and bring thee to the Amorites and Hittites,* &c. *and I will cut them off.* Now that here he ſpeaks of *a Miniſtering Angel*, may be argued from theſe Words, *My Name is in him*; that is, as the *Targums* of *Onkelos* and *Jonathan* well expound the Phraſe, *His Word is in my Name*; By him I do declare my Will and Pleaſure. So *Maimon. in More Nevoch.* Part I. c. 64. *Some think this Angel was the Eternal Son of God*; *But this I am afraid to aſſert*, ſaith the Biſhop of *Ely*, *becauſe it ſeems dangerous to me to call him ſimply an Angel*, i. e. *a Miniſter, or Meſſenger, without any ſuch Addition as that in* Mal. 3. 3. *The Angel of the Covenant*; *for ſo he was at his Incarnation, of which he there ſpeaks, before which I dare not aſcribe to him ſuch Miniſterial Works as theſe, of bringing the* Children of Iſrael *out of* Egypt, *and going before them to lead them in the Way to* Canaan; *this was properly the Work of an Angel, to whom* Moſes *aſcribes it.* But though we thus underſtand it, this excludes not the Preſence of God himſelf, but rather proves it; for this *Angel* was ſent from the *Schechinah*, or Majeſtick Preſence of God which was in the *Cloud*, and is therefore ſtyled *the Angel of his Preſence*, Iſa. 63. 9. becauſe, ſaith the *Targum*, he was an Angel ſent מן קרמוהי, *from before him*, or, *from before his Face*: And thus it was true, which the *Lord* ſaid to *Moſes*, *My Preſence ſhall go with thee*, Exod. 33. 14. *in the Cloud, and my Angel ſhall go before thee,* Exod. 23. 23. as being ſent from before me, to conduct thee. And again, *Exod.* 33. 2. *I will ſend an Angel before thee, and will drive out the Canaanite, the Amorite,* &c. *for I will not go up in the midſt of thee, for thou art a ſtiff-necked People, leſt I conſume thee in the way.* He therefore who was to be ſent, could not be God himſelf, or the *Divine Logos* equal to him, for then he would have had the ſame reaſon to conſume them for their Diſobedience. Accordingly we find *Maſius*, on *Joſh.* 5. 14. confeſſing that the *Jews* generally thought this was the *Angel Michael.* And partly from them, and partly from *Daniel*, who ſtyles him *Michael their Prince*, Chap. 10. 21. *and Michael the Prince which ſtandeth for the Children of thy People*, Chap. 12. 1. it ſeems to be, that many (m) *Chriſtian Fathers, and Ancient Commentators,* have ſo expreſly ſaid, That *God over all placed over them the Angel* Michael, *as* Daniel *hath taught us*; *and God alſo promiſed* Moſes, *he would ſend an Angel with his People.* And both *Theodoret*, and St. *Jerom*, in their Comments on *Dan.* 11. 21. ſay, that *Michael*, eſt Archangelus cui creditus eſt Populus Judæorum, *is that Archangel to whom was committed the Care of the People of the Jews.* And the Author of the *Recognitions*, ſpeaking of God's dividing the *Nations to Angels*, adds, (n) That *the Government of the Jews themſelves, and the diſpoſal of their Affairs, were by God committed to an Archangel.* Certain it is from the *Scripture*, that the Law, which was the Foundation of the *Judaical* Church State was given by the Diſpoſition of *Angels*, Acts 7. 53. Gal. 3. 19. whence the *Apoſtle* here ſtiles it *the Law ſpoken by Angels*, v. 2. They being therefore ſo far intereſted in the Promulgation of the Law, as that it was given to the *Jews* by their Miniſtry (tho' they did this in the Name, and by the Authority of God) the *Moſaical* Church State was ſo far put in Subjection to them.

Now if this Suppoſition be admitted, and *the World to come*, according to the *Jewiſh* import of that Phraſe, be taken for the *Goſpel-State*, then the *Apoſtle*'s Argument runs thus; "You have greater reaſon to take "heed to the Things taught by *Chriſt* under "the Goſpel-Diſpenſation, than had the "*Jews* to take heed to the Things taught "by the *Moſaical Diſpenſation*; *for unto the* "*Angels God hath not ſubjected the Goſpel-State*, "but unto *Chriſt*, i. e. to him who is more "able to reward his Obedient Servants, and "bring them into the *Celeſtial Canaan*, and "more able to conſume and puniſh them, "who do neglect the great Salvation ten"dered in this Diſpenſation.

As to the *Gentile World*, the Doctrine of the *Jews*, in relation to them, is evident from theſe Words of the *Septuagint*, *when the Almighty divided the Nations, he ſet the Borders of them*, κατ' ἀριθμὸν Ἀγγέλων Θεοῦ, *according to the number of the Angels of God*, Deut. 32. 8. *That is*, ſaith, *R. Menachem*, *He placed Seventy Angels over the Seventy Nations.* For ſaith the *Son* of *Syrach*, Ἑκάστῳ ἔθνει κατέστησεν ἡγούμενον, *In the Diviſion of the Nations of the whole Earth, he ſet a Ruler over every People*, Eccluſ. 17. 17. Accordingly in *Daniel*, we find mention of the *Prince* of *Perſia*, and of *Greece*, *i. e.* of the *Angels* which preſided over thoſe Places. (o) *Euſebius* doth frequently inform us, *That all the Nations of the Earth were formerly, by Lot,*

---

(m) Καὶ γὰρ τὸν Μιχαὴλ αὐτοῖς ἐπέστησεν ὁ τῶν ὅλων Θεὸς, καὶ τοῦτο ἡμᾶς ὁ μακάριος ἐδίδαξε Δανιὴλ, καὶ τῷ μεγάλῳ δὲ Μωσῇ ὑπέσχετο συμπέμψειν τὸν ἄγγελον τῷ λαῷ, *Theod. in Gal.* 3. 19.

(n) Uni vero, qui in Archangelis erat maximus, ſorte data eſt diſpoſitio eorum qui præ cæteris omnibus excelſi Dei cultum & ſcientiam receperant, *Recog. l.* 2. §. 42. *p.* 428.

(o) Αὐτὸς ἤδη λοιπὸν ὁ Σωτὴρ, καὶ ἰατρὸς τῶν ὅλων καλεῖσαι εἰς ἀνθρώπους πάντα τὰ ἐπὶ γῆς ἔθνη τὸ πρότερον πλείοσιν Ἀγγέλοις κεκληρωμένα, ὑπὸ τὴν οἰκείαν ὑποβάλλων ἐξουσίας. Euſeb. Demonſtr. Evang. l. 4. c. 10. p. 162. D. 163. A.

*divided to many Angels:* And this was the Doctrine of (p) *Juſtin Martyr*, of (q) *Irenæus*, (r) *Athenagoras*, and the two (s) *Clements.* So that, in the Judgment of the *Jews*, and of the *Primitive Fathers*, all the whole *Heathen* World were ſubject to the Government of *Angels.*

And then the Argument of the *Apoſtle* is to this Effect; "That now the World of "Believers gather'd from the *Heathens*, is "put under *Chriſt*'s immediate Power, and "ſubject not to *Angels*, *but to Him who will* "*come in flaming Fire to execute Vengeance upon* "*all that obey not his Goſpel*; and that there"fore it concerns them to give more dili"gent heed to the Words ſpoken by him, "and not to neglect that great Salvation "which he tenders".

Οἰκουμένην μέλλουσαν, *The World to come.*] This I conceive, imports primarily the Chriſtian State; and in order to the Government of that, the whole World ſubjected to *Chriſt*, from the Time of his Reſurrection and Aſcenſion; (*when he ſat down on the right hand of the Majeſty on high, and had all Power in Heaven and Earth committed to him:* For when God brought him, by his Reſurrection again, εἰς οἰκουμένην, *into the Earth*, he ſaid, *Let all the Angels of God worſhip him*; *i. e.* Let them all bow, and be ſubject to his Authority, *chap.* 1. 6.) to the Time when He ſhall aboliſh Death the laſt Enemy of his Subjects, and put the Crown upon their Heads, and condemn all his Enemies to endleſs Puniſhments, and ſo give up his Mediatory Kingdom to the *Father*, 1 Cor. 15. 28. And this I gather from the following Proof of this Subjection of the World to *Chriſt*, taken from *Pſalm* the 8th: For the *Apoſtle* plainly doth inſinuate, that it is begun already, in that *Jeſus* is already *Crown'd with Glory and Honour*, v. 9. and he as plainly teſtifies, that it muſt continue till the Day of Judgment, and only will be then compleated, by ſaying, That *he muſt reign till all his Enemies be put under his feet*, 1 Cor. 15. 25. and proving this, from thoſe words of the Pſalmiſt, *For he hath put all things under his feet*, v. 27. So then the Argument runs thus; "How ſhall they eſcape, who neglect "that great Salvation, tendered by Him "who hath all the World, and all things in "it, ſo ſubject to Him, as to continue ſo till "He hath put all his Enemies under his feet?

It may be alſo noted, That when this World to come, doth reſpect only the *Chriſtian* State, from the Reſurrection of *Chriſt*, to the Final Judgment, then it is ſtyled, *Holam babba*, the Age to come; which is the frequent import of the World to come, in the *Jewiſh* Writers; and in this ſenſe is *Chriſt* ſtyled, ὁ πατὴρ μέλλοντος αἰῶνος, *the Father of the World to come*, Iſa. 9. 6. and the Gifts vouchſafed to Believers, and exerciſed by them in the firſt Ages of the Church, are ſtyled, in this *Epiſtle*, δυνάμεις μέλλοντος αἰῶνος, *the Powers of the World to come:* But when it alſo doth include that Earth in which they dwell, and in which they are to continue to the Day of Judgment, then is it ſtyled, οἰκουμένη μέλλουσα, *the World to come*, after the other *four Kingdoms*, which are ſtyled οἰκουμένη, *the Earth*, and are ſaid to have *Dominion over all the Earth.* Thus of the Kingdom of *Aſſyria* and *Babylon*, *Daniel* ſaith to *Nebuchadonoſor*, that *God had made him Lord of all things*, and ſettled his Kingdom *where-ever the Sons of Men dwell*, Dan. 2. 37, 38. And this Kingdom is, by *Iſaiah*, often ſtyled οἰκουμένη; and the Fall of it is repreſented *as the Deſolation of the whole Earth.* Thus, in his Viſion againſt *Babylon*, he ſaith, *The Lord cometh*, καταφθεῖραι πᾶσαν τὴν οἰκουμένην, *to lay waſte the whole Earth*, v. 6. *Behold, the Day of the Lord comes cruel, and with fierce Anger*, θεῖναι τὴν οἰκουμένην ἔρημον, *to lay the Land* [of *Babylon*] *deſolate*, chap. 13. 9. and *v.* 11. ἐντελοῦμαι τῇ οἰκουμένῃ ὅλῃ κακὰ, *I will pronounce evil to the whole Earth*; See alſo *chap.* 14. 26. *Cyrus* the *King* of *Perſia* ſpeaks thus; *The Lord hath given me all the Kingdoms of the Earth*, Ezra 1. 2. and he is ſtyled, τῆς οἰκουμένης ὁ Κύριος, *the Lord of the Earth*, Eſdr. 2. 3. And *Artaxerxes*, in his *Epiſtle* for the Deſtruction of the *Jews*, writes thus; Being Lord over many Nations, καὶ πάσης ἐπικρατήσας οἰκουμένης, *and having Dominion over all the World*, &c. *Eſth.* 13. 2, 4.

As for the Third, that is, the *Grecian Monarchy*, the Prophet *Daniel* ſaith expreſly of it, *It ſhall bear Rule over all the Earth*, Dan. 2. 39. Accordingly *Alexander* is celebrated, in all *Hiſtorians* and *Poets* which ſpeak of him, as the Conquerour of the World; when he came to *Babylon*, Embaſſadors were ſent unto him, ἐξ ἁπάσης σχεδὸν τῆς οἰκουμένης, *from almoſt the whole World*, ſaith *Diodorus Siculus*, Hiſt. l. 17. p. 579. and when he died, this Inſcription was writ upon his Tomb, Γᾶν ὑπ' ἐμοὶ τίθημαι, *I have put the Earth under me.* And Laſtly, As for the *Roman Monarchy*, as it was ſtyled by the *Poets*, παμβασιλεία, *the Univerſal Kingdom*; and by the *Hiſtorians*, Orbis Terrarum, *the World*; ſo is it in the *Scripture* repreſented as the Government, πάσης τῆς οἰκουμένης, *of the whole Earth*, Luke 2. 1. for, ſaith (t) *Dionyſius Halicarnaſſæus*, Ἡ Ῥωμαίων πόλις ἁπάσης μὲν ἄρχει τῆς γῆς, ὅση μὴ ἀνέμβατός ἐστιν, ἀλλ' ὑπ' ἀνθρώπων κατοικεῖται, Rome *preſides over the whole habitable Earth*: Now this *Kingdom of Chriſt*, being propheſied of by *Daniel*, as that which was to be ſet up *after theſe Kingdoms* which bore that Name, and to break in pieces all other *Kingdoms*, is therefore ſtyled ἡ οἰκουμένη μέλλουσα, *the Kingdom of the World to come*: And if (as we may probably conjecture from *the Angel the Prince of Perſia*, and *the Angel the Prince of Greece*, Dan. 10. 13, 20.) *Angels* were by God appointed to preſide over thoſe *Monarchies*; then hence ariſeth another Reaſon why the *Apoſtle* might ſay, *Unto the Angels hath he not ſubjected the World to come, of which we ſpeak.*

---

(p) Ὁ Θεὸς τὸν πάντα κόσμον ποιήσας, τὴν μὲν τῶν ἀνθρώπων καὶ τῶν ὑπὸ τὸν οὐρανὸν πρόνοιαν Ἀγγέλοις, οὓς ἐπὶ τούτοις ἔταξε, παρέδωκεν. Juſt. Martyr, Apol. 1. p. 44.

(q) Et quando diviſit Altiſſimus Gentes, ſtatuit terminos Gentium ſecundùm numerum Angelorum Dei, Populum autem qui credit Deo jam non eſſe ſub Angelorum poteſtate, ſed ſub Domini. *Iren. l.* 3. *c.* 12. *p.* 266. *Vid. Feuardentium in locum.*

(r) Ἡ γὰρ τῶν Ἀγγέλων σύστασις τῷ Θεῷ ἐπὶ προνοίᾳ γέγονε τοῖς ὑπ' αὐτοῦ διακεκοσμημένοις. Athenag. Legat. p. 27. C.

(s) Εἰσὶ γὰρ συνδιανενεμημένοι προστάξει θείᾳ τε καὶ ἀρχαίᾳ Ἄγγελοι κατὰ ἔθνη, ἀλλ' ἡ μερὶς Κυρίου ἡ δόξα πιστευόντων. *Clem. Al. Strom.* 7. *p.* 702. C. D. Eſt enim uniuſcujuſque Gentis Angelus, cui credita Gentis ipſius Diſpenſatio à Deo. *Clem. R. Recog. l.* 2. §. 42.

g Ver. 6, *&c.* Here note, 1. That tho' theſe words of the *Pſalmiſt*, may be allowed, in their firſt and obvious ſenſe, to relate to the Firſt *Adam*, created after God in his Similitude and Likeneſs, with reſpect to his Dominion; yet doth not this hinder that they be expounded in the *Myſtical* ſenſe, of *Chriſt* the Second *Adam*; for the *Jews* acknowledge, that the Firſt *Adam* was a *Type* of the Second *Adam*, that is, of *Chriſt*, who is by them ſtyled, האדם האחרון, *the Laſt*, or Second *Adam*. Moreover, the *Myſtery of Adam*, is, ſay they, *the Myſtery of the Meſſiah*; and the *Man* created the *Sixth Day*, ſignifies the *Meſſiah*. For thus they ſpeak; (u) Our Redemption is ſignified *by the Six Days of the Creation*, eſpecially by the Sixth *in which Man was created*; by whom we are not to underſtand the Nations of the World, but סוד אדם הוא. סוד משיח, *the Myſtery of Man is the Myſtery of the Meſſiah*; as it is ſaid, *Dan.* 7. 13 *He came like to the Son of Man.* And this lays a Foundation for the Inference of the *Apoſtle*, that what was ſpoken of Man in general, and more particularly related to the *Firſt Adam*, was only punctually fulfilled in the *Second Adam*, taking the Nature of Man on him: For, ſaith he, we ſee it not in any meaſure fulfilled in any other Man; but as for *Chriſt*, we do already ſee it actually fulfilled, as to the firſt Clauſe of it, he being *now crowned with Glory and Honour*, and ſo as all things are already ſubject to his Feet, as far as the preſent Neceſſities of the *Church* require, *Eph.* 1. 22. ſo will they compleatly and actually be ſo, when Death, *the laſt Enemy*, *ſhall be deſtroyed*, 1 Cor. 15. 25, 26, 27.

Ver. 7. Καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.] Theſe Words are wanting in *Oecumenius*, *Theophylact*, and ſome MSS. but they are in *Chryſoſtom*, *Theodoret*, and all the ancient Verſions.

Ver. 9. Δόξῃ καὶ τιμῇ ἐστεφανωμένον, *Crowned with Glory and Honour.*] That theſe words are, in conſtruction, to follow the enſuing words, That *He*, *by the Grace of God*, *might taſte Death for every Man*; See Note on Chap. 7. 20. but the *Apoſtle* puts theſe words laſt, as being to diſcourſe of our Lord's Sufferings for us. h

Ibid. He, χάριτι Θεοῦ, by the Grace of God taſted Death.] * *Origen* in his Commentary upon the Goſpel of St. *John* twice ſaith that ſome Copies read χωρὶς Θεοῦ *without God*, ſo read the *Syriac*, and *Ambroſe*, l. 2. *de fide ad Gratianum*, c. 4. & *Vigilius Tapſenſis*, l. 2. p. 17. and 20. And this Reading either confutes the *Patripaſſians*, or confirms the Doctrine of *Irenæus*, that Chriſt ſuffered ἡσυχάζοντος τοῦ λόγου, the *Divine Nature being quieſcent*, *and not exerting its Energy to ſtrengthen him againſt*, *or deliver him from theſe Sufferings*; it making its Impreſſions upon the Humane Nature, ſaith *Grotius*, not always, but *pro temporum ratione.* Note alſo, that to taſt Death is a *Jewiſh* Phraſe ſignifying to dye, as when they ſay *the firſt* Adam *was worthy not to taſt of Death.*

i Ver. 10. Ἔπρεπε γὰρ.] *Conveniens hoc fuit Dei Sapientiæ*, ſaith *Grotius*: *He thought fit to do this*, ſaith Dr. *Hammond*; 1. Becauſe thus the ſame Nature ſuffered which had ſinned, and therefore purged us from the Guilt we in that Nature had contracted, and ſo diſſolved that Death to which we became ſubject by the Sin of *Adam.* This is the reaſon of *Chriſt*'s Sufferings, which all the *Primitive Fathers* do ſuggeſt, and on which they eſpecially inſiſt; aſſigning this Reaſon of our Lord's Death, ἵνα τὸ θνητὸν ἡμῶν καθαρισθῇ, "That our obnoxiouſneſs to Death might be expiated". So (x) *Ignatius.* He died, ſaith (y) *Juſtin Martyr*, for Mankind, ὃ ἀπὸ τοῦ Ἀδὰμ ὑπὸ θάνατον, καὶ πλάνην τὴν τοῦ ὄφεως ἐπεπτώκει, *which, from* Adam, *became ſubject to Death, and the Deceit of the Serpent.* (z) *Irenæus* ſaith, That *as Mankind, by Man overcome, was obnoxious to Death*, ſic enim per Hominem victorem aſcendamus in Vitam; *ſo by a Man conquering Death, we may riſe to Life:* And as Death prevailed againſt us by Man, *ſic iterum nos adverſus mortem per hominem accipiamus palmam*, ſo we may prevail againſt it by Man; that as in the Animal *Adam* we all died, ſo in the Spiritual we might all be made alive. And (a) *Athanaſius*, in his Oration of the Incarnation, is very copious on this Subject; declaring, that *Chriſt took our Nature on him*, πάλιν τὸ φθαρτὸν εἰς ἀφθαρσίαν ἐπιστρέψαι, *to reduce again our Corruptible to Incorruption*; That our Lord ſeeing Mankind loſt by Death, exerciſing the Dominion of Corruption over them, and ſeeing the Puniſhment threatened to our Tranſgreſſion, διακρατῆσαν τὴν καθ' ἡμῶν φθορὰν, (b) *prevailing over us to Corruption; and ſeeing the whole Race of Men ſubject to Death, he, in Compaſſion to them*, (c) καὶ τὴν θανάτου κράτησιν οὐκ ἐνέγκας, *and not enduring this Dominion of Death, that what he created might not periſh, took a Body to himſelf, not alien from ours; and becauſe we were all ſubject to Corruption*, (d) ἀντὶ πάντων αὐτὸ θανάτῳ παραδιδοὺς, *delivering it to the Death for us all, he offered it to the Father, that, as it were, all Men dying in him, the Law of the Corruption of Mankind might be diſſolved, and he might tranſlate them again to Incorruption: And this*, (e) ſaith he, *is the firſt Cauſe of his Incarnation.* Hence many of them ſay, That (f) *the Hand-writing which was blotted out by the Death of Chriſt, was the Threat made to* Adam, *In the Day that thou eateſt thereof thou ſhalt die.* Here then is one Reaſon why the Death, or *Blood of Bulls or Goats, could not take away Sin*; *viz.* they did not partake of the ſame Nature that had ſinned, and therefore could not in that Nature diſſolve the Debt we had contracted, and ſo tranſlate us to Incorruption. 2. It became him thus to ſuffer, becauſe theſe Sufferings fitted him to be a merciful *High Prieſt* to them that ſuffer as he did, and alſo to be a faithful *High Prieſt*, to make *Atonement for our Sins*, v. 17. Obſerve here, that the *Apoſtle* doth not ſay, *Chriſt*'s Sufferings were abſolutely neceſſary to ſatisfie Divine Juſtice; That Infinite Mercy could not pardon Sin, without a Satisfaction made to Juſtice; And that Infinite Wiſdom could contrive no other Way for the Atonement of our Sins: But, That Divine Wiſdom *ſaw it fit* that Chriſt ſhould ſuffer, for the Ends fore-mentioned. And why then may not others be permitted to think, and ſpeak, with the *Apoſtle*, without adding that which the *Apoſtle*, in all this long and excellent Diſcourſe concerning the Ends, the Reaſon, and Neceſſity of our *Saviour*'s Sufferings, thought not once fit to mention?

---

(t) *Vid. Lipſium de Magn. Rom. l.* 1. *c.* 3.
(u) *Tzeron. Hammor. Sect. Beriſchith.*
* *P.* 38. and 360.
(x) *Apud Theod. Dial.* 1.
(y) *Juſtin Martyr, Dial. cum Tryph. p.* 316. A.
(z) *Iren. lib.* 5. *cap.* 21, 23. *lib.* 3. *cap.* 20, 31, & *paſſim.*

Ibid. τελειῶσαι διὰ παθημάτων, *To ſanctifie, to conſecrate, and dedicate him to that Work, by his Sufferings.*] That this is the true import of theſe words, will appear, 1. From the like words uſed by this *Apoſtle*, Chap. 5. 8, 9, 10. *Tho' he were a Son, yet learned he Obedience by the things that he ſuffered, and being made perfect*; [τελειωθεὶς,] *i. e.* being conſecrated, to his *Prieſtly Office, he became the Author of Eternal Salvation to all that obey him, being called of him an High Prieſt after the Order of Melchiſedec.* And again, Chap. 7. 27, 28. *The Law maketh them High Prieſts which have Infirmity; but the Word of the Oath, which is after the Law, maketh the Son ſo*, εἰς τὸν αἰῶνα τετελειωμένον, *who is conſecrated an High Prieſt for evermore.* 2*dly*, From the Collation made betwixt the Call of *Aaron* to his *Prieſthood*, and of *Chriſt* to his: For as *Aaron* took not this Honour to himſelf, *but was called of God to it*; ſo *Chriſt glorified not himſelf to be made an High Prieſt*, but was conſtituted ſo by him, who ſaid, *Thou art a Prieſt for ever after the Order of Melchiſedec.* Now the Conſecration of *Aaron*, and the Legal *Prieſts*, is continually expreſſed by this Word: For what is in the Hebrew, *Thou ſhalt fill the hands of Aaron, and his Sons*, and is by us tranſlated, *Thou ſhalt conſecrate them*, is by the *Septuagint* thus rendered, τελειώσεις Ἀαρὼν τὰς χεῖρας αὐτοῦ ἁγιάσαι αὐτοὺς. So *Numb.* 3. 3. ἐτελείωσαν τὰς χεῖρας αὐτῶν ἱερατεύειν, *they conſecrated them to the Prieſthood.* Accordingly the *Prieſt* conſecrated, is in the Greek, ὁ τετελειωμένος, *Lev.* 21. 10. The Day of his Conſecration, is ἡμέρα τῆς τελειώσεως, *Lev.* 8. 33. The *Sacrifice* then offered for Sin, is θυσία τελειώσεως *the Burnt-Offering*, ὁλοκαύτωμα τελειώσεως, *v.* 28. The *Ram offered*, is κριὸς τελειώσεως, *v.* 22. The *Fleſh of Conſecration*, τὸ κρέας τῆς τελειώσεως, *Exod.* 29. 34. By theſe Sufferings he became *an High Prieſt for ever, after the Order of Melchiſedec*; and the *Author of Salvation to all that obey him:* Becauſe appearing with this *Sacrifice* before God in Heaven *for ever, He is able to ſave for ever, them that come unto God by him.* k

Ver. 11. Ὁ ἁγιάζων, *He that ſanctifies*, &c.] I have ſhewed, Note on Chap. 9. 13. That the word ἁγιάζειν, in this *Epiſtle*, is uſed in the Sacrifical ſenſe, or with relation to the *Expiation* of Sin: In the *Old Teſtament*, when it reſpecteth *Sacrifices*, it ſometimes ſignifies to *devote, conſecrate*, and offer them to God. So *Lev.* 22. 3. *The holy things which the Children of Iſrael hallow to the Lord*, ὅσα ἂν ἁγιάζωσιν, *which they ſhall offer to the Lord*; for *Numb.* 18. 9. theſe Holy l

---

(a) *Athan. Orat. Incarn. p.* 60. Ὅθεν εἰκότως ἔλαβε σῶμα θνητὸν, ἵνα καὶ ὁ θάνατος ἐν αὐτῷ λοιπὸν ἐξαφανισθῆναι δυνηθῇ, καὶ οἱ κατ' εἰκόνα πάλιν ἀνακαινισθῶσιν ἄνθρωποι, *p.* 66. C. (b) *Ibid.* C. (c) *Ibid.* D. (d) *P.* 61. A. (e) *P.* 68. B. (f) *Chryſ. Œcum. Theoph. in Col.* 3. 14.

Things are thus enumerated, *every Heave-Offering*, v. 8. *every Meat-Offering*, *every Sin-Offering*, *every Treſpaſs-Offering*, Deut. 15. 19. *all the Firſtlings of thy Flock thou ſhalt ſanctifie to the Lord thy God*, ἁγιάσεις τῷ Κυρίῳ. For if they were clean, they were to be offered to God, and their Blood was to be ſprinkled on the Altar, and their Fat burnt for an Offering made by Fire, *Numb.* 18. 19. But if they were unclean, οὐ θύσεις αὐτὸ τῷ Κυρίῳ, *Thou ſhalt not ſacrifice them to the Lord*, ſaith the Text, *Deut.* 15. 21. And 1 *Chron.* 23. 13. *Aaron was ſeparated, that he might ſanctifie the moſt holy Things*, τοῦ ἁγιασθῆναι, *i. e.* that he might offer them in Sacrifice, *and to burn Incenſe*; for he was ſeparated to execute the *Prieſthood*, Exod. 28. 1. And that was to be performed by *offering Gifts, and Sacrifices for Sin*, Heb. 5. 1. And in this ſenſe, our *Saviour* ſaith, ὑπὲρ αὐτῶν ἁγιάσω ἐμαυτὸν ἵνα ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ, *for their Sakes I ſanctifie my ſelf*; *i. e.* I offer my ſelf a *Piacular Victim*, that they may be ſanctified in the Truth, *John* 17. 19. *i. e.* that they may be conſecrated to their Office, or ſet apart for my Service: For as *Aaron* and his Sons were hallowed, and ſet apart for God's Service by a *Sacrifice*, to expiate them from their Sins; and this was done, ἁγιάζειν αὐτοὺς ὥστε ἱερατεύειν, *to ſanctifie them to the Prieſthood*, Exod. 29. 1, 14, 21. as well as by the Holy Anointing, *Exod.* 30. 30, 31. and 40. 13. So *Chriſt's Apoſtles* were ſanctified, and ſet apart to their Office, not only by the Unction of the *Holy Ghoſt*, but alſo by that *Piacular Victim* Chriſt offered for their Sins: And accordingly, in theſe Words, *he that ſanctifies*, is *Chriſt* that offers himſelf, that he might ſanctifie, ἁγιάζειν, *i. e.* purge them from their Sins by his own Blood, *Heb.* 13. 12. *and they that are ſanctified*, are they that by this Blood are purged from their Sins, and ſo are fitted to draw nigh to God, and made a *Royal Prieſthood to ſhew forth his Praiſes, and offer up Spiritual Sacrifices acceptable to God, through Jeſus Chriſt.*

2*dly*, The Word doth alſo ſignifie, to *purge*, *purifie*, and *make clean*, by *Sacrifice*, both in the Scripture, and Prophane Authors. Thus of the *Altar*, it is ſaid, *He ſhall ſprinkle the Blood upon it with his Finger ſeven times, and he ſhall cleanſe it, and hallow it*, καθαριεῖ αὐτὸ καὶ ἁγιάσει αὐτὸ, *from the Uncleanneſs of the Children of Iſrael*, Lev. 16. 19. So *Exod.* 29. 33. And they ſhall eat thoſe things, אשר כפר בהם, ἐν οἷς ἡγιάσθησαν ἐν αὐτοῖς, *by which, or for whom, the Atonement was made, to conſecrate*, καὶ ἁγιάσαι αὐτοὺς, and to ſanctifie them; and *v.* 39. *Thou ſhalt cleanſe the Altar*, בכפרך עליו, ἐν τῷ ἁγιάζειν σε ἐπ' αὐτῷ, when thou haſt made an Atonement for it. In Prophane Authors, to purge by Sacrifices, from Guilt or Uncleanneſs, is ſometimes ἁγιάζειν, ſometimes ἁγνίζειν; and the *Sacrifices* that did this, are ſtyled, ἁγνιστικά, *Sacrifices of Purgation*: According to this ſenſe of the Word, *he that ſanctifieth*, is he that purgeth; and *they that are ſanctified*, are they who are purged from the Guilt of Sin.

m Ver. 12. *Pſal.* 22. 22. This *Pſalm* being interpreted by the *Jews* themſelves concerning the *Meſſiah*, the *Apoſtle* might well apply this Paſſage of it to him.

n Ver. 13. *I will put my truſt in him*; and again, *I, and the Children which God hath given me.*] Theſe two Citations being from the ſame Place, *Iſa.* 8. 17. make but one Proof, *that he who ſanctifies, and they who were ſanctified*, have the ſame Nature; ſhewing, that he who ſaid, *I will put my truſt in him* called them whom God had given him, *his Children*, or *Off-ſpring*, and ſo declared them to be of the ſame Nature or Original with him. Now that theſe Words were anciently adapted to *Chriſt*, we learn from the Words of *Simeon*, who applies the Words following to him, *Luke* 2. 4. and from the *Jews*, who expound the Words, *He ſhall be a Stumbling-ſtone, and a Rock of Offence*, of our *Saviour*, Pug. Fid. Part. 2. c. 5. §. 2. to whom they are applied by St. *Paul*, Rom. 9. 33. and by St. *Peter*, 1 Pet. 2. 7. Dr. *Owen* here contends that the Words ἐγὼ ἔσομαι πεποιθὼς ἐν αὐτῷ are not taken from *Iſaiah*, 8. 17. where they are almoſt expreſly found, but from *Pſal.* 18. 3. *Echaſah bo*, ἐλπιῶ ἐπ' αὐτὸν, where they are not found; becauſe, ſaith he, were both theſe Citations taken from the ſame place the *Apoſtle* would not have ſaid, καὶ πάλιν, and *again*, this being an Evidence that he cites another place. To which the anſwer is that he doth ſo, citing the firſt Words from *v.* 17. and the ſecond from verſe 18.

o Ver. 14. Καταργήσῃ τὸ κράτος ἔχοντα τοῦ θανάτου, *That had the Power of Death.*] That by ſeducing *Adam* to eat of the forbidden fruit, the *Devil*, whom the *Jews* call'd *Sammael*, had Power to accuſe Men, and to demand that they might die according to the Threat pronounced againſt them, is the conſtant Opinion of the *Jews*. (g) Our Wiſe Men ſay, it is a Tradition, That *Satan* the Adverſary, the *Angel* of *Death*, *deſcendeth and ſeduceth, aſcendeth and accuſeth, receives Power, and takes away the Soul or Life.* Hence they ſay of him, That (h) *he cauſed Death to the whole World.*

Καταργεῖν τὸν Διάβολον, is to fruſtrate and bring to nought his deſign of ſubjecting all

---

(g) *Maim. Duct. l.* 3. *c.* 22. *p.* 398.

(h) *Buxt. in Voce Sammael.*

Men to the Power of Death, and keeping them under the Dominion of it; and render it of no effect, *Rom.* 3. 3, 21. and 4. 14. 1 *Cor.* 1. 28. and 2. 6. and 6. 13. and 13. 8, 10, 11. and 15. 24, 26. 2 *Cor.* 3. 7, 11, 13, 14. *Gal.* 3. 17. and 5. 11. 2 *Theſ.* 2. 8. And thus *Chriſt* is ſaid, *καταργεῖν θανατὸν, to aboliſh Death*, 2 Tim. 1. 10. That therefore we are ſtill ſubject to Death, is, ſay the *Fathers*, Not that we are now puniſh'd with it, but out of Mercy, that Sin might not be immortal in us, the Time of our Reſurrection being that in which Death ſhall be totally aboliſh'd, 1 *Cor.* 15. 26.

p Ver. 15. φόβῳ θανάτου, *The Fear of Death.*] That the whole *Heathen World* was ſubject to this Fear, and that it was the *King of Terrors* to them, ſee Note on *Rom.* 8. 2. From this Fear we are delivered at preſent, by our Deliverance from that Guilt of Sin, which alone makes it truly terrible, 1 *Cor.* 15. 55, 56. and by the Promiſe of a glorious Reſurrection, when *Death ſhall be ſwallowed up in Victory*, v. 54.

q Ver. 16. οὐκ ἐπιλαμβάνεται.] This word, ſay the *Gloſſaries*, ſignifies, Manum injicere, *To lay hold upon*; Manu prehendere, *To hold with the Hand.* So *Ecclus.* 4. 11. *Wiſdom* ἐπιλαμβάνεται, *layeth hold of them that ſeek her.* Suſan. *v.* 36, 40. *The Man we could not hold, being too ſtrong for us*; ταύτης δὲ ἐπιλαμβανόμενοι, *but laying hold of her, we asked her*, &c. And ſo, in the *Septuagint*, it ſignifies almoſt continually, ἐπιλαβοῦ, *take hold of his Tail*, Exod. 4. 4. See *Kircher*, in the words, חפש חוק אחז. But then, that he thus laid hold of fallen Man, and of the Seed of *Abraham*, by taking of the Humane Nature from one derived from the Stock of *Abraham*, that in that Nature he might ſuffer Death for the Propitiation of thoſe Sins, which rendered them ſo obnoxious to Death, is extreamly evident both from the Words preceding, and from the Words following; for ver. 14. we read thus, *becauſe therefore the Children were Partakers of Fleſh and Blood, he alſo did partake of the ſame* Fleſh and Blood, or Mortal Nature, that *thro'* (his) *Death he might deſtroy him that had the Power of Death*, for, ſaith he, *he took hold of the Seed of* Abraham, *i. e.* by partaking of the ſame Nature with them, *v.* 14. And again, he took hold on the Seed of *Abraham*, to reſcue them from that Death they feared by his own Death, *v.* 17. ὅθεν ὤφειλε, wherefore he ought in all things (belonging to their Nature) to *be made like to his Brethren*, that as their High Prieſt he might make an Atonement for the Sins of the People, by his Sacrifice made on the Croſs ἐν ᾧ γὰρ πέπονθεν, *for in that he ſuffered*, &c. *v.* 18.

Ibid. *The Seed of Abraham.*] The Note of the beſt *Commentators* here, is this, That the *Apoſtle*, writing to the *Jews*, thought it ſufficient to mention only the Mercies deſigned by the *Meſſiah* for the *Jews*. And true it is, that they confined the Seed of *Abraham* to themſelves; but the *Apoſtle* reckons all Believers as the Seed of *Abraham*, Rom. 4. 12, 16, 17. *Gal.* 3. 14, 29. tho' *Chriſt* is here ſaid to have taken upon him the Seed of *Abraham*, becauſe he derived his Fleſh from his Poſterity.

Ver. 17. Εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, *To make Atonement for the Sins of the People*: i. e. Ἱλάσκεσθαι τὸν Θεὸν περὶ ἁμαρτιῶν, *To make Atonement to God for their Sins.* So in (i) *Porphiry*, Ἀπομειλίττεσθαι τὰς τῶν πολλῶν ἁμαρτίας, *to propitiate for the Sins of many*, is in the ſame Place, ἀπομειλίττεσθαι τὸ θεῖον, *to propitiate the Deity for them.* This ſenſe the words require; for *Chriſt* is here ſaid to be *a faithful High Prieſt*, τὰ πρὸς τὸν Θεὸν εἰς τὸ ἱλάσκεσθαι, *in things pertaining to God*, that he might *make Atonement*, ſurely, to him. This Reconciliation therefore muſt reſpect God. Again, this Phraſe, when it reſpects the *Jewiſh Sacrifices*, hath ſtill relation to the Guilt of Sin to be expiated, and taken away by them; and every Sin-Offering offered by the *Prieſt*, is ſaid to be offered by him, ἱλάσκεσθαι περὶ ἁμαρτίας αὐτῶν, *to make Atonement for their Sins*, Lev. 4. 35. and 5. 6, 10. and 13. 44. *Ezek.* 44. 27. And of the *Piacular Victim* it is ſtill ſaid, καὶ ἐξιλάσεται περὶ αὐτῶν ὁ ἱερεὺς, καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία, *the Prieſt ſhall make Atonement for them, and the Sin ſhall be forgiven*, Lev. 4. 20, 31. and 5. 6, 10, 13, 18. and 12. 7, 8. and 14. 18, 19, 29, 31. and 15. 30. and 19. 22. *Numb.* 6. 11. 15. 28. The *Apoſtle* therefore here ſpeaking to the *Jews* in the Phraſe always uſed by them, of ſuch Sacrifices as ſuffered in their ſtead, to expiate the Guilt of their Sin, muſt be ſuppoſed to teach them, that the like was done for them by our *Saviour*'s Sacrifice.

Ver. 18. Πειρασθεὶς, *Being tempted*:] i. e. *Expoſed to Agonies and Sufferings*; for πειρασθῆναι, in the *Epiſtles*, ſignifies, to be expoſed to ſuch Afflictions, as ſubject us to great Temptations to deſiſt from our Duty and Obedience; as when the *Apoſtle* ſaith, *No Temptation hath befallen you, but what is* ἀνθρώπινος, *ſupportable by Man*; *for the Lord is faithful, who will not ſuffer you*, πειρασθῆναι, *to be tempted above what you are able*, [or, expoſed to Sufferings beyond your Strength,] *but will, with the Temptation, make a way* [ſo far] *to eſcape, that you may be able to bear it*, 1 Cor. 10. 13. So the *Apoſtle*, finding his *Theſſalonians*, ἐν ταῖς θλίψεσι, in great Afflictions from their Perſecutors, ſends to know their Faith, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, *leſt the Tempter might have prevailed on them, by reaſon of theſe Tribulations,* to deſert it, 1 *Theſ.* 9. 3, 4, 5. *Rev.* 2. 10. *Fear none of thoſe things which thou ſhalt ſuffer: Behold, Satan ſhall caſt ſome of you into Priſon,* ἵνα πειρασθῆτε, *that you may be tempted,* i. e. *be tried by Temptations.* See *Jam.* 1. 2, 12. 1 *Pet.* 1. 6. 2 *Pet.* 2. 9. *Rev.* 3. 10. So here, our *Saviour*, tried by theſe Agonies, which He ſuffered in the Hour of Darkneſs, when the Tempter fell upon him with all his Fury, is become experimentally able to ſuccour us under thoſe Sufferings, which render Obedience ſo hard to Fleſh and Blood.

---

(i) *De Abſtinentia*, &c. *l.* 4. §. 5. *p.* 148.

Ibid. Δύναται, *He is able.*] He hath δύναμιν u συμπαθητικὴν, a Power joined with a Sympathy towards us, and a Propenſity to ſuccour us. So *Rom.* 11. 23. *They ſhall be graffed in,* δυνατὸς γὰρ ἐστιν ὁ Θεὸς, *for God is able.* And Chap. 14. 4. *The Weak ſhall ſtand,* δυνατὸς γὰρ *for God is able to make him ſtand.* Thus, to encourage us to Charity, the *Apoſtle* ſaith, δυνατὸς ὁ Θεὸς, *God is able to make all Grace abound towards us,* 2 Cor. 9. 8. *I know whom I have believed, and I am perſwaded,* ὅτι δυνατός ἐστι, *that he is able to keep that which I have committed to him to that Day,* 2 Tim. 1. 12.

## CHAP. III.

Verſe 1. WHerefore, holy Brethren, Partakers of the heavenly Calling, [i. e. *the Calling to Celeſtial Bleſſings,*] conſider the Apoſtle and High Prieſt of our Profeſſion, Chriſt Jeſus, [*who as our Apoſtle, taught theſe things; and, as our High-Prieſt, ſuffered, to obtain theſe Bleſſings for us, and confirm them to us.*]

ab 2. [a] Who was faithful to [b] him that appointed him [*to be an Apoſtle and High-Prieſt;*] as alſo [*it is ſaid of*] Moſes, [*that he*] was faithful in all his Houſe, [i. e. *in all the Houſe of God,* Numb. 12. 7.]

3. For this Man [*this Jeſus*] was counted worthy of [or, *dignified with*] more c Glory than Moſes, inaſmuch as he [c] who hath builded [Gr. ὁ κατασκευάσας, *who orders, or governs*] the Houſe, hath more honour than the Houſe, [*of which* Moſes *only was a part.*]

4. For every Houſe is builded [κατασκευάζεται, *ordered and governed*] by ſome d Man; but [d] he that built [ὁ κατασκευάσας, *that orders and governs*] all things, is God.

5. And Moſes verily was faithful in [*the Adminiſtration of*] all [*things in*] his e Houſe; [*but this he was only*] [e] as a Servant, for a teſtimony of thoſe things which were to be ſpoken after, [*by God to them.*]

6. But Chriſt as a Son [*is placed*] over his own Houſe, [i. e. *he enters upon the Government of it, as an Heir and Succeſſor into the Rights of his Father; the Father now Judging no Man, but having committed all Judgment to his Son,* John 5. 22.] whoſe Houſe we [*Chriſtians*] are, [*and ſhall* f *continue to be*] if we hold faſt the [f] Confi- g dence, and the [g] Rejoicing of the Hope firm to the end.

h 7. Wherefore, as the [h] Holy Ghoſt, i ſaith [*by* David, *Pſal.* 95. 8.] [i] To day if you will hear his voice.

8. Harden not your hearts, as [*your Fore-fathers did,*] in the [*Time of*] Provocation in the Day of Temptation in the Wilderneſs: [*Hence learn, that 'twas in their Power to prevent the Hardneſs of their Hearts.*]

9. [k] When [*Where*] your Fathers k
[l] tempted me, [i. e. *doubted of my Preſence* l
*with them, ſaying, Is the Lord among us, or not?* Exod. 17. 7. Numb. 14. 11, 21.]
[m] proved me, and ſaw my works [n] forty m n
years.

10. Wherefore, I was grieved with that Generation, and ſaid, They do always err in their Hearts, [*not with the Heart believing,* v. 11.] and they have not known my Ways, [i. e. *not hearkened to me, to walk in them,* v. 22.]

11. So I ſware in my Wrath, [*v.* 21.]
[o] They ſhall not enter [Gr. *If they ſhall enter*] o
into my Reſt, [i. e. *into the Land where they were to reſt from their Wars.*]

12. Take heed [*therefore,*] Brethren, leſt there be any of you [*as there was in them,*]
an evil heart of unbelief, [p] in departing p
from the [q] Living God. q

13. But exhort one another [*to ſtedfaſtneſs in the Faith*] daily, while it is called to Day, [*before the Night cometh upon you,*
John 12. 35.] [r] leſt any of you be hardened, r
through the Deceitfulneſs of Sin.

14. For we are made Partakers of [*the Bleſſings purchaſed by*] Chriſt, if we hold
the [ſ] beginning of our Confidence ſtedfaſt ſ
to the end.

15. While it is ſaid, [Gr. Ἐν τῷ λέγεσθαι, *In that it is ſaid,*] To Day if you will hear his Voice, harden not your Hearts, as in the Provocation. [*You may diſcern the Miſchief of Unbelief, and Hardneſs of Heart, and the Neceſſity of the Exhortation tendered,* v. 12. 13.]

16. [t] For ſome, when they had heard, t
did provoke; howbeit, not all that came out of Egypt, [*not* Caleb, *and* Joſhua.]

17. But [*And*] with whom was he grieved forty Years? Was it not with them that had ſinned, [*by Unbelief,*] whoſe Carcaſes fell in the Wilderneſs?

18. And to whom ſware he, that they ſhould not enter into his Reſt, but to them that believed not?

19. [u] So we ſee, [Καὶ βλέπομεν, *We ſee therefore,*] that they could not enter in, becauſe of Unbelief.

## Annotations on Chap. III.

a Verſe 2. Πιστὸν ὄντα, *Who was faithful,* &c.] *I. e.* As *Moſes* faithfully diſcharged all that the Lord commanded him to ſay, or do for the *Church of Iſrael*; ſo *Chriſt* was faithful in the Diſcharge of his *Prophetick Office*, doing and ſpeaking as the *Father* had given him Commandment, *John* 12. 49, 50. and 14. 10. And in his *Prieſtly Office*, in laying down his Life for the Sheep, according to the Commandment he had received from the *Father*, John 10. 18. and doing all things requiſite to make Atonement for the Sins of the People, *Chap.* 2. 17. I know indeed the Criticks ſay, נאמן, and πιστὸς, ſignifie one eſtabliſh'd in his Office; as in thoſe words, πιστὸς Σαμουὴλ εἰς προφήτην τοῦ κυρίου, *Samuel was eſtabliſhed a Prophet to the Lord:* But this Criticiſm is here needleſs; and the word πιστὸς, *Chap.* 2. 17. bearing not this Senſe, I chuſe rather to follow the ordinary import of the word.

b Ibid. Τῷ ποιήσαντι αὐτὸν, *To him that appointed him.*] So the word ſignifies, 1 *Sam.* 12. 6. *God is witneſs*, ὁ ποιήσας, *who appointed*, or choſe *Moſes* and *Aaron.* See *v.* 8.

c Ver. 3. Ὁ κατασκευάσας.] Is he that orders, and governs, and provides, or prepares all things. So *Phavorinus*, κατασκευάζω, καταρτύομαι, ἐξαρτύομαι, ordino, guberno, moderor. And thus, τὴν πολιτείαν, καὶ πόλεις κατασκευάσθηναι, in *Plato*, Epiſt. 11. *is to have Cities and Polities well ordered.* So *Wiſd.* 9. 2. *Thou in thy Wiſdom*, κατασκευάσας ἄνθρωπον, *haſt ordered Man to have dominion over thy Creatures.* Thus *Philo, de Cherub. p.* 100. ſaith, *God is the Cauſe of the World*, δι' οὗ γέγονεν, *by which it was made, and the* λόγος δι' οὗ κατεσκευάσθη, *Logos the Cauſe by which it was ordered*, or put into that Frame and Order in which it is. The words preceding, ἠξίωται, *he was dignified with more Honour*, ſeem plainly to refer to Chriſt's *Regal* Office, by which all Power in Heaven and Earth was given to him, and he was made *Head over all things for his Church*, which is his Body, and in which he dwells, as in his Houſe, *Eph.* 2. 21, 22. And this to me ſeems to eſtabliſh this ſenſe of the Word.

d Ver. 4. Ὁ δὲ κατασκευάσας τὰ πάντα ὁ Θεός, *He that built all things is God.*] The *Apoſtle*, ſay the *Socinians* on the Place, proves *Chriſtum tanto præſtantiorem eſſe Moſe, quanto Deus præſtantior eſt ſuo Populo, qui Dei Domus eſt, idque merito*; "That *Chriſt* is as much more "Excellent than *Moſes*, as God is more Excellent than his own People. And this they "had juſt Cauſe to ſay. And if ſo, *Chriſt*, muſt be properly and truly God; for nothing elſe can ſo far excel *Moſes*, the chiefeſt of that People, as God himſelf excels them: By this Interpretation therefore they do not avoid, but confirm the Argument for our Saviour's Deity, from this Text. The Argument ſeems plainly to runs thus; He that governs all things is God; but *Chriſt*, as *Pater Familias*, Father of his Family, governs all things in his Houſe, that is, the Church diſperſed throughout all the World; and hath, in order thereunto, all Judgment, and all Power in Heaven and Earth, committed to him, He therefore muſt be *God*; that is, the Exerciſe of his Kingly Office ſhews, that he muſt be God, as well as Man. Thus *Philo*, De Victim. Offer. p. 661. C. often ſaith of that Power, καθ' ἣν ἀνῆπται τῶν ὅλων τὸ κράτος, *to which the Government of all things is committed*, that οὐκ ἀνθρώπων μόνον, ἀλλὰ καὶ θεῶν ἐστὶ Θεὸς, μέγας τίς ἐστιν, ὄντως καὶ ἰσχυρὸς, καὶ κραταιός, *He is God not only of Men, but Angels, a Great Being, who truly doth Exiſt, both Strong, and Mighty.*

e Ver. 5. Ὡς θεράπων, *As a Servant.*] The Government of *Iſræl* was a *Theocracy*, where God gave all the Laws and Precepts; and *Moſes*, only as his Servant and Miniſter, told them what things God thought fit to command them: But the Government of the *Chriſtian Church* is entirely committed to our Lord *Jeſus*, and He as Supreme Head, and Lord of all Things, governs both it, and all Things in Earth and Heaven for the Good of it; and therefore if he be not truly God, God doth not now govern the World as formerly, but hath given up the Adminiſtration of it to a Creature. [*Whoſe Houſe we are*;] *Chriſt* living in our Hearts by Faith, *Gal.* 2. 20. *Eph.* 3. 17. abiding in us by his Spirit, *John* 14. 23. *Rom.* 8. 9, 10, 11. and dwelling in our Bodies, and in the Body of the Church, as in his Temple, 1 *Cor.* 3. 16, 17. and 6. 17. 2 *Cor.* 6. 15, 16. *Eph.* 2. 20, 21, 22. and 4. 16.

Ver. 6. Παῤῥησίαν, *The Confidence*,] Or, The free Profeſſion of the Faith; for παῤῥησία, is a liberty or freedom of Speaking; as when 'tis ſaid of *Chriſt*, that he ſpake, ἐν παῤῥησίᾳ, *freely*, Mark 8. 32. John 7. 13, 18, 20. and of his *Apoſtles*, that they ſpake, μετὰ παῤῥησίας, *with all freedom and courage*, Acts 2. 29. and 4. 13, 29, 31. and 28. 31. 2 *Cor*. 3. 12. and 7. 14. *Eph*. 6. 19. *Phil*. 1. 20. 1 *Tim*. 3. 13. *Heb*. 4. 16. So *Phavorinus*, Παῤῥησιάζομαι, ἐλευθεροστομῶ.

g Ibid. Καύχημα τῆς ἐλπίδος, *The Rejoycing of Hope*;] *i. e.* The Hope which cauſes us to Rejoyce, in Expectation of the Glory of God, *Rom*. 5. 2. 2 *Cor*. 1. 14. *Gal*. 6. 4. *if we hold this firm unto the end*. Which ſuppoſes, that they who were Partakers of this Heavenly Calling, and had at preſent this Cauſe of Rejoycing, might not *hold it firm unto the end*, but might fall off from it, *v*. 14. might *depart from the living God*, v. 11. chap. 4. 11. Yea, the *Apoſtle*, in this *Epiſtle*, plainly doth ſuppoſe, that they who had *taſted of the heavenly Gift, and were made Partakers of the Holy Ghoſt*, &c. *might fall away*, chap. 6. 4, 5, 6. That *the Juſt who live by Faith, might draw back unto Perdition*, chap. 10. 38, 39. that they might *fall from the Grace of God*, chap. 12. 15. See the Reading of the Text juſtified, *Examen Millii hic*.

h Ver. 7. Τὸ πνεῦμα τὸ ἅγιον, *The Holy Ghoſt ſaith*,] Hence it appears, that *David* writ his *Pſalms*, by the *Afflatus*, or Inſpiration of the *Holy Ghoſt*. See Note on *Matth*. 23. 43.

i Ibid. Σήμερον, *To day*.] At preſent; for *now is the day of Salvation*, 2 Cor. 6. 2. the preſent Time being only ours. We muſt *do God's Commandments to day*, ſay the *Jews*, from *Deut*. 7. 11. *and receive the Reward to morrow. We muſt repent to day, leſt we die to morrow, before we have repented*. See *Cartw. in locum*. And again, *If Iſrael would repent but one day, the Meſſiah would come*; and this they prove from theſe words of the *Pſalmiſt*, אם בקלו תשמעו, *when you hear his Voice*, ſpeaking in the *Prophets*; or as the *Targum*, אם במימריה, *when you hear him ſpeaking by the Word*, proceeding from the *Father*, *harden not your Hearts*. That this is the frequent ſenſe of the Particle אם, ſee *Noldius*, *p*. 89. §. 31. And it is alſo the ſenſe of the Greek, ἐάν. So ἐὰν εἴπῃ, *when he ſaid thus*, Gen. 13. 8. ἐὰν ἐξέλθωσιν, *when the Daughters of Shilo come forth*, Judg. 21. 21. ἐὰν κοιμηθῶ, *when I lie down*, 1 Sam. 11. 12. ἐὰν πληρωθῶσι, *when thy days be fulfilled*, 1 Kings 13. 31. ἐὰν ἀποθάνω, *when I die*, Job 7. 4. ἐὰν κάθῃ, *when thou ſitteſt*; ἐὰν καθεύδῃς, *when thou lieſt down*, Prov. 3. 24, 25. ἐὰν πορεύῃ, *when thou goeſt*; ἐὰν τρέχῃς, *when thou runneſt*, Prov. 4. 12. See alſo in the *New Teſtament*, ἐὰν ὑψωθῶ, *when I ſhall be lifted up*, John 12. 32. ἐὰν πορευθῶ, *when I ſhall go*, John 14. 3. and 16. 7. ἐὰν φανερωθῇ, *when he ſhall appear*, 1 John 3. 2. Theſe words are therefore to be extended to the whole Time of their hearing God, ſpeaking to them by his *Prophets*, and eſpecially to the Time of God's ſpeaking to them by his Son, who was to bring them into a better Reſt than that of *Canaan*, into which *Joſhua* led them.

k Ver. 9. When, Οὗ, *Where*.] So the Hebrew אשר is render'd, *Numb*. 22. 26. *Deut*. 8. 15. *Pſal*. 84. 3. *Eccleſ*. 8. 10. So *Numb*. 20. 13. *Theſe are the Waters of Contention*, אשר, *where the Children of Iſrael contended*.

l Ibid. Ἐπείρασάν με, *Tempted me*.] That to *tempt God*, in the Scripture Phraſe, is always to diſtruſt his Power, or Goodneſs, after ſufficient Demonſtrations given of it; See Note on *Matth*. 4. 7. And note here, That the *Apoſtle* ſaith, they tempted *Chriſt*, 1 Cor. 10. 9. which ſhews, that theſe words may truly be applied to Him.

m Ibid. Ἐδοκίμασαν, *Proved me*.] The *Hebrew* word which is here rendered *proved me*, is *Mal*. 3. 16. rendered by the *Greek* ἀντέστησαν, *they reſiſted* God; and by the *Chaldee*, the *Syriac*, and by our *Verſion*, they who *tempted* God; that is, ſaith Dr. *Pocock*, who went about to try and prove him, whether he could or would puniſh Sinners, and to provoke, and dare him to do his worſt, to execute his Judgments, if he were a God of Judgment; and then, *to ſee his Works* forty *Years*, muſt be, to ſee his Judgments executed upon them forty Years.

n Ibid. Τεσσαράκοντα ἔτη, *Forty Years*] If this be the right connexion of the words, then, *to ſee God's Works forty Years*, muſt be, to ſee his Puniſhments ſo long upon them, as he plainly threatened they ſhould, ſaying, *You ſhall bear your Iniquities forty Years*, Numb. 14. 33. and that ſo viſibly, that all the *Nations* ſhould diſcern his Judgments on them; For, *Surely as I live*, ſaith he, *all the Earth ſhall be filled with the Glory of God*, v. 21. But if, according to the Reading of the *Hebrew*, and the *Septuagint*, the forty Years ſhould be added to the following Verſe, thus, *Wherefore, I was angry with that Generation forty Years*, as the *Apoſtle* doth intimate by that Enquiry, *v*. 17. with whom was he angry forty Years? Then the גם ראו, and ἢ εἶδον, will be beſt rendered, *though they ſaw my Work*, as גם ſignifies, *Noldius*, *p*. 220. And ἢ, *Luke* 18. 7. *John* 16. 32. *Acts* 7. 5. According as *God* ſpeaks to them, *Numb*. 14. 22. *For all theſe Men which have ſeen my Glory, and my Signs which I did in Ægypt, and in the Wilderneſs, and yet have tempted me theſe ten times, and have not hearkened to my Voice, ſurely they ſhall not ſee the Land*. And *v*. 11. *How long will it be e're they believe me, after all the Signs?* &c.

o Ver. 11. אם יבאון, Εἰ εἰσελεύσονται, *If they ſhall enter*:] *I. e.* Let me not be God, or, Let me not be true, if they enter. This is a Form of Swearing very frequent in the *Old Teſtament*. So *Deut*. 1. 35. The Lord was wroth, and ſwore, ſaying, εἰ ὄψεται,

אם יראה, If any of theſe Men ſhall ſee that good Land of Promiſe, *Pſal.* 95. 11. So 1 *Sam.* 3. 14. אם יתכפר, εἰ ἐξιλασθήσεται, *If the Iniquity of the Houſe of Eli ſhall be purged with Sacrifice*, Pſalm 89. 5. Once have I ſworn by my Holineſs, אם אכזב, εἰ ψεύσομαι, *If I fail David*, Pſalm 132. 2, 3. *Lord, Remember David, how he ſware*, אם אבא, εἰ εἰσελεύσομαι, *If I go into my Tabernacle*, אם אעלה, εἰ ἀναβήσομαι, *if I climb up into my Bed*, אם אתן, εἰ δώσω, *if I give ſleep to my Eyes.* So *Mark* 8. 12. *Verily, I ſay unto you*, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, Let me not be true, *if a Sign be given to this Generation*; where *Chriſt* himſelf ſwears, and therefore cannot be ſuppoſed abſolutely to forbid all Swearing, *Matth.* 5. 34.

p Ver. 12. Ἐν τῷ ἀποστῆναι, *In departing.*] The *Jews* that tempted God, *Numb.* 14. are ſaid, ἀποστῆναι, *to depart from the Land of Canaan*, ver. 31. *They ſaid one to another, Come, let us make a Captain*, καὶ ἀποστρέψωμεν, *and let us turn back into Egypt*, ver. 4. and are ſaid, οὐ πιστεύειν, *not to believe God*, ver. 11.

q Ibid. *The Living God*:] So ſtiled, to ſhew that he is always able to puniſh Unbelievers. Note alſo, That as he who believeth in *Chriſt*, believeth in God the *Father* alſo, *John* 12. 44. So he that deſerts him, doth alſo deſert the *Father* who ſent him, and makes him a Lyar, 1 *John* 5. 9, 10. *For he that denies the Son, hath not the Father*, 1 John 3. 23.

r Ver. 13. Ἵνα μὴ σκληρυνθῇ τις, *Leſt any Man be hardened.*] To be *hardened*, in the *New Teſtament*, imports Infidelity, and want of Faith. Thus *Chriſt* upbraids to his *Diſciples* their Unbelief, καὶ σκληροκαρδίαν, *and hardneſs of heart*, that they believed not, *Mark* 16. 14. And the *Jews* that believed not, are ſaid to be *hardened*, Acts 19. 9. and ſo it will be evident that here it ſignifies, to him that compares *v.* 15. with *v.* 19.

ſ Ver. 14. Τὴν ἀρχὴν τῆς ὑποστάσεως, *The Beginning of their Hope.*] That Hope to which we have *fled for Refuge*, chap. 6. 18. That Hope which cauſeth us to *rejoice*, v. 6. Faith being, ἐλπιζομένων ὑπόστασις, *the firm Expectation of things hoped for*, chap. 11. See the Note there.

Ver. 16. Τινὲς γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ πάντες, &c.] I would render theſe words thus; *For who are they, that hearing, did provoke? Were they not all that came forth out of Egypt?* For, 1. Τινὲς ſignifies as well *who*, as *ſome*. So *Acts* 19. 15. Τίνες ἐστὲ, *Who are ye?* Rev. 7. 13. Τίνες εἰσὶ, *Who are they that are cloathed with white Robes?* Iſa. 60. 8. Τίνες οἵδε, *Who are theſe?* So *Heb.* 1. 5. Τίνι γὰρ, *For to whom of the Angels ſaid he?* And here, *v.* 18. Τίσι δὲ, *To whom did he ſwear?* So *Joſephus*, cap. 17. of his *Maccabees*, Τίνες οὐκ ἐθαύμασαν τοὺς τῆς θείας νομοθεσίας ἀθλητάς; Τίνες οὐκ ἐξεπλάγησαν; *Who did not admire? Who were not aſtoniſhed at the Champions of the Divine Law?* And then the Anſwer to this Enquiry muſt be this, *Were they a few? Yea, were they not all?* &c. As if it had been οὐχὶ πάντες; 'Tis alſo evident, that οὐ and οὐκ are often Interrogatives, as 1 *Cor.* 12. 15. *John* 8. 42. See *Noldius*, p. 487. And if the Greek will bear this Conſtruction, it anſwers beſt, (1.) To the Story, as it is repreſented, *Numb.* 14. For notwithſtanding the Exception made, *v.* 38. of *Joſhua* and *Caleb*, it is ſaid, *v.* 12. that πᾶσα ἡ συναγωγὴ, *all the Congregation*, καὶ πάντες, *and all the Children of Iſrael murmured againſt Moſes and Aaron*; that πᾶσα ἡ συναγωγὴ, *all the Congregation ſpake of ſtoning Joſhua and Caleb*, v. 10. and πάντες οἱ ἄνδρες, *all the Men*, v. 22. are the οἱ παροξύναντες, *Provokers*, v. 23. the συναγωγὴ πονηρὰ, *evil Congregation, and the Murmurers*, v. 27, 35. *Joſ.* 5. 6. And (2.) It agrees beſt with the following Verſes, which are plainly Interrogatives and Anſwers, *With whom was he grieved? Was it not with them? To whom ſware he? Was it not to them that believed not?* And laſtly, with the Cloſe of the Argument, which ſaith generally, *They could not enter in.*

Ver. 19. Καὶ here ſignifies *idcirco*, therefore; as the Hebrew ו often does: See *Noldius*, p. 279. So *Joſh.* 23. 11. Καὶ φυλάξετε, *Take good heed therefore.* Pſal. 2. 10. Καὶ νῦν σύνετε, *Be wiſe now therefore.* See *Pſal.* 7. 7. and 18. 42.

## CHAP. IV.

Verſe 1. LET us therefore fear, leſt a Promiſe being left us of entering into his Reſt [*in the Celeſtial Canaan, as to them in the Terreſtrial,*] any of you a ſhould [a] ſeem to come ſhort of it, [i. e. *ſhould fail of it.*]

2. For to us was [Gr. *is*] the Goſpel preached as well as to you [Gr. *as it was alſo*] to them, [*they being* οἱ πρότερον εὐαγγελισθέντες, *the firſt to whom it was preached; or formerly Evangelized,* v. 6.] but the word preached [Gr. *heard*] did not profit them, not being mixed with Faith in them that heard it. [That is, we have now the glad Tidings, and Goſpel-promiſe of a future reſt; as they alſo had in Types, their reſt in *Canaan* being a Type of their future reſt with God in the heavenly *Canaan.*]

3. For they which have believed do enter into reſt, as [*may be gather'd from what*] he ſaid, as I have ſworn, if they ſhall enter into my reſt. Altho' the Works were finiſhed from the Foundation of the World] [Gr. καίτοι τῶν ἔργων ἀπὸ καταβολῆς τοῦ κόσμου γενηθέντων, *and indeed, or for* [ſee *Budæus,* and *Stephanus*] *this Phraſe my reſt, relates to the Works done by God from the Foundation of the World.* This *ſenſe ſeems certain from the Reaſon following.*]

4. For he [*Moſes*] ſpake in a certain place [*Gen.* 2. 1.] of the ſeventh day [*from the Beginning of God's Work of Creation, ſaying*] and God did reſt the Seventh Day from all his Works.

5. And in this place he [i. e. *God*] *ſaith*] again [long after] if they ſhall enter into my reſt [i. e. *if they ſhall have a reſt from their Labours, and travels reſembling that of mine from the Creation of the World, ſee* v. 10.]

6. Seeing therefore it remains that ſome muſt enter in [*to the reſt of God ſpoken of in theſe Words*] and they to whom it was firſt preached [οἱ πρότερον εὐαγγελισθέντες *they who had the Goſpel firſt preached to them, concerning this reſt of God*] entered not in [*to it*] becauſe of unbelief.

d 7. [d] Again, he [*God*] limiteth a certain Day, ſaying in [*theſe words of*] David, To day, after ſo long a time [*of their continuance in the Reſt of* Canaan,] as it is [*there*] ſaid, To day if you will hear his voice, harden not your hearts, [&c. *ſpeaking not of the Reſt of* Canaan, *of which they were poſſeſſed in the days of* Joſhua, *as he ſaith to the* Reubenites *and* Gadites: *And now the Lord hath given Reſt unto your Brethren, as he promiſed them,* Joſh. 22. 4.]

8. [e] For if Jeſus [i. e. *Joſhua*] had given e them [*a*] Reſt [*like to that of God,*] then would not he [i. e. *God, by* David,] afterward have ſpoken of another Day [*of Reſt, after their Reſt in* Canaan.]

9. There remaineth therefore [*yet*] a [*more glorious and compleat*] [f] Reſt to the f People of God.

10. For he that is [*thus*] entered into his Reſt, he alſo hath ceaſed from his own Works, [i. e. *from the Labours and Travels of this Life,* Rev. 14. 13.] as God [*after he had finiſhed the Creation*] did from his.

11. Let us labour therefore to enter into that Reſt, [*which yet remaineth for the People of God,*] leſt any Man fall, [Gr. *that we may not fall from it,*] after the ſame example of Unbelief, [*by our Infidelity, as they did.*]

12. [g] For the Word of God, [*mention'd* g v. 1, 2.] is quick and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow, and is a Diſcerner [or, *Cenſurer*] of the Thoughts and Intents of the Heart.

13. Neither is there any Creature which is not manifeſt in his ſight, [*whoſe Word this is,*] but all things are naked and open to the Eyes of him [h] with whom we have to do; h [Gr. *to whom we muſt give an account, and ſo there is no hope theſe Unbelievers ſhould eſcape his Judgments.*]

14. Seeing then that we have a great High Prieſt, [*merciful, and faithful to make Reconciliation for our Sins,* chap. 2. 17.] that is paſſed into the Heavens, [*to appear for ever there to make Interceſſion, and to prepare this Reſting place for us,* John 14. 2. *even*] Jeſus the Son of God, let us hold faſt our Profeſſion [*without wavering.*]

15. For we have not an High Prieſt who cannot be touched with the ſenſe of our Infirmities, but [*one who*] was in all points tempted [i. e. *expoſed to Sufferings*] like as we are, [*and this*] without Sin, [*to deſerve the leaſt of them;* See Note on Chap. 2. 18.]

16. Let us therefore, [*depending on his Power, his Interceſſion for, and Sympathy with us,*] come boldly [i] to the Throne of Grace, [*this* Ἱλαστήριον, or *Mercy-ſeat,* Rom. 3. 25.] that we may i obtain Mercy [*in the Pardon of our Sins,*] and find Grace [or, *Favour*] to [*a ſuitable*] help in time of need, [Gr. εἰς εὔκαιρον βοήθειαν, *for ſeaſonable Help in all our Sufferings for his ſake.*]

## Annotations on Chap. IV.

a Verſe 1. Δοκῇ τις ὑστερηκέναι, *Should ſeem to come ſhort.*] That the word ὑστερηκέναι, ſignifies *to fail of*, or *fall from* any thing, ſee Note on *Chap.* 12. 13. and that δοκέω, is oft an Expletive, all *Criticks* do acknowledge; ſo μὴ δόξητε λέγειν, *ſay not*, Mat. 3. 9. οἱ δοκοῦντες ἄρχειν, *they who rule*, Mark 10. 42. ὃ δοκεῖ ἔχειν, *that which he hath*, Luke 8. 18. Matth. 25. 29. ὁ δοκῶν ἑστάναι, *he that ſtandeth*, 1 Cor. 10. 12. See the Note on 1 *Cor.* 7. 40.

b Ver. 2. Καθάπερ κἀκεῖνοι, *As well as they.*] This, by ſome, is referr'd to their hearing of the Law, as in the *Paraphraſe*; by others, as probably to the *Goſpel* Bleſſings then typified to them; for the *Apoſtle* informs us, that *they all did eat the ſame Spiritual Meat, and drank the ſame Spiritual Drink; for they drank of the Rock that followed them, and that Rock was Chriſt*, 1 Cor. 10. 3, 4. This ſounds flat to them only who are averſe to this Doctrine, that the Bleſſings of the *Goſpel* were typified to the *Jews*; but is confirmed from *v.* 6.

c Ver. 3. Εἰς τὴν κατάπαυσίν μου, *Into my Reſt.*] Upon the true Interpretation of theſe words here, and *v.* 1. κατάπαυσιν αὐτοῦ, depends the true ſenſe of this Chapter. Now ſome refer this to that Deliverance from their Perſecutors, and the Peaceable Days of Profeſſing the Goſpel, the *Chriſtians* in *Judæa*, and elſewhere, ſhould enjoy after the Deſtruction of *Jeruſalem:* But to this I can by no means aſſent; for, (1.) The bearing of the Croſs, the ſuffering Perſecution, being ſo often hinted as the Portion of *all that will live godly*, I cannot believe that a Promiſe of Deliverance from them ſhould be ſo often repreſented by the *Holy Ghoſt*, as the great Goſpel Bleſſing promiſed to Believers, the ἐπαγγελία, the *Evangelical* Promiſe made to *Chriſtians* by *God*, that *they ſhould enter into his Reſt*, v. 1. the *Sabbatiſm remaining for the People of God*, v. 9. The *Reſt* which they ſhould *ſtrive to enter into*, v. 11. and *be afraid leſt they ſhould fail of*, v. 2. (2.) I know of no ſuch happy Change of the Affairs of *Chriſtians* in all other Parts of the World, that the *Apoſtle* ſhould here, and almoſt in all his other *Epiſtles*, ſpeak of it, as this Interpretation maketh him to do, as one of the greateſt Bleſſings of *Chriſtianity*; nor were there any ſuch *Halcyon-Days* enjoy'd by *Chriſtians* after the Deſolation of *Jeruſalem.* This will be evident from *Chriſt's* Meſſage to the *Aſiatick Churches*, after the Times of *Domitian*; for there he ſpeaks to the *Angel* of the Church of *Smyrna*, *Fear none of thoſe things which thou art about to ſuffer: Behold, Satan is about to caſt ſome of you into Priſon, that ye may be tried ten Days. Be thou faithful to the Death, and I will give thee a Crown of Life*, Rev. 2. 10. To the Church of *Pergamus*, thus; *I know thy Works, and where thou dwelleſt, where is the Throne of Satan, and thou holdeſt my Name, and haſt not denied the Faith in the Days in which Antipas my faithful Martyr ſuffered, who was ſlain among you where Satan dwells*, ibid. *v.* 13. To the Church of *Philadelphia*, thus; *Becauſe thou haſt kept the Word of my Patience, I will alſo keep thee from the Hour of Temptation, which ſhall come upon all the World, to try them that dwell upon the Earth*, Chap. 3. 10. This Argument a Reverend Perſon endeavours to evade, by ſaying, That *John* writ his *Revelations* in the 9th Year of *Claudius.* But 1*ſt*, This is contrary to the Teſtimony of all *Antiquity*, excepting only the ſingle Teſtimony of *Epiphanius*; which alſo is fully anſwered by Dr. *More:* For it is generally agreed, that he writ his *Revelation* in, or after he came from the Iſle of *Patmos*, as may be proved from *chap.* 1. 9, 10, 11. Now all the *Ancients* ſay, that *John* was baniſhed thither by *Domitian*, and writ his *Revelations* about that time. So (a) *Irenæus* ſpeaks expreſly, ſaying, If the Name of *Antichriſt* had been to be divulged, it would have been mentioned *by him who ſaw the Revelation; for it was not ſeen long ago, but almoſt in our Age, at the End of the Reign of* Domitian; which Paſſage cannot be underſtood of the Name only of the *Beaſt*, but of the whole *Revelation:* As is evident, (1.) Becauſe *Euſebius*, who cites this Paſſage, muſt underſtand him ſo; for he ſaith, That *he returned from his Exile in this Iſland*, μετὰ τὴν Δομιτιανοῦ τελευτὴν, c. 23. *after the Death of* Domitian; and ſo he muſt have writ his *Revelation* while he lived. And (2.) Becauſe *the Name of the Beaſt* is not ſaid to be revealed to the *Evangeliſt*, but only *the Number of his Name.* And (3.) The Words, καὶ τὴν Ἀποκάλυψιν ἑωρακότος, even force this ſenſe; for they are properly rendered, *who ſaw alſo the Revelation*, diſtinguiſhing the *Revelation* from the *Name.* And laſtly, A Name cannot properly be ſaid *to be ſeen*, nor doth St. *John* ever uſe any ſuch Expreſſion about it; but a *Revelation* may be properly ſaid to be ſeen, and St. *John* often ſaith he ſaw them. Again, in this Perſecution of *Domitian*, ſaith (b) *Euſebius* κατέχει λόγος, *The Tradition runs, That* John the Evangeliſt *was baniſhed to the Iſle of* Patmos, *for the Teſtimony he gave to the Divine Word.* And in his (c) *Chronicon* he adds, That under him the Apoſtle *John being baniſhed into the Iſle of* Patmos, ἔνθα τὴν ἀποκάλυψιν ἑώρακεν ὡς δηλοῖ Εἰρηναῖος, *there ſaw his Revelation, as* Irenæus *teſtifies*; which both confirms the Tradition, and gives the true ſenſe of the Words of *Irenaus*, cited by him. So alſo (d) St. *Jerom* ſaith, *That* St. John *being baniſhed into the Iſle of* Patmos, *in the 14th Year of* Domitian, *Scripſit Apocalypſin, compoſed the Book of the* Revelations. So almoſt all the *Greek* and *Latin* Writers, ſaith *Huet. in Orig. com. p. 72. Vid. Oroſ. l. 7. c. 10, 11. Martyr. Timoth. apud Phot. Cod. 254. p. 1403. l. 1. Aret. in Apoc. 1. 9.* (2.) 'Tis certain, from the ſecond Text here cited, that *Antipas* had ſuffered Martyrdom before the Writing of theſe *Epiſtles* to the Churches. Now that *Antipas* ſuffered Martyrdom under *Domitian*, the Old *R. Martyrology* aſſures us: And Dr. *Hammond* on the Place confeſſes; 'Tis therefore evident, that St. *John*, ſpeaking of this *Martyrdom*, which happen'd in the Days of *Domitian*, as a thing paſt, muſt write the *Revelations* in, or after the Reign of *Domitian.* This the *Doctor* ſaw, and therefore interprets theſe Words, *Thou haſt not denied my Faith*, καὶ ἐν ταῖς ἡμέραις, *even in thoſe Days* [of fiery Trial,] *in which* Antipas, ἀπεκτάνθη, *was, or hath been ſlain:* Thus *the Time is approaching wherein* Antipas, *I foreſee, will be cruelly martyred*; that is, [if this was written in the 9th of *Claudius*, and *Antipas* ſlain the 10th of *Domitian*,] I foreſee he will be ſlain forty Years hence: Which Deſcant, to ſpeak in his own Words, *is too vain to be ſeriouſly* conſidered. Laſtly, The *Chriſtians* had no ſuch *Halcyon-Days* for any conſiderable Time after the Deſtruction of *Jeruſalem*; for *Jeruſalem* was deſtroyed, *Anno Chriſti* 70; and the ſecond Perſecution began under *Domitian, Anno Domini* 96. They had therefore only Reſt for *twenty Years*, and then comes the ſecond Perſecution, in which many * *Chriſtians* were exiled, and ſome *ſuffered Martyrdom; for even Heathen Writers*, ſaith (e) *Euſebius*, mention τὸν διωγμὸν, καὶ τὰ ἐν αὐτῷ μαρτύρια, *the Perſecutions, and the Martyrdoms of our Men.* And in his *Chronicon* he ſaith, *That* Brutus, *in his Hiſtory, affirms, That* πολλοὶ χριστιανῶν ἐμαρτύρησαν κατὰ Δομιτιανὸν, *many Chriſtians ſuffered Martyrdom under* Domitian. Ten Years after the End of this Perſecution, comes on a third Perſecution under *Trajan*; In which, ſaith (f) *Euſebius*, *ſo great and heavy was the Perſecution in moſt Places, that* Pliny, *one of the celebrated Preſidents of the Provinces, being moved with the Multitude of the Martyrs, writ to the Emperor concerning the Multitude of the Martyrs that had ſuffered; and received this Anſwer from him, That they ſhould not be enquired after, but only puniſhed as they fell into their Hands. And that* (g) *though hereupon the Open Perſecutions ceaſed, yet in divers Provinces they continued, and exerciſed many of the Chriſtians with divers kinds of Martyrdom.*

---

(a) Δι' ἐκείνου ἂν ἐῤῥέθη τοῦ καὶ τὴν Ἀποκάλυψιν ἑωρακότος, οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομιτιανοῦ ἀρχῆς, Apud Euſeb. Hiſt. Eccl. l. 3. c. 18.

In the 17th Year of *Trajan*, the *Jews* in *Meſopotamia* rebel, and many Myriads of them periſh. In the 2d of *Hadrian* they rebel again, and overcome. In the 17th of *Hadrian*, *Barchochebas* ſet up for their *Meſſiah, and drew an infinite multitude of* Jews *after him.* Now all theſe, and eſpecially the laſt, were ſevere *Perſecutors* of the *Chriſtians* of thoſe Places. For (h) *Juſtin Martyr* oft informs us, *That even after the Deſtruction of* Jeruſalem, *they retained ſtill the ſame Hatred to the* Chriſtians, *and cut them off where-ever they had Power and Opportunity.* And in the Days of *Barchochebas, put thoſe* Chriſtians *to exquiſite Torments, who would not deny Chriſt.* And could theſe be the Times of Quiet and Safety to the *Chriſtians*, from their Perſecutors? And of Proſperous and Peaceable Days for the Publick Worſhip and Service of God? Is this the Ἐπαγγελία, *Goſpel Promiſe of a Reſt, and Sabbatiſm to the People of God?* The Reward which it is juſt with God to render them for all their Sufferings for his ſake? 2 *Theſ.* 1. 7. See Dr. *Hammond* on that Place.

To come then to the true import of this Phraſe, let it be noted, that there is a double Reſt mentioned in this and the former Chapters, *viz.*

1. The *Reſt* promiſed to the *Jews* in the Land of *Canaan*, chap. 3. 11. And this, ſaith the *Apoſtle*, could not be the Reſt of God: For *if* Joſhua *had given them* [ſuch]

---

(b) Τοὺς εἰς θεῖον λόγον ἕνεκεν μαρτυρίας Πάτμον οἰκεῖν καταδικασθῆναι τὴν νῆσον. Ibid. c. 8.

(c) Ad An. 14. Dom.

(d) Verbo Joan.

(*) Μετὰ πλείστων ἑτέρων καὶ Φλαβίαν.

(e) Hiſt. Eccl. l. 3. c. 18.

(f) Τοσοῦτός γε μὴν ἐν πλείοσι τόποις ὁ καθ' ἡμῶν ἐπετάθη ὁ διωγμὸς, ὡς Πλίνιον Σεκοῦνδον ἐπὶ τῷ πλήθει τῶν μαρτύρων κινηθέντα Βασιλεῖ κοινῶσαι περὶ τοῦ πλήθους τῶν ὑπὲρ τῆς πίστεως ἀναιρουμένων.——

(g) Ὡς καὶ ἀνὰ προφανῶν διωγμῶν μερικοὺς κατ' ἐπαρχίαν ἐξάπτεσθαι, πλείους τε τῶν πιστῶν διαφόροις ἐναγωνίζεσθαι μαρτυρίοις, Hiſt. Eccl. l. 3. c. 33.

(h) Ἐχθροὺς ἡμᾶς καὶ πολεμίους ἡγοῦνται ὁμοίως ὑμῖν ἀναιροῦντες καὶ κολάζοντες ἡμᾶς ὁπόταν δύνωνται.——— Καὶ γὰρ Βαρχοχέβας ——— Χριστιανοὺς μόνους εἰς τιμωρίας δεινὰς εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν, καὶ βλασφημοῖεν, ἐκέλευεν ἀπάγεσθαι. Apol. 2. p. 72. E. Dial. p. 234. Καὶ νῦν, &c. B. C. p. 335. D. Ἀλλὰ καὶ ἡμᾶς μισεῖτε καὶ φονεύετε ὁσάκις ἂν λάβετε ἐξουσίαν, p. 363. D.

*Reſt*, David *could not have ſpoken of another Day*, v. 8. Why not? ſaith Mr. *Cl.* Anſwer, Becauſe then, by entering into that, they would have already entered *into the Reſt of God.*

2*dly*, A *Reſt* after the Example of God, *ceaſing from his Labours* when he had finiſhed the Creation, which is the Reſt of the Bleſſed that die in the Lord, ἵνα ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν, *that they may reſt from their Labours*, Rev. 14. 13. And that this is the *Reſt* which the *Apoſtle* now begins to ſpeak of, is evident from theſe Words, *v.* 10. *He that is entered into Reſt, he hath alſo ceaſed from his own Works, as God did from his:* For what can we underſtand by *reſting from his own Works*, but, as the (k) *Fathers* do interpret it, τῶν διωγμῶν, τῶν πειρασμῶν, τῶν θλίψεων, *from his Perſecutions, Temptations, and Afflictions*, to which he is obnoxious in this preſent World? The Phraſe ſeems plainly to be taken from *Iſa.* 57. 1. where it is ſaid of the *Righteous taken away from the Evil to come, they ſhall enter into Peace, they ſhall reſt in their Beds.* Of this Reſt, that of *Canaan*, and the *Sabbatiſm* there obſerved, were a *Type*, as the *Jews* themſelves inform us; and therefore it ſeems reaſonable to interpret theſe Words agreeably to that ſenſe.

d Ver. 7. Here Mr. *le Clerc* ſpeaks thus; "*I ſay again, There is no* mention in the *Pſalmiſt, of any future Reſt:* Which, if true, there is no ſenſe in the *Apoſtle*'s Words, nor any ſtrength in his Argument; for it doth evidently run thus, There muſt be a Reſt to the People of God, beſides, *i. e.* ſucceeding that which *Joſhua* procured them in the Land of *Canaan*; becauſe the *Pſalmiſt*, ſo long after their Reſt in *Canaan*, makes mention of a future Reſt: So the *Apoſtle. There is no mention in the Apoſtle of a future Reſt*, ſaith Mr. *le Clerc.* He had ſpoken in one Place, *of the Reſt of God*, ſaith the *Apoſtle*, v. 4. And he ſpeaks again, ἐν τούτῳ, *in this Place* of the *Pſalmiſt*, of *this Reſt*, v. 5. into which Unbelievers not entering, in this Paſſage of *David*, he again, τινὰ ὁρίζει ἡμέραν, *ſets, on defines a certain Day*, by ſaying to them, who lived ſo long after theſe Unbelievers miſcarried, *To day if you will hear his Voice*, (and ſo enjoy this Reſt,) chap. 3. 18, 19. *harden not your Hearts*; ſpeaking there of a Reſt not already enjoyed, but hereafter to be enjoyed by them, and ſo not of the Reſt procured to them by *Joſhua*: εἰ γὰρ, *for if* Joſhua *had given them the Reſt called, The Reſt of God, David* would not have here ſpoken of *another Day of Reſt*; but having done ſo, ἄρα, certo utique, *we conclude, there remains yet a Reſt to be enjoyed by the People of God.*

Ver. 8. Εἰ γὰρ Ἰησοῦς, *For if Joſhua.*] For e Explication of the *Apoſtle's* Argument, here let it be noted, that all the *Greek Commentators* on this Place concur in this, that the *Apoſtle* ſpeaketh of a threefold Reſt.

1*ſt*, Of the Reſt of God, mentioned, *Gen.* 2. 2. in theſe words, *And God reſted on the Seventh Day from all his Works that he had done.* Which Reſt, ſay the *Ancients*, was *the ſymbol of the Reſt of the Juſt from all their Labours.* So (l) *Irenæus* ſaith, *The Seventh Day, which was ſanctified, and in which God reſted from all his Works, is the true Sabbath of the Juſt in which they ſhall do no earthly Labour:* And (m) *Origen* ſaith, *that* Celſus *underſtood not the Myſtery of the Seventh Day, and the Reſt of God in which all that had done their Work in Six, and had left nothing undone which belonged to them, ſhould feaſt with God, aſcending to the Viſion of him, and in that to the general Feſtivity of the Juſt and Bleſſed.* And again, (n) *If we farther enquire which are the true Sabbaths, we ſhall find that the Obſervation of the true Sabbath reaches beyond the World; the true Sabbath, in which God will reſt from all his Works, being the World to come, then when all Grief, Sorrow, and Sighing ſhall fly away, and God ſhall be all in all.*

2*dly*, Of the Reſt of the *Jews* in *Canaan:* which is the Reſt God ſware the Murmuring and Unbelieving *Jews* ſhould not enjoy, perhaps as well in the *Spiritual* Senſe, as in the *Natural.* For the *Jews* themſelves repreſent their Sin, as that in which they made bold, (o) ψευδολογίαν καταψεύδειν τοῦ Θεοῦ, *to charge God with a Lye.* And the (p) *Jeruſalem Targum* ſaith, God threatened to remember it in the Day of Judgment. In *Midraſh Tillim*, an evil Tongue is ſaid to be worſe than Idolatry: And this is proved from what theſe Rebels ſpake againſt God, גזר דין, *the Sentence of Judgment being paſſed upon them for their Evil Words*, Numb. 14. 28. Now *Idolatry* is ſtill reckoned by them a Sin excluſive from the Heavenly *Canaan*,

---

(k) Chryſoſt. Theod. OEcum. Theoph.

(l) Hæc ſunt in Regni temporibus, hoc eſt in ſeptima die quæ eſt ſanctificata, in qua requievit Deus ab omnibus operibus quæ fecit, quæ eſt verum juſtorum Sabbatum in qua non facient omne terrenum opus, *L.* 5. c. 33.

(m) Οὐ γὰρ οἶδέ τις ἣ τοῦ Σαββάτου, καὶ τῆς καταπαύσεως Θεοῦ ἡμέρα, ἐν ᾗ ἑορτάσωσιν ἅμα τῷ Θεῷ, οἱ πάντα τὰ ἔργα ἑαυτῶν τῇ ἓξ ἡμέραις πεποιηκότες, καὶ διὰ τὸ μηδὲν παραλελοιπέναι τῶν ἐπιβαλλόντων ἀναβαίνοντες ἐπὶ τὴν θεωρίαν, καὶ τὴν ἐν αὐτῇ τῶν δικαίων, καὶ μακαρίων πανήγυριν, L. 6. p. 317.

(n) Si altiùs repetamus quæ ſint vera Sabbata, ultra hunc mundum eſt veri Sabbati obſervatio —— Erit ergo verum Sabbatum in quo requieſcet Deus ab omnibus operibus ſuis, ſeculum futurum, tunc cum aufugiet dolor, & triſtitia & gemitus, & erit omnia, & in omnibus Deus, *Hom.* 23. *in Numb.* F. 136. A. See *Clem. Alex. Strom.* 6. *p.* 682, 683. *Barnab. Ep.* §. 15. & *Coteler. ibid.*

(o) *Joſeph. l.* 3. *c.* 13. (p) *In Pſal.* 39. 2.

*they ſhall not enter into the Reſt of the Houſe of my Sanctuary*, ſaith the *Chaldee*, on *Pſalm* 95. 11. However, thoſe *Jews* who entered into *Canaan*, when they were to have Reſt from all their Enemies round about, ſo as to dwell ſafely, *Deut.* 12. 9, 10. did ſo far diſobey the Voice of the Lord, that he ſaid he would not drive their Enemies out from before them, but would leave them to be as *Thorns in their Sides, and Pricks in their Eyes, to vex them in the Land where they dwelt*, Judg. 2. 2, 3. Joſh. 23. 13. Numb. 33. 55. So that the *Jews* themſelves expected a farther Completion of that Promiſe, in the Times of the *Meſſiah*, as we learn from thoſe words of *Zacharias* the Father of the *Baptiſt*; *Bleſſed be the God of Iſrael, who hath viſited, and redeemed his People, and hath raiſed up a mighty Salvation for us in the Houſe of his Servant David, as he ſpake by the mouth of his holy Prophets which have been ſince the World began, that we ſhould be ſaved from our Enemies, and from the hands of all that hate us: That we being delivered out of the hands of our Enemies, might ſerve him without fear*, Luke 1. 68, 74. And hence the *Apoſtle* here concludes, that *Joſhua* gave them not the Reſt, emphatically ſtyled *The Reſt of God*, as reſembling his Reſt from all his Works, when he had finiſhed the World; and ſo there muſt be yet another Reſt remaining to the People of God, as it follows, *v.* 9.

f Ver. 9. *A Reſt*, Σαββατισμός.] The *Apoſtle*, by thus changing the word Ἀνάπαυσις, *Reſt*, into *Sabbatiſm*, and by comparing of this *Sabbatiſm* with *the Reſt of God on the Sabbath*, or Seventh Day, clearly leads us to the Interpretation of all the *Ancient Chriſtians*, that our Glorious and Compleat Reſt hereafter with God, is that of which God's *Reſting on the Seventh Day* was a *Symbol*; and to the *Spiritual Sabbath*, of which the *Jewiſh Doctors* ſpeak ſo generally, as the great thing ſignified by their Sabbath; as when they ſay, (q) *The Sabbath was given to be* דוגמא של העולם הבא, δεῖγμα, *a Sign, or Exemplar of the World to come. The Sabbath-Day, what is it?* (r) *A Figure of the Land of the Living*, to wit, *of the World, or Age to come, the Age of Souls; the Age of Conſolations.* Thus in their Deſcants upon the 92d *Pſalm*, which bears this Title both in the *Hebrew*, and the *Greek*, A Song, ליום השבת, εἰς τὴν ἡμέραν τοῦ Σαββάτου, *upon the Sabbath-Day*, They ſay, (ſ) *This is the Age to come*, שכלו שבת, *which is all Sabbath.* The *Pſalmiſt*, ſaith *R. Solomon Jarchi*, in locum, *ſpeaks of the buſineſs of the World to come, which is all Sabbath. A Pſalm upon the Sabbath-Day*, ſaith *R. Eliezer*, Cap. 19. p. 42. that is, *upon the Day which is all Sabbath, and Reſt, in the Life of the World to come.* And again, Cap. 18. p. 41. *The Bleſſed Lord created ſeven Worlds*, (i. e. *Ages*,) *but one of them is all Sabbath, and Reſt in Life Eternal:* where he refers to their Common Opinion, That the World ſhould continue Six thouſand Years, and then a Perpetual Sabbath ſhould begin, typified by God's Reſting the Seventh Day, and Bleſſing it. So *Bereſchith Rabba*; *If we expound the Seventh Day of the Seven thouſand Years, which is the World to come, the Expoſition is*, And he bleſſed; *becauſe that in the Seventh thouſand all Souls ſhall be bound in the Bundle of Life; for there ſhall be there the Augmentation of the Holy Ghoſt, wherein we ſhall delight ourſelves. And ſo our Rabbins, of bleſſed Memory, have ſaid in their Commentaries, God bleſſed the Seventh Day, the Holy God bleſſed the World to come, which beginneth in the Seventh thouſand of Years.* (t) *Philo* is very copious in this Allegory, who diſputing againſt thoſe, who, having learn'd that the Written Laws were σύμβολα νοητῶν πραγμάτων, *Symbols of Intellectual Things*, did upon that account neglect them, ſaith, *That though the Seventh Day was a Document of the Power of God, and of the Reſt of the Creature, yet was not the Outward Reſt to be caſt off.* And again; *'Tis fitly ſaid*, δι' ὑπονοιῶν, *by Allegories, or Figurative Expreſſions, the Sabbaths of the Land ſhall be Meat for you*, Lev. 25. 6. (u) *For Reſt in God producing the greateſt Good, Peace ſecure from War, is only that which truly nouriſheth, and is to be enjoyed with Pleaſure.* And a third time, (x) *This is the reaſon of the Seventh Day, or the Septenary*, i. e. *of the Soul reſting in God, and performing no more mortal Works.*

g Ver. 12. Ὁ λόγος τοῦ Θεοῦ, *The Word of God.*] The *Apoſtle* ſeems not to ſpeak here of the *Eſſential Word* of God, the Second Perſon of the Trinity. (1*ſt.*) Becauſe St. *Paul*, in all his Writings, never applies this Phraſe to our Lord *Chriſt*, it being peculiar to St. *John.* (2*dly.*) The *Apoſtle* muſt have very abruptly ſpoken here of him, under this *Metaphor*, of whom nothing went before, but very appoſitely of the Goſpel to which theſe Attributes do well agree; for, (1.) The Word is quick and vital, not only promiſing Life to the Obedient, but threatening

---

(q) *Buxt. Flor.* 299. (r) *Zoar. in Gen. fol.* 5. *col.* 2. (ſ) *Midraſh Tillim, in v.* 15.

(t) Μὴ γὰρ ὅτι ἡ ἑβδόμη δυνάμεως μὲν τῆς ἐπὶ τὸ ἀγένητον, ἀπραξίας δὲ τῆς περὶ τὸ γενητὸν δίδαγμά ἐστι τὰ ἐπὶ αὐτῇ νομοθετηθέντα λύωμεν, *De Migr. Abr.* p. 314. E. 315. A.

(u) Τρόφιμον γὰρ καὶ ἀπολαυστὸν μόνον ἡ ἐν Θεῷ ἀνάπαυσις τὸ μέγιστον ἀγαθὸν περιποιοῦσα τὴν ἀπόλεμον εἰρήνην, Lib. de Profug. p. 371. D.

(x) Αὕτη δ' ἡ κατάστασίς ἐστιν ἑβδόμαδος ἀναπαυομένης ἐν Θεῷ ψυχῆς, καὶ περὶ μηδὲν τῶν θνητῶν ἔργων ἔτι πονουμένης, Lib. quod Deus ſit Immut. p. 230. F.

Death to the Diſobedient, from the Living God, who can quickly execute it, *chap.* 3. 12. (2*dly*,) 'Tis powerful, being *the Power of God for the deſtruction of ſtrong holds, and every thing that exalts it ſelf againſt the knowledge of God*, 2 Cor. 10. 4, 7. (3*dly*,) *'Tis ſharper than a two-edged Sword, and piercing even to the dividing aſunder of the Soul and Spirit, the Joints and the Marrow*; ſlaying *Ananias* and *Sapphira*, and delivering up others to *Satan*, for *the deſtruction of the Fleſh*, 1 Cor. 5. 5. 1 Tim. 1. 20. 'Tis, (4*thly*,) *A Diſcerner of the Thoughts and Intentions of the Heart*, there being then *a Gift of Diſcerning Spirits*, attending the Preachers of it, by which they judged and diſcerned of them; and *ſo the Secrets of their Hearts were made manifeſt*, 1 Cor. 14. 24, 25. And, which makes this extremely pertinent to the preſent Exhortation, all this was very viſible in the Inſtance of the Unbelievers here mentioned, to terrify the *Jews* from falling by the ſame Example of Unbelief. For, (1.) The Word of Threatening was ſo quick upon thoſe *Spies, who brought up the evil Report upon the Land*, that they died immediately by the Hand of God, or *by the Plague before the Lord*, Numb. 14. 37. And as for the reſt of the Unbelievers, *they were conſumed*, ſaith *Moſes*, *by God's Anger, and by his Wrath were troubled: They were carried away as with a Flood; they vaniſhed as a Dream, or as the Morning-Graſs, which in the Evening is cut down, and withereth*, Pſal. 90. 5, 6. And thus they found the weight of that Threat, γνώσεσθε τὸν θυμὸν τῆς ὀργῆς μου, *Ye ſhall know the vehemency of my Wrath*, Numb. 14. 34. They were alſo thus puniſhed for the Evil Intentions of their Hearts; for, ſaith St. *Stephen*, *in their Hearts they turned back into Ægypt*, Acts 7. 30. So that, by *The Word of God*, I am inclined to underſtand his Threats denounced againſt Unbelievers, *Numb.* 14. *Pſal.* 95. 11. It alſo may deſerve to be noted, that *Philo, lib. de Cherub. p.* 86. G. aſcribes moſt of theſe Epithets to the Λόγος, ſaying, *The Flaming Sword, was a Symbol of the Word, eſpecially of the Firſt Cauſe*, ὀξυκινότατον γὰρ καὶ θερμὸν ὁ λόγος, *for his word is quick and fervent.* And again, (y) *God*, ſaith he, *whetting his Sword, the Diſſector of all things, divides the inform Eſſence of all things, and cuts them in the middle.*

h Ver. 13. Παρ' ὃν ἡμῖν ὁ λόγος, *To whom we muſt render an account.*] So *Matth.* 12. 36. *Of every idle word that Men ſhall ſpeak*, ἀποδώσουσι λόγον, *they ſhall give an account in the Day of Judgment*, Matth. 18. 23. *The Kingdom of Heaven is like to a certain King, who would*, συνᾶραι λόγον, *make up an account with his Servants*, Luke 16. 2. Ἀπόδος λόγον, *give up an account of thy Stewardſhip*, Rom. 14. 12. *Every one*, λόγον δώσει τῷ Θεῷ, *ſhall give an account of himſelf to God*, Philip. 4. 17. *I deſire Fruit that may abound*, εἰς λόγον ὑμῶν, *to your account*; Heb. 13. 17. ὡς λόγον ἀποδώσαντες, *as they that muſt give an account*, 1 Pet. 3. 15. *Being always ready to give to every one that asks you*, λόγον, *an account of the hope that is in you.* And Chap. 4. 5. Οἱ ἀποδώσουσι λόγον, *who ſhall give an account to him that is ready to judge the Quick and Dead.*

Ver. 16. *To the Throne of God.*] The *Jews* ſay, i God hath a double Throne, one of Judgment, and the other of Mercy; and when he beholds the World obnoxious to Condemnation, he riſes from his Throne of Judgment, and places himſelf on that of Mercy. This Throne of Mercy, is our Bleſſed *Jeſus*, ſtiled by this *Apoſtle* Ἱλαστήριον, *the true Propitiatory, or Mercy Seat*: By this *High Prieſt* and Interceſſor, muſt we come unto God, *he being able to ſave to the utmoſt, them that come unto God by him*, chap. 7. 25.

Note alſo, That ſome Great Men think, the *Reſt* and *Sabbatiſm*, diſcourſed of, Chapters the third and the fourth, refers to the *Millennium*, or the Time of the Converſion of the *Jewiſh Nation*, and the *New Heavens*, and *New Earth*, then promiſed; but I am not able to aſſent to that Opinion, for this Reaſon, that the Apoſtle writes to the believing *Jews* of the preſent Age, warning them, That *there be not in them an evil heart of unbelief in departing from the living God*, and exhorting them to continue unto the end in Faith, *Chap.* 3. 13, 14. that *ſo they might not fail of this Reſt of God; and to fear, leſt a Promiſe being made of entering into this Reſt, any of them ſhould fall ſhort of it*, Chap. 4. 1, 2. And again, *v.* 11. *Let us give diligence to enter into this Reſt, that we fall not by the ſame Example of Unbelief.* Now theſe Exhortations could not properly be directed to the believing *Jews* of that Age, concerning the *Millennium*, or the glorious Times which were to happen at the Converſion of the *Jewiſh* Nation, they being to die 1700 Years before that Converſion, which is not yet accompliſhed, and before thoſe glorious Days, which are not yet come; for what advantage, in reference to that, could they receive by this Diligence, who were to die ſo long before it happen'd, and being once in Heaven or Paradiſe, could neither expect nor deſire to come down thence to be Partakers of any Enjoyments, or better Company here on Earth? But theſe Exhortations are very properly directed to them, to take care they fail not of their Reſt in the *Celeſtial Canaan*, typified by their Reſt in the *Earthly Canaan*, the time when they ſhould reſt with God, ſaith *Origen, aſcending to the Viſion of him, the reſt of Souls in the Land of the Living, the Reſt in the Life and the World to come, and in Life eternal*; See Note on *v.* 8, 10. Seeing theſe Bleſſings only can belong to, and at the time of Retribution will only be conferred upon them who uſe this Diligence. And hitherto the Apoſtle ſeems plainly to refer it, when he ſpeaks of *ſo great Salvation*, Chap. 2. 3. of *bringing many Sons to Glory*; V. 10. of their being *Partakers*, κλήσεως ἐπȣρανίȣ, *of an Heavenly Calling*, Chap. 3. 1. The Hope and Confidence of which he exhorts them *to hold faſt unto the end*, V. 6. and then immediately begins his Diſcourſe of this Reſt.

---

(y) Ὁ Θεὸς ἀκονησάμενος τὸν τομέα τῶν συμπάντων, αὐτοῦ λόγον, διαιρεῖ τε ἄμορφον καὶ ἄποιον τῶν ὅλων οὐσίαν, Lib. quis Rer. Divin. Hæreſ. p. 391. A.

---

## CHAP. V.

*LET us come, ſaith he, to God's Throne of Grace with freedom, as having there ſuch an High-Prieſt in whom are all things by way of excellency to be found, for which the Levitical Prieſthood was ordained, and repaired to; as having,*

1. *A better Prieſthood*, viz. *after the Order of Melchiſedeck*, Chap. 7.
2. *A better Conſecration to it*, viz. *by an Oath.*
3. *A better Tabernacle in which he miniſters.*
4. *A better Sacrifice offer'd there.*
5. *A better Covenant eſtabliſh'd in his Blood.*

Verſe 1. For every High-Prieſt taken from
among Men, is ordained for [*the ſervice of*]
a Men, in things [a] pertaining to [*the Worſhip
and Propitiation of*] God, that he may offer
b both [b] Gifts and Sacrifices for Sins.

2. [*And he is one*] who can have compaſſi-
c on [c] on the Ignorant, and on them that are
out of [Gr. *err from*] the way, [*offering willingly, and interceding affectionately on their behalf*;] for that he himſelf alſo is compaſſed with [*the like*] Infirmity.

3. And by reaſon hereof [*of which Infirmities*]
he ought [*by God's Command, and from the nature of*
d *the thing*,] as for the People, ſo alſo [d] for him-
ſelf, to offer [*Sacrifices*] for Sins.

e 4. And [e] no Man taketh this Honour to
himſelf, but he [*only enjoys it*] who is called of God, as was Aaron, [*and his Poſterity.*]

5. [*And*] ſo alſo [*was it with our Lord*] Chriſt, [*for he*] glorified not himſelf, to be made an High-Prieſt, but he [*appointed him to be ſo*] who ſaid unto him, Thou art my Son,
f [f] to day have I begotten thee.

6. As he ſaith alſo [*of him*] in another place, Thou art a Prieſt for ever after the order of Melchiſedeck; [*as being raiſed up to appear for ever in the Heavens, and there officiate as a Prieſt for us.*]

7. Who in the days of his [*continuance in the*] Fleſh, when he had offered up [Gr. *offering up*] Prayers and Supplications, with ſtrong Cryings and Tears to him that was able to
ſave him from Death, and was [Gr. *being*]
[g] heard [h] in that he feared; [*and being heard* g h
*ſo far as to obtain deliverance from his Fears, which he did by an Angel ſent to ſtrengthen him*, Luke 22. 43.]

8. Though he were a Son, yet learned he [*the difficulty of*] Obedience [*to Death*] by the things which he ſuffered; [*i. e. by the Agonies and Terrors which he ſuffered at the apprehenſion and approach of the Death he was to ſuffer, and ſo was the more fitted to be to us a compaſſionate High-Prieſt under our Sufferings for his ſake.*]

9. And being [*by theſe Sufferings*] [i] made i
perfect, [τελειωθεὶς, *conſecrated to his Prieſthood*] he became the Author of eternal Salvation to all them that obey him.

10. [*Being*] called [*or conſtituted*] of God an High-Prieſt after the Order of Melchiſedeck, [i. e. *for ever.*]

11. Of whom [i. e. *whoſe Prieſthood*,] we
have many things to ſay, and [*thoſe*] [k] hard k
to be uttered, [*or explained, not from the nature of the things themſelves, but*] ſeeing [ἐπεὶ, *becauſe*] ye are dull of hearing.

12. For when for the time [*you have profeſſed the Faith*] you ought to [*have been able to*] be Teachers [*of it to others*,] you have need
that one teach you again, which be the [l] firſt l
Principles of the Oracles of God, and are become ſuch as have need of Milk, [*the Food of Babes*,] and not of ſtrong Meat, [*the Food of Men.*]

13. For every one that uſeth Milk is [*as yet*] unſkilful in the Word of Righteouſneſs, for he is [*but*] a Babe [*in Chriſt*, 1 Cor. 3. 2. 14. 20. Gal. 4. 19. Eph. 4. 14.]

14. But ſtrong Meat belongeth to them
[*only*] [m] who are of full Age, [i. e. *Perfect Men*] m
even [*to*] thoſe who by reaſon of uſe have their Senſes exerciſed to diſcern both good and evil.

## Annotations on Chap. V.

a Verſe 1. TA' πρὸς τὸν Θεὸν, *In things pertaining to God.*] To procure *and perform thoſe things which relate to the Worſhip, and the Propitiation of the Deity.* So *Crellius.*

b Ibid. Δῶρά τε καὶ θυσίας, *Gifts and Sacrifices.*] Both theſe may relate to Sacrifices for Sin; for not only Peace-Offerings, but Gifts of any kind are called חקרבנות, δῶρα, *Matth.* 5. 23. and מנחה is by the Seventy *Interpreters* often rendered θυσία, *Gen.* 4. 3, 5. *Exod.* 29. 41. 30. 9. 40. 26. *Levit. and Numbers,* Centies.

c Ver. 2. Τοῖς ἀγνοοῦσι καὶ πλανωμένοις.] He refers to the Sins which go under the Names of אשם וחטאת; for the Word חטאת belongs properly to the thing in doing which we err from the way; and an Expiatory Sacrifice was therefore required from him that did ſo, becauſe he knew שחטא ושגג כדרך, *that he had erred and gone from the way*: But אשם was a Sin committed out of Ignorance of the Command of God. So *Abarbinel.* For Sins committed ἑκουσίως, *wittingly,* and with *an high hand*, or from a Will ſet in oppoſition to the Law of God, there was no Sacrifice appointed by the Law: And to this the Apoſtle alludes, *Chap.* 10. 26. ſaying, *to them that ſin wilfully there remains no more Sacrifice for Sin.*

d Ver. 3. Περὶ ἑαυτοῦ, *For himſelf.*] Here *Grotius* notes, that this being ſpoken generally of every Prieſt taken from among Men, Chriſt alſo muſt have offered for himſelf a Sacrifice for Sin, *i. e.* that he might be delivered from thoſe Sorrows which were the Puniſhment of Sin, and were inflicted on him upon occaſion of our Sins. But in this he ſeems guilty of great and manifold Miſtakes; for 1. The Apoſtle plainly ſpeaks of the ſinful Infirmities of theſe *Prieſts*, who therefore were to offer for their own Sin, *Chap.* 7. 27. Whereas of Chriſt he declares, That though he was in all other things made like to us, yet χωρὶς ἁμαρτίας, *without Sin*, Chap. 4. 15. That *he offered himſelf to God a Lamb without ſpot*, Chap. 9. 14. That being thus *holy, free from evil, undefiled, and ſeparate from Sinners, he needed not*, upon a Day, *as thoſe High Prieſts, to offer up Sacrifice firſt for his own Sins, and then for the Peoples,* Chap. 7. 26, 27. 2. He was not, nor could he, after he became our Surety, be delivered from thoſe Sorrows, which were the Puniſhment of our Sins, he being as our Expiatory Sacrifice, not only on occaſion of our Sins, but in our ſtead, to bear the Puniſhment of our Iniquity.

e Ver. 4. Καὶ οὐχ ἑαυτῷ τις, *No Man.*] I. e. According to the Law, ſay moſt Interpreters, but I ſee no neceſſity of this Limitation, it being true that no Man can promiſe to himſelf God will accept his Offerings, who hath no Commiſſion from God to make ſuch Offerings; whence doth ariſe a good Argument, to ſhew that Sacrifices are of Divine, and not of Human Inſtitution only.

f Ver. 5. *This Day.*] I have ſhewed, Note on *Chap.* 2. 10. that Chriſt was by his Death *conſecrated to his Prieſthood*; whence it muſt follow, that he could not exerciſe his Sacerdotal Function till after Death; and this the Apoſtle ſheweth here, by ſaying, He was made an High-Prieſt by the Father, ſaying, *Thou art my Son, this Day have I begotten thee*; for that this relates unto the Reſurrection of our Lord, is evident, becauſe we find the ſame Apoſtle proving his Reſurrection from theſe words, *Acts* 13. 33. which he could not have done, had they not been intended as a Prediction of his Reſurrection.

g Ver. 7. Εἰσακουσθεὶς, *he was heard.*] I. e. Delivered from his Fear. So the Word doth, and muſt ſignify, when it relates to Prayer for Deliverance from Evils. So *Pſal.* 22. 21. Σῶσόν με, *Save me from the Mouth of the Lion*; καὶ ἀπὸ κεράτων μονοκερώτων, *and hear me from the Horns of the Unicorn.* Pſal. 34. 6. *This poor Man cried*, καὶ εἰσήκουσε αὐτοῦ, *and the Lord heard him, and ſaved him out of all his Troubles.* And *v.* 4. *I ſought the Lord,* καὶ εἰσήκουσε, *and he heard me, and delivered me from all my Fears.* Pſal. 55. 2. *Attend unto me,* καὶ εἰσάκουσόν με, *and hear me,* ἀπὸ φωνῆς ἐχθροῦ, καὶ ἀπὸ θλίψεως ἁμαρτωλοῦ, *from the voice of the Enemy, and from the Vexation of the Wicked.* And v. 16. *I cried to the Lord, and the Lord* εἰσήκουσέ μου, *heard me,* v. 18. *He delivered my life,* ἀπὸ τῶν ἐγγιζόντων μοι, *from thoſe that drew nigh to me,* Eccluſ. 51. 10. 11. εἰσηκούσθη ἡ δέησις μου, *my Prayer was heard, for thou ſavedſt me from Deſtruction.* See Pſal. 31. 7.

h Ibid. Ἀπὸ τῆς εὐλαβείας, *From his Fear.*] Some would have this rendered ſo, he was heard *by reaſon of his Reverence of God*; but it is truly rendered, from his Fear; and ſo the word continually ſignifies both in the Old and the New Teſtament, and when 'tis uſed, as it very often is, by *Philo,* So *Joſh.* 22. 24. ἕνεκεν εὐλαβείας ἐποιήσαμεν τοῦτο, *We did this out of fear.* And *Wiſd.* 17. 8. καταγέλαστον εὐλάβειαν ἐνόσουν, *they were affected with a ridiculous Fear,* Heb. 12. 28. *Let us ſerve God acceptably,* μετ' αἰδοῦς καὶ εὐλαβείας, *with Reverence and godly Fear.* Acts 23. 10. εὐλαβηθεὶς ὁ χιλίαρχος, *the Captain fearing.* Heb. 11. 7. *Noah* εὐλαβηθεὶς, *fearing, prepared an Ark,* So *Joſephus,* ſaith of the King, *Eſther's*

Husband, That *he held forth the Scepter*, εὐλαβείας αὐτὴν ἀπολύων, *delivering her from her Fear.* And in the *Septuagint*, εὐλαβεῖσθαι ἀπὸ προσώπου Κυρίου, is *to fear before God*, Exod. 3. 6. Jer. 5. 22. Hab. 2. 20. Zeph. 1. 7. 3. 13. Zech. 2. 13. and εὐλαβεῖσθαι ἀπὸ προσώπου αὐτοῦ, is *to fear before Man*, or be afraid of Men. 1 *Sam.* 18. 15. *Job.* 19. 29. *Iſai.* 57. 11. *Jer.* 22. 25. *Ecclus.* 7. 7. This Senſe alſo the Particle ἀπὸ doth require, which rarely doth import the meritorious Cauſe: His Prayers and Tears, alſo do expreſs the greatneſs of his Fears; and laſtly, The ſcope of the Apoſtle requires this ſenſe, he being here repreſenting our Lord as *one of like Paſſions with us*, that he might ſhew, he was *a merciful High-Prieſt.* This Fear he became ſubject to, ſay *Grotius* and the *Fathers*, becauſe the Divinity for a ſeaſon as it were withdrew its Influence from the Human Nature, καὶ γὰρ τὴν ἀνθρωπότητα τοῦτο παθεῖν ἡ θεότης συνεχώρησε, *for the Deity permitted the Humanity thus to ſuffer*, ſaith *Theodoret.* And this doubtleſs all thoſe *Fathers* intended, who followed that Reading, *Chap.* 2. 9. *that he taſted Death for every Man*, χωρὶς Θεοῦ; for that this was no Depravation of the *Neſtorians*, as *OEcumenius* and *Theophylact* fanſied, is evident from this, that his words are thus cited by (a) *Origen*, and by St. (b) *Ambroſe*, who lived before *Neſtorius.*

Ver. 8. Ἔμαθεν ἀφ᾽ ὧν ἔπαθε τὴν ὑπακοὴν,] He learned Obedience from the things that he ſuffered.

Ibid. Ἔμαθεν ὑπακοὴν, *he learned Obedience by the things that he ſuffered*] Theſe Words I have expounded thus: *He learned* (the Difficulty of) *Obedience* (to the Death) *by the things that he ſuffered.* But I conceive they may be alſo rendered, and expounded thus, *v.* 7. *He was heard, and deliver'd from his Fears*, to wit, from thoſe Fears, which threw him into an Agony in the Garden, and againſt which an Angel was ſent from Heaven to comfort him, *v.* 8. καίπερ ὢν υἱὸς, *tho' being a Son* (*even the proper Son of God*) he *taught us* Obedience by the things that he ſuffered, or by the Death he ſuffered in Obedience to the Will, and Commandment of his Father, *Joh.* 10. 18. for as the *Hebrew Lamed* ſignifies both to learn, and to teach, and is by the *Septuagint* above Twenty times rendered διδάσκειν to teach, and as the Word *learn* in our Language ſignifies alſo to teach, as in theſe Words of the *Old Tranſlation*, Pſalm 119. 66. *Oh learn me Underſtanding, and Knowledge*; ſo alſo ſaith * *Euſtathius* the Word μανθάνω is μέση λέξις, a Word that ſignifies both to teach, and to be taught, and is ſo uſed by the Authors that lived after *Homer*'s time, and by the *Sophiſters.*

Ver. 9. Τελειωθεὶς, *Made perfect.*] That this word is here taken in the Notion of Conſecration, may appear, ſaith the Reverend Dr. *Hammond*, by the words following; as the Application of it, *being pronounced, or declared an High-Prieſt*, which belongs to Chriſt after his Reſurrection, and not before, that being the time when he entered into his heavenly Tabernacle, living there for ever to appear before God, and exerciſe that Function in his Preſence for us; and ſo he became an High-Prieſt for ever. i

Ver. 11. Δυσερμήνευτος, *Hard to be uttered.*] See here what are St. *Paul*'s δυσνόητα, *things hard to be underſtood*, 2 Pet. 3. 16. *viz.* thoſe things which were not ſo in themſelves, or through the Difficulty of the matter revealed, but through the Imbecillity and Weakneſs of them to whom they were ſpoken. k

Ver. 12. Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, *The firſt Principles of the Oracles of God.*] It is the Deſcant of all the (c) ancient *Commentators* on this place, that by theſe firſt Principles the Apoſtle underſtands the *Humanity of Chriſt*, becauſe the *Preachers of the Goſpel ſpake of that only, to them who were not yet perfect in the Faith*: And yet this ſeemeth neither to be true, nor ſafe; not true, becauſe the Apoſtle had in the *1ſt* and *2d* Chapters of this Epiſtle, as all theſe *Commentators* teach, ſpoken to theſe rude *Jews* of the Deity of Chriſt; and becauſe he mentions not Chriſt's Human Nature among the Principles of the Doctrines of Chriſt, reckoned up Chap. 6. 1, 2. Not ſafe, becauſe it ſeems to intimate that Chriſtians might be taught the Faith before they had Knowledge of the Divinity of Chriſt, and conſequently that this was no neceſſary part of Chriſtian Faith. l

Note ſecondly, That hence we may fairly gueſs who were, in the Epiſtles to St. *Timothy*, the Teachers of the Law, *who neither underſtood what they ſaid, nor whereof they affirm'd*, 1 Tim. 1. 7. and the ἑτεροδιδάσκαλοι, *the falſe Teachers, who were proud, knowing nothing, but doting about Queſtions, and ſtrifes of Words*; *Men of corrupt Minds, and deſtitute of the Truth*, Chap. 5. 3, 4, 5. and who they were who were *always learning, and never able to come to the knowledge of the Truth*, 2. Tim. 3. 7. *viz.* not the *Gnoſticks*, but in all likelihood, the

---

(a) Χωρὶς καὶ Θεοῦ ὑπὲρ παντὸς ἐγεύσατο θανάτου, ὅπερ ἔν τισι κεῖται τῆς πρὸς Ἑβραίους ἀντιγράφοις χάριτι Θεοῦ. Orig. Com. in Joh. Ed. Huet. Tom. 2. p. 38. D.

(b) Ut ſine Deo pro omnibus guſtaret mortem. De Fide ad Grat. l. 2. c. 4. Theodoret in locum.

* Ὥσπερ δέδαεν οὐ μόνον τὸ ἐδιδάχθη, ἀλλὰ καὶ τὸ ἐδίδαξεν, οὕτω καὶ τὸ μανθάνειν ἄμφω ταῦτα δηλοῖ, in Homer. Ed. Rom. p. 1561. l. 41. & rurſus, ὅτι καὶ τὸ μανθάνειν μέσως ἔχει, ὡς δηλοῖ τὸ μανθάνω γράμματα παρὰ τοῖς Σοφιστοῖς. Ibid. p. 1883. l. 45.

(c) Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, τοὺς ταπεινοτέρους ὑπὲρ τοῦ Χριστοῦ λόγους ἐκάλεσε. Τοῖς γὰρ μηδέπω τὴν πίστιν ἐσχηκόσι τελείαν, τὰ περὶ τῆς ἀνθρωπότητος προσέφερον μόνα τῆς ἀληθείας οἱ κήρυκες. Ita Theodoret. Chryſoſt. OEcum. Theophylact. in locum. Τὴν μὲν καὶ ἄνθρωπον παρουσίαν τοῦ κυρίου. Iren. l. 4. c. 75.

*Jewiſh Falſe Teachers,* and ſuch as were perverted by them.

Note thirdly, That this ſeems not to be ſpoken of all the *Jews*, but only of the greateſt part of them; that therefore which is ſpoken of the Deity of Chriſt, the *Melchiſedecian Prieſthood*, the virtue of Chriſt's *Prieſthood*, belonged to the more perfect, who were not to be debarr'd of the Knowledge of theſe things, by reaſon of the Imbecillity of their Brethren.

m Ver. 14. Τελείων δὲ.] See the ſenſe of the word *perfect*, Note on 1 *Cor.* 2. 6. This Metaphor ſeems to be taken from the digeſtion of the Stomach; that which is light of Digeſtion, and needs not much Concoction, as ſolid Food, and ſtrong meat doth, being here repreſented by the Name of *Milk*; and ſo in reference to the Judgment, that which can eaſily be learned, and apprehended aright, and in which we are in no great Danger of miſtaking, as are the firſt Principles of Religion, mentioned, *Chap.* 6. is compared to *Milk*; but that we cannot eaſily diſcern, and about which we are ſubject to Miſtakes, and wrong Conceptions, as the things, mentioned in the former Note, were to the *Jews*, is called *ſtrong Meat.*

---

## CHAP. VI.

Verſe 1. THerefore leaving the Principles
of the Doctrine of Chriſt [*tho'*
*your ſmall Proficiency in them makes it ſeem almoſt*
a *neceſſary to diſcourſe anew of them to you,*] [a] let us
go on unto perfection] i. e. *to the Doctrines*
*which will render you perfect Men in the knowledge of*
*Chriſt,*] not laying again the Foundation of
[*Chriſtianity in the Doctrines of*] Repentance from
dead works [i. e. *from works deſerving Death,*
*Rom.* 6. 23. 8. 13.] and of Faith towards
God.
b 2. [*And*] of the [b] Doctrine of Baptiſms,
[*that of Water and of the Spirit, by which they*
*that repent and believe, are initiated into the Church*
c *of Chriſt,*] and [c] of Laying-on of Hands [*after*
*Baptiſm, for the receiving of the Holy Ghoſt,*] and of
d the Reſurrection of the Dead, and [d] of eternal
Judgment; [*the great Motives to engage all Chriſtians*
*herein to exerciſe themſelves, to have always Conſciences*
*void of Offence towards God, and towards all*
*Men,* Acts 34. 15, 16]
e 3. [e] And this will we do, if God permit.
4. [*I ſay, let us not attempt wholly to lay again the*
*Foundation of Chriſtianity;*] for it is impoſſible
f for thoſe who were once [f] enlightened [*in*
g *Baptiſm,*] and [g] have taſted of the heavenly
Gift, and were made Partakers of the Holy
Ghoſt, [*ſent down from Heaven, and conferred on*
*them by the Impoſition of Hands.*]
h 5. And have [h] taſted the good word of
God, [*preached among them with ſuch variety of*
*Tongues, and confirmed by ſo many Miracles,*] and
i [*have ſeen and felt*] [i] the Powers of the World
to come.
6. If they ſhall fall away [*from Chriſtianity*]
k [k] to renew them again to Repentance, ſeeing
they [*by ſo doing*] crucify to themſelves, [*or*
*by themſelves,*] the Son of God afreſh, and put
him to an open ſhame.
7. For [*as*] the Earth which drinketh in
the Rain which cometh oft [*from Heaven*] upon
it, and [*ſo*] brings forth Herbs meet for
them by whom it is dreſſed, receiveth [*farther*]
bleſſing from God [*ſo is it with them who*
*become fruitful under the Dew and Showers of Divine*
*Grace.*]
8. But that [*Earth*] which [*being thus dreſſed*
*and watered*] beareth [*only*] Thorns and
Briars, is [l] rejected and nigh unto Curſing, l
whoſe end is to be burnt.
9. But, Beloved, we are perſuaded better
things of you, and things that accompany Salvation,
though we thus ſpeak [*to warn you of*
*the Danger of falling off from the Chriſtian Faith.*]
10. For [*if you be not wanting to your ſelves*]
God is not unrighteous to forget [m] your work m
[*of Faith,*] and [*your*] labour of Love, which
you have ſhewed to his Name, in that you
have miniſtered to the [*Neceſſities of the*] Saints,
and [*yet*] do miniſter [*to them.*]
11. And we deſire [ἐπιθυμοῦμεν δὲ, *we deſire*
*therefore*] that every one of you do ſhew the
ſame diligence [*which hitherto you have done*] to
the [*intent that you may retain a*] full aſſurance
of hope to the end.
12. [n] That ye be not ſlothful [Gr. *may not* n
*be ſlothful*] but followers of them, who through
faith and patience inherit [*-ed*] the Promiſes.
13. For when God [*upon his Faith in offering*
*his Son Iſaac,*] made a Promiſe to Abraham,
[o] becauſe he could ſwear by no [*one*] greater, o
he ſware by himſelf.
14. Saying, Surely, bleſſing I will bleſs thee,
and multiplying I will multiply thee.
15. And ſo [*accordingly*] after he had patiently
endured, he obtained the [p] Promiſe p
[*of a Seed multiplied greatly to him,* Gen. 22. 17.]
16. [*God confirming his Faith in the Promiſes*
*made to him after the manner of Men:*] For men
verily ſwear by the greater, and an Oath for
confirmation is to them an [q] End of all ſtrife, q
[*or Contradiction.*]

17. Wherein [*ἐν ᾧ, in which thing accordingly,*] God [*being*] willing more abundantly to ſhew [*not only to Abraham, but alſo*] to the Heirs of Promiſe the immutability of his Counſel, confirmed it by an Oath.

18. That by two immutable things in which it was impoſſible for God to lye [viz. *his Promiſe and his Oath,*] we might have a ſtrong Conſolation, who have fled for Refuge to lay hold upon the Hope ſet before us. [*Who to eſcape the Wrath impendent on the unbelieving Jews here and hereafter, have fled to the Hope of Glory ſet before us in Chriſt Jeſus, the lively hope of an Inheritance incorruptible, to which we are begotten by Chriſt Jeſus,* 1 Pet. 1. 3.]

19. Which Hope we have as an Anchor of the Soul both ſure and ſtedfaſt [*in all the Storms and Billows of the World,*] and which [r] entereth r into that within [Gr. *the inward part of*] the Vail.

20. Whither the Fore-runner is for us entered, even Jeſus, [*who is*] made an High-Prieſt for ever after the Order of Melchiſedec. [*And ſo one that can never die, or miſcarry in his Office, but lives for ever, there to appear in the Preſence of God for us;* Chap. 7. 24, 25.]

## Annotations on Chap. VI.

a Verſe 1. Ἐπὶ τὴν τελειότητα, *To perfection.*] That to be perfect ſignifies to be fully inſtructed in the Principles of Chriſtian Faith, ſee Note on 1 *Cor.* 2. 6.

b Ver. 2. Βαπτισμῶν διδαχῆς, *The Doctrine of Baptiſms.*] He ſpeaks not of the Baptiſm of *John,* and of *Chriſt*, for the Baptiſm of *John* was preparatory to Repentance, and Faith in *Chriſt*; nor of the Baptiſm of *Martyrdom*, that being not ordinarily known to the *Jews* by that name, but of the double Baptiſm, of which the Baptiſt ſpake in theſe words, *I baptize you with Water, but there is one who cometh after me, he ſhall baptize you with the Holy Ghoſt, and with Fire,* Mat. 3. 11. and of which our Saviour ſpeaks to *Nicodemus*, ſaying, *Except a Man be born again of Water and of the Spirit, he cannot enter into the Kingdom of God,* John 3. 5. For this in order follows the Doctrine of Repentance, and Faith in God, and our Lord Jeſus Chriſt.

c Ibid. Ἐπιθέσεώς τε χειρῶν, *Impoſition of Hands.*] Impoſition of Hands was uſed in Ordination, Healing of the Sick, and Abſolution of Penitents; but this Impoſition of Hands was not common to all Chriſtians, nor joined with Baptiſm; nor was it to be reckoned among the Principles, or initiatory Doctrines of the Chriſtian Faith. It remains therefore that we underſtand this of the Impoſition of the Apoſtles Hands, uſed after Baptiſm for the receiving of the Holy Ghoſt, mention'd, *Acts* 8. 17. *Then laid they their Hands on them, and they received the Holy Ghoſt.* See Chap. 19. 6.

d Ibid. Καὶ κρίματος αἰωνίου, *Of eternal Judgment.*] Hence Interpreters obſerve, That the Doctrine of *Origen*, touching the Period of the Torments of the Damned, is here condemned: And indeed the Primitive Fathers, not *Origen* himſelf excepted, taught the contrary.

*If we do not the Will of Chriſt,* (a) ſaith *Clemens Romanus*, οὐδὲν ἡμᾶς ῥύσεται τῆς αἰωνίου κολάσεως, *nothing will deliver us from eternal Puniſhment: The black way* in (b) *Barnabas* is ὁδὸς τοῦ θανάτου αἰωνίου μετὰ τιμωρίας, *the way of eternal Death with Puniſhment. The Puniſhment of the Damned,* ſaith (c) *Juſtin Martyr*, is κόλασις καὶ τιμωρία ἐν αἰωνίῳ πυρὶ. Κόλασις ἀπέραντος, κόλασις αἰώνιος, πυρὸς αἰωνίου δίκη, *endleſs Puniſhment, and Torment in eternal Fire.* In (d) *Theophylus*, it is κόλασις αἰώνιος, αἰώνιος τιμωρία, *eternal Puniſhment.* (e) *Irenæus* in his Symbol of Faith, makes this one Article, That τοὺς ἀσεβεῖς καὶ ἀδίκους εἰς τὸ αἰώνιον πῦρ πέμψῃ, *Chriſt would ſend the Ungodly and Unjuſt into everlaſting Fire.*

(f) *Tertullian* declares, Omnes homines aut cruciatui deſtinari aut refrigerio, utroque ſempiterno, *that all Men are appointed to eternal Torments or Refreſhments. And if any Man,* ſaith he, *thinks the Wicked are to be conſumed, and not puniſhed, let him remember,* ignem Gehennæ æternum prædicari in pœnam æternam, *that Hell-fire is ſtiled eternal becauſe deſigned for eternal Puniſhment*; and thence concludes *their Subſtance will remain for ever, whoſe Puniſhment doth ſo.* St. (g) *Cyprian ſaith,* Servantur cum corporibus ſuis animæ infinitis cruciatibus ad dolorem; that *the Souls of the Wicked are kept with their Bodies, to be grieved with endleſs Torments.* Tormentis nec modus ullus aut terminus, *There is no meaſure nor end of their Torment,* ſaith (h) *Minutius*. Laſtly, (i) *Origen* reckons this among the Doctrines defined by the Church, That *every Soul, when it goes out of this World ſhall either enjoy the Inheritance of eternal Life and Bliſs, if its Deeds have rendered it fit for Life,* ſive igni æterno, ac ſuppliciis manci-

---

(a) Frag. Ep. 2. (b) Sect. 20. (c) Ap. 1. p. 41, 46. Ap. 2. p. 57, 64, 71, 87. (d) Ad Autol. p. 79. (e) L. 1. c. 2. l. 2. c. 6. l. 3. c. 4. (f) De Teſt. animæ, cap. 4. & de Reſur. carnis, cap. 35. (g) Ep. 3. l. de laude Mart. & libr. contr. Demetr. (h) P. 39. (i) Proem. περὶ ἀρχῶν.

mancipanda eſt, *or, is to be delivered up to eternal Fire and Puniſhment, if its Sins have deſerved that State.*

e Ver. 3. Καὶ τοῦτο ποιήσομεν, *And this will we do*, &c.] This Verſe by *Grotius* and Dr. *Hammond* is thus interpreted; We purpoſe ſome other time to inſtruct you farther in theſe Rudiments of Chriſtianity, if you do not in the mean time fall from the Chriſtian Faith, *Ch.* 2. 1, 3. *If there be not in you an evil Heart of unbelief, in departing from the living God*, Chap. 3. 12. *If you fall not after the ſame Example of unbelief which your Fore-Fathers gave*, Chap. 4. 11.

Others put this Verſe in a Parentheſis, and make it to relate to theſe words, *v.* 1. *Let us go on unto perfection*, or to the higher Doctrines of Chriſtianity, as God willing we now intend to do. So *Acts* 18. 21. *God willing I will return unto you. I will come to you ſpeedily if God will*, 1 Cor. 4. 19. And this Interpretation I like beſt.

f Ver. 4. Φωτισθέντες, *Enlightened.*] That Baptiſm from the beginning was called φωτισμὸς, *Illumination*, we learn from the concurrent Teſtimonies of (k) *Juſtin Martyr*, (l) *Irenæus*, and *Clemens Alexandrinus*, which makes it very probable that this Phraſe obtained from the beginning of Chriſtianity, and ſo this anſwers to the Doctrine of Baptiſms, *v.* 2.

g Ibid. Γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, *And have taſted of the Heavenly Gift.*] I. e. The Holy Ghoſt ſent down from Heaven, ſtiled by our Saviour, τὴν δωρεὰν τοῦ Θεοῦ, *the Gift of God*, John 4. 10. Thus our Saviour diſcourſing of Baptiſm by Water and the Holy Ghoſt, and of Regeneration, ἄνωθεν, *from above*, by virtue of this Spirit, ſaith, he diſcourſed περὶ τῶν ἐπουρανίων, *of heavenly Things*, John 3. 12. and they who were ſealed with the Spirit of Promiſe, *Eph.* 1. 13. are ſaid to be bleſſed with Spiritual Bleſſings, ἐν τοῖς ἐπουρανίοις, *in heavenly Things*; and this Gift was imparted by Impoſition of Hands, *Acts* 8. 17. 19. 6.

h Ver. 5. Καὶ καλὸν γευσάμενος ῥῆμα, *And have taſted the good Word of God.*] I. e. And have been acquainted with the Goſpel, which affords the Promiſe of Remiſſion of Sins, and of Juſtification here, and of a Reſurrection to eternal Life hereafter, *v.* 2. So the Promiſe of bringing the Children of *Iſrael* into the Land of *Canaan*, is ſtiled הדבר הטוב ῥῆμα καλὸν, *a good Word*, Joſh. 21. 45. 23. 15. the word of God for bringing his People out of Captivity, is ſtiled דברי הטוב, *my good Word*, Jer. 29. 10. The words of Conſolation which the Angel ſpake to *Jeruſalem*, are דברים, טובים ῥήματα καλὰ, *good Words*, Zach. 1. 13. The Promiſe made to God's People of Remiſſion of Sins, and Peace and Truth in the Days of the *Meſſiah*, is הדבר הטוב, *a good Word.* And the Prophet ſpeaking of the *Meſſiah*, ſaith, *My Heart meditateth a good Word*, דבר טוב, λόγον ἀγαθὸν, *Pſal.* 45. 1. This word they ſaw confirmed by the Gift of Tongues and Prophecy, vouchſafed to the firſt Preachers of it, and daily experimented in their Aſſemblies, 1 *Cor.* 14. and ſo they could not but be convinced of the Truth of it.

Ibid. Δυνάμεις τε μέλλοντος αἰῶνος, *The Powers of the World to come.*] The World to come doth, in the Language of the Prophets, and of the *Jewiſh Doctors*, ſignify the Times of the *Meſſiah*, who in the Prophet *Iſaiah*, is called ὁ πατὴρ μέλλοντος αἰῶνος, *the Father of the World to come.* See Note on Chap. 2. 5. The *Powers*, therefore, *of the World to come*, according to the Scripture Idiotiſm, muſt be the external Operations of the Holy Ghoſt, *viz.* the Gifts of Faith, of Healing, of Caſting out Devils, ἐνεργήματα δυνάμεων, 1 Cor. 12. 8, 9. *the working of Miracles, or the Operations of Powers.* Or, Secondly, This fourth Particular may anſwer to the Day of Judgment, which is the fourth thing mentioned, *v.* 2. as the three former ſeem to do to the three other things there mentioned, and then the Powers of the World to come may ſignify the powerful Perſuaſions the Doctrine of a future Judgment adminiſters to Repentance, and a New Life, *Acts* 17. 30, 31. 2 *Cor.* 5. 10, 11. though of this import of the Phraſe I find no Example.

Ver. 6. Ἀδύνατον τοὺς πάλιν ἀνακαινίζειν εἰς μετάνοιαν, *It is impoſſible to renew theſe to Repentance.*] For theſe being all the means, internal and external, by which God gave Teſtimony to the Truth of Chriſtian Faith, and the prophetick Office and glorious Reſurrection of our Lord; they, ſaith the Apoſtle, who, after a full Experience of them, do of their own accord renounce that Faith, cannot be renewed to Repentance, becauſe they have already reſiſted all that Evidence which God ſaw fit to give Men of the Truth of that Faith, and of this *Meſſiah*; and ſo they become guilty of that Sin againſt the Holy Ghoſt, which, ſaith our Saviour, ſhall never be forgiven, *Matth.* 12. 32. k

But then the παραπεσόντες, *Men that thus fall away*, are not thoſe who lapſe in the Times of Perſecution, and much leſs thoſe, who, through the Temptations of the Fleſh, may ſometimes fall into great Sins, for to ſuch the Apoſtle grants place for Repentance, 2 *Cor.* 12. 21. and one of theſe he delivers to Satan for the Deſtruction of the Fleſh, *that the Spirit might be ſaved in the Day of the Lord Jeſus*, 1 Cor. 5. 5. Exhorting his *Corinthians*, upon his Repentance, to receive him into their Communion, 2 *Cor.* 2. 7, 8. But ſuch as, after theſe Experiences of the truth of Chriſtian Faith, have voluntarily renounced it, relapſing either to Heatheniſm or Judaiſm; for they are ſuch as *apoſtatize from the Living God*, Chap. 3. 12. ſuch as *fall through Unbelief*, Chap. 4. 11. ſuch as *hold not the Profeſſion of the Faith*, Chap. 10. 23. ſuch as *draw back from the Faith*, v. 38.

---

(k) Καλεῖται δὲ τοῦτο τὸ λουτρὸν φωτισμὸς, ὡς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων. Juſt. Dial. 2. p. 94.

(l) Καλεῖται δὲ πολλαχῶς τὸ ἔργον τοῦτο χάρισμα, καὶ φώτισμα, καὶ τέλειον, καὶ λουτρόν. Clem. Alex. Pæd. l. 1. c. 6. l. 9. A.

2*dly*, This will be farther evident from the Deſcription of theſe Perſons, they being here ſaid ἀνασταυροῦν ἑαυτοῖς, *by themſelves to crucify Chriſt afreſh*, and παραδειγματίζειν, *to put him to an open ſhame*, as one that deſerved the Puniſhment which the *Jews* inflicted on him; and being *Apoſtate Jews*; to crucify Chriſt again.

l Ver. 8. Ἀδόκιμος, *Rejected.*] It is rejected of the Husbandman, who will ſpend no more labour upon it, but leave it to be ſcorched by the Heat, and ſo to be like the Heath, which is the Emblem of the curſed Man, *Jer.* 17. 5, 6. or like the barren Fig-Tree which the Lord curſed, ſaying, *never Fruit grow on thee more*, Matth. 21. 19. Accordingly, they on whom the Showers of Divine Grace fall down from Heaven, if they bring forth no good Fruit, ſhall be ἀδόκιμοι, *rejected by God*, continue under the Curſe of the Law, and their end ſhall be Deſtruction.

m Ver. 10. Τοῦ ἔργου ὑμῶν, *Your Work.*] This ſeems to be the ἔργον πίστεως, *Work of Faith* mentioned, 1 *Theſſ.* 1. 3. 2 *Theſſ.* 1. 11. and joined with ὁ κόπος τῆς ἀγάπης, *the Labour of Love*, as here; and which is ſtiled ἔργον ἀγαθὸν, *the good Work*, Phil. 1. 6. Rom. 2. 7. See Note on that Verſe, the following Exhortation being this, That they would continue in the Faith to the End, and be Imitators of them, *who through Faith and Patience did inherit the Promiſes.*

n Ver. 12. Ἵνα μὴ νωθροὶ, *That ye be not ſlothful.*] I. e. God being ſo engaged on his part to let nothing be wanting which is requiſite to enable you to perſevere, and ſo to enjoy the Fruits of your Faith in the Salvation of your Souls, ſee that ye be not ſlothful, nor fainthearted, but ſtill continuing the ſame Chriſtian Diligence to the end, that ſo you may at laſt enjoy the Bleſſings promiſed by this Goſpel, and live in an aſſured hope of them, as your Father *Abraham* did.

o Ver. 13. Ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, *Becauſe he could ſwear by no greater.*] So *Philo*, ὁρᾷς γὰρ ὅτι οὐ καθ' ἑτέρου ὀμνύει ὁ Θεός, οὐδὲν γὰρ αὐτοῦ κρεῖττον, ἀλλὰ καθ' ἑαυτοῦ, *thou ſeeſt that God ſweareth not by another, for there is nothing better than he, but by himſelf.* Leg. Alleg. l. 2. p. 75. D.

Ver. 13. He ſwears, δι' ἑαυτοῦ, *by himſelf.*] It may perhaps be not unworthy of our Obſervation, that where God ſaith in the *Old Teſtament*, *I ſwear by my ſelf*, the Jeruſalem *Targum* renders this frequently *bemimri*, *by my Word*, as *Exod.* 17. 16. *Deut.* 1. 1. 32. 22, 26.

Ver. 15. Τὴν ἐπαγγελίαν, *The Promiſe.*] This P cannot be underſtood of *Iſaac*, the promiſed Seed, he being not only born, but offer'd, when God made this Promiſe to *Abraham*; nor can it be ſaid that he inherited the Promiſe becauſe he ſaw it afar off, that being a ſign he did not yet inherit it, or that he did this in his Poſterity; for the Apoſtle ſaith, he himſelf inherited the Promiſes; which is exactly true of the Words cited here by the Apoſtle, *Surely, bleſſing I will bleſs thee, and in multiplying I will multiply thee*; for the Book of *Geneſis* aſſures us, this Promiſe was exactly fulfill'd in his Life; for the Lord bleſſed him in all things, *Gen.* 24. 1. He had a numerous Seed by his Wife *Keturah*, Gen. 25. to whom he gave Gifts, *v.* 6. From *Iſhmael* aroſe twelve Sons, which were *Princes* of their Tribes, *v.* 13, 16. He lived fifteen years after the Birth of *Jacob* and *Eſau* by *Rebeckah*, of whom the Oracle declared, that *there were two Nations in her Womb*; for *Iſaac* was ſixty years old when they were born to him, *v.* 23, 26. He himſelf was born when *Abraham* was an hundred years old, *Gen.* 21. 5. *Abraham* was an hundred and ſeventy five years old when he died, *Gen.* 25. 7. He therefore lived fifteen Years after the Birth of *Jacob* and *Eſau*, and ninety Years after the Birth of *Iſhmael*; and ſo lived to ſee this Promiſe verified to him.

q Ver. 16. Ἀντιλογίας πέρας, *An end of Contradiction.*] (m) *Diodorus Siculus* informs us, that the *Egyptians* ſtiled an Oath, μεγίστην πίστιν, *the greateſt Confirmation.* It is, ſaith *D. Halicarnaſſenſis*, τελευταία πίστις, *the laſt or utmoſt Aſſurance.* 'Tis, in the Language of *Procopius*, ὕστατον καὶ ἐχυρώτατον πίστεώς τε καὶ ἀληθείας ἐνέχυρον, *the laſt and firmeſt Pledge of Faith and Truth.* That the Apoſtle here ſpeaks of Promiſſory Oaths, is evident from the occaſion of this Diſcourſe, *viz.* his Promiſe made to *Abraham*. Now theſe Oaths being equally conducing to this good End in all Ages, we have juſt reaſon to believe that Chriſtianity allows of them for theſe Ends.

---

(m) Τὰ ἐνδοιαζόμενα τῶν πραγμάτων ὅρκῳ διακρίνεται, καὶ τὰ ἀβέβαια βεβαιοῦται, καὶ τὰ ἄπιστα λαμβάνει πίστιν. Philo de Somn. p. 441, 442.

r Ver. 19. Εἰς τὸ ἐσώτερον τοῦ καταπετάσματος; *Which entereth into the Vail*;] Which being the Hope of the Heavenly Manſions typified by the *Sanctum Sanctorum*, within the Vail, carries our Expectations thither: The *Jews* had the higheſt Expectations from the Service of the High-Prieſt entering into the Holy of Holies; if on the Day of Expiation he came out alive, (n) *there was great Joy, for then they thought they were accepted.* How then may we rejoice in Contemplation of that Heavenly Sanctuary!

---

(n) Gemar. tit. Joma.

## CHAP. VII.

Verſe 1. [*WHich Order, ſure, was very excellent, and therefore fit to repreſent the Prieſthood of the Holy Jeſus, the King of Saints, and Prince of Peace.*] For this
a Melchiſedec, [a] King of Salem, Prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the [*four*] Kings, [*mentioned*, Gen. 14. 9.] and bleſſed him, [*v.* 18.]

2. To whom Abraham alſo gave a tenth part of all [*the Spoils taken by him*,] firſt being by interpretation [*of the word Melchiſedec*,] King of Righteouſneſs, and after that alſo [*ſtiled*] King of Salem, which [*by Interpretation*] is King of Peace. [*And being*]

b 3. [b] Without Father, [*or*] without Mother [*of any Prieſtly Order*,] without Deſcent [*from*
c *any of the Pedigree of Abraham*, V. 7.] [c] having neither beginning of Days [*from which his Prieſtly Office was to commence*] nor end of Life, [*in*
d *which it terminated*,] but [*being*] [d] made like unto the Son [*a Son*] of God, abideth a Prieſt continually.

4. Now conſider how great this Man [Gr. *he*] was, unto whom even the Patriarch
e Abraham gave [e] the tenth of the Spoils, [*which anciently were given to Kings and Prieſts, as belonging to God whom they ſerved or repreſented.*]

5. And verily they that are of the Sons of Levi, who receive [i. e. *they indeed of the Sons of Levi receiving*] the Office of the Prieſthood, have a Commandment to take Tithes of the People, according to the Law, that is, of their Brethren, though they come out of the Loins of Abraham; [i. e. *They receive Tithes only by virtue of the Law, and that from them only who come out of the Loins of Abraham, as well as they*, Numb. 18. 21, 26.]

f 6. But he [f] whoſe Deſcent is not counted from them [*being no kin to Abraham*] received Tithes of Abraham [*himſelf*,] and bleſſed him, who had the Promiſes, [*that in him ſhould all the Families of the Earth be bleſſed.*]

7. And without all Contradiction, [*in all ſolemn Benedictions, ex officio*] the leſs is bleſſed of the better, [*and ſo he that bleſſed Abraham muſt be greater than he was.*]

8. And here [*under the Levitical Prieſthood*] Men that die receive Tithes, but there [*in the inſtance of Melchiſedec*] [g] he [*received them*] of whom g
it is witneſſed [*Pſal.* 110. 4.] that he liveth.

9. And [h] as I may ſo ſay, [*the Family of*] Levi alſo, who receiveth Tithes, paid Tithes in h
Abraham.

10. For he was yet in the Loins of his Father [*Abraham*] when Melchiſedec met him.

11. If therefore [i] Perfection [i. e. *full Expiation of Sins*] were [*to be obtained*] by the i
Levitical Prieſthood [*as it muſt have been, had it come by the Law*, ver. 18, 19.] for [k] under [Gr. *about*] it, the People received the Law, k
what further need was there, that another Prieſt ſhould ariſe [*as the Pſalmiſt ſaith*] after the Order of Melchiſedec, and not be [*rather*] called [*a Prieſt*] after the Order of Aaron?

12. [*And yet you ſee this need there was*;] for the Prieſthood being changed [i. e. *tranſlated from the Order of Aaron, to that of Melchiſedec*,] there is made of neceſſity a change alſo of the Law [*concerning Prieſthood*, V. 14. *or touching Prieſts to be repaired to for Expiation.*]

13. [*And this change is ſignified by theſe words, Thou art a Prieſt for ever after the Order of Melchiſedec*;] for he [i. e. *Chriſt*,] of whom theſe things [*words*] are ſpoken, pertaineth to another Tribe [*than that of Levi*,] of which [*Tribe*] no man gave attendance at the Altar.

14. For it is evident that our Lord [*to whom theſe words belong*] ſprang out of [*the Tribe of*] Judah, of which Tribe Moſes ſpake nothing concerning Prieſthood.

15. And it is yet far more evident [*by ſaying*] [l] for that [Gr. *εἰ that*] after the ſimilitude of
Melchiſedec [*not of Aaron*, V. 11.] there ariſeth l
another Prieſt.

16. Who is made [*a Prieſt*] not after the Law of a carnal Commandment, [*relating to Men that are Fleſh and Blood, and ſo infirm, and ſubject to Mortality; for all fleſh is graſs*, Iſa. 40. 6. *and therefore muſt be ſucceded by others*,] but after the power of an endleſs [*or indiſſoluble*] Life.

16. For [*thus*] he teſtifieth [*by ſaying,*] Thou art a Prieſt for ever after the Order of Melchiſedec.

18. *I ſay, not after the Law of a carnal Commandment,*] for there is verily [*in theſe words*] a diſannulling of the Commandment going before, [*the preceding Commandment concern-*
m *ing the Levitical Prieſthood and Sacrifices,*] [m] for
n the weakneſs [*of it as to Juſtification,*] and [n]
unprofitableneſs of it [*as to the Expiation of Sin.*]

o 19. For [*thus*] [o] the Law made nothing
p perfect, but the bringing in [p] of a bet-
q ter hope did, by [q] which we draw nigh to God.

r 20. [r] And [*by ſo much is Jeſus made the Mediator of a better Covenant,*] inaſmuch as [*his Prieſthood, by virtue of which he became this Mediator, was*] not without an Oath, [*as was that of the Tribe of Levi.*]

21. For thoſe Prieſts were made [*ſuch*] without an Oath; but this with an Oath, by him that ſaid unto him, [*Pſal.* 110. 4.] The Lord ſware, and will not repent, Thou art a Prieſt for ever after the Order of Melchiſedec. [*Now where no Oath intervenes, God may change his Inſtitution, but not after his Oath.*]

22. [*I ſay,*] By ſo much was Jeſus made a Surety of a better Teſtament, [*eſtabliſhed upon better Promiſes,* chap. 8. 6.]

23. And [*to proceed in the Compariſon,*] they truly were many Prieſts [*ſucceſſively,*] becauſe they were not ſuffered to continue by reaſon of Death.

24. But this Man, [Gr. *but he,* i. e. *Jeſus,* v. 22. becauſe he continueth [*for*] ever, hath an unchangeable [*High-*] Prieſthood, [*which paſſeth not away, and ſo admits of no ſucceſſion to it.*]

25. Wherefore, he is able alſo to ſave them to the uttermoſt, [Gr. *for ever,*] that come unto God by him, ſeeing he ever liveth to make Interceſſion for them, [*and by that Interceſſion to become the Propitiation for their Sins for ever,* 1 John 2. 2.]

26. [*And thus was he an High Prieſt ſuited to our Condition :*] For ſuch an High Prieſt became us [*Sinners,*] who is holy, [i. e. *conſecrated to his Office, and ſo Holineſs to the Lord,* Exod. 28. 36.] [ſ] harmleſs, [ἄκακος, *free from evil in himſelf;*] undefiled, [*by the Impurities of others;*] ſeparate from Sinners; [*and ſo not liable to any Defilement by dwelling among them,*] and [*therefore*] made higher than the Heavens; [*he being aſcended far above the Heavens,* Eph. 4. 10. *and paſſed through the Heavens,* Heb. 4. 14. *into the preſence of God, there to appear for ever for us.*] ſ

27. [*And ſo one*] who needeth not daily, as thoſe High Prieſts [*under the Law did,*] to offer up Sacrifice firſt for his own Sins, [*which he, being free from evil,* v. 26. *could not do,*] and then for [*the Sins of*] the People; [t] for t
this [*laſt*] he did once when he offered up himſelf.

28. For the Law maketh Men High Prieſts which have infirmity, [*ſubjecting them to Sin, and by that to Mortality, whence they have need to offer, as well for themſelves as for the People,* v. 27.] but the word of the Oath, which was ſince the Law, [*as being in the Pſalms written after it,*] maketh the Son [*our High Prieſt,*] who is conſecrated [*to this Office*] for evermore; [*he being not ſubject to thoſe Infirmities which brought Mortality upon others.*

## Annotations on Chap. VII.

a Verſe 1. Βασιλεὺς Σαλὴμ, *King of Salem.*] They ſeem miſtaken, who think this *Salem* was the ſame with *Jeruſalem*; for it is plain from this very Place, *Gen.* 14. 15, 16, 17. that *Salem* was in the Way which led *from the Valley of Damaſcus unto Sodom.* (a) St. *Jerom* alſo ſaith, *that he learned,* ab eruditiſſimis Gentis illius, *from the moſt learned of the Jews,* that *Salem* was not *Jeruſalem,* but *a Town near Scythopolis,* which till then was called *Salem*: And it retained its Name in our Saviour's Days, as appears by the *Evangeliſt,* ſaying, that St. *John baptized near Salem,* John 3. 23. Now of this *Melchiſedeck, King of Salem,* let it be noted,

1. That he muſt be a Man, not an *Angel,* not the *Holy Spirit*: For, (1*ſt*,) *Every High Prieſt,* ſaith the *Apoſtle, is taken from among Men,* chap. 5. 1. (2*dly*,) The Scripture ſtill ſpeaks of him as a Man, deſcribing him by his proper Name, his Kingly Dignity, and the City where he dwelt, and by his Perſonal Actions, proper to a Man, his *bringing forth Bread and Wine*; and his receiving *the Tithes of the Spoils.* And (3*dly*,) From theſe words, *Conſider,* πηλίκος οὗτος, *what an eminent Perſon this Melchiſedeck was, to whom Abraham gave the Tenth of the Spoils*; things, ſurely, which neither *Angels* nor the *Holy Spirit* would receive, nor was it neceſſary to prove their Dignity. Accordingly (*b*) *Joſephus* ſaith expreſly, that he was *a King of the City of Salem*; and (c) *Philo,* that *he was a King, and not a Tyrant.*

2*dly*, He could not be *Sem,* as the *Jews* vainly imagin; for the *Apoſtle* ſaith here expreſly, that *Melchiſedeck* was not γενεαλογούμενος ἐξ αὐτῶν, i. e. *one who had his Pedigree or Deſcent from them*; which is not true of *Sem*: Nor could he be ſaid to be *without Father,* or *Mother,* whoſe *Genealogy* is evident from *Adam,* Gen. 5. 32. and 10. 1. and who was the Son of *Noah.* Nor was *Sem*'s Prieſthood, if he had any, of a different Order from *Levi*'s, who was *in his Loins,* as well as *Levi* was *in the Loins of Abraham*; and therefore it could not be ſaid, that *Levi paid him Tithes in the Loins of Abraham,* but it would be as true, that *he received Tithes in the Loins of Sem*; for according to this Interpretation, he was in the Loins both of him that received Tithes, and of him that paid them; which deſtroys the whole Argument of the *Apoſtle* here. Moreover, there is no viſible Cauſe why *Moſes* ſhould call *Sem,* whom he ſo often mentions, by any other Name than his own, by which he doth ſo oft make mention of him; nor is it likely that *Sem* reigned in the Land of *Canaan,* which now was in the Poſſeſſion of his Brother's Son; nor could *Abraham* be ſaid to *ſojourn there, as in a ſtrange Countrey,* if his Noble Anceſtor *Sem* had been King there.

3*dly*, Much leſs could he be the *Eternal* Λόγος, or *the Son of God* himſelf; for as he only was a *Prieſt* according to his Human Nature, *i. e.* that Nature in which he was inferiour to God, and which he had not yet aſſumed, and was then conſtituted an *High Prieſt,* when God ſaid to him, at his Reſurrection, *This Day have I begotten thee,* chap. 5. 5. ſo could he not be an *High Prieſt* after his own Order, or made like unto himſelf. But *Melchiſedeck* was in this like unto him, that he was both *a Prieſt of the moſt high God,* and a *King* alſo in that Country, thoſe two Offices being anciently in the ſame Perſon; whence the *Hebrew* כהן, *a Prieſt,* is by the *Targum* often rendered רבא, *a Prince*; ſee *Gen.* 41. 45. *Exod.* 2. 16. and 3. 1. 2 *Sam.* 8. 18. and 20. 26. 1 *Kings* 4. 6. *Job* 12. 19. and on thoſe words, *Pſal.* 110. 4. *Thou art a Prieſt for ever,* [*Thou ſhalt be a great Prince for ever,*] is the Deſcant of the *Targum.*

Note alſo, that here again Mr. *le Clerc* is inſufferable, when he ſays, “ Becauſe the *Allegorical Writers* of the *Jews* at that Time accommodated innumerable Places to the *Meſſiah,* not relying upon any *Grammatical* Interpretation, but a certain old Cuſtom of explaining the *Scripture* after this manner; and becauſe they interpreted *Pſal.* 110. of the *Meſſiah,* the Sacred Writer makes uſe of that Interpretation to his Purpoſe; and becauſe they ackowledged the *Meſſiah* ought to be like *Melchiſedeck,* he reaſons againſt them from their own Conceſſions, not againſt other Men who might have denied what he affirmed: Otherwiſe, if the thing be conſidered in itſelf, no ſtrong or *Grammatical* Argument can be drawn againſt others from that *Hiſtory*; and therefore ſuch things are not too much to be urged now, becauſe that way of explaining *Scripture* is grown out of uſe: That is, The *Apoſtle* proceeds all along upon weak Grounds, and urges Arguments that in themſelves depend on Falſhoods, only becauſe ſome ſilly *Jews* had ſaid the ſame thing before him. I read indeed in Prophane (d) *Celſus*, this vile Reflection on the Sacred Penmen, That *they produce things unknown, Phanatical, uncertain, and which no wiſe Man thinks to be of any ſtrength*: But I am ſorry to find a *Chriſtian* Writer thus expoſing them to the Contempt and Scorn of *Anti-ſcripturiſts*. *Chriſt is a Prieſt for ever after the Order of Melchiſedec*, ſaith the *Apoſtle*, chap. 6. 20. So indeed you tell us out of the idle Tales, and *Allegorical Interpretations of ſome Brain-ſick Jews*, ſaith Mr. *le Clerc*; but without all Ground. *It is* περισσότερον κατάδηλον, *exceeding manifeſt*, ſaith the *Apoſtle, that another Prieſt ſhould ariſe after the Order of Melchiſedec*, chap. 7. 15. 'Tis no ſuch thing, ſaith Mr. *le Clerc*: This follows only from the vain Conceſſions of the *Jews*: *Another Man may deny what you thus confidently affirm. It is exceeding manifeſt*, ſaith the *Apoſtle*; *for the Scripture teſtifies this, by ſaying, Thou art a Prieſt for ever after the Order of Melchiſedec*, v. 17. And God hath confirmed this by an *Oath*, in theſe words, *The Lord ſware, and will not repent, Thou art a Prieſt for ever*. You make uſe of a *Rabbinical Interpretation*, ſaith Mr. *le Clerc*, and call that falſly a *Scripture*-Teſtimony; *but another Man may deny what you thus aſſume, for no ſtrong or Grammatical Argument can be drawn from theſe words.*

---

(a) *Ep. ad Evagrium,* Tom. 3. F. 14. C. (b) *Antiq. l.* 1. (c) C. 11. *l.* 2. *de legis Alleg. p.* 57.

b Ver. 3. Ἀπάτωρ, &c. *Without Father, without Mother*, &c.] It being certain that theſe things cannot be properly ſpoken of a Man, it is neceſſary to interpret them as I have done in the *Paraphraſe*; and to this Interpretation the *Apoſtle* leads, by ſtyling him, ἀγενεαλόγητον, *without Pedigree*, as being μὴ γενεαλογούμενος ἐξ αὐτῶν, *not of the Genealogy of the People of Abraham.*

c Ibid. Μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων, *Having neither beginning of Days, nor end of Life.*] Though I have placed another Expoſition of theſe Words in the *Paraphraſe*, I condemn not the ordinary Senſe which Interpreters put upon theſe Words, *viz.* that in *Scripture* there is nothing ſaid of the Beginning or End of his Life; for ſo *Philo* ſaith of *Cain*, *Perhaps the Sign that* Cain *ſhould not be killed, was this*, τὸ μηδέποτε ἀναιρεθῆναι, *that he ſhould never be taken away by Death*, οὐδὲ γὰρ θάνατον αὐτοῦ διὰ πάσης τῆς νομοθεσίας δεδήλωκεν, *for* Moſes *hath ſaid nothing of his Death*, L. quod Deter. p. 145. C.

d Ibid. Ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, *But made like to a Son of God.*] All the *Interpreters* I have met with, refer this to *Chriſt*, of whom *Melchiſedec* was a Type, he being the *Anti-type*, as being emphatically *a King of Righteouſneſs*, and *a Prince of Peace*, without *Earthly Father*, as to his *Divinity*; without *Mother*, as being not of the Genealogy of the *Aaronical Prieſthood*; *without beginning of Days as to his Divine Nature, and without end of Life as to his Prieſthood.* But the *Apoſtle* is not here ſpeaking of *Melchiſedec*'s Likeneſs to *Chriſt*, but of *Chriſt*'s Likeneſs to him, as being *a Prieſt after the Order of Melchiſedec*: Nor do theſe things well ſuit with our Lord *Chriſt*, who, as to his Human Nature, was not *without Mother*, nor as to his *Prieſthood without beginning of Days*, Luke 3. 23. I therefore rather think, that as in all the former *Characters* ſo here the *Apoſtle* ſpeaks of *Melchiſedec*, and ſaith, he was, in this, *like to a Son of God*, or to one of the *Angels*, who are immortal, and never ceaſe to be: For it is certain, that the *Angels* are often ſtyled *the Sons of God*, ſo *Job* 1. 6. *Bene heloim, The Sons of God*, are, in the *Septuagint*, ἄγγελοι τοῦ Θεοῦ. So alſo Chap. 2. 1. and Chap. 38. 7. and *Pſal.* 29. 1. *Chald.* So *Dan.* 3. 25. *The Viſion of the fourth, is like* υἱῷ τοῦ Θεοῦ, *a Son of God*, i. e. *an Angel* of God: For ſo it follows, *v.* 28. *He ſent his Angel, and delivered them.* It is the Obſervation of the Book of *Wiſdom*, Chap. 2. 3. that *Man was made immortal, and to be an Image of God's Eternity*; and at their *Reſurrection*, ſaith St. *Luke*, *they ſhall die no more, but ſhall be like unto the Angels*, καὶ υἱοί εἰσι τοῦ Θεοῦ, *and are the Sons of God, being Sons of the Reſurrection*; and our υἱοθεσία, or *Sonſhip*, is by this *Apoſtle* made to conſiſt *in the Redemption of the Body from Corruption.* See Note on *Rom.* 8. 23. *Melchiſedec* therefore being here repreſented as one who had no end of his Life; and upon that account, one who *abides a Prieſt for ever*, is in this ſaid to be like *to a Son of God*; whence, *v.* 8. the *Apoſtle* oppoſes him to *Prieſts* that die, ſaying, *there he received Tithes, of whom it is teſtified that he liveth*, viz. *Pſal.* 110. 4.

Ver. 4. Δεκάτην τῶν ἀκροθινίων, *The Tenths of the Spoils.*] Τὰ ἀκροθίνια, ſaith *Phavorinus*, are τὰ τῶν πολεμίων, *the Spoils of War*; they are, ſaith *Heſychius* and *Suidas*, αἱ λαφύρων ἀπαρχαὶ, *the Firſt-fruits of the Prey*; or, as (e) *Joſephus* ſaith, δεκάτη τῆς λείας, *the Tenths of what was gotten by War*; it being a very ancient Cuſtom to give partly to the Gods, and partly to Kings, the Tenths or Firſt-fruits of theſe Spoils: And ſo *Melchiſedec* might here receive them both as a *King*, and as a *Prieſt*. That they were given to the Gods, we learn from thoſe words of (f) *Arrian*; *We ought, in Hunting, to begin from the Gods, and to preſent to them the Firſt-fruits of what we have taken*, οὐ μεῖον ἢ ἐν τῇ νίκῃ πολέμου ἀκροθίνια, *no leſs than in a Victory in War, the chief of the Spoils.* Thus did the *Athenians*, ſaith (g) *Herodotus*, who, τῶν λύτρων τὴν δεκάτην ἀνέθηκαν, *conſe*- e

---

(d) Ἄγνωστα, καὶ πάροιστρα, καὶ πάντη ἄδηλα, ὧν τὸν μὲν γνῶμα οὐδεὶς ἂν νοῦν ἔχων εὑρεῖν δύναιτο, ἀσαφῆ γὰρ καὶ τὸ μηδέν, Orig. l. 7. p. 338.

(e) *Antiq. l.* 1. *c.* 11. *p.* 18. (f) *L.* 5. *c.* 77. (g) *Hiſt. l.* 9. *p.* 543.

*crated the Tenth of their Prize to the Gods.* *Diodorus Siculus* ſaith, *all the* Greeks *did it*; and *Joſephus* ſaith, that *Joſhuá* preſerved the Gold and Silver of the Inhabitants of *Jericho*, to be ἀπαρχὴν ἐξαίρετον τῷ Θεῷ, *excellent Firſt-Fruits to God of their Spoils*, Antiq. l. 5. c. 1. p. 136. See this as to both parts, largely proved by (h) Dr. *Spencer.* And evident it is, that *Abraham* here paid not the Tithes of all he had, but only the Tenths of the Spoils: 1. Becauſe he had nothing elſe there, the Remainder of his Eſtate being at *Mamre.* 2*dly*, The manner of paying Tithes being not this, that a Man ſhall pay the Tenth of all he hath, but only that he pay the *Tenth of his Increaſe*; and that not whenever he meets the *Prieſt*, but at the time of Harveſt only, or when he receives from God's Hands the Encreaſe of it: It cannot then be thought reaſonable, that *Abraham* ſhould give to *Melchiſedec* the Tithes of any other Spoils than thoſe he had now reaped by way of Harveſt.

f Ver. 6. Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, *Whoſe Deſcent*, &c.] Thus (i) *Philo* ſaith, That, Ἱερέα ἑαυτοῦ πεποίηκεν ὁ Θεὸς οὐδὲν ἔργον αὐτοῦ προδιατυπώσας, *God made him his Prieſt, having not mentioned any Work that he did before: And elſewhere* he ſaith, *That he received* αὐτομαθῆ καὶ αὐτοδίδακτον ἱεροσύνην, *a Prieſthood taught and learned by himſelf.*

g Ver. 8. [*He*] They ſeem to be miſtaken, who think this belongs only to *Chriſt*, and not at all to *Melchiſedec*: The contrary is manifeſt, (1.) From the Particle καὶ, which ſhews that the *Apoſtle* is ſtill ſpeaking of the ſame Perſon, *i. e. Melchiſedec*; and from the three following Verſes, which all ſpeak of him; nor is here more ſaid of him than *v.* 3. where 'tis affirmed, *he had neither beginning of Days, nor end of Life.* And by the Oppoſition betwixt the *Aaronical Prieſts* as dying, and Him as living; and by the word μαρτυρούμενος, which reſpects a Teſtimony of this thing, it is evident that the *Apoſtle* infers this from the words of the *Pſalmiſt*, *Thou art a Prieſt for ever, after the Order of Melchiſedec.*

h Ver. 9. Ὡς ἔπος εἰπεῖν,] Is not here, to *ſpeak briefly*, and, as *in a word*; but, ὡς ἂν εἴπῃ τις, *as a Man may ſay*, or, ἵνα οὕτως εἴπω, *that I may ſo ſay*; becauſe, ſaith *Theophylact*, it was τόλμημα, *a harſh Figure*; *For in ſuch a manner*, ſaith (k) *Quintilian*, *we uſe to mollifie harſh Expreſſions*: Which is enough to guard us againſt the Inference which ſome make from theſe words, that *in like manner* we may be ſaid *to have ſinned in Adam*, as being *in the Loins of Adam when he ſinned.* Which may be granted τρόπον τίνα, *in a manner*, becauſe we derived from him that Death which was the Puniſhment of his Sin, as coming from the Loins of one Mortal, and deriving from him a Nature ſubject to that Sin which deſerveth Death: And more cannot be inferr'd from theſe words, becauſe the *Apoſtle* here ſays no more of *Levi*, but that he, *in a manner*, paid Tithes in *Abraham.* (2.) Becauſe, by the like Argument, it may be proved, that *Jeſus Chriſt* himſelf, as Man, paid Tithes to *Melchiſedec*; for he alſo was in the Loins of *Abraham*, when *Melchiſedec* met him, and conſequently that he was alſo inferiour to *Melchiſedec*; which perhaps was the very reaſon why the *Apoſtle* thus mollifies his words, and is ſo careful to let us know he uſeth here a Form of Speech which is not proper and exact, and ſuch as ought not to be preſſed too far: And therefore, (3.) The Subject-Matter fairly ſhews the Difference; for Tithes are paid out of ſuch things as are the *Father*'s Goods, and ſo would have deſcended, by the Laws of Nature and Nations, to their Poſterity, had they not been thus given to another; but good and evil Actions are merely Perſonal, and therefore, tho' the Effects of both may, and often do, deſcend unto Poſterity, the good Actions of the Parents bringing Temporal Bleſſings on their Off-ſpring, and their evil Actions ſubjecting them to Temporal Calamities and Diſeaſes; yet their Merit or Demerit, cannot be properly derived or propagated to their Poſterity: for as no Man is a good Man, in the account of God, purely becauſe his Father, or ſome of his Progenitors, were ſo; ſo neither is any Man properly a Sinner, or evil in the ſight of God, merely becauſe his Parents were ſo before he was born.

Ver. 11. Τελείωσις, *Perfection.*] That this word, relating to *Prieſts* and Oblations, ſignifies *Expiation*, and *Purification*, ſee Note on Chap. 10. 1. i

Ibid. Ἐπ' αὐτῇ γὰρ ὁ λαὸς νενομοθέτητο, *For about that the People received the Law.*] I. e. The Law appointed, that the People, under all their Defilements which needed any Expiation, and Purgation, ſhould repair to the *Levitical Prieſts*: Or, under the *Prieſthood*, the People received the Law concerning Sacrifices, the *Prieſthood* being firſt inſtituted; and then the Laws concerning Sacrifices, and Expiation. k

Ibid. Καὶ οὐ κατὰ τάξιν, Ἀαρὼν λέγεσθαι.] The Words are in all the *Gr. Scholia.* Vulg. *Syr. Arab.* and yet are by Dr. *Mills* rejected as a Marginal Note, upon the ſole Authority of the *Æthiopick*, See *Examen Millii.* So *Chap.* 8. 4. τῶν ἱερέων, is rejected upon the Authority of the Vulgar, and three MSS. tho' it be in all the *Gr. Scholiaſts*, the *Syr.* and *Arab.* So *Chap.* 9. 22. σχεδὸν is wanting only in the *Syr.* and *Æthiop.* and yet rejected by the *Dr.* So ὁ Θεὸς, *Cap.* 10. 9.

---

(h) *L.* 3. 10. Sect. 1, 2. (i) *L.* 2. *Alleg. p.* 57. E.

(k) Et ſi quid periculoſius finxiſſe videmur, quibuſdam remediis præmuniendum eſt, ut ita dicam, ſi licet dicere, quodammodo, *l.* 8. 3. Τίνα τρόπον. *OEcum. hic.*

is rejected upon the ſole Authority of the *Æthiopick*, againſt the Authority of the *Greek Commentators*, and all the other Verſions. And *Cap.* 13. 21. he rejects ἔγνω upon the ſole Authority of the Vulgar, See *Examen Millii.*

l Ver. 15. Εἰ, *For that.*] The Particle εἰ, often ſignifies *quod*, that, in *Scripture*, as doth the *Hebrew* אִם. So *Acts* 26. 8. *Why ſhould it be thought impoſſible*, εἰ Θεὸς νεκροὺς ἐγείρει, *that God ſhould raiſe the Dead?* And ver. 23. Εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος, &c. *That Chriſt hath ſuffered, and that he is the firſt that aroſe from the Dead.* So *Jeremiah* 2. 28. *Where are thy Gods?* εἰ ἀναστήσονται, *that they may ariſe and ſave thee?* See 1 *Tim.* 5. 10. 2 *Chron.* 6. 18.

m Ver. 18. Διὰ τὸ αὐτῆς ἀσθενὲς, *For the Weakneſs of it.*] *For what the Law could not do*; *i. e.* that Deliverance from Death, that Juſtification to Life it could not give, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, *in that it was weak through the Fleſh*, rendering us ſubject to the Tranſgreſſion of it, and ſo to Death by the Sentence of it, *Chriſt*, by his Sacrifice for Sin, did, *Rom.* 8. 3.

n Ibid. Τὸ ἀνωφελὲς, *The Unprofitableneſs,*] Of the Law here mentioned, muſt not be taken abſolutely, for that the *Apoſtle* denies, declaring, in his Anſwer to that Queſtion: *What advantage then hath the Jew* [above the Gentile?] or, Τίς ἡ ὠφέλεια; *What is the Profit of the Circumciſion? That it is much every way*, Rom. 3. 1, 2. And reckoning among their Advantages, *the giving of the Law*, Rom. 9. 4. and ſhewing the Uſes of it, and the Reaſon which moved God to give it, *Rom.* 7. 8. *Gal.* 3. 19, 24. But the Precepts of the *Ceremonial Law* were, ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *weak and beggarly Elements*, compared to thoſe of the *Goſpel*, Gal. 4. 9. and wholly unprofitable as to Juſtification, or the Abſolution of the Sinner, or Tranſgreſſor of it, from the Guilt of Sin, as the *Apoſtle* teſtifies in theſe words, *Rom.* 3. 9. *What then are we* [Jews] *better than they* [the Gentiles?] οὐ πάντως, *not altogether: for we have before proved* [touching] *both Jews* [Chapter the ſecond,] *and Gentiles* [Chapter the firſt,] *that they are all under Sin*, [and ſo both equally ſtand in need of Juſtification by Faith.]

o Ver. 19. Οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, *For the Law made nothing perfect.*] Nor is it to be wondered, that the *Law*, of which the *Levitical Prieſthood* was the chiefeſt part, and that only which concern'd the Expiation Sin, ſhould be thus diſannull'd, ſince it was thus weak and unprofitable as to the Abſolution of the Sinner from the Guilt of Sin, and could not, by its Sacrifices, τελειῶσαι, *procure an Abſolution as to Conſcience*, to thoſe that came unto God by them, from the Guilt of Sin, *chap.* 10. 1, 2. They could not make *the Worſhippers of God* by them *perfect, as appertaining to Conſcience*, chap. 9. 9. *i. e.* ſo as to have no more Conſcience of the Guilt of Sin. This made it neceſſary that they ſhould give place to the Introduction of a better Hope.

p Ibid. Ἐπεισαγωγὴ κρείττονος ἐλπίδος, *The Introduction of a better Hope:*] *I. e.* The Introduction of that Sacrifice which gives a better Hope; a Hope of entering, not into an Earthly Tabernacle, which was all the *Jewiſh* Sacrifices could procure, (*the Way of entering into the Holy of Holies being not yet made manifeſt*, chap. 9. 8.) *but of entering within the Vail*, chap. 6. 19. The Hope *of good things to come, by a better and more perfect Tabernacle*, chap. 9. 11. The Hope, not of an *Annual*, but of an *Eternal Redemption*, v. 12. not of an Inheritance to be continued for a little time in the Land of *Canaan*, but of an *Eternal Inheritance*, v. 15. *Chriſt being entered*, not into an Earthly Tabernacle, as the *Aaronical Prieſts* only did, which was the Figure of the True, *but into Heaven itſelf, there to appear in the Preſence of God for us*, chap. 9. 24. and ſo procuring to us *freedom to enter into the Holieſt by the Blood of Jeſus.*

q Ibid. Δι᾽ ἧς ἐγγίζομεν τῷ Θεῷ, *By which we draw nigh to God:*] Having our Conſciences purged from dead Works, by the Blood of *Chriſt*, to ſerve the Living God, *chap.* 9. 14. and having through him *freedom to come unto him with full aſſurance of Faith*, chap. 10. 22. and by which *we are made*, ἐγγὺς, *nigh to God through the Blood of Jeſus*, Eph. 2. 13. and have *acceſs unto the Father*, v. 18.

r Ver. 20. Καὶ καθ᾽ ὅσον —— κατὰ τοσοῦτον.] Here is plainly the Figure called σύγχυσις, or συμπλοκὴ, *verborum*, that which is put laſt, being to be conſtrued firſt, as is manifeſt from the ὁ δὲ, *but he*, relating to the *Mediator of the better Covenant*, in the following Verſe. So *Mark* 14. 23, 24. *And taking the Cup, he gave thanks, and gave it to them, and they all drank of it; and he ſaid unto them, This is the Blood of the New Teſtament*, &c. For it is manifeſt from *Matth.* 26. 27, 28. that *Chriſt* firſt ſaid, *This is my Blood of the New Teſtament*, before *they drank of it.* And ſo thoſe words, *v.* 23. *And they all drank of it*, muſt in conſtruction follow thoſe of *v.* 24. *This is the Blood of the New Teſtament.* So, *Rev.* 20. 12. *And I ſaw the Dead, ſmall and great, ſtanding before the Throne of God, and they were judged*, &c. And, *v.* 13. *And the Sea gave up her Dead, and Death and Hades gave up their Dead, and they were judged according to their Works*: And yet 'tis certain, that *the Sea and Hades muſt give up their Dead, before they could ſtand before the Throne of God, or be judged.* So, *Heb.* 2. 1. *We ſee Jeſus made a little lower than the Angels, for the ſuffering of Death, crowned with Glory and Honour, that he by the Grace of God, might taſte Death for every Man*; i. e. *for the ſuffering Death, that ſo by the Grace of God he might taſte Death for every Man, crowned with Glory and Honour.*

ſ Ver. 26. Ἄκακος, *Harmleſs.*] Ἄκακος τίς

ἐστιν

ἔστιν ἀπόνηρος, the word imports, *one free from Sin*; ſo *Chryſoſtom* and *Theophylact*: And this place, ſaith (l) *Philo*, muſt be the Property of a true High-Prieſt, for ὁ πρὸς ἀλήθειαν ἀρχιερεὺς, καὶ μὴ ψευδώνυμος, ἀμέτοχος ἁμαρτημάτων ἐστι, *he that truly, and not improperly, bears that Name, is free from Sin*: And of him that was to enter once a Year into the *Holy of Holies*, (m) he ſaith, *He muſt be*, ὁλόκληρος καὶ παντελὴς, περὶ μηδὲν, μὴ μέγα, μὴ μικρὸν, ἁπλῶς κηραίνων πάθος, ἀλλ' ἀρτίῳ καὶ πλήρει καὶ πάντα τελειοτάτῃ κεχρημένος φύσει, *entire, perfect in all things, not tainted at all with any Paſſion great or ſmall, but of a Nature ſound, whole, and every way perfect*, (κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, *ſeparate from Sinners*.) This muſt ſignifie ſomething different from ἄκακος, *free from Evil*, and undefiled by Sin. And what can that be, beſides what I have hinted in the Paraphraſe? Now to clear up this, let it be noted, That though the *Holy of Holies* was the Place into which none entered but the *High-Prieſt*, and he only *once a Year*, after a Sin-Offering had been firſt offered for him, yet God commands that an Atonement ſhould be made *for the Holy Place, becauſe of the Uncleanneſs of the Children of Iſrael, and becauſe of their Tranſgreſſions in all their Sins*, Lev. 16. 16. *i. e.* becauſe it was ſeated among an unclean People, it needed an Atonement. That therefore our *High-Prieſt* might be every way clean and undefiled, he was to be, not only free from Sin, but alſo *Separate from Sinners*, as the (n) *High-Prieſt* was ſeven Days before the Expiation, and when he made the Expiation, *Lev.* 16. 17.

Ver. 27. Τοῦτο γὰρ ἐποίησεν ἐφάπαξ, *For this he did once for all.*] *Grotius*, and the *Socinians*, contend, That *Chriſt* is here ſaid to have offer'd up himſelf *for his own Sins*; but then, by *Sins*, they ſay, is improperly ſignified his Natural Infirmities and Sufferings. But where hath the word *Sin* any ſuch import? It is indeed ſometimes applied to Impurities, not Moral, but only *Legal*: As in the Caſe of *Menſtruous Women*, Lev. 12. 8. and 15. 13. and to *Leproſies* ſent by the Hand of God, for the Puniſhment of Sin, *Lev.* 14. 30. but never to any thing which by the Law of *Moſes* was accounted no Defilement. And how improper is it to make the ſame words, uſed but once, ſignifie properly *Sin*, when reſpecting the *People*, and only *Sufferings*, with reſpect to *Chriſt*? Moreover, how did he offer up himſelf for his own Sufferings? Did he Suffer, that he might not Suffer? Or that he might not be obnoxious to them? The Interpretation therefore of all the *Antient Commentators*, which I have given in the *Paraphraſe*, ought to ſtand in oppoſition to this vain Invention.

---

(l) *De Victimis*, p. 652. E.
(m) *Lib. de Temul. p.* 202. D.
(n) See *Seld. de Syn. l.* 3. *c.* 11. & *Codex Joma, c.* 1.

## CHAP. VIII.

Verſe 1. NOW [*For*] of the things which we have ſpoken, this is the Sum; [i.e. *to give you a Summary of the things ſpoken in the former Chapters, touching our High-Prieſt Chriſt Jeſus*; Or, *but the chief of the things ſpoken is this, that*] we have [*in him*] ſuch an High-Prieſt, who is ſet on the right hand of the Throne of the Majeſty in the Heavens, [*there to officiate for us.*]

2. [*And who is therfore*] A Miniſter of the [*Heavenly*] Sanctuary, and of the true Taber-
a nacle, [a] which the Lord pitched, and not Man, [*for by the Word of the Lord were the Heavens made*, Pſal. 32.]

3. *An High-Prieſt, I ſay, of the Heavenly Sanctuary, and therefore one who muſt have ſomething to offer in that Sanctuary*:] For every High-Prieſt is ordained to offer Gifts and Sacrifices [*in that Sanctuary in which he executes that Office*;] wherefore it is of neceſſity that this Man [*the High-Prieſt in Heaven*] have ſomewhat to offer [*there.*]

4. [*I ſay, there, and not on Earth*:] For if he were on Earth, he ſhould not be a Prieſt, [or, *had he been* [*ſtill*] *on Earth, he had not been a Prieſt at all*,] ſeeing that there are [*other*] Prieſts that [*are appointed to*] offer Gifts according to the Law.

5. [b] Who ſerve to the example and ſhadow b
of heavenly things, [or, *in that Holy Place and Tabernacle, which is an Example and Shadow of the Heavenly*,] as [*we learn from what*] Moſes was admoniſhed of God, when he was about to make the Tabernacle. For ſee (ſaith he) [*Exod.* 25. 40.] that thou make all things according to the Pattern ſhewed to thee in the Mount. [*For calling it*, ὁ τύπος, *a Type or Pattern, he ſhews that it was only a reſemblance of the things in Heaven, and not the heavenly things themſelves*, chap. 9. 23.]

6. But now he [*Chriſt*] hath obtained a more excellent Miniſtry, [viz. *that of officiating in the Heavenly Sanctuary*,] by how much alſo, [Gr. ὅσῳ καὶ, *inaſmuch as alſo*] he is the Mediator of a

better Covenant, which was eſtabliſhed upon
c [c] better Promiſes.

7. [*A better Covenant, I ſay:*] For if that firſt Covenant [*made by* Moſes *with the* Jews] had
d been [d] faultleſs, [*ſo that God ſhould have found no cauſe of blaming them who lived under it;*] then ſhould no place have been ſought for [*the introduction of* ] the ſecond.

8. [*But ſo it was not ;*] for finding fault with them [*for the breach of it*] he [i. e. *the Prophet*] ſaith, Behold, the days come (ſaith the Lord) when I will make a New Covenant with the Houſe of Iſrael, and with the Houſe of Judah.

9. Not according to the Covenant that I made with their Fathers, in the day when I took them by the hand to lead them out of the Land of Egypt; becauſe they continued not in [ *the obſervance of* ] my Covenant, and I
e [*therefore*] [e] regarded them not, ſaith the Lord, [*Jer.* 31. 31, 32, 33.]

10. [*I ſay, Not according to that Covenant:*] For this is the Covenant that I will make with the Houſe of Iſrael, after thoſe days, ſaith the Lord, I will put my Laws into their Mind; and write them in their hearts; and I will be to them a God, and they ſhall be to me a People.

11. And they ſhall not [*have need to*] teach every Man his Neighbour, and every Man his Brother, ſaying, Know the Lord; for all ſhall know me, from the leaſt to the greateſt.

12. [*I ſay, I will be their God:*] For I will be merciful to their Unrighteouſneſs, and their Sins and their Iniquities will I remember no more.

13. In that he ſaith, [f] A New Covenant, he f
hath made [*a Declaration that*] the firſt [*is*] Old. Now that which decayeth and waxeth old, is ready to vaniſh away.

## Annotations on Chap. VIII.

a Verſe 2. ‘HN ἔπηξεν ὁ Κύριος, *The Sanctuary which the Lord pitched, and not Man;*] That is, of Heaven itſelf. For, 1*ſt*, Τὸ ἅγιον, in this *Epiſtle*, being put abſolutely, oft ſignifies *the Heavenly Sanctuary*, the Holy Manſion in which the Divine Majeſty reſides glorioufly, in oppoſition to the ἅγιον κοσμικὸν, *Earthly Holy*, mention'd, *chap.* 9. 1. And the true Tabernacle *which the Lord pitched, and not Man*, is the Heavenly Tabernacle, ſet in oppoſition to the χειροποιητὸν, or that of *Moſes, which was made with hands*, and ſtyled, *by the Chaldee* Paraphraſt, *the Sanctuary above*, in which the *Angels* ſing God's Praiſes, *Pſal.* 29. 9. So, *chap.* 9. 11. *Chriſt being come an High Prieſt of good things to come, by a greater and more perfect Tabernacle*, οὐ χειροποιήτου, *not made with hands, that is to ſay, not of this building, but by his own Blood he entered once into the Holy Place*, (ἐφάπαξ εἰς τὰ ἅγια, *once for all into the Holy Places.*) Chap. 10. 19. *having freedom of acceſs into the Holy Place, and having an High Prieſt over the Houſe of God.* And, Chap. 9. 23, 24. *It was neceſſary that the Examples of the things in the Heavens ſhould be purified with theſe, but the heavenly things themſelves with better Sacrifices than theſe. For Chriſt entered not into the Holy Places made with Hands*, εἰς χειροποίητα ἅγια, *which are the Figures of the True, but into Heaven itſelf, to appear now in the Preſence of God for us.* And this is ſuitable to the old Notions of the *Jews*, who oft declare, that the chief Intention of making the *Tabernacle*, and other Things, was, That they might be *a Book of Wiſdom to inſtruct them in the Things above, which they reſpected*; and that when *Moſes* made one *Tabernacle* on Earth, another was made by the *Angels* in Heaven, *Buxt. Hiſt. Arcæ, p.* 83, 84. It alſo was their Opinion, That the ſecond Part of the *Tabernacle* was made to be an Image of the Viſible World; and the *Holy of Holies, to be a Reſemblance*, Mundi Supercœleſtis, *of the Celeſtial World.* So (a) *Philo* often calls the *Tabernacle* of the *Jews*, τὸ χειροποιητὸν, and ſays, It was *a Shadow* or *Reſemblance*, τοῦ Ἀρχετύπου, *of the Archetypal or Original in Heaven. Moſes*, ſays he, *framed* τὰ ἀρχέτυπα, *the Archetypal Plan of the Tabernacle*; *Bezeleel only*, τὰ αὐτῶν μιμήματα, *the Reſemblance of Things*; and this he proves by the *Apoſtle's* Argument, uſed, *v.* 5. For *Moſes*, ſaith he, *uſed God for his Guide, who ſaid to him, See thou make all Things according to the Pattern ſhewed thee in the Mount.* (b) *Bezeleel*, ſaith he, *ſignifies one*, ἐν σκιαῖς ποιῶν, *employed in making Shadows*; *whereas* Moſes *was employed, not to frame the Shadows, but*, ἀρχετύπους φύσεις αὐτὰς τῶν πραγμάτων, *the Archetypal Natures of the Things themſelves.* (c) Elſewhere he diſtinguiſheth betwixt the τὰ ὁρώμενα ἐκ τῆς ἀψύχου καὶ φθαρτῆς δημιουργηθέντα ὕλης, *viſible things of the Tabernacle, made of inanimate and corruptible Matter, and* τὰ ἀόρατα καὶ τὰ νοητὰ θεωρήματα, *the inviſible and intellectual Idea's, of which the other were the Images.* (d) The firſt he calls ἱερὸν χειροποιητὸν, *the Sanctuary made with hands, of which* Moſes *had the incorporeal Idea's.* And (e) *Joſephus* ſaith, That *the Second Part of the Tabernacle ſignified that Earth in which Men converſed, but the Third Part was appropriated to God, Heaven being inacceſſible to Men*; which ſeems to be the very thing the *Apoſtle* intendeth by thoſe words, *The Holy Ghoſt thus ſignifying, that the way into the Holieſt of all was not yet manifeſted, whilſt the firſt Tabernacle was yet ſtanding,* Heb. 9. 8.

---

(a) *Legis Alleg. l.* 2. *p.* 61. B. (b) *D. de Plan. Noæ, p.* 170. B. (c) *L. de Temul. p.* 202. A. B.
(d) *L. de Vita Moſ. p.* 515, 516. (e) Τὴν δὲ τρίτην μοῖραν μόνῳ περιέγραψε τῷ Θεῷ διὰ τὸ καὶ τὸν οὐρανὸν ἀνεπίβατον εἶναι ἀνθρώποις, Antiq. Judaic. l. 3. c. 8. p. 85. G.

b Ver. 5. Ὑποδείγματι καὶ σκιᾷ, *To the Example and Shadow.*] Theſe words, ſaith Mr. *le Clerc,* can by no means ſignifie *a Prefiguration of ſomething future,* for *Heaven* was a great while before the *Tabernacle,* and *Temple*; But this Argument is of no force; for though *Heaven* be Older than the *Tabernacle,* yet that conſidered as a Place in which the *Jews* then worſhipped, and enjoyed Communion with God, might be a *Type* of that Place in which they were hereafter to worſhip and enjoy him.

The Argument of the *Apoſtle* is to this effect: *Chriſt* could not be a *Prieſt* on Earth, becauſe he could have there no Tabernacle in which to offer Sacrifice; the only Place God had appointed upon Earth to offer Sacrifice in, being the *Moſaical Tabernacle,* and the *Temple,* in which no other Sacrifices could be offered but thoſe appointed by the Law; no Oblation made, or to be made, but by the *Levitical Prieſthood.* Moreover, this *Tabernacle* being the Shadow of the Heavenly one, that muſt ſucceed it as the Subſtance; therefore the Oblation to be made by this *High Prieſt* after the Order of *Melchiſedec,* muſt be made in that *Tabernacle* which was to ſucceed and follow this, as being the Subſtance of that Shadow. So *OEcumenius* here; *Had he not died, and been received up into Heaven,* οὐκ ἂν ἦν ἱερεὺς, *he had not been a Prieſt.*

c Ver. 6. *Better Promiſes.*] Thoſe of the Law being only Temporal Promiſes, relating to Bleſſings to be conferred upon them in the Land of *Canaan*; this Covenant had the Promiſe *of an Eternal Inheritance,* to be conferred upon them in the *Celeſtian Canaan,* chap. 9. 15. Theſe Spiritual Promiſes were indeed made to the *Fathers* alſo of old, before the Law, whence they are ſaid, by Faith, *to look for a better Country,* that is, an *heavenly,* and to have expected *a City that hath Foundations, whoſe Builder and Maker is God,* Heb. 11. 10, 16. But then theſe Promiſes of a *Saviour,* and of ſuch Salvation by Him, were not made in and by the Law, but long before it, *Rom.* 4. 13. *Gal.* 3. 15, 17. as they muſt be, if made to them who lived and died long before it. Under the Law alſo they had Spiritual Promiſes, and Types of the *Meſſiah* in it, who was the Promiſed Seed, in whom all theſe Promiſes were made and by whom they were purchaſed; but then they had not theſe Promiſes by the Law, nor theſe Bleſſings by the *Levitical Prieſthood,* but by Virtue of *the Lamb ſlain from the Beginning.*

d Ver. 7. Ἄμεμπτος, *If the firſt Covenant had been faultleſs*:] That is, ſay the *Fathers,* εἰ ἀμέμπτους ἐποίει, *If it could have made them blameleſs that were under it.* So *Theodoret, Chryſoſtom, OEcumenius, Theophylact*; and ſo the words following do force us to interpret this Clauſe; for the *Apoſtle* and the *Prophet* plainly charge the Breach of the Old Covenant upon the *Jews* themſelves, blaming them for it, *v.* 9. I know ſome *Interpreters* render the words, μεμφόμενος αὐτοῖς λέγει, *blaming it, he ſaith to them*; but the Obſervation of the *Ancient Fathers* is this, οὐκ εἶπε μεμφόμενος αὐτῇ, ἀλλὰ μεμφόμενος αὐτοῖς, *he ſaid not, blaming it, but, blaming them*; and the words following, *becauſe they continued not in that Covenant,* do juſtifie that Expoſition.

*Object.* But you will ſay, How doth it follow that the Covenant was faulty, becauſe the *Jews* continued not in it, any more than that the New Covenant is alſo faulty, becauſe many *Chriſtians* do not obſerve the Conditions of it? I anſwer, That the word *faulty,* doth not here ſignifie ſinful in itſelf, for ſo this *Apoſtle* denies it to be faulty, *Rom.* 7. 7. but only *imperfect* and *defective* as to the great End of the Covenant, *Do this, and live,* it being a Law *that could not give Life,* Gal. 3. 21. and as to the preſerving thoſe that were under it from offending, and ſo becoming blame-worthy, and obnoxious before God, *Rom.* 3. 29. This being premiſed, I ſay, two things ſhew, that the *Prophet* and the *Apoſtle* ſo lay the fault on them, as plainly to inſinuate, there was alſo an Imperfection and Deficiency in the Law they were under, which miniſtered Occaſion to it; 1*ſt,* Becauſe he lays the blame, not on ſome refractory Perſons only, but on the whole Houſe of *Iſrael* and *Judah.* Now where all, Good and Bad, come under blame, there muſt be ſome Imperfection and Defect in the Law, with reference to the two great Ends fore-mentioned. 2*dly,* Becauſe, for the Prevention of this Blame, God, by his *Prophet,* doth not call them to a more exact Obſervance of that Law and Covenant, but promiſeth a *New Covenant*; plainly Inſinuating thereby, that there was need of a new and better Covenant, to prevent their Tranſgreſſion, and render them fit Objects of his Grace and Favour for the future. Accordingly this weakneſs of the Law, is by St. *Paul* reſolved, partly into ſuch Cauſes as reſpect the Offenders, and partly into ſuch as reſpect the Law itſelf. Into ſuch as reſpect the Offenders, as, *v.* 9. *the weakneſs of the Fleſh,* which made them unable to perform that exact Obedience the Law required, and ſo it became unable to juſtifie them; *for this the Law could not do, in that it was weak through the Fleſh,* Rom. 8. 3. and their Carnal Inclinations, which made them averſe to the Spiritual Precepts of the Law, *Rom.* 7. 14. And this the *New Covenant* remedied, by requiring not perfect, but only ſincere Obedience, as the Condition of thoſe Bleſſings which it promiſeth, and giving the Aſſiſtance of the Holy Spirit to perform that Obedience. For, to come to the Imperfections of the Law itſelf, compared with this New Covenant;

*Firſt*, The firſt is this, That the Law required exact Obedience, but gave no inward Spiritual Aſſiſtance for the Performance of that Duty. Hence the *Apoſtle* puts this difference betwixt the Law and the Goſpel, that the firſt is only *the Miniſtration of the Letter*, the ſecond is *the Miniſtration of the Spirit*, 2 Cor. 3. That under the Law, the *Jews* ſerved God *in the oldneſs of the Letter*; whereas under the Goſpel, we ſerve him *in the newneſs of the Spirit*, Rom. 7. 5. That then the Inclinations and Deſires of the Things forbidden by the Law, *wrought in our Members to bring forth fruit unto Death*; whereas, *if we, through the Spirit, do mortifie the deeds of the Fleſh, we ſhall live*, Rom. 8. 13. Then, *the good which they would, they did not*, Rom. 7. 19. But now, *the Righteouſneſs of the Law is fulfilled in us, who walk not after the Fleſh, but after the Spirit*, Rom. 8. 4.

*Secondly*, The Law not only made all that were ſubject to it obnoxious to Condemnation for the Guilt of Sin, but alſo was unable to remove that Guilt, and clear the Conſcience from the Senſe and Terror of it. It could not juſtifie us, ſaith the *Apoſtle*; *For by the Deeds of the Law ſhall no fleſh be juſtified*, Rom. 3. 20. Gal. 2. 16. *i. e.* it could not abſolve us from Condemnation on the account of Sin; it could not, *by the Sacrifices it offered daily, take away the guilt of Sin*, Heb. 10. 4, 11. and ſo could not make the Worſhipper perfect as pertaining to Conſcience, *Heb.* 9. 9. whereas, by Virtue of the Blood of Chriſt, as a full Remiſſion of them was procured, ſo that God would remember them no more, *Heb.* 10. 17, 18. and ſo the Conſcience was by it purified from dead Works, *Heb.* 9. 14.

*Thirdly*, The Law, conſidered not as Moral, that being the Law common to all Mankind, but as purely *Moſaical*, contained in it only Ceremonial Precepts, which had no real or intrinſick Goodneſs in them to commend them to our Practice; whence, by the *Apoſtle*, it is ſaid to conſiſt of Outward and *Carnal Ordinances, impoſed on them only till the time of Reformation*, Heb. 9. 10. and to contain only *the Elements of the World*, Gal. 4. 3. *weak and beggarly Elements*, v. 9. whereas the New Covenant is a Law written in the Heart, *v.* 10.

*Laſtly*, As the *Moſaical Law* had no inward Goodneſs to commend it, ſo alſo was it wanting in the Promiſe of thoſe Spiritual and Eternal Bleſſings, which are the ſovereign Motives to Obedience, and to Purification of our ſelves from all Filthineſs of Fleſh and Spirit; whereas, by Virtue of the Death of Chriſt, *a Promiſe of an Eternal Inheritance is procured for us*, Heb. 9. 15. *and an entrance into the Holy of Holies through the Blood of Jeſus*, Chap. 10. 19. On which account the Apoſtle ſaith, *The Law made nothing perfect, but the bringing in of a better hope did*, Heb. 7. 19.

Ver. 9. *And I regarded them not.*] Κἀγὼ ἠμέλησα αὐτῶν. So the *Septuagint*, and from them the Apoſtle; whereas the *Hebrew* runs, ואנכי בעלתי בם, *and*, or *though, I was an Husband to them*: But the Learned Dr. *Pocock* hath ſhewed that the *Hebrew* בעל not only ſignifies in the *Arabick*, *to govern*, and be a Husband, but alſo to *refuſe*, *deſpiſe*, and *nauſeate*. And ſo it well accords with the words of the *Septuagint*. e

Ver. 13. For explication of this New Covenant, let it be conſidered, f

*Firſt*, That it is expreſly promiſed to be made with the whole Houſe of *Iſrael*, with them to whom the Old Covenant was made, with them who were brought out of the Land of *Ægypt*; it therefore is not a Promiſe made to, or a Covenant made with, ſome few Elect, and Choſen People out of *Iſrael* and *Judah*, but with thoſe who *abode not* in their former Covenant, and ſo were *not regarded by God*. Now hence it is manifeſt,

That this can be no Promiſe of abſolute Election, or vouchſafing irreſiſtible Grace to any of the *Jews*, becauſe then the whole Nation of the *Jews* muſt have been converted. 2*dly*, Becauſe this is a Promiſe of ſomething to be done *in the laſt times*, or in the times of the *Meſſiah*, whereas God hath at all times his Elect, and doth at all times vouchſafe them his effectual Grace. 3*dly*, Becauſe this is here called a *Covenant*, which implies two Parties covenanting or ſtipulating; the One Obedience, the Other Bleſſings on the Performance of it; whereas an abſolute Promiſe admits of no Conditions. 4*thly*, The Elect always perſiſted in their Covenant with God, and were always *regarded by* him, they always were his People, and he always was their God; this therefore can be no New Covenant with them.

*Secondly*, This being a Promiſe of a New Covenant, of which New Covenant Chriſt is declared here to be the Mediator through his Blood; it cannot properly be ſaid to be fulfilled in the complete import of it before our Saviour's Sufferings, and the Preaching of Juſtification through Faith in his Blood. Nor ſeems it to have been yet accompliſhed in the extent, and the full meaning of it, as it will be when the Blindneſs of the *Jews* ſhall be removed, and ſo *all Iſrael ſhall be ſaved*, Rom. 11. 25, 26. *For this is God's Covenant with them, when he ſhall take away their Sins*, v. 28. which though he did make good at the firſt preaching of the Goſpel to as many as believed in *Jeſus*; yet ſince that was the time of the falling and caſting-off the Generality of that Nation, *a Remnant only* being then preſerved from Judicial Blindneſs, I believe there will be a time when this, and other like Promiſes made to them in the Old Teſtament, ſhall have a more complete accompliſhment. But to proceed to the proper Import of the Words;

*Firſt*, I conceive that the Phraſe, *I will put my Laws into their Mind, and write them on their Hearts*, imports, That he would clearly and perſpicuouſly make known his Will to them, and by his Holy Spirit make ſuch a deep Impreſſion of it on their Spirits, and ſo continually bring it to their remembrance, that it ſhould be as powerful upon them, and as preſent to them, as if it were writ upon their Hearts. For theſe two Metaphors, both in the Scripture and the *Jewiſh* Writers, chiefly ſignify two things;

1. A clear and a perſpicuous Revelation of the Mind and Will of God, ſo that we need not be at much Pains to ſearch it out: As in theſe words, *The Commandment which I command thee this day, is not hidden from thee, neither is it far from thee; the word is near unto thee in thy mouth* καὶ ἐν τῇ καρδίᾳ σου, *and in thy heart, and in thy hands, that thou ſhouldſt do it. See I have ſet before thee Life and Death*, Deut. 30. 11, 14. And ſo, ſaith the Apoſtle, is it with that *word of Faith which we preach*, 'tis nigh to the Chriſtian in his Mouth to confeſs, and in his Heart to believe it, *Rom.* 10. 8, 9. And the Law written in the Hearts of *Heathens*, is the Law ſo plainly taught them, that their own Conſciences do inwardly condemn them when they do tranſgreſs it, *Rom.* 2. 15. This alſo is apparent from the conſequent Effect of writing this Law in the Chriſtians Hearts, and *putting it in their inward parts*, viz. *that they ſhall have no need to teach every one his Neighbour, ſaying, Know the Lord; for they ſhall all know him from the leaſt to the greateſt.* This Law therefore muſt be plain to the Capacities of, and eaſy to be perceived by them all: And to this Interpretation the (e) Fathers give a general Conſent.

2. An efficacious Impreſſion of them on the Soul, and on the Memory, ſo that we do not let them ſlip out of our Minds. So, *Deut.* 6. 6. *Theſe words which I command thee this day ſhall be in thy Heart, they ſhall be* כתיבין על לוח ליבכון, *writ upon the Table of thy Heart*, ſaith *Jonathan B. Uziel, and thou ſhalt talk of them when thou ſitteſt in thine Houſe, and when thou walkeſt by the Way, and when thou lieſt down, and when thou riſeſt up*, v. 7. *They ſhall be* ἐν καρδίᾳ καὶ ψυχῇ σου, *in thy Heart and Soul*, ſaith the *Septuagint*. As the Expreſſion is, *Deut.* 11. 18. by which Expreſſions he requires μὴ ἀποστῆναι τὸν νόμον ἀπὸ τῆς καρδίας αὐτῶν, *that the Law ſhould not depart from their Hearts*, 2 Maccab. 2. 3. So, Prov. 3. 1. *My Son forget not my Law, but let thy Heart keep my Commandments*, v. 3. *Write them upon the Table of thy Heart.* And again, Chap. 7. 1. *My Son keep my words, and lay up my Commandments with thee: Bind them upon thy finger, write them upon the Table of thy heart*, v. 3. So the *Targum* on *Cant.* 8. 9. ſaith, God will remember them for the ſake of the Law which is written, על לוחא דלבא, *upon the Table of the Heart of his Children.* And Jer. 17. 1. The Sin of *Judah* is ſaid to be *written on the table of their hearts*, as if their Memory of it, and Affection to it, could never be obliterated. And the *Targum* on *Job* 30. 4. ſaith, *They who let the Law ſlip* על לוח ולבהון, *from the table of their hearts, burning coals ſhall be their meat.* So frequent is this Phraſe to this Senſe, both in the Scripture, and the *Jewiſh Writers*. Accordingly *Clemens* gives this Commendation of the *Corinthians*, that *the Commandments of the Lord* ἐπὶ τὰ πλάκη τῆς καρδίας αὐτῶν ἐγέγραπτο, *were written upon the tables of their hearts.*

That the words in which this New Covenant is framed, *Jer.* 31, 33, 34, 35. may have a more exact and full Completion, at the ſecond Calling of the *Jewiſh* Nation, this Apoſtle ſeems to intimate, *Rom.* 11. 27. but that they alſo were fulfilled by the firſt Advent of our Lord, can only be denied by them who think, with *M. le Clerc*, that the Apoſtle argues upon unſound Foundations; for he moſt clearly ſaith, That the Old Covenant was only to continue till the New Covenant, in which God promiſed *to be merciful to our Iniquities*, took place; and alſo that this New Covenant was eſtabliſhed in *the Blood of Jeſus, the Mediator of a better Covenant*, v. 6. and proves that Chriſt had by his Sufferings perfectly procured the Remiſſion of the Sins of them that were ſanctified, or cleanſed from the Guilt of Sin by Faith in his Blood, by the words of this New Covenant, *Chap.* 10. 14, 15, 16, 17. *Secondly*, He ſays, that the old Covenant there mentioned, was to *vaniſh away* at the coming of this New Covenant, *v.* 13. and thereby intimates that this New Covenant mentioned, *Jer.* 31. 33. began to take place, even from the Abolition of the Old Covenant, conſiſting in Ordinances which were only to continue *till the time of Reformation*, Heb. 9. 11. and which were taken away by the Death of Chriſt: This therefore ſeems to be one of thoſe places which prove there will be a double Completion of the Promiſes and Predictions contained in the Old, and perhaps in the New Teſtament, and thereby ſhew they may admit of a double Senſe, the one relating to the firſt, the other to the ſecond Coming of our Lord.

Ver. 13. Ἐγγὺς ἀφανισμοῦ, *is ready to vaniſh away.*] Tho' the *Judaical* Sacrifices which ſignified the Death of *Chriſt*, after his Death ceaſed to be obliging, and their Diſcrimination from all other Nations, on the Account of Circumciſion, and the Diſtinction of Meats, ceaſed, as St. *Paul* often teſtifies; yet theſe Words ſeem to intimate, that the Church, State and Polity of the *Jews* was not to come to its full Period, till the Deſtruction of the *Temple*, and City of *Jeruſalem*.

---

(e) St. Jerom in Jer. 31. 31. Chryſoſt. on Rom. 10. 8. Theod. in loc. Cyril *of* Alex. Com. in Joh. l. 12. p. 1071. Chryſoſt. in Heb. Hom. 14. To. 4. p. 509.

CHAP.

## CHAP. IX.

Verſe 1. [THE *Apoſtle had declared*, Chap. 8. V. 5. *that the Tabernacle had*
*only a Shadow of heavenly things, this he now proceeds*
a *to ſhew in the following words.*] Then verily [a] the
firſt Covenant had [εἶχε μὲν οὖν πρώτη σκηνὴ,
*the firſt Tabernacle therefore had*] alſo Ordinances
of Divine Service, and a worldly Sanctuary,
[*in which that Worſhip, and theſe Ordinances were*
*perform'd.*]

2. For there was a Tabernacle made, the
firſt [Gr. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, *for a*
*firſt Tabernacle was prepared*] wherein was the
Candleſtick, and the Table, and the Shewbread,
b which [*firſt Tabernacle*] is [b] called the
Sanctuary, [*or Holy.*]

3. And after the ſecond Vail the [*other*]
Tabernacle [*was prepared*, ver. 2, 6.] which is
called the holieſt of all:

c 4. Which had [*for its uſe*] the [c] golden
Cenſer, [*uſed only on the Day of Expiation,*] and
the Ark of the Covenant overlaid round about
d with Gold, [d] in which was the golden Pot
that had Manna, and Aaron's Rod that budded,
[*Numb.* 17. 10. *Exod.* 16. 33. 34.] and the
Tables of the Covenant, [1 *Kings* 8. 9.]

e 5. And over it [*the Ark, were*] the [e] Cherubims
of Glory ſhadowing the Mercy-ſeat, of
which we cannot now ſpeak particularly, [*ſo*
*as to give the myſtical ſignification of them.*]

6. Now when theſe things were thus ordained,
[*or, theſe things being thus prepared*] the Prieſt
went always into the firſt Tabernacle, accompliſhing
the ſervice of God.

7. But into the ſecond went the High-
f Prieſt alone [f] once every year, [i. e. *one Day*
*only in the year, and then*] not without Blood,
which he offered for himſelf [*firſt,*] and
g [*then*] for the [g] Errors of [Gr. *Sins of Ignorance*
*committed by*] the People.

8. The Holy Ghoſt, [*by whoſe Afflatus Moſes*
*was directed to prepare the Tabernacle*, this ſignifying
[*by this Admiſſion of the High Prieſt alone, and*
*that but once a year, and that then only when all the*
*People were gone out of the Tabernacle of the Congrega-*
h *tion,*] that [h] the way into the [*true*] holieſt of
all was not yet made manifeſt, while as the
firſt Tabernacle was yet ſtanding.

9. Which was a Figure for the time then
preſent, [ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα,
*which figure continues till this preſent time*, viz.
*in the like ſervice performed in the Temple,*] in which
were [προσφέρονται, *are*] offered both Gifts
and Sacrifices, that could not [μὴ δυνάμεναι,
*which Sacrifices cannot*] make him who did the
Service, [i. e. *who brings theſe Gifts and Offerings*]
[i] perfect, as pertaining to the Conſcience. i

10. [*As being converſant*] only in Meats, and
Drinks [*to be abſtained from by theſe Worſhippers*,
Lev. 10. 9.] and divers Waſhings [*to be then uſed*
*by the Prieſts officiating*, Exod. 29. 4. *by the Levites*,
Numbers 8. 7. *and by the People defiled*,
Lev. 15. 8. *before they might enter into the Temple;*]
and [*in other*] carnal Ordinances [*which*
*only ſanctified to the purifying of the Fleſh*, V. 13.
*and were therefore*] impoſed on them [*only*] [k] until k
the time of Reformation [*of all things, by this*
*new High Prieſt.*] [*Theſe carnal Ordinances include*
*all the Sacrifices, and other Services perform'd in the*
*Tabernacle.*]

11. But Chriſt being come [γενόμενος, *made*]
a High Prieſt, [*not of preſent temporal Bleſſings in*
*the Land of Canaan, but*] of good things to come,
[*not by the Service of the Tabernacle made with hands*,
V. 23. *but*] by [*a Service perform'd in*] a greater
and more perfect [l] Tabernacle, not made with l
hands, that is to ſay, not of this building,
[i. e. *the building of this worldly Sanctuary*, V. 1.]

12. Neither [*yet to be procured as the Moſaical*
*Bleſſings were,*] by the Blood of Goats and Calves,
but by his own Blood; He [*to procure thoſe*
*good things for us*] entered in [*not as the High*
*Prieſt did yearly into the earthly Tabernacle, but*, ἐφάπαξ,
once [*for all*] into the [*Heavenly*] Holy
Place [*with this blood,*] having obtained [*for*
*us by it not an annual, but an*] [m] eternal Redemption. m

13. For if the Blood of Bulls and Goats, and
the Aſhes of an Heifer ſprinkling the unclean,
[*Num.* 9. 2, 4.] [n] ſanctifieth to the purifying n
of the Fleſh *from Ceremonial Defilements, and ſoprocures*
*a free admiſſion to the ſervice of the Tabernacle:*]

14. How much more ſhall the Blood of
Chriſt, who [*being ſanctified*] through the eternal
Spirit, [o] offered himſelf [*as a Lamb*] with- o
out ſpot to God? [*John* 1. 29. 1 *Pet.* 1. 19.]
[p] purge your Conſcience from dead Works, p
[i. e. *from Works deſerving Death*, Rom. 6. 23.
*that ſo you may be admitted*] [q] to ſerve the living q
God, [*in his Church here, and in his heavenly Sanctuary*
*hereafter*, Chap. 10. 19, 20, 21.]

15. [r] And for this cauſe [διὰ τοῦτο, *or by* r
*this Blood*] he is [*become*] the Mediator of the
New Teſtament, [*in which he promiſes to be merciful*
*to our Iniquities,*] that by means of [*his*]
Death, [ſ] for the Redemption of the Tranſ- ſ
greſſions that were [*committed by us*] under the
firſt Teſtament, [*and not by that fully expiated,*]
they which are called [*to be God's Church and*
*People,*] might receive [t] the Promiſe of [*an*] t
eternal Inheritance.

16. [*I ſay, by means of his Death*] For where a Teſtament is [*that is unchangeable,*] there muſt
u alſo of neceſſity be the Death [u] of the Teſtator.

17. For a Teſtament is of force [*only*] after Men are dead, otherwiſe it is of no ſtrength at all while the Teſtator liveth, [*and ſo hath power to revoke his Teſtament.*]

18. Whereupon [ὅθεν, *whence it is that*] neither the firſt Teſtament [*made with the Jews,* Exod. 24. 8.] was dedicated without Blood, [*which Blood ſhewed the Death of the Sacrifice was neceſſary to make that Teſtament.*]

19. For when *Moſes* had ſpoken every Precept to all the People according to the Law [*given at*
x *Mount Sinai,*] he took the [x] Blood of Calves and of Goats, with Water [*mixed with the Blood, to keep it from congealing,*] and [*with*] ſcarlet Wool, and Hyſſop, [*the Wool to receive and imbibe the Blood, and the Hyſſop to ſprinkle it,* Exod. 12. 22. Lev. 14. 49, 50. Pſal. 51. 7.] and ſprinkled [*the Blood*] both [*upon*] the Book, [*of the Covenant,* and [*upon*] all the People.

y 20. Saying, This is the Blood of the [y] Teſtament which God hath enjoined to you.

z 21. Moreover, he [z] ſprinkled likewiſe with Blood both the Tabernacle, and all the Veſſels of the Miniſtry.

aa 22. And [aa] almoſt all things are by the Law purged [*purified*] with Blood; and without ſhedding of Blood is no Remiſſion.

23. It was therefore neceſſary, *by virtue of the Moſaick Inſtitution*] that the patterns of things
bb [bb] in the Heavens ſhould be purified with theſe [*Sacrifices,*] but the Heavenly things themſelves [i. e. *our Bodies to be received into Heaven are to be purified*] with better Sacrifices than theſe.

24. [*I ſay the Heavenly things themſelves,*] For Chriſt is not entered into the Holy Places [*of the Tabernacle*] made with hands, which are the figures of the true [*Holy Place*;] but into Heaven it ſelf, now to appear in the Preſence of God, [*and ſo prepare and conſecrate thoſe Manſions*] for us.

25. [*It was not neceſſary, I ſay, that he ſhould enter with his Blood, as the High Prieſt did into the Earthly Tabernacle,*] nor yet that he ſhould offer himſelf often, as the High Prieſt [*did, who*] entereth into the Holy Place every year with [*the*] Blood of others, [*to make an Annual Atonement for the Guilt of Sin:*]

26. (For then muſt he often have ſuffer'd
[cc] ſince the foundation of the World,) [*his of-* c
*fering himſelf before God with his Blood being the conſequence of his Sufferings.*] but now once [dd] in the d
end of the world [ἐπὶ συντελείᾳ τῶν αἰώνων, *in the end of the Ages*] hath he appeared to put away [*the Guilt of*] Sin, by the Sacrifice of himſelf.

27. And [*in this the Death of Chriſt reſembles that of all other Men; for*] as it is appointed unto all Men once to die, but after this [*comes*] the Judgment [*when they ſhall die no more:*]

28. So Chriſt was [Gr. *being*] once offer'd to bear the Sins of many, and unto them that look for him ſhall he appear] Gr. *ſhall appear to them that look for him*] the ſecond time [ee] without e
[*any more Sacrifice for*] Sin unto Salvation, [i. e. *for their Salvation.*]

## Annotations on Chap. IX.

a Verſe 1. ʿH Πρώτη διαθήκη, *The firſt Covenant.*] Some of the Ancients, as *Chryſoſtom,* read only ἡ πρώτη, but none of them read διαθήκη, but many of them σκηνὴ, as *Theodoret* and *OEcumenius*; and this I believe to be the true Reading: For 'tis well obſerv'd by the Fathers, who do, and who do not read the word σκηνὴ, that the Apoſtle having before proved from the *Enallage* of the Prieſt and Prieſthood, and of the former Covenant; that an end was put unto the *Jewiſh* Conſtitutions; proceeds now to prove the ſame from the Conſideration of that Tabernacle which was *a ſhadow of good things to come.* Secondly, Becauſe the Thread, or the Contexture of the Apoſtle's Argument ſeems plainly to require this Reading; For the Tabernacle conſiſting of two parts, an outward Houſe called the *Holy Place,* and an inward Houſe called the *Holy of Holies*; the Apoſtle here calleth the outward Houſe *the firſt Tabernacle,* and diſcourſes of it as ſuch, *v.* 1, 2. and then, *v.* 3. proceeds to the *Holy of Holies,* or the *ſecond Tabernacle,* ſaying, the *firſt,* or outward *Tabernacle had a worldly Sanctuary,* in which the Rites of the *Jewiſh* Worſhip were perform'd; for a firſt Tabernacle was prepar'd by *Moſes,* containing ſuch and ſuch things; and then a ſecond, containing other things; now this firſt *Tabernacle* is called *a worldly Tabernacle,* becauſe, as both the Jews and Fathers ſay, it was deſigned to repreſent this lower World; the Earth and the Sea, ſaith (a) *Joſephus,* It was κοσμοῦ τοῦ αἰσθητοῦ σύμβολον, *a Symbol of the ſenſitive World,* ſaith (b) *Clemens Alexandrinus.* See Dr. *Spencer* de legibus Hebr. p. 188.

The δικαιώματα λατρείας, are the Conſtitutions, or the Rites, and Rules of Worſhip preſcribed to be uſed in the Service of the Tabernacle; δικαιώματα, τουτέστι, σύμβολα, θεσμοὺς, νομοθεσίας, *Ordinances,* that is, *Symbols, Conſtitutions, Laws.* So *Chryſoſtom, OEcumenius, Theophylact.*

---

(a) Antiq. l. 3. c. 8.

(b) Strom. 5. p. 562. B.

b Ver. 2. Ἥτις λέγεται ἅγια, *Which is called the Sanctuary.*] Or, as other Copies read, ἥτις λέγεται ἁγία, *Which is called Holy.*] Vain therefore is the Argument of Mr. *le Clerc*, that the Writer of this Epiſtle did not well underſtand *Hebrew*, and therefore cannot be thought to have been St. *Paul*, but rather ſome *Grecian*; to wit, becauſe he calls the Sanctuary only ἅγια, *Holies*; whereas, according to the conſtant uſage of the *Hebrew*, he ſhould have called it ἅγια τῶν ἁγίων, *Holy of Holies.* For (1.) All this depends on an uncertain Accent; read but ἁγία, and there is no foundation for this Argument; ſeeing then, the Apoſtle ſpeaks not of the Sanctuary, but of the firſt Tabernacle, which was only called *Holy*. And ſo *Chryſoſtom*, *OEcumenius*, and *Theophylact* read; and *Theodoret* obſerves, that the Tabernacle was divided into two parts by the Vail, the one was called *Holy*, the other the *Holy of Holies*; and that ἡ πρώτη εἶπεν, ὡς πρὸς τὰ ἅγια τῶν ἁγίων, the Apoſtle calls this the firſt Tabernacle, to diſtinguiſh it from the Sanctuary, as it is evident he doth from the Verſe following, which demonſtrates that ἁγία is the true Reading in this Verſe. (2*dly*,) It depends upon a falſe Criticiſm, for מִן הַקֹּדֶשׁ, 1 *Kings* 8. 8. ſignifies *ex Adyto*, or *from the moſt Holy Place*, where the Ark was, as appears from 2 *Chron.* 5. 8. See Dr. *Lightfoot*'s *Treatiſe of the Temple*, Chap. 15. Sect. 4.

c Ver. 4. Χρυσοῦν θυμιατήριον, *The Golden Cenſer.*] Of this Golden Cenſer, the *Jews* inform us, that it was only uſed on the great day of Expiation, when the High Prieſt entered into the *Holy of Holies*; and that on other days they offered Incenſe in a Silver Cenſer. So *Maimonides* and *Abarbinel*. See *Buxt. Hiſt. Arcæ*, p. 76.

d Ibid. Ἐν ᾗ, *In which*, &c.] Of the Ark the Scripture ſaith expreſly, That there was nothing in it but *the Tables of the Covenant*, 1 Kings 8. 9. 2 Chron. 5. 10. Whereas the *Pot of Manna*, and *Aaron's Rod*, are here ſaid to be alſo in it. To ſolve this Difficulty, ſome *Interpreters* ſay, That, as *v.* 2. the Apoſtle tells us what was in the firſt Tabernacle, *viz.* the *Candleſtick*, the *Table*, and the *Shew-bread*: So here he ſeems to tell us, not what was ſtrictly in the Ark, but in the *Holy of Holies*, ſaying, it had for its uſe *the Golden Cenſer*; *and the Ark, and in it the Tables of the Covenant*; *the Pot of Manna, and Aaron's Rod.* But the words, *over it were the Cherubims*, relating not to the *Holy of Holies*, but only to the *Ark*, confute that Expoſition.

Others ſay, That the Pot of Manna, and Aaron's Rod, are ſaid to be in the Ark, as being placed in the Receptacles of the Ark, or the Coffers in the ſide of it, mentioned, *Deut.* 31. 26. 1 *Sam.* 6. 8. Hence they are ſaid to be laid up, not in, but *before the Ark of the Teſtimony*, Exod. 16. 34. Numb. 17. 10. or *with the Ark*, as ב, which anſwers to ἐν, here ſignifies, *viz. cum, ad, prope, juxta.* See *Noldius de partic.* p. 144, 145. So ἐν Γαβάων is *near Gibeon*, Joſh. 10. 10. and ἐν Κιριαθιαρείμ, *near Kiriah Jearim*, Judg. 18. 12. Bochart. Hieroz. l. 2. c. 50. p. 590. And this Expoſition ſolves the Difficulty, and agrees fully with the Tradition of the *Jews*; for that there were ſuch *Capſula*'s to the Ark for this uſe, is owned, ſaith (c) *Buxtorf*, both by the *Talmud* of *Jeruſalem* and *Babylon*. (d) *Maimonides* ſaith, There was a Stone in the Weſt part of the Holy of Holies, on which the Ark was placed, and *before it the Pot of Manna, and the Rod of Aaron. Moſes Mikkotſi* ſays the ſame, and (e) *Abarbinel* adds, That our Interpreters write that, *this place does not deny that the Pot of Manna, and the Rod of Aaron were kept there for the Children of Iſrael, as it is ſaid in a certain Tradition of our Rabbins.*

Ver. 5. *Cherubims of Glory.*] So called, be- e
cauſe *the Glory of the Lord* dwelt between the *Cherubims*, and ſhined forth from them, *Pſal.* 80. 1. *Thou that dwelleſt between the Cherubims, ſhine forth*: And they being Emblems of the Angelical Nature, were alſo Emblems of the Divine Preſence, before which the Angels ſtood continually.

Ver. 7. Ἅπαξ τοῦ ἐνιαυτοῦ, *Once every Year.*] f
The Prieſt entered into the Holy of Holies on the great Day of Expiation *four times*, to offer Incenſe, *Lev.* 16. 12. to offer the Blood of the Goat, *v.* 15. and to make an Atonement for himſelf, *ver.* 17. which makes it neceſſary to paraphraſe the words as I have done.

Ibid. Καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, *And for the* g
*Ignorance of the People.*] 'Tis certain that the Law allow'd of Sacrifices for Sins committed not out of mere Ignorance, *i. e.* for Lying, and Falſe Swearing, *Lev.* 6. 1. 6. We therefore muſt either ſay with *Vatablus* and *Munſter in locum*, that Sins committed through the violence of our Paſſions and Affections are called Sins of Ignorance, and ſo they ſtand oppoſed to Sins of Preſumption, *Numb.* 15. 27, 28, 30. or that the Sins of the People are here ſo ſtiled becauſe they are moſtly ſuch.

Ver. 8. Τὴν τῶν ἁγίων ὁδὸν, *The way into the* h
*Holy of Holies.*] I. e. into the Heavens, was not yet revealed nor opened. Thus did the *Jews* themſelves interpret this Symbol, ſaying, that (f) *the Adytum*, ὃ τοῖς ἱερεῦσιν ἦν ἄβατον, *which was inacceſſible to the Prieſts, repreſented the Heaven where God dwelt.* This Interpretation all the Ancient Commentators give us of this place, *viz. Chryſoſtom*, *Theodoret*, *OEcumenius*, *Theophylact*, ſaying, Theſe things were ſo prepared, that they might learn, ὅτι τὰ ἅγια τῶν ἁγίων,

---

(c) Hiſt. Arcæ, p. 72. (d) Ibid. c. 5. p. 69, 70. (e) In 1 Reg. 8. 9. (f) Joſ. Antiq. l. 3. c. 8.

τουτέστιν, ὁ οὐρανὸς ἔτι ἐστὶν ἄβατος, that is, *that Heaven, repreſented by the Holy of Holies, was as yet inacceſſible*, for Chriſt firſt entered into Heaven, καὶ βατὸν ἡμῖν τοῦτον ἀπέφηνε, *and ſo rendered it acceſſible to us*: And therefore, as the Apoſtle ſaith here, μήπω πεφανερῶσθαι τὴν ἁγίων ὁδὸν, *the way into this Holy of Holies was not yet manifeſted.* So he ſaith in the next Chapter, that we Chriſtians have τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, *an Entrance into Heaven by the Blood of Jeſus*, and ὁδὸν πρόσφατον, *a new Way which he hath made new through his Fleſh*, i. e. Our Forerunner being thus entered into Heaven with his Blood to appear before God, and ſo to prepare theſe Manſions for us, the way of our entrance into Heaven is now made manifeſt. And this the Ancients ſay was ſignified by the rending of the Veil, at our Lord's Death, *viz.* τὰ ἄβατα εἶναι λοιπὸν βατὰ, τὸν οὐρανὸν ἀνοιγήσεσθαι, that Heaven, before inacceſſible. was now opened, and a Way was made into the true Holy of Holies; *Chryſoſtom*, Hom. 88. in *Matth. p.* 541. and the Hope of Chriſtians being now to *enter within the Veil*, becauſe *our Forerunner is gone before*, Heb. 6. 19, 20. Seems to intimate the ſame Thing.

Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα καθ' ὅν, &c.] Here the Vulgar, and *Oecumenius* read καθ' ἥν, which, ſaith Dr. *Mills* is the true reading, adding, that κατὰ συνείδησιν acceſſit aliunde, has been added to the Text. The Second oppoſes the *Æthiopic*, which is a Verſion of no Credit, to the *Syriac*, *Arabic*, *Vulgar*, all the *Greek Scholiaſts*, and *Cyril. Alex.* who all own the reading of the Text, which Liberty, if it be allow'd, the Scripture muſt be a very uncertain, and precarious Rule. In the firſt the reading of the Text is approved by *Chryſoſtom*, *Theodoret*, *Theophylact*, *Cyril.* of *Alex.* de *Ador. Sp.* p. 347. and by all the *Eaſtern* Verſions. The other reading indeed gives a very good Senſe thus, which Tabernacle was a Figure of the preſent Time, according to which Figure, Gifts, and Sacrifices were offered: But ſince the reading of the Text, which runs thus, (which Figure continues to this preſent Time, in which (by the *Jews*) are ſtill offered Gifts and Sacrifices) bears the ſome Senſe, and is ſupported by better Authority, what Reaſon can be given why it ſhould be changed?

i Ver. 9. Τελειῶσαι κατὰ συνείδησιν, *To perfect according to the Conſcience.*] The beſt account of this Phraſe, relating to what the Law and its Sacrifices could not do, may be learn'd from what the New Covenant, and the Blood of Chriſt, in which it was eſtabliſh'd, is ſaid to do. 1. Then, that Blood offered in the Preſence of God, is ſaid to take away Sins εἰς τὸ διηνεκὲς, ſo as that there ſhall be no return of them upon the Conſcience; *no need of any more Oblation for the Sins of ſuch a Perſon*, there being in him no more Conſciouſneſs of Guilt, after his Juſtification by Faith in the Blood of Jeſus. *For where Remiſſion of Sins is, there is no more Offering for Sins*, becauſe the Tenor of the New Covenant runs thus, *Their Sins and their Iniquities will I remember no more*, Chap. 10. 17, 18. Hence the Apoſtle argues thus, *That the Law, with thoſe Sacrifices which were offered every year, could not*, εἰς τὸ διηνεκὲς τελειῶσαι, *perfect for ever them that come to God with them*, *becauſe* if they could have done that, *the Worſhippers once purged by them, would have had no more Conſcience of Sins*, Heb. 10. 1, 2. *i. e.* they would not have been ſtill conſcious of the Guilt of Sin, and ſo could have no need yearly to repeat the ſame Sacrifices. And of our Saviour's Sacrifice he ſpeaketh thus, *That by one Offering*, τετελείωκεν εἰς τὸ διηνεκὲς, *he hath perfected for ever them that are ſanctified*, i. e. are purged by it from the Guilt of Sin, *Heb.* 10. 14. Wherefore, *to perfect according to the Conſcience*, is ſo fully to expiate from the Guilt of Sin, that it ſhall no more be remembered by God, and we ſhall have no more Conſcience of the Guilt of it. Now the Conſequents of this full Remiſſion are theſe two, 1. *A coming unto God with freedom, and full aſſurance of Acceptance with him.* This the Apoſtle frequently aſcribes unto the Death of Chriſt, who *ſuffered for our Sins, that he might bring us to God*, 1 Pet. 3. 18. ſaying, By him who hath reconciled us to God by the Croſs, *We have freedom and acceſs with confidence to the Father by Faith in him*, Eph. 2. 16, 18. 3. 12. and upon that account exhorts us *to come to him in full aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience*, Heb. 10. 22. 2dly, *A right of entrance into Heaven.* This, ſaith the Apoſtle, could not be obtained by the Service of the Tabernacle, *v.* 8. but only by the Death of Chriſt, by which the way into the *Holy of Holies* is laid open, *Chap.* 10. 19, 20. Eternal Redemption is obtained for us, *Chap.* 9. 12. and we receive the Promiſe of an eternal inheritance; and ſo it conſequentially ſignifies to have a full Aſſurance of Acceptance with God here, and of Happineſs with him hereafter.

Ver. 9. *Which could not perfect according to the Conſcience.*] To clear up what hath been ſaid upon this Verſe, let it be noted, that God declares the Tenour of the *New Covenant* ſhould run thus: *I will be merciful to their Iniquities*, and *remember their Sins no more.* Whence obſerve,

*1ſt*, That there was no ſuch Promiſe, or Condition made under the Old Covenant, that requiring for every new Sin of Ignorance, a new Oblation, whereas Sins of Ignorance and Infirmity being not contrary to the Sincerity of our Obedience, they do not violate the *New Covenant*, and ſo are pardoned by Virtue of the Blood of the New Covenant ſhed, ἐφάπαξ, *once for all for the Remiſſion of Sins*, for if we thus ſin, ſaith the *Apoſtle John*, *we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins*, 1 John 2. 2. *And if we walk in the Light as he is in the Light, the Blood of Chriſt cleanſed us from all Sin*, 1 John 1. 7.

2*dly*, Obſerve that the Legal Sacrifices ſerv'd only for the Purification of the Fleſh from Ceremonial Defilements, and reſtored to them only a Right to the Benefits of the *Moſaical Covenants*, viz. Life, and Proſperity in the Land of *Canaan*, but did not ſo far purify the Conſcience, as to procure them an admittance into the heavenly *Canaan*, which if they had entirely cleanſed them from the Guilt, and the Defilement of Sin, they would have done; and hence the Apoſtle ſays, The way into the Holy of Holies was not opened, whilſt the firſt Tabernacle was ſtanding, *verſe* 8. See the Note there.

k Ver. 10. *Μέχρι καιροῦ διορθώσεως*, *Till the time of Reformation.*] That is, as the next Verſe expounds it, till the coming of Chriſt, the *Meſſiah* of the *Jews*, when they themſelves expected *a Reformation of the Law*, ſaying, That (g) *the Law which was learned in that Age, was Vanity, in reſpect of the Law of the Age to come*, That is, ſaith the Gloſs on *Ecclef.* 11. 8. לפני תירתי של משיח, *in reſpect of the Law of the Meſſiah*; and that *then the Law will be renewed.* For (h) our Doctors, ſaith the Author of *Sepher Ikkarim*, declare, That *all Iſrael ſhall receive a ſecond Law from the Mouth of God immediately, as formerly*; and this they all prove, as the Apoſtle doth, Chap. 8. from *Jer.* 31. 31, 32, 33.

l Ver. 8. That the *Tabernacle* here mentioned is not the Body of Chriſt, but *Heaven itſelf*, ſee Note on Chap. 8. 2.

m Ver. 12. *Αἰωνίαν λύτρωσιν*, *Eternal Redemption.*] Here it is evident, 1. That this our High Prieſt hath procured for us a perfect and perpetual Expiation from the Guilt of Sin, and this *Schlictingius* on the Place fully grants. 2. That this λύτρωσις, or *Redemption*, was procured by the Blood of Chriſt, we having, ἀπολύτρωσιν, *Redemption through his Blood, even the Remiſſion of Sin*, Eph. 1. 7. That therefore was the λύτρον, or *Price* paid, to procure this Redemption. That this ἀπολύτρωσις παραβάσεων, *Redemption from Tranſgreſſions* was made, θανάτου γενομένου, *by the Death of Chriſt*, ſuffering as a Piacular Victim for us, there being no other way of procuring this Remiſſion under the Law, *v.* 22. and ſo no other known to, or heard of by the *Jews*. And laſtly, that ſuffering thus, he alſo muſt ſuffer in our ſtead, as all Piacular Victims did. Whence he is ſaid *to give his Life*, λύτρον ἀντὶ πολλῶν, *a Ranſom for many*, Matth. 20. 28. ἀντίλυτρον ὑπὲρ πάντων, *a Ranſom for all*, 1 Tim. 2. 5. See the Note there.

n Ver. 13. Ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, *Sanctifies to the purifying of the Fleſh.*] It is truly obſerved by the Reverend Dr. *Hammond*, That to ſanctify to the purifying of the Fleſh, is to make legally clean, *i. e.* ſo as that they might come into the Congregation again, it being the Sanctification τῶν κεκοινωμένων, *of the Unclean*; but ſtill in a Metaphorical Signification, as cleanſing ſignifies Expiation, and obtaining Pardon of Sin; and when this is done by a Sacrifice, ἁγιάζειν, ſignifies to *expiate*, and cleanſe from Guilt by virtue of it. In which ſenſe it is uſed throughout this Epiſtle, and that agreeably to the import of it, when it relates to Sacrifices, in the Old Teſtament. So, *Chap.* 10. 10. ἡγιασμένοι ἐσμὲν, *we are ſanctified*, i. e. are purged from the Guilt of Sin, by the Body, or as other Copies read, *by the Blood of Chriſt*, offered once for all. And, *v.* 15. *By one Offering he hath perfected for ever them that are ſanctified*, i. e. hath entirely purged them who by this Offering are cleanſed from the Guilt of Sin: He being offered once, εἰς τὸ πολλῶν ἀνενεγκεῖν τὰς ἁμαρτίας, *to bear, or take away the Sins of many*, and εἰς ἀθέτησιν ἁμαρτίας, *for the putting away Sin by the Sacrifice of himſelf*, Chapter 9. 26, 27. and *verſe* 29. where it is ſtiled *the Blood of the Covenant*, ἐν ᾧ ἡγιάσθη, *by which he, who now counted it as common, was ſanctified*, or cleanſed from the Guilt of Sin, it being the Blood ſhed for the Remiſſion of Sin, the Blood of that New Covenant which ſaid, *I will be merciful to their Impieties, and their Sins and their Tranſgreſſions will I remember no more*, verſe 17, 18. So, Chap. 13. 12. Therefore *Jeſus*, *that he might ſanctify the People by his own Blood, ſuffer'd without the Camp*: Where both the *Blood ſanctifying*, and τὸ περὶ ἁμαρτίας, *the Sacrifice for Sin*, ver. 11. to which it anſwers, ſhew that Chriſt ſanctified the People by the Oblation of himſelf as a Sin-Offering, to cleanſe them from the Guilt of Sin. See Note on *Heb.* 2. 11.

Ver. 14. Διὰ Πνεύματος αἰωνίου.] The Vulgar, *Chryſoſtom*, and *Cyril. Alex.* de R. Fide, pag. 73. read ἁγίου, but *Theodoret*, *OEcumenius*, *Theophylact*, *Athanaſ.* Ep. ad Serap. pag. 180. *Ambroſ.* de Sp. S. cap. 8. *Cod. Alex. Syr. Arab.* read as the Text.

Ver. 14. Ἑαυτὸν προσήνεγκεν, *Offered him- o ſelf without ſpot to God.*] In Heaven, ſaith Dr. *Hammond*; For that Oblation, ſaith *Grotius*, muſt be here underſtood which anſwers to the Legal Oblation made in the *Holy of Holies*, which the Oblation of *Chriſt* upon the Croſs doth not, but his Oblation in the Heavens. Againſt this Interpretation ſome object, That Chriſt preſenting himſelf with his Blood in the Heavens, is never ſtiled an Oblation; but that is a plain Miſtake, ſee Note on *Chapter* 8. 3, 4. and of evil Conſequence; for if Chriſt had no Oblation to offer in Heaven, he could not be an High Prieſt there, ſince every High Prieſt muſt have ſomething to offer in that Sanctuary, in which he exerciſes his Prieſtly Office. But yet it being ſaid, not that *he offered up his Blood*, but that προσήνεγκεν ἑαυτὸν, *he offered up himſelf*, which he did upon the *Croſs*, Eph. 5. 2. Heb. 9. 25, 28. And the προσφορὰ, or *Oblation* of the Sacrifice, being properly the giving it up to the Death, or to be a Piacular Victim in the Sinner's ſtead, theſe words may very well be thus interpreted, *Who through the Holy Spirit, by which he was ſanctified from the very Womb, offered himſelf a Piacular Victim without ſpot to God.* But then the Blood of Chriſt here mentioned as *purging the Conſcience from dead Works*, muſt be his Blood preſented before God in the Heavenly Sanctuary; for the Apoſtle had ſpoken before, *v.* 7. of the Blood brought into the *Holy of Holies* by the *Aaronical High Prieſt*, and declared that it could not perfectly expiate the Conſcience from the Guilt of Sin, *v.* 10. and therefore here the Analogy requires that he ſhould ſpeak of the Blood of Chriſt, brought by our High Prieſt into the Heavenly Sanctuary. Moreover he had ſaid before, that he entered with his Blood into the *Holy of Holies*, v. 12. and therefore, *v.* 14. muſt be ſtill ſpeaking of the Effect or Influence of this Blood, there preſented for us.

---

(g) Pug. fid. Part. 3. diſt. 3. c. 11. p. 608, 611.
(h) Voiſin. ibid. p. 123.

p Ibid. Καθαριεῖ συνείδησιν ἀπὸ νεκρῶν ἔργων, *Purge the Conſcience from dead works.*] Τὸ καθαρίζειν, here, as the Compariſon clearly ſhews, being in ſenſe the ſame with ἁγιάζειν in the Verſe preceding, muſt ſignify the cleanſing of the Conſcience, not from the Inclination to Sin, by the Holy Spirit, but from the Guilt of Sin, by the Blood ſhed for the Remiſſion of it. And (2*dly.*) This is the conſtant ſenſe of the word καθαρίζειν in the Old Teſtament, when joined with ἀπὸ ἁμαρτιῶν. So, *Lev.* 14. 19. *The Prieſt ſhall make an Atonement for him that is to be cleanſed from his Uncleanneſs*, ἐξιλάσεται ὁ ἱερεὺς περὶ τοῦ καθαριζομένου ἀπὸ τῆς ἁμαρτίας αὐτοῦ. And, *Chap.* 16. 30. *The Prieſt ſhall make an Atonement for you to cleanſe you*, καθαρίσαι ὑμᾶς ἀπὸ πασῶν τῶν ἁμαρτιῶν ὑμῶν, *from all your Sins.* So, Joſh. 22. 17. Pſal. 51. 3. Jer. 33. 8. Ezek. 24. 13. Hence then it follows that the dead works from which their Conſcience was to be thus cleanſed, muſt ſignify *Works which deſerved Death* by the Tenor of the Old Covenant.

q Ibid. Λατρεύειν Θεῷ ζῶντι, *To ſerve the living God.*] God being an Holy God, can enter into Covenant with none, or admit them into his Service, whilſt they lie under the Guilt of Sin unpardoned, and ſo have not found Grace in his ſight. *Noah found Grace in the Eyes of God*, and with him he eſtabliſhed his Covenant, *Gen.* 6. 8, 18. *Abraham* believes in God, and *this was counted to him for Righteouſneſs*; and then the Lord makes a Covenant with him by Sacrifice, *Gen.* 15. 10, 18. So, *Exod.* 24. 6. the *Jews* offer Burnt-Offerings, and ſacrifice Peace-Offerings to the Lord, and the Blood is ſprinkled upon all the People, and then he enters into Covenant with them. Hence the Apoſtle ſaith, *Let us draw nigh to God with full aſſurance of Faith, having our Hearts ſprinkled from an evil* (or condemning) *Conſcience*, Heb. 10. 22.

r Ver. 15. Διὰ τοῦτο,] May either relate to the End of Chriſt's Mediatory Office, and ſo be rendered *for this End*, or *for this Cauſe*; or to the Means, by which that New Covenant, of which he is the Mediator, was eſtabliſhed, and then it will be beſt rendered, *by this Blood*; his Blood being ſtiled, *the Blood of the New Covenant*, Matth. 26. 28. Mark. 14. 24. and the Covenant being ſtiled, *the New Covenant in his Blood*, Luke 22. 20. 1 Cor. 11. 25.

s Ibid. Εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, *For the Redemption of Sins under the Firſt Covenant.*] St. *Paul*'s Deſign in the Epiſtles to the *Romans* and *Galatians*, is to ſhew, that the Law could not juſtify any Man, *i. e.* that it could not procure his Abſolution from the Guilt of Sin, but rather left all guilty before God; and his Deſign in this Epiſtle is to ſhew, that the Sacrifices offered under the Law, could never take away Sin, *Chap.* 10. 4. And hence ariſeth the Neceſſity that Chriſt ſhould ſhed his Blood for the Redemption, *i. e.* for the Remiſſion of Sins committed under the Old Covenant, before we could be capable of entering into the New, or have a right to the Bleſſings of it.

t Ibid. Τὴν ἐπαγγελίαν, *The Promiſe of an Eternal Inheritance*] The immediate Promiſe of the New Covenant, eſtabliſhed in the Blood of Chriſt, is *Remiſſion of Sins*, Chap. 10. 17. but then this being an *Eternal Redemption* from them, *v.* 12. and ſuch as *perfects for ever them that are ſanctified*, Chap. 10. 14. upon it neceſſarily follows the Promiſe of an Eternal Inheritance, there being nothing to exclude us from it, but the Guilt of Sin. Hence is there a cloſe Connexion betwixt Chriſt's overcoming Death, and bringing *Life and Immortality to light*; and this emphatically is ſtiled the Promiſe of the Goſpel, *Tit.* 1. 2. 1 *John* 1. 2. and 5. 11.

u Ver. 16. Ἀνάγκη φέρεσθαι, *There muſt be.*] There muſt be produced, ſaith Dr. *Hammond*, as the word φέρειν ſignifies, *John* 18. 28. *Acts* 25. 7. there muſt intervene. So *Schimidius* and *Budæus.*

x Ver. 19. Τὸ αἷμα τῶν μόσχων, &c. *The Blood of Calves and Goats.*] There ſeems no need of the Conjecture of Biſhop *Uſher*, and others, that beſides the Burnt-Offerings, and Peace-Offerings mentioned by *Moſes*, Exodus 24. 5. there were then offered Sin-Offerings, the Holocauſts themſelves being expiatory Sacrifices, as is evident from theſe words, *Lev.* 1. 4. *He ſhall put his hand on the head of the Burnt-Offering, and it ſhall be accepted* *ed for him, to make Atonement for him*: Now the (i) *Jewiſh* Doctors tell us, That this Impoſition of Hands was always joined with *Confeſſion of Sins over the Sacrifice*, which Confeſſion ſtill concluded with a Prayer, that *the Sacrifice might be an Expiation for them.* And the Phraſe, *it ſhall be accepted*, ἐξιλάσασθαι περὶ αὐτοῦ, *to make an Atonement for him*, uſed here, and *Levit.* 14. 20. concerning Holocauſts, is as much as ever is ſaid of Expiatory Sacrifices. (2*dly*,) This may be farther urged from the word *Kepher*, uſed concerning Holocauſts, *Lev.* 1. 3. that being the word uſed to import Expiation for Sin; on which account the *Syriac* Verſion ſaith, that the Burnt-Offering was deſigned, *ad placationem obtinendam à Deo, To appeaſe God*: And the (k) *Chaldee* Paraphraſt, That the Burnt-Offering came *ad expiandum pro cogitationibus Cordis, To expiate for the Thoughts of the Heart.* And 'twas the general Opinion of the *Jews*, ſaith (l) Dr. *Outram*, that ſome kind of Sins were expiated by Holocauſts. And (3*dly*,) All the Sacrifices of Living Creatures before the Law, were Holocauſts, and yet 'tis certain that many of them were offered to appeaſe God, and expiate for Sin. Thus *Noah*, after the Flood, *offered Burnt-Offerings*, Gen. 8. 20. and yet *Joſephus*, Antiq. l. 1. c. 4. hath inform'd us, that he offer'd a Sacrifice to atone God, and *appeaſe his Diſpleaſure.* The Sacrifices which *Job* offer'd for his Children, were *Burnt-Offerings*, yet were they alſo *Offerings for Sin*, Job 1. 5. the reaſon of their Oblation being aſſigned, *It may be that my Sons have ſinned.* The Oblation which God commanded his Friends to make, was a *Burnt-Offering*, Job. 42. 7. and yet it was offered to *appeaſe God's Wrath*, and prevailed, with the Prayer of *Job*, λύειν τὴν ἁμαρτίαν αὐτοῖς, *to procure Abſolution from their Sin.* Nevertheleſs becauſe *Joſephus*, ſpeaking of this matter, mentions the Blood, τῶν κριῶν σφαγέντων, *of the Rams ſlain*, as the Apoſtle doth τῶν τράγων, *the Blood of the Goats*: Hence it ſeems neceſſary to allow theſe alſo were ſlain then, either as Sin-Offerings, or as Burnt-Offerings, as they are allowed to be, *Lev.* 1. 2, 3, 10.

Ver. 20. Διαθήκη, *Covenant, or Teſtament.*] *This Diſcourſe*, ſaith Mr. *le Clerc*, *is to be look'd upon merely as the Play of an* Helleniſtical Writer; *who, becauſe he ſaw that* διαθήκη *was uſed for that Covenant whereof* Chriſt *is the* Mediator, *and ſignified alſo a* Teſtament; *and* Chriſt *was dead, thence deduced Conſectaries which are true indeed, conſidered in themſelves, but here rely upon weak Principles, rather to ſet off his Diſcourſe, according to the Cuſtom of that Age, than to convert the Jews to the Faith by the force of Reaſoning.* Thus is the great Apoſtle of the *Gentiles* turned into a *Jewiſh Rabbin*, ſetting off his Diſcourſe by weak Reaſonings, becauſe it was cuſtomary for the Jews to do ſo. *Our word and Preaching is*, ſaith the Apoſtle, *not in the words of Man's Wiſdom, but in demonſtration of the Spirit*, 1 Cor. 2. 4. By your leave, ſaith Mr. *le Clerc*, you ſometimes ſpeak not in the words of Man's Wiſdom, but of *Jewiſh* Folly, talking plainly like an Allegorical *Philo*, making often *ſuch Accommodations of Scripture, and ſuch Conſequences deduced from them, in which no regard at all is had to Grammar. We ſpeak the Wiſdom of God*, ſaith the Apoſtle, *ibid.* ver. 7. *No*, ſaith Mr. *le Clerc*, *your Diſcourſe is to be look'd upon merely as the Play of an Helleniſtical Writer. We ſpeak the things which God hath revealed unto us by his Spirit, and have received this Spirit, that we may know the things which are freely given us of God; which things we ſpeak not in words taught by Human Wiſdom, but in words taught us by the Holy Ghoſt.* No, ſaith Mr. *le Clerc*, even in things relating to the New Covenant, eſtabliſhed in the Blood of *Chriſt*, *your Diſcourſe relies upon weak Principles*, and is no better than *playing with the Ambiguity of Words, and deducing Conſequences without any regard to Grammar. For true it is indeed, That a Teſtament is ratified by the Death of the Teſtator; and Chriſt is dead, but Chriſt was not the Mediator of a Teſtament; for Teſtaments do not want Mediators: And if it ſhould be granted that he was, he could not be thought at once a Mediator and a Teſtator, by whoſe Death alone a Teſtament was confirmed. The Teſtator here is God the Father, whoſe Heirs Men are in Conjunction with Chriſt, but God the Father can in no ſenſe be ſaid to die.* Thus Mr. *le Clerc* confutes the Author, and yet ſays, he does not *leſſen the Authority of this Epiſtle*, though others think he plainly overthrows it; but, God be thanked, he does it ſtill without juſt ground. For,

1*ſt*, 'Tis plainly falſe that God can be the *Teſtator* here; and that for his own Reaſon, *becauſe God the Father can in no ſenſe be ſaid to die*: For a Teſtator muſt have his Teſtament; and where there is a valid *Teſtament, there*, ſaith the *Apoſtle*, *muſt of neceſſity be the Death of the Teſtator. A Teſtament*, ſaith Mr. *le Clerc*, *being ratified by the Death of the Teſtator.*

*Secondly*, I grant, that Chriſt was not the *Mediator* of a *Teſtament*, but then he was the *Mediator* of a Covenant; which, as it was ſealed with, and confirmed by his Blood, procuring for us ſuch Bleſſings as he by his Will deſigned for, and declared ſhould be conferred upon Believers, *through Faith in his Blood*, became alſo a *Teſtament*. Thus when he ſaid, *For their ſakes*, ἁγιάζω ἐμαυτὸν, John 17. 19. i. e. *I offer up my ſelf as a* Piacular Victim, *that they might be* ſanctified, or truly purged from their Sins; he adds, (m) *as his Laſt Will and Teſtament; Father, I will that thoſe whom thou haſt given me, be with me where I am.* So here he is become *an High Prieſt of Good Things to come,* purchaſing Eternal Redemption for us by his Blood. And, *v.* 15. he became the *Mediator* of that *New Covenant,* in which God promiſed *to be merciful to our Tranſgreſſions, and to remember our Sins no more*; procuring the Remiſſion of them by the intervention of his Death, that we that believe in him might receive *the Promiſe of an Eternal Inheritance,* which he died to entitle us to, and confer upon us; whence it is ſtiled, *the purchaſed Poſſeſſion.* This therefore was *his Will and Teſtament,* that they for whom he died *ſhould live through him,* and this Teſtament could not be confirmed but by his Death: He therefore was at once the *Mediator,* in whom the *New Covenant,* promiſing to us Remiſſion of Sins, was made; and the *Teſtator,* by whoſe Death the Teſtament, that they who believed in him *ſhould have Eternal Life,* was ratified.

---

(i) Jon. in Lev. 6. 7.
(k) Ibid. p. 111. Sect. 7.
(l) *Dr.* Outram de Sacrif. l. 1. c. 15. Sect. 8, 9, 10.

Moreover, what if, after all, here ſhould be nothing ſaid of a *Teſtator,* but only of a *Mediator* of ſuch a Covenant as was to be ratified in the Blood of Jeſus? this ſure would confound all that Mr. *le Clerc* here offers; and yet I think, with ſubmiſſion to better Judgments, that even this may be maintained againſt him.

For tho' there be here mention, *v.* 16, 17. τοῦ διαθεμένου, yet it is not neceſſary that word ſhould ſignify a *Teſtator* properly ſo called, but only a *Promiſer*, and one that confirms his Promiſe with his own Blood. For διατίθεμι, in *Phavorinus,* is ὑπισχνοῦμαι, συντίθεμαι, *I Promiſe, I Covenant,* and διατίθεσθαι διαθήκην, is very commonly in Prophane Authors, *to enter into Covenant*; and ſo the Phraſe διαθήσομαι διαθήκην, and διέθετο διαθήκην, (n) is conſtantly uſed in the *Old Teſtament*; and therefore the Participle διαθέμενος, derived from the ſame Verb, muſt probably have the ſame ſignification here, in which it is ſtill uſed by the *Septuagint*, and which it always bears in the *New Teſtament.* Thus, *Acts* 3. 25. *You are the Children,* διαθήκης ἧς διέθετο, *of the Covenant which God made with our Fathers.* Luke 22. 29. Κἀγὼ διατίθεμαι ὑμῖν, *And I appoint to you a Kingdom,* καθὼς διέθετο, *as my Father hath appointed me.* So here, chap. 8. 10. and 10. 16. Αὕτη ἡ διαθήκη ἣν διαθήσομαι, *This is the Covenant which I will make with the Houſe of Iſrael.* And becauſe *Covenants* were uſually made, *Victimas cædendo,* by Sacrifices, and eſtabliſhed in Blood, as both the Hebrew *Berith,* the Latin *Fœdus,* and the Greek σπονδὴ, whence the word *Spondeo* is derived, ſhew; and the Phraſes, ὅρκια τέμνειν, *fœdus ferire,* and *percutere*; accordingly it was in the *New Covenant* eſtabliſhed in the Blood of *Jeſus.* Hence the *Apoſtle* ſpeaks thus of this Covenant, and the Appointer, Diſpoſer, or the Maker of it:

Ver. 15. That by Virtue of this Blood, he is *become the Mediator of a better Covenant.*

Ver. 16. *For where there is a Covenant,* [θανάτου γινομένου, *made by Death, or ratified by the Blood of him that makes it,* V. 15.] *there of neceſſity muſt intervene Death,* τοῦ διαθεμένου, *of him that makes the Covenant,* or Promiſe.

Ver. 17. *For a Covenant* [of this nature] *is only from* [ἐπὶ νεκροῖς] *in the Death of them who make it,*] as other Covenants were ratified by the Death of the *Sacrifices* uſed at the making of them,] *and is of no force whilſt* [ὁ διαθέμενος] *the Maker of the Covenant lives.*

Ver. 18. *Whence* [*i. e.* becauſe without ſhedding of Blood there is no Remiſſion; ſo it was alſo in] *the firſt Covenant,* [for it] *was not dedicated without Blood.*

To this ſenſe the Contexture of the *Apoſtle*'s Argument doth plainly lead; for Chapter the 8th, he introduceth the Promiſe of a New Covenant, in which God engageth *to be merciful to our Iniquities, and to remember our Sins no more,* v. 12. and ſo by removing our Guilt, made us fit to be Partakers of an *eternal Inheritance.* This *Remiſſion of Sins,* ſaith he, could not be purchaſed by the Gifts and Sacrifices under the Law, for they could not *fully purge the Conſcience from the Guilt of Sin,* chap. 9. 9. but *Chriſt,* by his own Blood, hath purchaſed *Eternal Redemption for us,* v. 12. and by this Blood, *he is become the Mediator of a better Covenant*; he having ſuffered Death, *for the Remiſſion of Sins committed under the Old Covenant, that we might receive the Promiſe of an Eternal Inheritance,* v. 15.

And this Death was neceſſary for him to ſuffer, for the obtaining of theſe Ends; for *where there is* ſuch a Covenant, *there is a Neceſſity that the Death of him who ratifies this Covenant with his Blood, ſhould intervene*: For ſuch a Covenant is only ratified upon the Death of them by whom it is made, and is of no force, whilſt he lives that makes the Covenant, becauſe this *Remiſſion of Sins is not to be procured without ſhedding of Blood*: Which was a thing ſo abſolutely neceſſary under the Law, that *neither was the firſt Covenant dedicated or eſtabliſhed without Blood.*

Now if this be ſo, here is no *playing with the Ambiguity of the word* διαθήκη, nor any intimation of an *Helleniſt,* but rather of an *Hebrew,* uſing the word in the ſenſe which both the *Hebrew, Berith,* uſually bears, and in which διαθήκη anſwers to it in the *Septuagint*: And ſo there was no juſt Occaſion for the *dangerous Reflections* which Mr. *le Clerc* hath made on this Diſcourſe of the *Apoſtle.*

---

(m) Ἄκουε γοῦν τῆς κατὰ Χριστὸν διαθήκης, θέλω ἵνα ὅπου ἐγὼ εἰμὶ καὶ οὗτοι ὦσι, Theophyl. in locum.

(n) See *Kircher's Conc. v.* 1. *p.* 2139.

Ver.

z Ver. 21. Ἐῤῥάντισε, &c.] Of this *ſprinkling of the Tabernacle*, and all the *Veſſels*, we read nothing in the Place of *Exodus* forecited, or in any other part of the Law, but (o) *Joſephus* ſaith, That *Moſes* did θεραπεύειν τὴν σκηνὴν, καὶ τὰ περὶ αὐτὴν σκεύη ἐλαίῳ, καὶ τῷ αἵματι τῶν ταύρων καὶ κριῶν σφαγέντων, *conſecrate for God's ſervice the Tabernacle, and all the Veſſels of it, anointing them with Oil, and with the Blood of Bulls and Rams.*

aa Ver. 22. *Almoſt all things*] He ſaith, *almoſt*; becauſe ſome things which could abide the Fire, were purified by the Fire, *Numb.* 31. 23. and others by Water, *Lev.* 16. 28.

bb Ver. 23. Αὐτὰ δὲ τὰ ἐπουράνια, *The Heavenly things.*] For Explication of theſe Words, let it be obſerved, *1ſt*, That the *Apoſtle* here ſpeaketh all along, not of Purification of Perſons, but of Things, of the *Tabernacle*, and of the *Veſſels* of it, *v.* 21. of the τὰ πάντα, all other things which were to be purified; of the ὑποδείγματα τῶν ἐν οὐρανοῖς, *the Patterns of the Things in Heaven*, v. 23. that is, the *Tabernacle and the Utenſils of it.* Chap. 8. 5. *The heavenly Things themſelves*, oppoſed to them, cannot therefore ſignify Men in general, *viz.* the *Church Triumphant*, or *Militant*, or in particular, *our Souls or Conſciences*, but the *Heavenly Place*, ſtiled, *v.* 24. *Heaven itſelf*, the Place into which *Chriſt* entered, in which he appears before God, the Place of which the *Tabernacle made with hands* was *a figure*.

*2dly*, Obſerve, That by God's Appointment an *Atonement* was to be made for the *Holy Place*, *by the Blood of a Sin-Offering ſprinkled upon, and before the Mercy-Seat ſeven times, becauſe of the Uncleanneſs of the Children of Iſrael, and becauſe of their Tranſgreſſions and their Sins*, Lev. 16. 16. Now theſe could not defile that Holy Place into which they never entered, but yet they rendered them and their Services unworthy to appear, and to be tendered before it, as they ſtill did, *worſhipping towards, or before this foot-ſtool of the Divine Majeſty.* An Atonement was alſo to be made *for the Tabernacle of the Congregation*, in which *God dwelt among them, becauſe of their Uncleanneſſes*, which rendered them unworthy to come into that Tabernacle where he was preſent; whence 'tis obſervable, that no Man was permitted to be in the Tabernacle, *till the Atonement was made for it*; ſo that the Purification of the *Holy of Holies*, was only the Preparing of it to be ſtill a *Mercy Seat*, to *which they might repair with their Prayers, Praiſes and Adorations*, and from which God might *graciouſly ſhine forth upon them*, when purified by his Atonement from the Defilements of their Sins. And the Purification of the *Tabernacle*, was only to prepare it to be a Place in which they might *preſent their Perſons before God*, thus cleanſed by this Atonement from the Guilt of Sin.

And in like manner *was Heaven it ſelf to be prepared*, or *purified* for us, by our Lord's entrance into it with his own Atonement, or Propitiatory Sacrifice. *1ſt*, That *our Prayers* and *Praiſes might aſcend up thither*, and *be accepted at God's Mercy-Seat*, as being offered to God by our *High Prieſt*, and rendered acceptable by the Atonement he had made for the Pollutions cleaving to them. Hence is he repreſented as *having a Golden Cenſer, and much Incenſe to offer, with the Prayers of all Saints*, Rev. 8. 3, 4. *2dly*, That *our Perſons might be admitted into this Heavenly Tabernacle*, as being cleanſed by his Blood from thoſe Defilements which they had contracted. Accordingly our Lord tells his Diſciples, *In my Father's Houſe are many Manſions; I go to prepare a Place for you*, John 14. 2, 3. And here he is ſaid to *purifie* and *prepare theſe Heavenly Manſions for us, by entering into Heaven, there to appear with his Blood of ſprinkling in the Preſence of God for us.*

cc Ver. 26. Ἀπὸ καταβολῆς κόσμου, *From the Fountain of the World.*] This Phraſe is uſed ſix times elſewhere in the *New Teſtament*, viz. *Matth.* 13. 35. and 25. 34. *Luke* 11. 50. *Rev.* 13. 8. and 17. 8. in this *Epiſtle*; *God's Works were finiſhed from the Foundation of the World*, Heb. 4. 3. And in all theſe Places it manifeſtly ſignifies, *from the Beginning of the World.* See *Pſal.* 78. 2. *Matth.* 13. 35. and therefore muſt in reaſon bear the ſame import in this Text; and then it proves, againſt *Crellius*, that the Sufferings of *Chriſt* had reſpect to all preceding Generations: For if his Sufferings had not reſpected the Sins of the whole World, where is the neceſſity, upon the Suppoſition here made, of the *reiteration of his Sacrifice, that he ſhould have ſuffered from the beginning of the World?*

dd Ibid. Ἐπὶ τῇ συντελείᾳ τῶν αἰώνων, *At the End of the World.*] Dangerous here is the Note of *Grotius*, That St. *Paul*, *In id propendebat, ut crederet de propinquo imminere mundi ruinam.* See this confuted, Note on 1 *Theſ.* 4. 15. and that τὰ τέλη, and ἡ συντέλεια τῶν αἰώνων, ſignifies, not the End of the World, but *the laſt of the* three celebrated *Ages of the Wrrld.* See Note on 1 *Cor.* 10. 11.

ee Ver. 28. χωρὶς ἁμαρτίας, *Without a Sin-Offering.*] See Note on 2 *Cor.* 5. 20.

---

(o) *Antiq. l.* 3. *c.* 9. *p.* 89. B.

## CHAP. X.

[*THE Legal High Prieſt, I ſay, went yearly into the* Holy of Holies, *v.* 25. *as it was neceſſary for him to do in that imperfect Diſpenſation ;*]

a 1. For the Law having [*only*] [a] a ſhadow of
b good things to come, and [b] not the very I-
c mage of the things [*themſelves,*] can [c] never
with thoſe Sacrifices, which they [*who officiated under it*] offer'd year by year continually, make the Comers thereunto perfect, [ i. e. *abſolved from the guilt of Sin, for ever.*].

d 2. For [d] then would they have ceaſed to be offer'd, becauſe that the Worſhippers once purged [*by them,* εἰς τὸ διηνεκὲς, *for ever,*] would have had no more conſcience of Sin; [i. e. *would not have been after conſcious of the Guilt of Sin.*]

3. But [ *ſo far are they from procuring this perpetual Remiſſion, or freeing thoſe that offer'd them, from being any more conſcious of Sin, that*] in thoſe Sacrifices there is a Remembrance again made of Sins every Year, [ viz. *in the great Day of Expiation ; whereas, where there is full Remiſſion of Sins, there is no remembrance of them any more, and ſo no more Offering for Sin needful,* v. 16, 17.]

4. *They could not, I ſay, expiate for ever, or clear them from all conſcience of Sin ;*] For it is impoſſi-
e ble that the Blood of Bulls and Goats [e] ſhould
take away Sins [*for ever, ſo that no further Sacrifice ſhould be needful to that End.*]

5. Wherefore, when he, [*the Lamb of God*
f *that taketh away the Sins of the World,*] [f] cometh
into the World, he [*in the Pſalmiſt*] ſaith, Sa-
g crifice and Offering thou would'ſt not, but [g]
a Body haſt thou prepared [*for*] me; [i. e. *thou wouldeſt not have them to continue after my Coming into the World to offer myſelf a Sacrifice for the Sins of the World, they being only to continue till the Time of Reformation,* chap. 9. 10. *and here,* v. 9.]

6. In Burnt-Offerings and Sacrifices for Sin thou haſt had no pleaſure.

h 7. Then ſaid I, Lo, I come, [*as*] [h] in the
Volume [or, *Roll*] of the Book it is written of me, to do [τοῦ ποιῆσαι, *that I ſhould do*] thy Will, O God ; [i. e. *to offer my Body a Sacrifice for Sin, according to thy Will* ]

8. Above, when he ſaid, [ἀνώτερον λέγων *when he,* i. e. *Chriſt, had ſaid before,* Pſal. 40. 6. Sacrifice, and Offerings, and Burnt-Offerings, and Offering for Sin, thou would'ſt not, neither hadſt pleaſure therein, [*ſpeaking of the Sacrifices*] which are offered by the Law ;

9. Then ſaid he [ *afterwards,* v. 7.] Lo, I come to do thy Will, O God: [*And thus*] he taketh away the firſt, [the *Legal Sacrifices,*] that he may eſtabliſh the ſecond, [*the Oblation of his Body,* v. 10.]

10. [i] By the which [k] Will we are ſanctified, i k
through the Offering [Gr. οἱ διὰ τῆς προσφορᾶς, *who are ſanctified by the Offering*] of the Body of Jeſus Chriſt [ἐφάπαξ] once for all, *not as the Legal Sacrifices, once every Year,* chap. 9. 25, 26.]

11. And every Prieſt [*according to the Law*] ſtandeth [Gr. *ſtood*] daily miniſtering, and offering often times the ſame Sacrifices, which can never take away [*the Guilt of*] Sins.

12. But this Man [*Chriſt Jeſus,*] after he had offered one Sacrifice for Sins, [*by which the Guilt of them hath been fully taken away,* Heb. 1. 3. ῦ]
[l] for ever ſat down on the Right-hand of l
God, [*and ſo is placed over all his Works, according to* Pſal. 8. 6.]

13. From henceforth expecting till his Enemies be made his footſtool ; [*till the Devil, Antichriſt, Death the Wages of Sin, and the laſt Enemy be aboliſhed,* 1 Cor. 15. 25. *and ſo the following words of the Pſalmiſt,* Thou haſt put all things in ſubjection under his feet, *be fully accompliſh'd..*

14. For by [*this*] one Offering [*of himſelf to*
*the Death for us,*] he hath [m] perfected for ever, m
[ i. e. *compleatly expiated the Sins of* ] them that are ſanctified, [*through faith in his Blood procuring the Remiſſion of Sins,* Acts 26. 18.]

15. Wherefore, [*And of this*] the Holy Ghoſt alſo is a Witneſs to us : For after he had ſaid before:

16. This is the Covenant that I will make them ; After thoſe days, ſaith the Lord, I will put my Laws into their hearts, and in [or, *upon*] their minds will I write them, *Jer.* 31. 33.]

[17. *He adds, as a further Promiſe, or part of the New Covenant,*] And their Sins and Iniquities will I remember no more.

18. Now where [*ſuch a*] Remiſſion of theſe
is, [*as cuts off the remembrance of them any more,*]
there is [n] no more [*need of*] offering for Sin ; n
[See *v.* 2, 3.]

19. Having therefore, Brethren, boldneſs, [or, *liberty* ;] [See Note on *Chap.* 3. 6.] to enter into the Holieſt by the Blood of Jeſus, [*from which the Jews were typically debarred, the Way into the Holieſt being not then revealed,* Chap. 9. 8.]

20. By a new [o] and [p] living Way, which he op
hath conſecrated, [or, *made new,*] for us thro' the Veil, that is to ſay, [*through*] his Fleſh, [*offered for our Sins upon the Croſs.*]

21. And having [*ſuch*] [q] an High Prieſt q
over the Houſe of God, [i. e. *the Church,* chap. 3. 6. 1 Tim. 3. 15. or, *over the Houſe not made with hands, in which God dwells,* chap. 8. 1, 2. and 9. 1. 11.]

22. Let us [*who are of this Houſe,* chap. 3. 6. *and for whom this Freedom is procured by this High Prieſt,*] draw near [*to God*] *with a* true [*upright*] heart, in full aſſurance of Faith, [*that our Services ſhall be accepted now, and our Perſons hereafter admitted into his Preſence, as*] having [r] our hearts ſprinkled [*by the Blood of Jeſus*] from [*the accuſations of*] an evil Conſcience, and our Bodies waſhed with pure water, [viz. *the Laver of Regeneration.*]

23. Let us hold faſt the Profeſſion of our Faith, [Gr. *the Hope we profeſs*] without wavering, [or, *being moved from the Hope of our Calling,* Col. 2. 23. *that Hope which cauſeth us to rejoice,* chap. 3. 6. *which entereth within the Veil,* chap. 7. 27.] for he is faithful who hath promiſed [*this Entrance into it.*]

24. And let us conſider one another, [*as Members of the ſame Body,*] to provoke [*one another*] to Love, and to Good Works, [or, *Works of Charity;* See Note on *Tit.* 3. 8.]

25. Not forſaking the aſſembling of ourſelves together, [*not drawing back from Chriſtianity to Judaiſm,* v. 26, 38.] as the manner of ſome is, [*who, for fear of Perſecution from the* Jews, *return to the Worſhip of the Synagogue,* v. 32, 36.] but exhorting one another [*to Perſeverance in the Faith;*] and [*that*] ſo much the more, as you ſee [f] the Day [*of Vengeance upon the Unbelieving and Apoſtatizing Jews,*] approaching.

26. [t] For if we ſin wilfully, [*by renouncing and falling off from Chriſtianity,*] after that we have received the knowledge of the Truth, there remains no more Sacrifice for Sin, [οὐκ ἔτι, *there is not yet left any other Sacrifice, beſides that which you reject, to purge you from the Guilt of Sin; and therefore nothing can remain for ſuch Apoſtates,*]

27. But a certain fearful looking for of Judgment, and fiery Indignation, which ſhall devour the Adverſaries [*of Chriſt, the Son of God,* v. 29.]

28. [*And of this you may be aſſured, from what befel thoſe who revolted from the Law of* Moſes; *for,*] He that deſpiſed Moſes's Law, died without mercy, under [*the Teſtimony of*] two or three Witneſſes [*of that Apoſtacy,* Numb. 15. 30, 31. Deut. 27. 2—7.]

29. Of how much ſorer Puniſhment, ſuppoſe ye [*then*] ſhall he be thought worthy, who hath trodden under foot the Son of God, [*uſing him with the greateſt contempt,*] and hath accounted the Blood of the [*New*] Covenant, [u] wherewith he was ſanctified, [or, *purged from the Guilt of his Sins,* chap. 2. 11. and 9. 13. and 13. 12.] an unholy thing, [*ſuch as pollutes, rather than purges, as being the Blood of a Malefactor,*] and hath done deſpight to the Spirit of Grace, [*by refuſing to own him as the Spirit of God; yea, rejecting him as a Lying Spirit; and his Gifts and Miracles, as Illuſions.*]

30. For we know him that hath ſaid, [i. e. *who introduceth God thus ſpeaking,*] Vengeance belongeth to me, and I will recompenſe, [x] ſaith the Lord, [*Deut.* 32. 35.] And [y] again [*in the ſame place,* v. 36. *ſaith of him,*] The Lord ſhall judge his People.

31. It is a fearful thing to fall into the hands of the Living God, [*who ever lives to puniſh thoſe who revolt from him. See* chap. 3. 12.]

32. But call to remembrance, [Ἀναμιμνήσκεσθε δὲ, *Remember therefore*] the former Days, in which, after ye were illuminated, [i. e. *baptized into the Chriſtian Faith,* chap. 6. 4.] you endured [*courageouſly,*] a great Fight, [Gr. *Conflict*] of Afflictions: [*For a great Perſecution then befel the Church, which was at* Jeruſalem, *Acts* 8. 2. 1 *Theſ.* 2. 14.]

33. Partly while you were made a gazingſtock, [or *Spectacle,*] both by Reproaches and Afflictions, and partly while ye became Companions of them that were ſo uſed, [*Acts* 5. 41. *The Apoſtles, eſpecially* Paul *and* Barnabas, *Acts* 14. 5, 19, 20. and 17. 10, 14, 15.]

34. For ye had Compaſſion of me in [z] my Bonds, [*Acts* 20. 23. and 21. 4, 11, 12, 13.] and took joyfully the ſpoiling of your Goods; knowing in your ſelves, [*by the Teſtimony of that Spirit who is the Earneſt of our future Inheritance,* Epheſ. 1. 14. and 4. 30.] that you have in Heaven a better and an enduring Subſtance.

35. Caſt not away therefore your confidence, [παῤῥησίαν, *your freedom in profeſſion of the Faith,*] which hath great Recompence of Reward; [*for with the mouth Confeſſion is made unto Salvation,* Rom. 10. 10.]

36. For ye have need of Patience; that after ye have done the Will of God, [i. e. *have ſuffered according to his Will,* 1 Pet. 4. 19.] ye might receive [aa] the Promiſe, [*Reward.*]

37. For [*the Viſion of* Habakkuk, *reſpecting the Coming of Chriſt, and exhorting you to wait for him, ſaid then, yet for a time, as I do now,* yet a little while, [bb] and he that ſhall come, [Gr. ὁ ἐρχόμενος, *he that cometh now to reward your Patience,*] will come, and will not tarry.

38. [*It alſo adds theſe words of Comfort to the Faithful, and Terror to the Revolter, Expect him now,* Δίκαιος δὲ, [*For*] the Juſt ſhall live by [*his*] Faith: [cc] but if any Man draw back, [καὶ ἐὰν ὑποστείληται, *and if he draw back from it,*] my Soul, [*ſaith God,*] ſhall have no pleaſure in him.

39. But we [*I hope,* chap. 6. 9.] are not of them that draw back to Perdition; but of them that believe, to the ſaving of the Soul.

Anno-

## Annotations on Chap. X.

a Verſe 1. Σκίαν τῶν μελλόντων ἀγαθῶν, *A Shadow of good things to come,*] *I. e.* Of thoſe good things to come, of which Chriſt is the *High Prieſt*; their Tabernacle being only a *Shadow* or *Figure* of that *Celeſtial Tabernacle,* into which he, as our *Fore-runner, hath already entered,* chap. 9. 11. the Purgation they obtained, by their Sacrifices, *from the Defilements of the Fleſh,* of the *Purifications of our Conſciences from dead Works,* v. 13, 14. their *Annual Redemption,* of the *Eternal Redemption* obtained by Chriſt, *v.* 12. their *freedom of Entrance,* being cleanſed by their Sacrifices, *into the Tabernacle* of the Congregation, of our *freedom to enter into the Holy of Holies.*

b Ibid. Οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, *Not the very Image of the things.*] The *Apoſtle* here diſtinguiſhing betwixt *the Things,* and the *Image of them*; I think the word *Image* cannot properly be render'd *Subſtance*: But we under the Goſpel do enjoy ſuch lively Repreſentations of the Good Things to come, as are both Aſſurances and Foretaſtes, and Beginnings of them, *the Earneſts of our future Glory,* in the enjoyment of the Holy Spirit, who is *the earneſt of it,* Eph. 1. 14. and by whom we are changed *into the Image of our glorious Lord,* 2 Cor. 3. 18. the Image of our enjoyment of God, and dwelling for ever with him, by being made *an Habitation of God through the Spirit,* Eph. 2. 22. the *Image of our Entrance into his Preſence,* in that *freedom of acceſs we have already to the Father* through Chriſt, *Eph.* 2. 18. and 3. 12. The *Image of our final Abſolution,* in that Juſtification which is attended with that *Peace of God which paſſeth all Underſtanding.* And this ſufficiently anſwers the Objection of *Eſthius* againſt this Senſe, *viz.* That a more expreſs Signification of theſe future Good Things would not more efficaciouſly avail towards the Exhibition of them. For ſuch an Image of them, as alſo is an *Earneſt, Foretaſte, Aſſurance,* and an *Inchoation* of them, is ſufficient to make *the Comers to God perfect for ever,* as far as we are capable of being ſo in this Life; *as being fully* aſſured of the entire Pardon of our paſt Sins, ſo as that they ſhall not be remembered any more, and of the Enjoyment of thoſe future Bleſſings, of which we have received already *the Earneſt, Firſt-fruits,* and *Aſſurance.*

c Ibid. Εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι, *Could never make the Comers to them perfect for ever.*] All *Interpreters* allow a σύγχυσις, or *Trajection* of the words in this Verſe. Now this which I make in the *Tranſlation,* ſeems to be confirmed by the Effect of our Lord's Sacrifice oppoſed to theſe; for that, ſaith the *Apoſtle,* τετελείωκεν εἰς τὸ διηνεκὲς, *hath perfected for ever them that were ſanctified,* i. e. *hath cleanſed them for ever* from the Guilt of Sin, *v.* 14. That therefore which he here denies to the Legal Sacrifices, muſt be alſo this, that they could τελειῶσαι εἰς τὸ διηνεκὲς, *expiate Sins for ever*; or ſo as that they who were once purged by them, ſhould have no more Conſcience of Sin, *v.* 2. and to this ſenſe the following Argument inclines.

The words τελειοῦν, and τελειῶσαι, have two ſignifications; the one is *Agoniſtical,* and then it ſignifies *to Reward* and *Crown,* as in thoſe words, *That they without us,* μὴ τελειωθῶσι, *might not be made perfect,* i. e. be *crowned,* or have their full Reward, *Heb.* 11. 40. See the Note there. The other is *Sacrifical*; for when it is joined with Sacrifices, or hath relation to them, it ſignifies, ἁγιάζειν, καὶ καθαρίζεσθαι, to *ſanctifie* and *purge from the Guilt of Sin.* Whence τελειώσεις is render'd by *Heſychius* and *Phavorinus,* ἁγιάζεις. So the Sin-Offering, by which *Aaron* and his Sons were *ſanctified,* and *ſet apart for the Prieſthood,* is ſtiled, θυσία τελειώσεως, *Exod.* 29. 34. And the Sacrifice by which the Temple was ſanctified, or purged from its Defilements, is ſtiled, θυσία τελειώσεως, 2 *Mac.* 2. 9. and therefore what is here, *cannot make perfect,* is, *v.* 4. *cannot* ἀφαίρειν ἁμαρτίας, *take away Sins*; and *v.* 2. καθαρίζεσθαι, is to purge from the Conſcience of Sin: See Chap. 9. 9, 12, 14.

And laſtly, The word προσερχομένους here, ſeems not to ſignifie, the Comers to it, *i. e.* the *Law,* but, the Comers to *God* for Pardon, by theſe Legal Sacrifices; for the word in this whole *Epiſtle* ſtill relates to Coming to *God,* as the Phraſe is expreſly, *chap.* 7. 25. and 11. 6. the Coming to *the Throne of Grace,* chap. 4. 16. and in this Chapter, *v.* 2. προσερχώμεθα, *Let us come* [to God] *with a true heart.*

Ver. 2. Ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, *For then they would not have ceaſed to be offered.*] d
Some, leaving out the οὐκ, tranſlate the words thus, *For then ſure they would have ceaſed to be offered*; but the οὐκ is found in *Chryſoſtom, Theodoret, OEcumenius, Theophylact,* and the *Alexandrian Manuſcript,* and therefore ought not to be omitted: Others, with the *Arabick Verſion,* read the words Interrogatively; *For then would they not have ceaſed to be offered?* Which gives a very good ſenſe. But yet there ſeems to be another ſenſe of them very agreeable to the Context; *viz.* for then they would not have *ceaſed,* or been *taken away,* to give place to another Sacrifice for Sin, as the *Apoſtle* proves they were, from *v.* 5. to the 9th.

Ver. 4. Ἀφαίρειν ἁμαρτίας, *To take away Sins*;] e
Is not, as *Grotius* here notes, efficere ne ultra peccetur, *to make us ſin no more*; for that is not the Effect of Chriſt's Blood, but, as far as in this

this imperfect State we are enabled ſo to do of his *ſanctifying Spirit*. Moreover, the *Apoſtle* ſpeaks, *v.* 1. of *Expiation of the Conſcience from the Guilt of Sin*, of *Expiation* by the *Legal Sacrifices* which did not inwardly ſanctify, of *Purgation* by the *Oblation* of them, *v.* 2. from that Sin of which there was *a Yearly Remembrance* in the Oblation of thoſe Sacrifices *to make Atonement* for them, *v.* 3. and therefore the ἀδύνατον γὰρ, which connects this Verſe with the former, and ſhews that *to be impoſſible to be effected*, which he had ſaid before was not effected by thoſe Sacrifices, muſt confine this Phraſe to *the taking away the Guilt of Sins*, by (a) Expiation and Atonement for them; not to the Removal of the Power and Dominion of them, by internal Sanctification. And ſo, ἀφαίρειν ἁμαρτίαν always ſignifies, either *to take away Sin* by a mere Act of Grace, abſolving from the Puniſhment due to it; as when *Nathan* ſaid to *David*, Ἀφέλη ὁ Κύριος τὸ ἁμάρτημά σου, *The Lord hath taken away thy Sin; thou ſhalt not die*, 2 Sam. 12. 13. And the *Seraphim* to *Iſaiah*; *This hath touched thy Lips*, καὶ ἀφελεῖ τὰς ἁμαρτίας σου, *and he will take away thy Sins*, Iſa. 6. 7. And *Iſa.* 27. 9. *By this*, ἀφαιρεθήσεται ἀνομία Ἰακὼβ, *ſhall the Iniquity of Jacob be forgiven*; and *this is his Bleſſing*, ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ, *when I ſhall take away his Sin*. And when God ſaith to *Joſhua*, ἰδοὺ ἀφῄρηκα τὰς ἀνομίας σου, *behold I have taken away thy Sins*, Zach. 3. 4. Or when this Phraſe hath relation to a *Sacrifice*, to take it away by that; as when 'tis ſaid, *Lev.* 10. 17. *Wherefore have you not eaten the Sin-Offering in the Holy Place, ſeeing it is moſt Holy, and God hath given it you*, ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς, καὶ ἐξιλάσεσθε περὶ αὐτῶν ἔναντι Κυρίου, *that you might* bear [*away*] *the Iniquity of the Congregation, to make an Atonement for them before the Lord?* See *v.* 11.

f Ver. 5. Εἰσερχόμενος εἰς τὸν κόσμον, *Coming into the World.*] The *Socinian Gloſs* here, de ingreſſu Chriſti in mundum futurum, *i. e. of Chriſt's going out of this World into the next*, or into *Heaven*, is ſo abſurd, that it needs no Refutation; his *Coming into the World*, in the *Scripture* Phraſe, being, his deſcending from *Heaven*, to be with us, *John* 16. 28. *I came down from the Father, and came into the World*; and his going hence into *Heaven*, being ſtiled, his *leaving of the World*, John 13. 1. and 16. 28. and 17. 11. And tho' the Phraſe of *entering into the World*, may ſometimes in St. *John* import, *Chriſt*'s entering on his *Prophetick Office*, or his appearing publickly in the World, as ὁ ἐρχόμενος, is *that Prophet which was to come into the World*; yet the connexion of it here with the Time, *when a Body was prepared for him*, will not ſuffer us to doubt that it importeth here his Aſſumption of the Human Nature, and his being *born into the World* in it. And ſo this Phraſe is uſed, when *Chriſt* is ſtiled *the true Light that enlighteneth every Man that cometh into the World*, John 1. 9. For though the *Grammatical* Conſtruction doth not hinder but that ἐρχόμενον εἰς τὸν κόσμον, may be conſtrued with *Light*, thus, *which coming into the World, enlighteneth every Man*; yet כל באו עולם, *all that come into the World*, being the conſtant Phraſe by which the *Jews* expreſs all Men living, as Dr. *Lightfoot* on the Place obſerves; and the *Jews* themſelves, ſpeaking of *God* himſelf after this manner, אתה מואר כל באו עולם, (b) *Thou art he that illuminates every Man that comes into the World*; this is a plain Confirmation of our Tranſlation of theſe Words.

Ibid. Σῶμα κατηρτίσω μοι, *A Body haſt thou prepared, or framed for me.*] The words in the Hebrew are, אזנים כרית לי, *my Ears haſt thou bored*, in plain Alluſion to the Ceremony uſed to a Slave that would not have his Liberty, but would continue in his Obedience to his *Maſter*, and would not go free, *Exod.* 21. 6. *Deut.* 15. 17. And ſeeing this was done out of love to his Maſter; *the boring of his Ear*, ſeems not to be commanded as a Note of Infamy, but as a ſolemn devoting of him to his *Maſter*'s ſervice; tho' were it uſed as a Mark of Servitude, it anſwers ſtill exactly to our *Saviour*, who took upon him, ſaith the *Apoſtle*, μορφὴν δούλου, *the form of a Servant*, or of a Slave, and *became obedient to the Death* for us, when he might have been free from it, out of love to his *Father*, and us his Children, *Heb.* 2. 14. And becauſe he only could appear in this form, and performed this Obedience in the Body he aſſumed for this Purpoſe, the *Seventy Interpreters*, perhaps by the internal Motion of the *Holy Spirit*, tranſlated the Phraſe thus, *A Body haſt thou prepared*, or framed for me; for that the *Apoſtle* did not change the Tranſlation of the *Septuagint*, but find it thus, his words declare, when he ſaith, *he taketh away the firſt*, viz. *Sacrifice*, and offering, according to the Law, *that he might eſtabliſh the latter*, *i. e.* the Oblation of his Body, or his Obedience to the Death in the Body thus prepared for him. So read *Theodoret*, St. *Auſtin*, *Euthymius*, St. *Chryſoſtom*, *Apollinarius*, and *Ambroſius*; ſo read the *Arabick* and *Æthiopick* Verſions; and they who read otherwiſe, may be ſuppoſed to have followed not the *Greek*, but the *Hebrew*. And this Reading the *Apoſtle* approves, and follows, as the true meaning of the *Hebrew* Phraſe, and that which ſo fitly doth expreſs our *Saviour*'s Oblation of himſelf, as that Sacrifice which was to put an end to thoſe which only were the Types and Shadows of it: And this giving up himſelf intirely a Servant, to do the Will of God; on which g account, Slaves and Servants, who were altogether at the Beck and Will of their Lords, were both by *Jews* and *Heathens* call'd σώματα, *Bodies.* Thus *Raguel* gave to *Tobias* half his Goods, σώματα, καὶ κτήνη, καὶ ἀργύριον, *Servants, and Cattle, and Money*, Tobit 10. 10. The Sale of the Captive *Jews* by *Nicanor*, is in the Greek thus, ἀνορισμὸς Ἰουδαϊκῶν σωμάτων, 2 Maccab. 8. 11. Joſeph. Antiq. Jud. l. 12. c. 2. p. 390. F. So all the Servants of the Men of *Sichem* are, πάντα τὰ σώματα αὐτῶν, Gen. 34. 29. And σώματα is by our Tranſlation rendered *Slaves*, Rev. 18. 13. So *Ariſtotle*, *Strabo*, *Demoſthenes*, and *J. Pollux*, uſe the word. See *Conſtantine.*

---

(a) See *Grot. de Satisf. contra Soc. c.* 10.

(b) *Vejikra Rab.* Sect. 31.

I do not find that the Ancient *Jews* interpreted theſe Words of *Chriſt* in expreſs Terms, but they ſay enough to juſtify the *Apoſtle*'s Argument from this Text. For hence they conclude, that (c) *God had no principal regard to Sacrifices, and that Obedience and Praiſe was better than Sacrifice*; and that, (d) *a further Salvation was to be expected, even the Salvation of God.* Pſalm 50. 23. Iſaiah 45. 17. which was תשועת עולמים, *an Eternal Salvation*; or, in the Language of the *Apoſtle* here, *Salvation*, εἰς τὸ παντελὲς, *for ever*, Hebr. 7. 25. εἰς τὸ διηνεκὲς, chap. 10. 14.

h Ver. 7. *In the Volume of thy Book it is written of me, that I ſhould come to do thy Will.*] It being there written, that the *Meſſiah* was to make *his Life an Offering for Sin*, Iſa. 53. 10. and by that to cauſe theſe *Offerings* and *Sacrifices to ceaſe*, Dan. 9. 27. therefore he is ſaid to go to his Croſs, *as it was written of him*, Matth. 26. 24. And the Rulers of the *Jews* are ſaid to have *fulfilled the Scriptures, in condemning him*, and to have done that *which was written of him*, Acts 13. 27, 29. See *Luke* 24. 44, 46.

i Ver. 10. Though perhaps the Article οἱ ſhould be left out, it being not read by *Chryſoſtom* and *Theodoret*, or by the *Syriac* Verſion; yet becauſe it is in the *Alexandrian* Copy, in *OEcumenius*, *Theophylact*, the *Arabick* Verſion, and in many Manuſcript Copies, I thought fit to give it a place in the *Paraphraſe*, and then 'tis eaſy to perceive that ἡγιάσμεθα muſt be repeated, to compleat the ſenſe.

k Ibid. Ἐν ᾧ θελήματι, *By the which Will.*] *Chriſt* had ſaid, in the *Pſalmiſt*, that his *Father* would not have the Sacrifices and Oblations of the Law continued, but that his Will was, that he ſhould once for all ſuffer for the Sin of Man; *by the execution of which Will*, perform'd by *Chriſt*'s Oblation of his Body for us, *we are ſanctified*: Where ἁγιάζειν, or ἁγιάζεσθαι, doth not ſignify, *to be freed from the Power and Dominion of Sin*, but *from the Guilt of it*, as is proved, Note on Chap. 9. 13. and this is farther proved, from the Means of this Sanctification, viz. *the Oblation of Chriſt's Body*, that being offered as a *Piacular Victim*, to purge us from the Guilt of Sin, and from the Condemnation due unto us for it: Nor doth the *Apoſtle* here underſtand the Oblation of *Chriſt*'s Body in the *Heavens* for us, that being properly his *Interceſſion*, but the Oblation of his Body on the *Croſs*, and his Sufferings, *Heb.* 2. 10, 11. and Chap. 13. 12. And laſtly, This being effected by the Oblation of *Chriſt*'s Body, ἐφάπαξ, *once for all*: As it reſtrains the word to his Oblation on the *Croſs*, which was but once performed, and is paſt; whereas his Appearance in the Heavens for us is ſtill preſent and perpetual: So doth it perfectly overthrow the pretended *Sacrifice of the Maſs*; for *if by this one Oblation, he hath perfected for ever them that are ſanctified*, what Efficacy can there be in this vain Repetition of it? Nay, muſt it not import, that Remiſſion of Sins is not fully obtained for us by our Lord's Sacrifice on the *Croſs*? For, ſaith the *Apoſtle, where Remiſſion of theſe is, there is no more Offering for Sin*, v. 18.

l Ver. 12. Εἰς τὸ διηνεκὲς, *For ever.*] By comparing this with *v.* 14. *By one Offering, he hath perfected*, εἰς τὸ διηνεκὲς, *for ever them that are ſanctified*, and with *v.* 1. where it is denied that the Legal Sacrifices could, τελειῶσαι εἰς τὸ διηνεκὲς, *expiate Sins for ever*; and from the Streſs the *Apoſtle* here, *v.* 10. and elſewhere, lays upon this προσφορᾷ ἐφάπαξ, *Oblation once for all*, I imagine that theſe words may be better render'd thus, *This Man, after he had offer'd one Sacrifice for Sin for ever, is ſate down.*

m Ver. 14. That τετελείωκεν εἰς τὸ διηνεκὲς, is, *to expiate Sin for ever*, ſee Note on *v.* 1. And that the *Apoſtle* here ſpeaks of them who are ſanctified by this Expiation, hath been obſerved, Note on Chap. 9. 13. as is apparent from the Teſtimony of the Holy Ghoſt produced here to confirm this, *viz. that God would remember their Sins no more*, v. 17.

A Queſtion ariſeth from *v.* 4. and 11. upon what Ground it is here aſſerted, that *the Legal Sacrifices could never take away Sin?* And wherein lies the difference, in point of Expiation, between the *Sacrifices of the Law*, and the Oblation of *the Body of Chriſt*, that one could purge the Conſcience from the Senſe of Guilt, and take away Sin for ever, and the other could not? ' If all muſt be reſolved into Divine Appointment, and Divine Acceptation, how is it *impoſſible that the Blood of Bulls and Goats ſhould take away Sin?* Was it not poſſible that God might have appointed and accepted of the Life of a Beaſt, inſtead of that of the greateſt Malefactor, who

---

(c) *Maim. More Nev. part* 3. *c.* 32.

(d) *Pug. Fid. part* 3. *diſt.* 3. *c.* 12. Sect. 14.

‘ thereby might be freed, not only from a ‘ Temporal, but likewiſe from the Obligation ‘ to Eternal Death? Now in Anſwer to this Queſtion, I conceive that Divine Acceptation muſt neither wholly be excluded, nor wholly be aſſigned, as the Cauſe that the Oblation of our *Saviour*'s Body, was thus available for that Expiation of the Guilt of Sin, which could not be obtained by the Legal Sacrifices.

And firſt, I ſay, Divine Acceptation muſt not, yea, cannot wholly be excluded; for that would render the Oblation of our Lord's Body, of what Virtue ſoever it might be in itſelf, wholly unable to procure the Pardon of our Sin, and exclude all true Remiſſion, and Forgiveneſs of Sin. For,

*1ſt*, The Puniſhment of another, being not the thing threatened, or required, but only the Death of the Offender, can be of no avail to free the Criminal from Puniſhment, tho' he that is the Subſtitute, be never ſo able, or ſo well inclin'd to ſuffer it; unleſs the Governor, or he to whom the Execution of the Law belongs, be willing to accept of his *Vicarious* Puniſhment; and whenſoever he is pleaſed, and ſees juſt cauſe to do ſo, it is an Act of Grace and Favour to the *Criminal*, and a Remiſſion of his Perſonal Obligation to bear the Puniſhment he had deſerved. In Puniſhments inflicted on the *Criminal*, it is true, that ſo far as he ſuffers what the Law exacts, ſo far doth he diſſolve the Obligation to further Puniſhment, and ſo far muſt his Puniſhment be inconſiſtent with Remiſſion; for *as far as any Man is puniſhed, he is not forgiven.* But by Admiſſion of another to ſuffer in our ſtead, we are as much forgiven as we could be, did he not ſuffer in our ſtead, becauſe we are as much exempted from ſuffering any Puniſhment on the account of our Offences; and how can we be more forgiven than we are by ſuch an Act, as removes from us the whole Puniſhment as much as if we had never offended? The *Vicarious* Puniſhment is indeed the Motive and the Procuring Cauſe of this Forgiveneſs, as it renders it conſiſtent with the Governour's *Honour*, and with the *Ends of Government* to grant it, but it takes off nothing from the Freedom of the Pardon.

*Secondly*, I add, That Divine Acceptation muſt not be aſſigned as the only Cauſe that the Oblation of our *Saviour*'s Body was thus available for the Expiation of the Guilt of Sin; for then no reaſon can be given, why he might not have accepted of the Blood of *Bulls and Goats*, and much more of the Sufferings *of any ordinary Man*, for the procuring our Exemption from the Guilt of Sin; whereas two Reaſons have been already offered in the Note on Chap. 2. 14. why the *Blood of Bulls and Goats* could never take away Sin; *viz. 1ſt*, Becauſe they were not of the ſame Nature and Original with Man, who ſinned, and ſo could not diſſolve the Debt his Nature had contracted. *2dly*, They never could procure for us a Reſurrection, and ſo they could not free us from that Eternal Death our Sins deſerved; nor could any mortal Man do it, becauſe he never could have Power to raiſe his own Body; only that *Jeſus* who had *Power to lay down his Life, and take it up again*, (who hath *Life in himſelf*, and who can make *the Dead hear the Voice of the Son of Man, and live*,) can do this. Indeed they could do nothing of that which was requiſite, ſaith this *Epiſtle*, and the whole *Scripture*, for that End. But the great reaſon why the *Blood of Bulls and Goats could never take away Sins*, is this, that they could never anſwer the great Ends of Puniſhment, and thereby render it conſiſtent with the Honour of the Governour, and with the Ends of Government, to admit the Subſtitution of them in our ſtead. Now the Ends which wiſe Men do aſſign of Puniſhments, are theſe:

*1ſt*, Παράδειγμα, *That they who ſuffer, may be Exemplary to others*, and may, by what they ſuffer, deter others from the commiſſion of the like Offences, by letting them, in their Example, know what they muſt ſuffer when the Guilt of their own Sins is laid upon them.

*2dly*, Νουθεσία, *That the Offender may learn Wiſdom, by the Rod:* That the Remembrance of what was ſuffered for it, might prevent the Repetition of his Sin; and that he may be fitted to embrace that Counſel of our Saviour, *Sin no more, leſt a worſe thing come upon thee.*

*3dly*, Τιμωρία, *The Vindication of the Prince's Honour, and the Preſervation of the Laws he hath eſtabliſhed, from Contempt.* Now to apply this to our Purpoſe: I ſay,

1. That by the Obedience of our Lord *Chriſt* unto the Death in our ſtead, theſe Ends of Puniſhment are very ſignally obtained, and that with more advantage to God's Glory, than if the Puniſhment of our Offences had been inflicted upon us; and ſo God, by it, may be truly ſaid to have been ſatisfied, ſeeing that Juſtice, which conſiſts in Puniſhing for the Tranſgreſſion of a Law, is truly ſatisfied, when all thoſe Ends for which the Puniſhment of the Offender could be deſired, are obtained,

2. I add, That none of theſe Ends could be at all obtained by the Suffering of *Bulls and Goats*, and not comparatively *by the Sufferings of any mortal Man whatſoever.* And,

*1ſt*, God, by this Diſpenſation, hath given us the beſt and moſt effectual Example to deter us from Sin. For three things only can be requiſite to this end, that the Puniſhment of Sin be inſupportable, when we ſuffer it; inevitable, when we, by our Rebellions, have made ourſelves the Veſſels of God's Wrath; and that we have a lively ſenſe, and deep impreſſion of all this upon our Spirits. Now,

The Example of our *Saviour*'s Sufferings, ſhews how inſupportable the Puniſhment will be, which Juſtice will inflict upon the Sinner; for if the Apprehenſion of it produced ſuch *Agonies* and Conſternations in the Soul of *Chriſt*, that God ſaw need *to ſend an Angel* to ſupport him under them, how muſt the Sinner ſink under that Burden, when it is laid upon his Shoulders? If he who was *the well-beloved Son of God*, found it ſo dreadful to lie under the Burden for ſome hours; to lie expoſed for ever to it, muſt be far more intolerable: If the Conſideration of God's Paternal Love, and of the glorious Iſſues of his Sufferings, was ſcarce ſufficient to ſupport our Lord under the Terrors of that Cup; what will ſupport the Sinner, when he ſhall know himſelf to be the everlaſting Object of God's Wrath?

This Example alſo ſhews, that Impenitent Sinners cannot eſcape this Wrath of God, ſince he inflicted ſo great a Puniſhment on *the beloved of his Soul*, when he became our Surety. For if on this account *God ſpared not his only Son*, we may be ſure he will not ſpare his Stubborn Enemies. With what ſtrong Cries, and with what Earneſtneſs, did our *Lord* pray to be *delivered from this Cup?* And yet when he had *made his Soul an Offering for Sin*, thus did it *pleaſe the Lord to bruiſe him.* If then his Ears were ſhut againſt the Cries of his Beloved Son, how can they be opened to the Howlings of Rebellious Sinners? If God was pleaſed to lay ſo great a Load on him who was but *Sponſor* for our Sins, their Puniſhment cannot be milder who commit them. And,

*Laſtly*, This Example gives us the moſt lively ſenſe, and deep impreſſion of theſe things, as being the moſt ſenſible Demonſtration of God's Indignation againſt Sin, which is recorded in the Sacred Writings. To find God *drowning the whole World*, and *raining Fire and Brimſtone on Sodom and Gomorrah* for Sin; to ſee the Darling Objects of his Love, the *Jewiſh Nation*, become for above 1700 Years the Objects of his ſoreſt Wrath, are Inſtances ſufficient to deter Men from Sin: But then to ſee God mix a Cup ſo bitter, ſo full of Gall and Wormwood, for his own *innocent and well beloved Son*, and make him drink it off, only becauſe he undertook to be our *Surety*; to ſee him lifted up upon the Croſs, the Earth trembling under him, as if unable to bear his Weight, the Heavens darkened over him, as if ſhut againſt his Cry, and all this becauſe our Sins did meet upon him, is a ſure and eminent Demonſtration of God's Indignation againſt Sin.

2*dly*, Whereas inevitable Ruin muſt have followed, upon the Execution of the deſerved Puniſhment on the Offender's Perſon, God, by this Method, hath taken a moſt excellent Way for Reformation of the Sinner, which was the ſecond End of Puniſhment. For what can be a more effectual Motive to abſtain from Sin, than this Example, which ſo clearly repreſents the greatneſs of the Provocation in the greatneſs of the Puniſhment, and ſhews it is impoſſible that guilty Perſons ſhould avoid the Stroke of God's Vindictive Juſtice, or bear the Weight of his Almighty Arm?

3*dly*, God, by this Diſpenſation, hath ſufficiently conſulted the Preſervation of his Honour, and ſecured the Reverence and Obſervation of his Laws; which was the third great End of Puniſhment. For,

God, by declaring thus, he would not pardon our Offences, without this Satisfaction made for the Violation of his Law, hath fully vindicated his Inſtitutions from Contempt; ſeeing, by this Example, he hath let all Men know, that though he be a God of great Long Suffering and Mercy, he will *by no means clear the Sinner*, or *ſuffer Sin to go unpuniſhed.*

Again, God, by his Diſpenſation, hath vindicated his Honour, more than if he had deſtroyed the Sinner, having more evidently ſhewed his Hatred of, and great Diſpleaſure againſt Sin, by puniſhing it ſo ſeverely in his only Son, when he became our Surety: For the greater the Inducement is to remit the Puniſhment of Sin, the greater muſt be his Hatred who inflicts it; that therefore this Conſideration, That he who ſuffer'd, was his Well-beloved Son, would not induce him to remit the Puniſhment, muſt be the higheſt Demonſtration of his moſt perfect Hatred of all Iniquity.

But that none of theſe Ends could be at all obtained by the ſubſtitution of a *Bull*, or *Goat*, or *Ram*, to ſuffer in our ſtead, muſt be extremely evident, this being a ſubſtitution very ſupportable, eſpecially by the Rich, who very freely ſpend much more upon the ſatisfaction of their Luſts, and who would therefore gladly buy a freedom to commit them at ſo ſmall Expence. This then would be ſo far from tending to reform the Sinner, that it would rather be a great encouragement to him to continue in his evil Courſes, when he thus knew the Damage would be very little to him; this alſo could not tend to the Honour of the Lawgiver, but rather would tempt Men to conceive that his Diſpleaſure againſt Sin could not be great, ſince he required ſo little to repair his Honour, and that he was not much concerned for any Satisfaction for the Violations of his Law, when ſuch ſlight Matters were by him thought ſufficient Expiations for them.

Moreover, the Oblations of any Ordinary Man could not procure this Expiation for us: 1. Becauſe he could only ſuffer that Puniſhment he had deſerved by his own Sins: Now evident it is, no Satisfaction can be made by me for others, by ſuffering that which Juſtice doth require me to ſuffer for my own Offences. 2. Becauſe he could not overcome Death, he never could raiſe up himſelf from the Grave, and ſo could not procure that Re-

Redemption from it to another, which he could not obtain for his ownſelf. Nor, 3. Is it viſible how he can ſerve the Ends of Juſtice, or of Government, by doing ſo, more than the *Criminal* himſelf would do by his own Sufferings. For, 1. What great Indication would it be of Divine Hatred to Sin, that he required only the Death of a mortal Man, to expiate the Sins of the whole World? Or, 2. What Diſcouragement could this afford to Sinners from continuing in their evil Courſes, or what great Dread of Divine Vengeance? For if, as 'twas conjectured by moſt *Nations*, the Death of a Malefactor might be ſufficient for this Purpoſe, what *Nation* could ever want ſuch Expiations for their Sins? Or, if it were to be a good Man, ſeeing they bore ſo great love to Mankind in general, and to their Country in particular, ſome of them would ſtill be ready to offer their own Lives, for Preſervation of their *Nation*: Or how, by this, would God conſult either the Honour of his Government, or ſecure the Reverence and Obſervation of his Laws, by thus requiring only one *Criminal* to ſuffer leſs than he himſelf deſerved, to make Atonement for the continual Violations of his Sacred Laws by a whole *Nation*, or even the whole *Race of Men*?

Ver. 18. Οὐκ ἔτι προσφορὰ, *No more offering for Sin.*] From theſe, and many other Paſſages of this *Epiſtle*, the Sacrifice of the *Maſs* declared by the *Trent Council*, Seſſ. 22. Can. 2, 3. to be a *true and proper propitiatory Sacrifice for Sin*, is utterly overthrown. For, 1. From theſe words of the *Apoſtle*, *It was not needful that he ſhould offer himſelf often, for then muſt he have often ſuffered*, Chap. 9. 24, 25, 26. it is very evident, that *Chriſt* cannot offer himſelf, but he muſt *ſuffer*: Since then they dare not ſay that *Chriſt* ſuffers in the *Maſs*, neither can they ſay that *Chriſt* offers himſelf there. 2*dly*, From thoſe words, *Without ſhedding of Blood there is no Remiſſion*, Chap. 9. 22. it follows, either that the Sacrifice of the *Maſs* muſt be a *bloody Sacrifice*, and ſo *Chriſt*'s Blood muſt be as often ſhed, as he is offered in the *Maſs*, or elſe that it obtaineth no Remiſſion of Sin. 3*dly*, This follows from theſe words, *By one Oblation he hath perfected*, [*i. e.* hath perfectly and fully expiated, and that] *for ever them that are ſanctified*; for what neceſſity of, what virtue can there be in, doing that again, which is *perfectly* and fully done already, and that for ever? And laſtly, Where Remiſſion of Sins is ſo obtained by *Chriſt's own Oblation*, that God will *remember them no more*, there is, ſaith the *Apoſtle*, *no more need of Offering for Sin*; but by the Blood of *Chriſt*, the Blood of the *New Teſtament*, ſuch Remiſſion is obtained, ſaith the ſame *Apoſtle*, v. 15, 17. *Ergo*, &c.

Ver. 20. Ὁδὸν πρόσφατον, *A New Way.*] The Way into the *Higheſt Heaven* being before ἄβατος, *impaſſable*, ſaith *Joſephus*; (See Note on Chap. 9. 8.) there being no Entrance for us into that Place, till our *Fore-runner had entered into it*, Chap. 7. 20. till he had *purified*, and *prepared it for us by his better Sacrifice*, Chap. 9. 23. *John* 14. 2. This was the Doctrine of all the *Primitive Chriſtians*, That *Chriſt*, by his Death, opened this Veil for the Juſt that were from *Adam*, (e) ἀποκεκλεισμένοι, excluded from thoſe bliſsful Regions: (f) That διέσχισε φραγμὸν τὸν ἐξ αἰῶνος μὴ σχισθέντα, *he rent open the Incloſure which from the Beginning had not been laid open.* Hence (g) *Tertullian* ſaith, *the Patriarchs were* Dominicæ Reſurrectionis Appendices, *the Appendants of our Lord's Reſurrection*; and therefore, as καὶ ἔχοντες is here to be repeated from *v.* 19. ſo the Prepoſition διὰ, *through*, ſeems here not to denote the Means, or the Condition of Entrance into the *Holy of Holies*; but rather the Term to be paſſed through; as if he ſhould have ſaid, *We have a new Way of Entrance through the Veil, now rent*; which, before it was ſo, hindered our Entrance into that Place; that is, through the Fleſh, or Body of Chriſt broken upon the *Croſs*, and ſo letting out that Blood which procures that Entrance, as the Blood the *High Prieſt* carried with him procured his Entrance, *chap.* 9. 7.

Ibid. Καὶ ζῶσαν, *And Living Way*:] That is, ζωοποιοῦσαν, *leading to*, and *giving Life*, ſaith *Grotius*. He dying for us, that *we might live through him*, 1 John 4. 9. Thus *the Bread of Life*, John 6. and *the Word of Life*, Acts 5. 20. Phil. 2. 16. is the Bread and Word giving Life, in oppoſition to the dead Shadows of the Law, ſaith Dr. *Hammond*, or the Sacrifices preſcribed by it, all whoſe Virtue was in their Death; we being reconciled *by the Death of Chriſt*, but *ſaved by his Life*, Rom. 5. 10. Our Acceſs to theſe Manſions being obtained by this *Fore-runner*, made *higher than the Heavens*, chap. 7. 26. made *a Prieſt there, after the Power of an Endleſs Life*, v. 16. and therefore *able to ſave us to the uttermoſt, becauſe he lives for ever, there to make Interceſſion for us*, v. 25.

Ver. 21. *An High Prieſt*;] *I. e.* an *High Prieſt* ſo *merciful*, and able to help us when tempted, and ſo *faithful* in the Performance of his Office, *chap.* 2. 14.

Ver. 22. Ἐῤῥαντισμένοι τὰς καρδίας, *Having our Hearts ſprinkled from an Evil Conſcience*, &c.] Here is a manifeſt alluſion to the Things requiſite to procure to a defiled *Jew* admittance to God's Sacred Preſence in the *Temple*, or the *Tabernacle*. The *Jewiſh* Maxim ſaith, that *the very Root and Eſſence of the Sacrifice was Sprinkling of Blood*; and therefore, on the great Day of Expiation, the *Bullock* for the Sin-Offering, and the *Goat* for the Sin-Offering, which was brought in to make Atonement in the *Holy Place for the People*, was *ſprinkled before the Mercy-ſeat ſeven times*, Lev. 16. 14, 15, 27. and ſo they were made *clean from all their Sins* before the Lord, *v.* 30. and admitted again into the *Tabernacle of the Congregation*, from which they were excluded till this *ſprinkling* was performed, *v.* 17. Again, when the *Iſraelites* were in a great fear, that by coming near the *Tabernacle*, they ſhould be conſumed, ſaying, *Behold, we die, we periſh; whoſoever cometh any thing near unto the Tabernacle of the Lord, ſhall die*, Numb. 17. 12, 13. God appoints the Water made of the *Aſhes of the Red Heifer*, to *cleanſe them from thoſe Legal Impurities*, which rendered them unfit to come into his *Tabernacle*, and made it dangerous for them to approach unto it, ſtyling it on that account a *Purification from Sin*, v. 9. and this Water was to be *ſprinkled on the Unclean*, and he was to *waſh his Cloaths, and bathe himſelf in Water*, and being thus purified, might come into the *Sanctuary*, v. 19, 20. This *ſprinkling of the Blood and Water, ſanctifying to the Purifying of the Fleſh*, Heb. 9. 13. *Let us therefore*, ſaith the *Apoſtle*, *who have* [not our Fleſh only, but] *our Conſciences purified from the Guilt of Sin, by the ſprinkling* [not of the Blood of Bulls and Goats, but] *of the Blood of Chriſt*, and *have our High Prieſt ſtill preſenting this Blood before the Mercy-ſeat*, and who have *our Bodies waſhed with the pure Water of Baptiſm, the Laver of Regeneration*, [as the Cloaths and Bodies of the Unclean were with Fountain-Water,] *draw near to God with greater freedom than they could.*

---

(e) *Cyril. Hieroſ. Cat.* 4. *p.* 27.

(f) *Thad. apud Euſeb. Hiſt. Eccl. l.* 1. *c.* 13. *p.* 35.

(g) *De Anim. c.* 55. See *Petav. de Incar. Tom.* 2. *l.* 13. *c.* 16, 17, 18.

Ver. 25. Ἡμέρα, *The Day approaching*;] I. e. The Day of the *Lord*'s coming to deſtroy the Unbelieving *Jews*, and to execute his Vengeance on them, for rejecting and crucifying their *Meſſiah*, ſtiled by St. *Luke*, the *Days of Vengeance*, chap. 21, 22. ἡμέρα τῆς εἰσόδου αὐτοῦ, *the Day of the Lord's Coming, which who can bear?* ſaith the *Prophet*, Mal. 3. 2. ἡμέρα καιομένη ὡς κλίβανος, *the Day burning like an Oven*; ἡμέρα ἡ ἐρχομένη, *the Day coming that ſhall ſo burn up them that do wickedly, as not to leave them Root or Branch*; ἡμέρα Κυρίου ἐγγίζουσα, *the Day of the Lord drawing near, when all the Inhabitants of the Land ſhall tremble*, Joel 2. 1. μεγάλη ἡ ἡμέρα Κυρίου καὶ ἐπιφανής, *the great and terrible Day of the Lord*, V. 11. 31. ἡμέρα αὐτοῦ, *the Day of the Son of Man.* That this is the meaning of the Place, will appear from the ſcope of the *Apoſtle*, which is to terrifie them he writes to, by the Conſideration of that dreadful Day of Vengeance threatened to the Unbelieving *Jews*, not only by our *Lord*, but their own *Prophets*, and now near at hand; as it follows from *v.* 26. to *v.* 32.

Ver. 26. Ἑκουσίως γὰρ ἁμαρτανόντων ὑμῶν, *For if we Sin wilfully.*] That theſe words do not concern every Sin committed knowingly againſt the Laws of *Chriſt*, but only ſuch as do conſiſt in *Apoſtatizing* from the Faith, after we have received the Knowledge of it, and rejecting him as our *Prophet* and *Law-giver*, will appear, 1. From the parallel Place, *chap.* 6. 4, 5, 6. for they who there *cannot be renewed unto Repentance*, are they who *fall away* from the Faith, after they have been *enlightened*, &c. which plainly anſwers to theſe words here, they *who ſin wilfully, after they have received the knowledge of the Truth*; they are there ſaid to *crucifie afreſh the Lord of Life*, and *to put him to an open ſhame*; yea, to *fall away after they have taſted of the heavenly Gift, and have been made Partakers of the Holy Ghoſt*; which alſo anſwers to the *trampling under foot the Son of God*, and *the doing deſpite to the Spirit of Grace*. 2. From the Inſtances produced out of the *Old Teſtament*; for the Argument uſed, *v.* 28. from the Compariſon of him *who deſpiſed Moſes's Law*, and therefore was to *die without mercy, under the hand of two or three Witneſſes*, Deut. 17. 6. plainly concerns them only who tranſgreſſed God's Covenant, by going *and ſerving other Gods*, V. 2, 3. And as for thoſe who ſinned *voluntarily*, or, *with an high hand, under the Law*, and ſo were to be *cut off*, and have no Sacrifice allow'd to expiate their Sin, *Numb.* 15. 30, 31. they were ſuch as *blaſphemed* or *reproached the Lord*, i. e. revolted from, and would not own him as their *Governor*; they *deſpiſed the word of the Lord*; they made the Covenant given in *Sinai* void, by contemning the Authority by which it was enjoined, as the *Hebrew* ſignifies, and ſo they were indeed *Apoſtates* from God. 3. From the preceding Exhortation, *v.* 25. *not to fall off from the Aſſemblies of Chriſtians*; and the following, *not to caſt away their Confidence*, V. 35. *not to draw back from the Faith*, V. 38. *it being better not to have known the Way of Righteouſneſs, than having known it, to depart from the holy Commandment delivered to them*, 2 Pet. 2. 21. And laſtly, from the Expreſſions uſed, *v.* 29. which can agree to none beſides *Apoſtates* from the *Chriſtian Faith*: For, to *tread the Son of God under Foot*, muſt ſurely ſignifie the extremeſt Contempt that can be caſt upon him; *to count the Blood of the Covenant*, by which we are purified, itſelf, κοινὸν, *unclean*, and *polluting*, can be only done by him who looks on *Chriſt*, not as the *Saviour of the World* by it, but as one who deſerved to ſuffer what from the *Jews* he did: And to *do deſpite to the Spirit of Grace*, cannot well ſignifie leſs than that which our Lord ſtiles *the Sin againſt the Holy Ghoſt*, which Men cannot commit, and in their Hearts continue *Chriſtians*.

Ver. 29. Ἐν ᾧ ἡγιάσθη, *By which he was ſanctified.*] That this refers, not to *Chriſt* ſanctifying himſelf, or offering himſelf as a *Piacular Victim* for us, *John* 17. 19. but to him who *counted this Blood an unholy thing*, ſeems clear, 1.

From

1. From the conſtant uſage of this Phraſe in this *Epiſtle*, where *he that is ſanctified*, is he *that is purged from the Guilt of Sin*, Chap. 2. 11. and in this very Chapter, where it is ſaid, *v.* 10. that we are ἡγιασμένοι, *ſanctified by the Oblation of the Body* [or, the Blood] *of Chriſt*; and, *v.* 14. that *by one Oblation he hath perfected for ever*, τοὺς ἁγιαζομένους, *them that are ſanctified.* 2*dly*, From the Phraſe, *the Blood of the* [New] *Covenant*; *i. e.* of that Covenant in which God *promiſes to be merciful to our Iniquities, and remember our Sins no more*, chap. 8. 12. and 10. 17. 3*dly*, Becauſe tho' *Chriſt* is ſaid to *ſanctifie* himſelf, yet is he never ſaid *to be ſanctified*, but only ἁγιάζειν τὸν λαὸν, *to ſanctifie the People by his own Blood*, chap. 13. 12. See the Reading juſtified, *Examen Millii.*

x Ver. 30. *Saith the Lord*, Λέγει Κύριος.] Theſe words are not to be found in many *Manuſcripts*; they are not in the *Vulgar, Syriac* or *Æthiopic* Verſion; not in the *Original*, or in the *Septuagint*; and therefore ſeem to have crept in here from *Rom.* 12. 19. where inſtead of οἴδαμεν γὰρ τὸν εἰπόντα, *we know him that ſpeaketh*, we find, γέγραπται γὰρ, *for it is written*; which Reading *Chryſoſtom* here hath, and without theſe words the ſenſe runs better.

y Ibid. *And again.*] Not *Pſalm* 135. 14. the words there being taken from *Deut.* 32. 36. but in the ſame Place, or in the following Verſe. So, Chap. 2. 13. *I will put my truſt in him*, Iſa. 8. 17. Καὶ πάλιν, *And again*, V. 18. *Behold, I, and the Children which God hath given me.*

z Ver. 34. Τοῖς δεσμοῖς μου, *My Bonds.*] Were this certainly the true Reading, it would fairly prove St. *Paul* the *Author* of this *Epiſtle*; but the other Reading, τοῖς δεσμίοις συνεπαθήσατε, *you had compaſſion of them that were bound*, is more likely to be the true Reading; for ſo reads the *Alexandrian*, and two other *Manuſcripts*, the *Syriac*, the *Vulgar Latin*, and St. *Chryſoſtom.*

Ibid. γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς, καὶ μένουσαν.] Note that *Origen* in his Book *de Martyrio*, omits the Words ἐν ἑαυτοῖς, that (*) *Clemens of Alexandria* reads ἑαυτοὺς, that ſome read inſtead of it ὑμᾶς, and that all the Ancient Verſions follow this reading; Note alſo, That all the *Greek Fathers* read ἐν οὐρανοῖς, which two various readings make the *Greek* run clear and ſmooth. See *Examen Millii* in locum.

a Ver. 36. Τὴν ἐπαγγελίαν, *The Promiſe.*] That is primarily the *Recompence of Reward*, mentioned, *v.* 35. So, Chap. 11. 39. ἐπαγγελία, the *Promiſe* is the ſame with *the Recompence of Reward*, V. 26. *the things not ſeen*, but *hoped for*, which are the Objects of our Faith, *v.* 1. But then this *Epiſtle* being directed to the Believing *Jews*, who had both from their *Prophets*, and from our *Lord*, a Promiſe, that *in the great and terrible Day of the Lord, whoſoever ſhould call upon the Name of the Lord, ſhould be ſaved*, Joel 2. 32. and that the εὐαγγελιζόμενοι οὓς Κύριος προσκέκληται, i. e. *they, whom the Lord had called by his Goſpel, ſhould be delivered*, ibid. That when the Day was to come that *burned like an Oven*, *then was the Sun of Righteouſneſs to riſe on them that feared him*, with *healing on his Wings*, Mal. 4. 1, 2. that *he who endured to the end, ſhall be ſaved*, Matth. 24. 13. and to whom it was ſaid, *Hab.* 2. 3, 4. The Viſion is, עוד למועד, *yet for a time* then, now *for a very little time*, ὑπόμενον αὐτὸν, *with patience wait for him* [the *Meſſiah*, ſay the *Jews*,] *for he that cometh will come, and will not tarry. Wait for him*, ſay the (h) *Jews*, לקבל שכר, *to receive your Reward*: *Chriſt* alſo having taught them by a Parable, that God would come, ἐν τάχει, *ſpeedily, to avenge his Elect who cried unto him*, under Proſecutions, *Day and Night*, Luke 18. I believe, that the receiving this Promiſe verified to them, which tended ſo exceedingly to confirm their Faith, might be here intended, eſpecially if we conſider that the *Apoſtle* could not properly affirm of our Lord's coming to Judgment, that *it was* μικρὸν ὅσον ὅσον, *a very very little while, and he would come, and would not tarry.*

Ver. 37. Ὁ ἐρχόμενος.] This is the peculiar Title given to the *Meſſiah* by the *Jews*, as we learn from the *Baptiſt*'s Queſtion to him, Σὺ εἶ ὁ ἐρχόμενος; *Art thou he that ſhould come, or look we for another?* Matth. 11. 3. and from the *Hoſanna*'s of the *Jews*, ſung to him in theſe words, *Bleſſed be*, ὁ ἐρχόμενος, *he that cometh in the Name of the Lord*, Matth. 21. 9. And the *Jews* do not only interpret this Paſſage of him, but alſo encourage themſelves to wait for him, by this very Argument of the *Apoſtle*, לקבל שכר, That *they may receive their Reward*; for (i) *Bleſſed*, ſay they, *are all that hope in him*, Iſa. 30. 18. bb

Ver. 38. Ὑποστείληται, *If any Man draw back.*] cc The Reverend Dr. *Hammond* hath ſhewed from *Phavorinus*, and from *Acts* 20. 20, 21. *Gal.* 2. 12. that this word ſignifies to *draw back, refuſe*, and *fly from* a thing; and ſo the Object of it being here *Faith*, muſt ſignifie, his flying from, and drawing back from the Faith, or refuſing ſtill to profeſs it; and ſo, as it follows, muſt be, *his drawing back unto Perdition*; and becauſe this is done uſually from fear of Perſecutions, hence it is joined with *Fear*, Gal. 2. 12. *Peter*, ὑπέστειλεν ἑαυτὸν, *withdrew himſelf, fearing the Circumciſion*; and ſometimes is put to ſignify *Fear*; ſo, *Deut.* 1. 17. μὴ ὑποστείλῃ πρόσωπον ἀνθρώπου, *you*

---

(*) Strom. 4. p. 514.
(h) See *Pug. Fid. p.* 212, 742.
(i) See *Pug. Fid. p.* 212, 354, 742.

*ſhall not be afraid of the face of Man* ; and becauſe Men's cowardly Fears make them to hide, diſſemble, and play the Hypocrite, hence it is reckoned by (k) *Julius Pollux*, among the words which ſignify to *conceal* and *hide* ; and by *Heſychius* and *Suidas*, is rendered, ὑποκρίνεται, δολιεύεται, *he plays the Hypocrite, and deals deceitfully*; all which, in things which do reſpect our God, and our Religion, are pernicious to the Soul ; eſpecially if we conſider, *that he that draws back*, ſtands oppoſed, *v.* 39. to him that *believeth*, and therefore is an *Unbeliever* ; and, *v.* 38. *to him that liveth by his Faith*, and therefore can have none, or only *a dead Faith* : And laſtly, that God here ſolemnly declares, *his Soul ſhall have no pleaſure in him*, and then he muſt ſtill lie under his ſad Diſpleaſure.

Note, 2*dly*, That ἐὰν δὲ ὑποστείληται, refers plainly to *the Juſt Man*, the Man *who lives by his Faith* ; and in the *Prophet*, to him that is with Faith and Patience to wait for the Accompliſhment of the Viſion ; and, *v.* 39. the ὑποστειλάμενος, *the Drawer back*, ſtands oppoſed to him that *believeth to the Salvation of his Soul*. The words do therefore plainly ſuppoſe, that *the Juſt Man who liveth by* that *Faith*, in which, if he perſiſted, he would *ſave his Soul*, may *draw back unto Perdition*. And this is alſo evident from the enſuing words, *My Soul ſhall take no pleaſure in him* ; for they do plainly intimate, that God took pleaſure in him before his drawing back ; for otherwiſe this Threat would ſignify nothing, the Lord taking pleaſure in no Man but in *Juſt* Men only, and ſuch as *live by Faith*.

Note, 3*dly*, That ἐὰν δὲ may be rendered, not *hypothetically*, and if, but *cum vero ſemet ſubſtraxerit*, but *when he ſhall draw back* ; which I have ſhewn to be the common import of the Greek ἐὰν, Note on *Chap.* 3. 15. But if we read them *hypothetically*, the Suppoſition cannot be of a Thing impoſſible ; for then God muſt be ſuppoſed to ſpeak thus, *If the Juſt Man do that which I know is impoſſible for him to do, and which I am obliged by promiſe to preſerve him from doing, my Soul ſhall have no pleaſure in him* ; which is to make God ſeriouſly to threaten Men for ſuch a Sin, of which they are not capable, and of which they are engaged to believe they are not capable, if they believe the Doctrine of *Perſeverance, and ſo to threaten them to none effect.*

## CHAP. XI.

Verſe 1. NOW [ *the* ] Faith [ *by which the Juſt Man lives*, chap. 10. 38.]
a is the [a] Subſtance, [or, *the firm Expectation*] of
things hoped for, the Evidence of things not
ſeen, [i. e. *by which we are confirmed in the Truth
of them.*]

2. For by it the Elders, [i. e. *the Fathers before and ſince the Flood,*] obtained a good Report, [or, *Teſtimony from God, left on Record in Holy Scriptures.*]

3. Through [*that*] Faith [*which is the Evidence of things not ſeen,*] we underſtand that the
Worlds, [*the lower, middle, and ſuperiour Worlds* ;
b See Note on *Chap.* 1. 2.] were framed [b] by the
Word of God, ſo that [*the*] things [*of them*]
which are ſeen, were not made of things
which do [*did then*] appear, [*but*] ἐκ τῶν ἀοράτων, *of things not then viſible*, Gen. 1. 2.]

c 4. By Faith, Abel offered to God [c] a more
excellent Sacrifice than [ *that of* ] Cain, by
which [*Faith*] he obtained witneſs, [i. e. *a Teſtimony from God,*] that he was Righteous, [or,
d *accepted by him,*] [d] God teſtifying [*his acceptance*]
of his Gifts ; and by it, he being dead, yet
ſpeaketh ; [i. e. *declareth by his Faith, that God is
a Rewarder of the Righteous, though they die.*]

5. By [*virtue of this*] Faith, [*that God would
reward thoſe that ſerve him, tho' in this World he
might not do it,*] Enoch was tranſlated, that he
ſhould not ſee Death, and [e] was not found e
[*on Earth*], becauſe God had tranſlated him
[*from it* ;] for before his Tranſlation, he had
this Teſtimony [*from God*, Gen. 5. 22, 24.]
that he pleaſed God.

6. [f] But without [*this*] Faith, it is impoſſi- f
ble to pleaſe him ; for he that cometh to God [*in way of Duty,*] muſt believe that he is, and that he is a Rewarder of them that diligently ſeek [*to pleaſe*] him. *To believe that he is, relates to that Faith which is the Evidence of things not ſeen ; for God is inviſible : To believe that he is a Rewarder, to that Faith, which is the Expectation of things hoped for.*]

7. By Faith, Noah being warned by God of
things not ſeen as yet, [i. e. *of a future Deluge,*]
moved with fear [*of what God threatened,*] pre-
pared an Ark, to the ſaving of his Houſe
[*from that Deluge,*] by the which he condemned
the [*Old*] World, [*which would not believe his
Prediction of this Deluge,*] and became [g] Heir of g
the Righteouſneſs which is by Faith.

8. By Faith [ *in God's Promiſe* ] Abraham,

---

(k) *Lib.* 6. *c.* 53. p. 323. *lin.* 41.

when he was called to go out into a Place which he ſhould after receive for an Inheritance obeyed ; and he went out, not knowing whither he went, [*no, not ſo much as what the Land of Promiſe was ; God's firſt Command unto him being only this,* Get thee into a Land which I ſhall tell thee of, *Gen.* 12. 1.]

9. By Faith, [*Gen.* 12. 7, 13, 15.] he ſojourned in the Land of Promiſe, as in a ſtrange Country, dwelling in Tabernacles with Iſaac and Jacob, the Heirs with him of the ſame Promiſe ; [*it being renewed to* Iſaac, *Gen.* 26. 3. *and to* Jacob, *Gen.* 28. 13.]

10. [h] For [*God having ſaid unto him,* I am thy ſhield, and thy Reward ſhall be exceeding great, *Gen.* 15. 1.] he looked for a City which hath Foundations, [*an heavenly one,* v. 16. *which cannot be ſhaken,* Heb. 12. 28.] whoſe Builder and Maker is God ; [*it being, not a* Building made with Hands, *as thoſe on Earth, but,* eternal in the Heavens, 2 *Cor.* 5. 1. *Heb.* 9. 11.

11. By Faith alſo, Sarah herſelf, [*who at firſt believed not,* Gen. 18. 12. *after that the Lord had renewed the Promiſe to her, ſaying,* At the time appointed I will return unto thee, according to the time of Life, and Sarah ſhall have a Son, *v.* 14.] received ſtrength to conceive Seed, and was delivered of a Child, when ſhe was paſt [*the ordinary*] Age [*of bearing Children,*] becauſe ſhe judged Him faithful who had promiſed.

12. Therefore ſprang there even of one, and him as good as dead, [*his Body being dead ; and the Womb of* Sarah *dead, as to the Procreation of Children,* Rom. 4. 19.] ſo many as the Stars of the Sky in multitude, and as the Sand which is by the Sea-ſhore innumerable,] *according to God's Promiſe,* Gen. 15. 5. and 22. 17.]

13. Theſe all [*forementiond that died, or all theſe Patriarchs,*] died in Faith, not having received the [i] Promiſes, but having ſeen them afar off, and were perſwaded of them, and embraced them [*as certain,*] and confeſſed that they [*themſelves*] were [*only*] Strangers and Pilgrims on the Earth.

14. [*I ſay, they died in Faith, or in firm Expectation, not only of theſe Temporal, but of Spiritual and Heavenly Promiſes :*] For they that ſay ſuch things, [viz. *that they, even in the Land of Promiſe, are Pilgrims and Strangers,*] declare plainly, that they ſeek a Country, [*where they may reſt, and dwell, when this their Pilgrimage on Earth is ended.*]

15. And truly, if they had been [*only*] mindful of that Country from whence they came out, they might have had opportunity to have returned [*to it,* i. e. *from* Canaan *and* Egypt, *to* Ur *of the* Chaldeans.]

16. But now [*by this profeſſing themſelves Strangers and Pilgrims upon Earth, they declare that*] they
k [k] deſire a better Country, that is, [*not one on Earth, where they profeſs they are but Strangers, but*] an Heavenly ; wherefore [*the*] [l] God [*of* l
*Heaven*] is not aſhamed to be called their God, *and to own them as his Sons, and Children,*] for he hath prepared for them a [*heavenly*] City.

17. By Faith [*in God's Power,* v. 19.] Abraham, when he was tried, [m] offered up Iſaac, m
[*laying him upon the Wood, which was on the Altar,* Gen. 22. 9.] and he that had received the Promiſes [*of a numerous Seed to iſſue from him*] offered up his only begotten Son.

18. [*Even him*] of whom it was ſaid [*by God,*] That in Iſaac ſhall thy Seed be called.

19. Accounting that God was able to raiſe him up even from the Dead, from whence alſo he received him in a figure, [i. e. *from his own dead Body, and the dead Womb of* Sarah *Rom.* 4. 19.]

20. By Faith, [or, *a firm Expectation that God would make good his Benediction,*] Iſaac [n] bleſſed n
Jacob and Eſau, concerning things to come, [*Gen.* 27.]

21. By [*the like*] Faith, Jacob, when he was dying bleſſed both the Sons of Joſeph,
[o] and worſhipped [*God, leaning*] upon the top o
of his ſtaff, [*by which he was ſupported from falling.*]

22. By Faith, Joſeph, when he died, made mention of the departing of the Children of Iſrael [*out of* Egypt, *ſaying,* God will ſurely viſit you, and bring you out of this Land, *Gen.* 50. 24. and gave commandment concerning his Bones, [*that they ſhould be carried with them when they returned to* Canaan, v. 25. *which was an Evidence of his Faith in the Promiſe of God.*]

23. By [*the*] Faith [*of his Parents, that God would ſend them a Deliverer,*] Moſes, when he was born, was hid three Months of his Parents, becauſe they ſaw he was [p] a proper p
[Gr. *comely*] Child, [*and therefore hoped he might be that Deliverer God had promiſed,*] and [*therefore*] they were not [*ſo*] afraid of the King's Commandment, [*as to deliver him up to be ſlain.*]

24. [q] By Faith, [*in God's Promiſe of a De-* q
*liverance out of* Egypt,] Moſes, when he was come to years [*of Diſcretion,*] refuſed to be called the Son of Pharaoh's Daughter ;

25. Chuſing rather, [*by his owning himſelf to be one of them,*] to ſuffer Affliction with the People of God, than to enjoy [*in* Pharaoh's *Court*] the pleaſure of ſin for a ſeaſon.

26. Eſteeming the [r] reproach of Chriſt r
greater Riches than the Treaſures of Egypt ; for he had reſpect unto the [ſ] Recompence of ſ
the Reward.

27. By Faith, he forſook Egypt, [t] not t
fearing the wrath of the King, [*when he purſued after him,* Exod. 14. 13.] for he endured, as ſeeing him [*preſent with them*] who is inviſible ; [*and therefore ſaid unto the People,* V. 30. Fear ye not, ſtand ſtill, and ſee the Salvation of God, *Exod.* 14. 14.

28. Through Faith [ *in God's Promiſe, That upon ſeeing the Blood of the Paſchal Lamb upon the upper Door-poſts, and the two Side-poſts of the Houſes of the* Iſraelites, *he would paſs over them, when he ſlew the Firſt-born of the* Egyptians, *Exod.* 12. 13, 23. ] he kept the Paſſover and [ *obſerved* ] the ſprinkling of [ *the* ] Blood [*of it ; and this he did,*] leſt he that deſtroyed the Firſt-born, [ *See Note on* 1 Cor. 10. 10. ] ſhould touch them.

u 29. By Faith they paſſed [u] through the Red-Sea, as by dry Land ; which the Egyptians eſſaying to do, were drowned.

30. By Faith [ *in God's Promiſe,* Joſh. 6. 5. ] the Walls of Jericho fell down, after they were compaſſed about ſeven days.

x 31. [x] By Faith, the Harlot Rahab periſhed not with them that believed not ; [*which Faith ſhe teſtified,* ] when ſhe had received the Spies with Peace.

32. And what ſhall I more ſay ? for the time would fail me, *ſhould I* [ *proceed* ] to tell of Gideon, [*who, through Faith overthrew the* Midianites, *Judges* 7. ] and of Barak, [ *who ſlew the* Canaanites, *Judges* 4.] and of Samſon, [*who vexed the* Philiſtines ; ] and of Jephtha, [*who ſlew the* Ammonites, *Judges* 11. *and*] of David alſo and Samuel, and of the Prophets ;

33. Who, through Faith, ſubdued Kingdoms, [*as* Joſhua *and* David *did* ;] wrought Righteouſneſs, [*as* Abraham, *Gen.* 15. 6. Phinehas, *Pſal.* 106. 30. *or turned the People from Idolatry, into the way of Righteouſneſs, as* Samuel, 1 *Sam.* 12. Elijah, 1 *Kings* 18. 39.] obtained Promiſes, [*as* Abraham, *and* David ;] ſtopped the mouths of Lions, [*as* Daniel.]

34. Quenched the violence of Fire, [*as the three children,* Dan. 3. 17.] eſcaped the edge of the ſword, [*as* David *the ſword of* Goliah, 1 *Sam.* 17. 46, 47. *and of* Saul ; *the* Jews, *the Sword of* Haman, *Eſt.* 4. 14. Elijah, *the ſword of* Ahaziah, 2 *Kings* 1. 15.] out of weakneſs were made ſtrong, [*as* Gideon *with his three hundred Men, Judges* 7. 15. Samſon, *Judges* 16. 28. Jehoſhaphat, 2 *Chron.* 20. 12. Jonathan, 1 *Sam.* 14. 12. Job, *and* Hezekiah, 2 *Kings* 19.] waxed valiant in fight, [ Joſhua, Gideon, David, ] turned to flight the Armies of the Aliens, [*the* Maccabees.]

35. Women received their Dead raiſed to life again, [ *the Widow of* Zarephath, 1 *Kings* 17. 20. *the* Shunamite, 2 *Kings* 4. 36. ] and others were tortured, [ Eleazar, 2 *Mac.* 6. 28.] not accepting a deliverance, *v.* 26. 30. [that they might obtain a better Reſurrection, 2 *Mac.* 7. 9, 11, 14, 23, 29, 36.]

36. And others had trial of cruel Mockings, [ 2 *Mac.* 7. 7, 10.] and Scourgings, [ μαστιγούμενοι, *Joſ.* 12. 7. 2 *Maccab.* 6. 30. and 7. 1, 37. ] yea moreover, of Bonds and Impriſonments, [*as* Joſeph, Samſon, Jeremiah.]

37. They were ſtoned, [*as* Zachariah, 2 *Chron.* 24. 21.] they were ſawn aſunder, [σώματα λυμαινόμενοι. *Joſ. ibid.* Iſaiah, *by* Manaſſeh, ſee *Buxt. Lex. p.* 1360. ] [y] were tempted, [or, ἐπυρώθησαν, *they were ſcorched and fried,* 2 Maccab. 7. 5.] were ſlain with the ſword, [ 1 *Maccab.* 2. 38. ] they wandered about in Sheep-skins and Goat-skins, [*Elijah,* 1 *Kings* 19. 13, 19. 2 *Kings* 2. 8, 14.] being deſtitute, [ *as* Elijah *when fed by Crows,* 1 Kings 17. 4.] afflicted, tormented, [ Gr. *evilly intreated,* 1 Kings 19. 10. ] y

38. [ *And though they were Men* ] of whom the World was not worthy ; [ *yet* ] they wandered in Deſarts, [ 1 *Maccab.* 2. 29. ] and in Mountains, [ *v.* 28. ] and in Dens and Caves of the Earth, [ 2 *Maccab.* 6. 11. ]

39. And theſe all having obtained a good report through Faith, [ μαρτυρηθέντες, *having obtained a Teſtimony from God, or from his Word, That they pleaſed him through Faith, notwithſtanding* ] [z] received not the Promiſe [ *of an Heavenly Country,* V. 13. 16. *not the Recompence of Reward,* V. 26. *not the better Reſurrection,* V. 35. ] z

40. God having provided, [ Gr. *foreſeen* ] [aa] ſome better things for us, [ *and ſo deferring the Completion of that Promiſe, till we alſo ſhould be made Partakers of it,*] [bb] that [ *ſo* ] they, without us, ſhould not be made perfect. aa bb

## Annotations on Chap. XI.

a Verſe 1. ʽΥπόστασις τῶν ἐλπιζομένων.] *The word* ὑπόστασις in the *Old Teſtament,* anſwers either to the *Hebrew* תקוה, which ſignifies *Expectation,* as *Ruth* 1. 12. Ἔστι μοι ὑπόστασις; *Have I any Expectation of an Husband?* Ezek. 19. 5. ἀπώλετο ὑπόστασις αὐτῆς, *her Expectation was loſt*: or to the word תוחלת, which is of the ſame import, as *Pſal.* 39. 7. Ἡ ὑπόστασίς μου παρὰ σοί ἐστι, *My Expectation is from thee,* Pſal. 89. 47. It alſo bears the ſame ſenſe in the *New Teſtament,* ſignifying there a confidence of Expectation, as 2 *Cor.* 9. 4. leſt we ſhould be aſhamed, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *in this confidence of boaſting*: And, Chap. 11. 17. *That which I ſpeak, I ſpeak not after the Lord, but as it were fooliſhly,* ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *in this confidence of boaſting*: And in this *Epiſtle,* chap. 3. 14. *we are made Partakers of Chriſt, if we hold,* τὴν ἀρχὴν τῆς ὑποστάσεως, *the beginning of our confidence firm to the end.* And this import of the word accords beſt with the Inſtances of this Faith that follow, they being ſuch as generally conſiſted in the Expectation of ſome future Good, which, ſaith the *Apoſtle,* they have not yet received completely, *v.* 39. Hence it is that I render the words thus, *Faith is the Confidence, or firm Expectation, of things hoped for.*

b Ver. 3. Ῥήματι Θεοῦ, *By the word of God*: ] That is, as the comparing this with Chap. 1. 3. ſhews, *by the Word of the Divine* Λόγος. So *Philo,* ſpeaking of the Framing of the Heaven and Earth, ſaith, Τῷ γὰρ περιφανεστάτῳ καὶ τηλαυγεστάτῳ ἑαυτοῦ λόγῳ, ῥήματι ὁ Θεὸς ἀμφότερα ποιεῖ, *God made them both by his illuſtrious and ſplendid Logos, with a Word,* Leg. Alleg. l. 1. p. 33. G. And of *Moſes* he ſaith, That dying, he did not, ἐκλείπειν, *ceaſe to be, nor was he gathered to the moſt,* as others, ἀλλὰ διὰ ῥήματος τοῦ αἰτίου μετανίσταται, δι' οὗ καὶ ὁ σύμπας κόσμος ἐδημιουργεῖτο, *but he was tranſlated by the Word, or Command of that Cauſe, by which the whole World was made,* L. de Sacrif. Abel. & Cain, p. 102. C. Now whether this ῥῆμα, be the Word of the *Father* ſpeaking to the Son, or *Logos,* or the Word of the λόγος, ſaying, *let them be made, and they were made,* it is hence evident, that this *Logos* muſt be a *Perſon,* and not an *Attribute.* See the Note on *Heb.* 1. 3.

c Ver. 4. Πλείονα θυσίαν, *A more excellent Sacrifice.*] *Philo,* in his Diſcourſe on this Subject, *De Sacr. Cain & Abel. p.* 107. makes the Defect of *Cain's* Sacrifice to conſiſt in two things: 1*ſt,* That he did not offer it ſoon enough, but, μεθ' ἡμέρας, *after certain Days.* 2*dly,* That he did not offer of the Firſt-fruits of the Earth, as did *Abel* of the Firſt-fruits of his Sheep, but only of the Fruits; but there is no ground for either of theſe things in the Text, which ſeems to intimate, that they both Offered at the ſame time; nor doth it ſay, that *Cain* Offered not of the Firſt-fruits of the Earth. The *Apoſtle* here plainly diſcovers, that the thing which gave the preference to *Abel's* Sacrifice above that of *Cain's,* was his Faith, *viz.* that *Faith which is the Subſtance of things hoped for,* or his Expectation, or Perſuaſion, that God would certainly reward thoſe who diligently endeavour to pleaſe him in this or in the other World. Accordingly the *Targum* of *Jeruſalem,* and *Jonathan B. Uziel* upon the Place, declare, *That* Cain *denied, that there would be any Future Judgment or Rewards hereafter to the Juſt*; and *that* Abel *did maintain the contrary, That there ſhould be a Future Recompence for the Righteous*: And this he, being dead, yet preaches by his Faith; for this Faith, which God ſo ſignally approved of, and confirmed with ſo great a Teſtimony, he will not ſuffer to go unrewarded, as he muſt do in one ſo quickly ſlain, becauſe God thus preferred his Sacrifice before his Brother's, if he did not reward him in the other World. And therefore *Philo* ſays, that *ſeeming to die, as to this corruptible Life,* ζῇ τὴν ἄφθαρτον, καὶ τὴν ἐπὶ Θεῷ ζωὴν εὐδαίμονα, *he lived the incorruptible and bleſſed Life in God,* l. quod Deter. *&c.* p. 127. C. D. To ſay, as do the Fathers, *He yet ſpeaketh, becauſe he is ſtill celebrated in the World,* is to ſay nothing proper to *Abel,* that being alſo true of all the other Patriarchs; and to refer this to *the Cry of his Blood for Vengeance,* is to refer to that which ſeemeth not to be the Commendation of his Faith, by which the Apoſtle here declares he ſpeaketh.

Ibid. Μαρτυροῦντος, *God teſtified upon his Gifts.*] d That is, ſaith *Theodotion,* ἐνέπρησε, *he cauſed Fire to deſcend from Heaven and conſume his Sacrifice,* and thereby teſtified his acceptance of it: So he diſcovered his Acceptance of the Sacrifice of *Abraham,* Gen. 15. 17. and of the Sacrifices of *Aaron,* Lev. 9. 24. of *Gideon,* Judges 6. 21. of *David,* 1 Chron. 21. 26. of *Solomon,* 2 Chron. 7. 1. and of *Elijah,* 1 Kings 18. 38. And accordingly the Prayer of the *Iſraelites* for their King runs thus, *The Lord remember all thy Offerings, and turn to Aſhes thy Burnt-Sacrifice,* Pſalm 20. 3. To this agrees the interpretation of R. *Solomon* and *Aben Ezra,* among the Jews; of *OEcumenius* and *Theophylact,* on the

Place: And (a) St. *Jerom* confirms it by this Enquiry, *Whence could* Cain *know that God accepted the Sacrifice of* Abel, *and rejected his, if the Interpretation of* Theodotion *was not true?*

e Ver. 5. Οὐκ εὑρίσκετο, *Was not found on Earth; becauſe God had tranſlated him.*] God killed him not, ſaith *Onkelos*: And this we may ſufficiently learn from the Story, *Gen.* 5. for of all the reſt mentioned in that Chapter, it is ſaid, *they died*; but of him this is not ſaid, but only that *he was not, becauſe God took him,* ὅτι μετέθηκεν αὐτὸν ὁ Θεὸς, *becauſe God tranſlated him*, ſaith the *Septuagint*, the Book of *Wiſdom*, and the Son of *Syrach*, Wiſd. 4. 10. Ecclus. 14. 44. Moreover it is ſaid of *Noah*, and of *Abraham*, that *they walked with God*, Gen. 6. 9. 17. 1. but it is not ſaid that *they were not, becauſe God took them*; this Phraſe muſt therefore import ſomething which happened not to them: Many of the Hebrew Doctors ſay, that he was taken into Heaven, or into Paradiſe; *He was taken into Heaven by the Word of the Lord*, ſaith the *Targum* of *Jonathan*; *He was tranſlated into Paradiſe*, ſay the *Arabick* and *Æthiopick* Verſions: *God ſhew'd him the Tree of Life*, ſay *R. Menechem* and *Zoar*, in 2 *Kings* 2. 1. *He tranſlaed him into Paradiſe*, ſay *Kimchi* and (b) *Menaſſeh Ben Iſrael.* Hence *Munſter* on the Place ſpeaks thus, *Aſſerunt noſtri hunc Enoch cum corpore & anima tranſlatum eſſe in Paradiſum.* To be tranſlated, ſaith (c) *Philo*, is μετοικίαν στέλλεσθαι τὴν ἀπὸ θνητοῦ βίου πρὸς τὸν ἀθάνατον, *to go from this mortal to immortal Life.* The ſame was the Opinion of the Ancient Fathers, of (d) *Irenæus*, and of (e) *Pſeudo-Juſtin*, who ſaith, That *they who roſe with Chriſt are with Enoch and Elias,* ἐν τῷ παραδείσῳ, *in Paradiſe.* See others cited for this Opinion by *Feuardentius* upon *Irenæus*. Note, laſtly, that this Tranſlation into Paradiſe was the Fruit of his Faith, that Faith which was *the Expectation of things hoped for*, and that God would reward his Diligence in ſeeking him; for ſince he by this Faith *obtained this Teſtimony, that he pleaſed God*, God could not take him hence in Diſpleaſure, but out of Favour to him.

f Ver. 6. In this ſixth Verſe we have the Heathens Creed, That *God is, and that he is the Rewarder of them that diligently ſeek him*; without which the Apoſtle declares, 1*ſt*, That it was impoſſible for them to pleaſe God, and ſo God muſt either have laid upon them no Obligations to pleaſe him, or required what he knew to be impoſſible, or given them ſufficient means to know this. 2*dly*, That they could have no ſufficient Motives to ſerve him, or to come unto him in expectation of his Bleſſing upon them that did ſo, and therefore the Heathens embraced this as a Principle of Natural Religion, *That God could not ſuffer it to go ill with good Men, either in Life or Death*, but would be ſure to take care of, and provide good things for them. Thus (f) *Socrates* requeſts his Judges to receive this as a certain Truth, That *a good Man living or dying, can be ſubject to no evil, becauſe the Gods never neglect his Affairs*; and this is commended by (g) *Cicero*, and by (h) *Iamblichus*, as the great Principle which Philoſophy ſuggeſts, as an Encouragement to Virtue. That *if we believe that nothing is concealed from God, we muſt believe that which happens to the Friend of God, happens for the beſt; and that what ſeeming Evils happen to him, will do him good, in this, or in the other Life. For he can never be neglected by the Gods, who is deſirous to be a vertuous and good Man, and as like to God as he is able*; but περὶ τοῦ ἀδίκου τἀναντία τούτων δεῖ διανοεῖσθαι, *of the wicked and unjuſt Man we are to believe juſt the contrary.* And this again (i) *Iamblichus* delivers as a great Principle of Philoſophy, That 'if we believe 'there is a God, who is Lord of all things, 'we muſt own, that whatſoever is good and 'honeſt muſt be asked of him, for all Men 'give good things to them they love and re'joyce in, and the contrary to them to whom 'they are diſaffected, and therefore much more 'will the Gods do ſo.' Another Principle alſo founded in the Nature of Man, and laid down by them as the foundation of all Religion, was this, That if Piety were not advantageous to them, no Man would embrace it, it being natural to all Men to purſue their Advantage, and to decline the contrary. So (k) *Arrian* upon *Epictetus*, lays down this for an Axiom, That 'if Piety and Profit did not go together, 'Piety would be preſerved in none; the rea'ſon is, becauſe nothing is ſo natural to us as 'to affect and purſue our own Advantage, ſo 'that if you place what is holy and juſt in that 'which profits, you preſerve them; but (l) 'if you ſeparate what is honeſt from what is 'advantageous, you deſtroy what is juſt and 'honeſt, as being weighed down by profit.'

---

(a) Trad. Heb. ſup. Gen. To. 3. p. 70. lit. K. (b) De fragil. human. Sect. 12. (c) De Nom. Mut. p. 813. B. (d) L. 4. c. 30. l. 5. c. 5. (e) Reſp. ad qu. 85. (f) Apol. p. 31. D. & de Rep. c. 10. p. 760. (g) Tuſc. qu. 1. Sect. 82. (h) Protrept. c. 13. p. 84.

(i) De vitâ Pythag. c. 18. p. 89.

(k) Δεῖ τὸ σύνολον ἐκείνου μεμνῆσθαι, ὅτι ἐὰν μὴ ἐν τῷ αὐτῷ ᾖ εὐσεβὲς, καὶ συμφέρον, οὐ δύναται σωθῆναι τὸ εὐσεβὲς ἔν τινι. l. 1. c. 27. p. 53. Πᾶν ζῶον οὐδενὶ οὕτως ᾠκείωται ὡς τῷ ἰδίῳ συμφέροντι. Οὐδὲν γὰρ οὕτω φιλεῖν πέφυκεν ὡς τὸ αὑτοῦ συμφέρον ——

(l) Διὰ τοῦτο ἂν μὲν ἐν ταὐτῷ τις θῇ τὸ συμφέρον, καὶ τὸ ὅσιον καὶ τὸ καλὸν —— Σώζεται ταῦτα πάντα —— Ἂν δ' ἀλλαχοῦ τὸ συμφέρον, ἀλλαχοῦ δὲ αὐτὸ τὸ δίκαιον, οἴχεται ταῦτα πάντα καταβαρούμενα ὑπὸ τοῦ συμφέροντος. l. 2. c. 22. p. 243. & l. 3. c. 3. p. 269.

(m) *Simplicius* adds, That ‘where is Profit ‘there we place our Piety;’ and thence infers, That ‘we cannot love, honour, and worſhip the Deity, whatſoever Reaſons may be ‘alledged for ſo doing, if we conceive him ‘hurtful, and not profitable to us, becauſe every living Creature flies what is hurtful, ‘and the Cauſes of it, and affects and follows what is profitable:’ And this they learned from their Maſter (n) *Epictetus*, who lays the foundation of all Religion upon this Principle, *That where Profit is there is Piety*: And he, perhaps, from *Plato*, who lays it down for an Axiom, that τὸ μὲν ὠφέλιμον καλὸν, τὸ δὲ βλαβερὸν αἰσχρὸν, *what was good was profitable, what evil hurtful.*

g Ver. 7. Κληρονόμος, &c. *Heir of the Righteouſneſs*;] I.e. of the Happineſs promiſed to them who are juſtified by Faith, or to Perſons who by Faith had an Hereditary Right to it, *viz.* not only to the temporal *Salvation* the Ark afforded, but to that ſpiritual and celeſtial, which the Ark typify'd, 1 *Pet.* 3. 21. *For being juſtify'd through Faith, we are made heirs through hope of eternal Life*, Tit. 3. 7. *Heirs of Salvation*, Heb. 1. 14. *Heirs of the Kingdom.* Jam. 2. 5. See Note on *Gal.* 3. 29. and on *Heb.* 1. 14.

h Ver. 10. *Thy exceeding great Reward.*] Thus the *Jeruſalem Targum* and that of *Jonathan* interpret this Phraſe, *Fear not, the Reward of thy Works ſhall be great in the World to come. So ought we*, ſaith *Theophylact*, *to look to things above, and make no great account of thoſe on Earth.*

Ver. 12. Καὶ ταῦτα.] Some Manuſcripts read τοῦτο, but all the *Greek Scholiaſts* read καὶ ταῦτα, being according to the Cuſtom of the *Greek* Language uſed by Way of Amplification, and ſignifying *idque*, is well rendered by our Tranſlation, *And that.*

i Ver. 13. Τὰς ἐπαγγελίας, *The Promiſes.*] Here note, That theſe words καὶ πεισθέντες, *and were perſwaded*, are neither to be found in the ancient Verſion, nor the Greek Commentators. 2. That the Promiſes here mentioned as not received by theſe Patriarchs, cannot be temporal Promiſes; for οὗτοι πάντες, *all theſe*, as it cannot be referred to the whole Jewiſh Offſpring, ſince many of 'em, as the Apoſtle has obſerv'd, *Chap.* 3. 18, 19. *Chap.* 4. 2, 6, 11. *died in unbelief*; ſo neither to *Abraham, Iſaac*, and *Jacob* only; for 1*ſt*, They are not all that died in Faith; and, 2*dly*, The ſame is ſaid of all in general, *v.* 39. οὗτοι πάντες, *theſe all died in Faith, not having received the Promiſe.* Now we find no temporal Promiſe made to *Abel*, and to *Enoch*, and that temporal Promiſe which God made to *Noah*, he fulfilled. 2. The Text ſaith, *They embraced them, confeſſing they were Strangers and Pilgrims upon Earth*; whence the Apoſtle makes this Inference, That *they ſought another Country, that is, an heavenly*; which makes it neceſſary to conceive that the Promiſes here mentioned, as not received, were, as *OEcumenius* ſaith, τὰ οὐράνια, *Heavenly Promiſes*, τὰ περὶ τῆς βασιλείας τῶν οὐρανῶν, καὶ τῆς ἀναστάσεως *the Promiſe of the Kingdom of Heaven and the Reſurrection*, ſaith *Theophylact*. Thus (o) *Philo* ſaith, οἱ κατὰ Μωυσῆν σοφοὶ πάντες εἰσάγονται παροικοῦντες, *all the wiſe Men are introduced by Moſes as Strangers, their Souls coming from Heaven to travel here on Earth*, and that they deſire to return thither; πατρίδα μὲν τὸν οὐράνιον ἐν ᾧ πολιτεύονται, ξένον δὲ τὸν περίγειον ἐν ᾧ παρῴκησαν νομίζουσαι, *looking upon Heaven as the City where they dwell, and the Earth in which they travel, as their Place of Pilgrimage.* And again, Πᾶσα μὲν ψυχὴ σοφοῦ πατρίδα μὲν οὐρανόν, γῆν δὲ ξένην ἔλαχε, *the Soul of every wiſe Man looks on Heaven as his Country, the Earth as the Place of his Pilgrimage*, De Agric. p. 153. So did *Abraham*, ſaying, *I am a Stranger and a Sojourner with you*, Gen. 23. 4. And *Jacob* calling the time he lived here, *the years of his Pilgrimage*, Gen. 47. 9. So *David*, ſaying, *I am a Stranger with thee, and a Sojourner as all my Fathers were*, Pſalm 39. 12. The ſame he ſpeaks of the whole Jewiſh Nation, ſaying, 1 *Chron.* 29. 15. *We are Strangers before thee, and Sojourners, as were all our Fathers.* And this he learned out of the Law, where God ſpeaks thus to them, *Lev.* 25. 23. *The Land is mine, for ye are Strangers and Sojourners with me*, ἐναντίον μου, ſaith the *Septuagint*. Accordingly the Philoſophers taught, that to die was to go into our Country, πρὸς τὴν πατρίδα τὴν ἀληθινὴν ὅθεν ἤλθομεν, *to the true Country whence we came*, Simpl. in Epict. p. 77.

Ver. 16. Κρείττονος ὀρέγονται, *They deſire a* k *better Country.*] The Ancient *Jews* declare, That *the Earthly Canaan was a Type of the Spiritual Canaan*, and the Promiſe *of living in it for ever, was a Parable repreſenting their future Happineſs in the World to come.* (p) *It is written, all Iſraelites have their Portion in the world to come, as it is ſaid, And thy People ſhall be all juſt, they ſhall inherit the Land for ever*, Iſa. 60. 21. *This Land*, ſaith (q) *Maimonides, is a Parable, as if he ſhould ſay, the Land of the Living; and that is the world*

---

(m) Ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβὲς τιθέμεθα. Οὔτε αἴτιον νομίζοντας κακῶν αὐτὸν τιμᾷν, ἢ φιλεῖν ἢ σέβειν δύνατον. Πᾶν γὰρ ζῶον τὰ μὲν βλαβερὰ, καὶ τὰ αἴτια αὐτῶν φεύγει τε καὶ ἐκτρέπεται, τὰ δὲ ὠφέλιμα αἴτια αὐτῶν μέτεισί τε, καὶ θαυμάζει. In Epictet. p. 80.

(n) Τῆς περὶ τοὺς Θεοὺς εὐσεβείας ἴσθι, ὅτι τὸ κυριώτατον ἐκεῖνό ἐστιν, ὀρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν, ὡς ὄντων, καὶ διοικούντων τὰ ὅλα καλῶς, καὶ δικαίως, &c. Ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές. Enchir. c. 8. 38.

(o) De Confuſ. Ling. p. 259, 260.

(p) Talm. Bab. in Sanhed. C. Chelek.

(q) Treat. of Repent. c. 3. Sect. 5.

*to come.* And *R. Menachen* in *Gen.* 12. refers it to *the Land which is above, watered with Waters which are above.* If they received this Parabolical Interpretation from the Patriarchs, here is the reaſon of their Faith, and Expectation of this better Country. Vain here is the Interpretation of Mr. *le Clerc*, both upon the 10*th* and 16*th* Verſe; for 1*ſt*, A *City* which has foundations, is, ſaith he, *Jeruſalem*; whereas in *Abraham*'s Time there was no ſuch City that he could expect; nor was that *a City which could not be ſhaken*, Heb. 12. 28. it having been long ſince deſtroyed: Nor was it *a City, whoſe Builder and Maker was God*, but Man. Again he expected a better Country, that is an Heavenly, *i. e.* the Land of *Canaan, which was an Anti-type of Heaven*; ſo Mr. *le Clerc* in flat contradiction to the Apoſtle ſaying, the Country they expected *was not that from whence they came out*, v. 14, 15. *i. e.* was not *Canaan*, but *an heavenly Country*; and he adds, *God had provided for them a City*, not *Jeruſalem* ſure, but an *heavenly City.*

l Ibid. οὐκ ἐπαισχύνεται, *God is not aſhamed to be called their God;* ] *I. e.* The God of *Abraham, Iſaac*, and *Jacob.* To be their God, and their Father is the ſame thing. Thus, *Jer.* 31. 1. *I will be the God of all the Families of Iſrael*, v. 9. is thus varied, *I am a Father to Iſrael. I will be their God, and they ſhall be my People*, 2 Cor. 6. 16. is *v.* 18. *I will be a Father to you, and you ſhall be my Sons and my Daughters.* To be ſons of God is to be *Heirs of God*, Rom. 8. 17. to be *Sons of the Reſurrection*, Luke 20. 36. to *inherit all things*, Apoc. 20. 7. And the υἱοθεσία, or *Adoption* promiſed by God, is the *Redemption of the Body from Corruption.* See Note on *Matth.* 22. 31, 32. and on *Rom.* 18. 17, 23. and this is the Reaſon why God, taking upon himſelf the Title of their *God* and *Father*, anſwers this Title, by *preparing for them a City.*

m Ver. 17. Προσενήνοχεν, *He offered up Iſaac.* ] So ſpeaks the new Teſtament twice, here, and *James* 2. 21. So the *Jews* conſtantly, (r) *Philo* informs us, that though the Fact was not perfected, *yet it was preſerved in the Minds of the Readers, and mentioned in the ſacred Volumes as a thing entire, and abſolutely done.* And to this day they pray, * *That God would be gracious to them for the Merit of the Sacrifice of Iſaac*, according to the Prayer which both the *Targum* of *Jeruſalem*, and *Jonathan* mention on *Gen.* 22. 14. as made by *Abraham*; to this effect, *viz.* *I beſeech thee, O God, by thy Mercies, that when the Sons of Iſaac ſhall offer to thee in the time of their neceſſity, thou wilt be mindful of this binding of Iſaac.* Hence have they framed this Story, (ſ) *That when the Knife touched the Throat of Iſaac, his Soul departed, and that when God ſaid, Lay not thy hand upon the Lad, it returned, and ſo he being dead, revived.* And truly *Abraham*, having done all that belonged to him to do towards this Offering his Son, and being fully reſolved to have gone through the Work, had not God's Call reſtrained him, may well be ſaid, in the Divine Conſtruction, to have actually done it; and to this ſome refer *Abraham*'s receiving *Iſaac* from the Dead in *a Figure*, he being thus ſnatched from the Jaws of Death, and reſtored to him when he expected nothing but his Death.

Ver. 20. Εὐλόγησε τὸν Ἰακώβ, *Bleſſed Jacob.* ] It may be enquired how he could bleſs *Jacob* by Faith, when he knew not that it was *Jacob*? To this I anſwer, That to the bleſſing him by Faith, it was not neceſſary he ſhould know him to be the Perſon he intended thus to bleſs, but only that he ſhould feel the *Divine Afflatus*, or the Spirit of *Prophecy* upon him when he bleſſed him; that being ſufficient to confirm him, that his Benediction ſhould be eſtabliſhed by that God before whom he bleſſed him, and who guided his Lips and his Heart in it: And though we have tranſlated it as a Prayer, it moſtly runs in the Future Tenſe, and may wholly be tranſlated as a Prophecy, and ſo it muſt be uttered in Faith. And whereas it is objected farther, that *Iſaac* thought he was bleſſing *Eſau*; now ſo to bleſs him as to make him Lord over his Brother, *v.* 29. could not be ſpoken in Faith, becauſe the *Oracle* had before declared to *Rebecca*, that *the Elder ſhould ſerve the Younger*: I anſwer 1*ſt*, That this rather is an Argument againſt the Truth of his Benediction, than the Faith of it; it rather proves that *Iſaac* ſhould not thus have bleſſed *Eſau*, than that he believed not what he ſaid: But indeed it proves neither, for *Iſaac* might feel ſuch a ſtrong *Afflatus* upon him, as might convince him that his Benediction derived from the gift of *Prophecy*, and ſo would certainly be accompliſhed, whomſoever it concerned. 2*dly*, The Learned Biſhop of *Ely* on *v.* 4. anſwers, That either *Rebekah* had not acquainted *Iſaac* with the Oracle, or it ſeems he did not underſtand it as *Rebekah* did.

Ver. 21. Καὶ προσεκύνησεν, *And worſhipped* ] God, for the aſſurance he had of being buried in the Land of Promiſe, which he deſired out of Faith in the Promiſe God had made to him, *Gen.* 28. 13.

Ver. 23. Ἀστεῖος, *A comely Child.* ] He was, ſaith St. *Stephen*, ἀστεῖος τῷ Θεῷ, *of a very excellent Beauty*, Acts 7. 20. μορφῇ θεῖος, *of a*

---

(r) Ὁλόκληρος καὶ παντελὴς οὐ μόνον ἐν ταῖς ἱεραῖς Βίβλοις, ἀλλὰ καὶ ἐν ταῖς τῶν ἀναγινωσκόντων διανοίαις ἀνάγραπτος ἕστηκε. De Ab. p. 293.

* Vide Clem. Rom. Ep. ad Corinth. §. 10.

(ſ) Pirk. Eliez. c. 31. p. 74.

*Divine Form*, ſaith (t) *Joſephus*; of an *Angelical Form* ſay the (u) *Jews*. He was, ſaith *Juſtin*, one, *quem formæ pulchritudo commendabat*, renowned for his Beauty. (x) *Joſephus* alſo adds, that an *Egyptian* Scribe, to whoſe Predictions they gave great Credit, had foretold one ſhould be born of *Iſrael*, *who if he came to Age, ſhould grievouſly afflict the Egyptians, and bring out the Iſraelites from among them; and that God had by a Viſion declared to Amram, that this Child to be born to him, ſhould deliver the Iſraelites out of Egypt*; which if true, gives a farther ground of their Faith.

Ver. 24. *Joſephus* informs us, that when *Pharoah* had put the Crown upon his Head, adopting him as the Son of his Daughter, to be his Succeſſor, *he let the Crown fall to the Ground, and ſtamped upon it with his Feet.* But the words μέγας γενόμενος being the very words uſed, *Exod.* 2. 11. where it is ſaid, *It came to paſs that when Moſes was grown, he went out unto his Brethren*; the Apoſtle doubtleſs had relation to them, and interpreted *his going out unto them*, to be his owning himſelf to be one of them: *It came into his heart*, ſaith *Stephen*, *to viſit his Brethren*, Acts 7. 23. *i. e.* to join himſelf to the afflicted *Jews*.

r Ver. 26. Τὸν ὀνειδισμὸν, *The Reproach of Chriſt.*] The Seed of *Abraham*, even before they went down to *Egypt*, are ſtiled *the Chriſts of God*, Pſalm 105. 15. μὴ ἅψησθε τῶν χριστῶν μου, *touch not my Chriſts.* And the Prophet *Habakkuck* ſpeaking of God's Judgments upon *Pharoah*, and God's Deliverance of them from him, ſaith, ἐξῆλθες εἰς σωτηρίαν λαοῦ σου τοῦ σῶσαι τὸν χριστόν σου, *thou wenteſt forth for the Salvation of thy People, to preſerve thy Chriſt*, Hab. 3. 13. So that *the Reproach of Chriſt* may be the Reproach of the People of God, *v.* 15. Moreover, the Reproach which he and they ſuffered, was for their Faith in the promiſed Seed, and that was Chriſt, *Gal.* 3. 16. on which account it might be truly ſtiled *the Reproach of Chriſt*, as the Afflictions of the Apoſtle are ſtiled *the Afflictions of Chriſt*, Col. 1. 24. and he himſelf *the Priſoner of Chriſt*, Eph. 3. 1. as being the Reproach he ſuffered for his Faith in the Promiſed Seed, which was Chriſt.

Ibid. *Photius* here ſaith, *the Reproach of Moſes may be called the Reproach of Chriſt, as being ſuch as Chriſt ſuffer'd*, οἷος ὁ Χριστὸς ἔπαθε, in which Senſe we are bid *to go forth to him without the Camp bearing his reproach*, Chap. 13. 13. Betwixt this, and the following Verſe ſome Latin Copies inſert theſe Words, fide magnus factus Moſes occidit Ægyptium conſiderans dolorem ſuorum, which Dr. *Mills* thinks genuine, tho' they are neither own'd by any of the *Verſions*, nor any of the *Greek Commentators*.

Ibid. Εἰς τὴν μισθαποδοσίαν. *The Recompence of Reward*] Here mentioned, could not be Temporal, for *Moſes* came not into the Land of *Canaan*, nor could he expect any greater Bleſſing in that kind, than he might have had in *Egypt*. He therefore muſt have reſpect to ſome Spiritual and Heavenly Recompence.

Ver. 27. Μὴ φοβηθεὶς, *Not fearing.*] It is expreſly ſaid, that *Moſes*, when he fled from the Face of *Pharoah*, *feared*, Exod. 2. 14. and it is farther evident from theſe words of God to him, *Go, return into Egypt, for all the Men are dead that ſought thy life*, Chap. 4. 19. And therefore they who refer this to that flight, ſay, *He did not fear his Wrath, ſo as to diſtruſt the Providence of God in working a Deliverance to his People by his hand*: But his unwillingneſs when God commanded him to go back to *Egypt*, confutes this Gloſs. Others ſay, he feared not the Wrath of the King, when he ſaid unto him, *Take heed to thy ſelf, ſee my face no more, for in that day thou ſeeſt my face, thou ſhalt die*, Exod. 10. 28. But then he had not forſook *Egypt*, and when he went from it, he did ſo by the Command of *Pharaoh*, Exod. 12. 31. and ſo needed not to fear him. Againſt the Expoſition given in the *Paraphraſe*, it is objected, that it agrees not with the order of the words, becauſe the Paſſover mentioned, *v.* 28. was kept in *Egypt*. But this Objection will be of little force, if we conſider, that other things are mentioned in this Chapter out of the order in which they were performed: Thus, *v.* 32. *Gideon* is mentioned before *Barak*, and *Samſon* before *Jephtha*, as alſo, *v.* 33, 34, 35, 36. t

Ver. 29. *Through the Red Sea.*] That this they truly did, ſee Note on 1 *Cor.* 10. 1. u

Ver. 31. She teſtified her Faith, not only by preſerving thus the Spies, but by ſaying to them, *I know that the Lord hath given you this Land*, Joſh. 2. 9. and again, *The Lord your God he is God in Heaven above, and on Earth beneath*, V. 11. x

Ver. 37. Ἐπειράσθησαν.] That this is not the right Reading, may eaſily be gathered from this one Conſideration, that after two ſuch great Puniſhments, as *ſtoning*, and *being ſawn aſunder*, it is very improper to introduce their *being tempted*, which ſignifies no certain kind of Puniſhment at all, and is included in all the other Puniſhments, here mentioned. Some therefore read ἐπυράσθησαν, ſome ἐπυρώσθησαν, ſome ἐπρήσθησαν, all ſignifying *they were burnt*; which Reading agrees well with the Story of the *Maccabees*, where they bring *Eleazar* and the Young Men ἐπὶ τὸ πῦρ καταφλέγοντες αὐτοὺς, *to the Fire, and burnt their Fleſh*; ſo that *Joſephus* (from *c.* 6. to *c.* 12.) ſaith they were ὡς ἐπὶ πυρὶ μετασχηματιζόμενοι εἰς ἀφθαρσίαν, *as one might ſay, tranſlated in the Fire to Incorruption.* But yet I prefer the Opinion of thoſe who think this was an Error ariſing ἐκ διττογραφίας, *from writing the ſame* y

---

(t) Antiq. l. 2. c. 5.

(u) Pirk. Eliez. c. 48.

(x) Τὸ μὲν Ἑβραίων γένος τὸ παρ' Αἰγυπτίοις ἀνάγκης ἀπολύσει. Antiq. l. 2. c. 5.

*word twice*, or rather that ſome who knew not what ἐπρίσθησαν meant, writ for it ἐπειράσθησαν, and ſo in time they came to be both written, becauſe the *Syriack* hath not ἐπειράσθησαν. (y) *Euſebius* cites St. *Paul*'s words, thus ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον. (z) *Tertullian* paraphraſes them thus, *Hieremias lapidatur, Eſaias ſecatur, Zacharias inter altare & ædem trucidatur.* (a) *Clemens* of *Alexandria* reads thus, ἐλιθάσθησαν, ἐπειράσθησαν, ἐν φόνῳ, &c. which gives juſt ground to conjecture that ſome ignorant Writer put ἐπειράσθησαν for ἐπρίσθησαν. This Fault is very viſible in the Tranſcriber of (b) *Origen*, for in his fourth Homily on *Jeremy*, we read in the Greek ἐπρίσθησαν, ἐπειράσθησαν, but in the Old Tranſlation there is only *ſecti, occaſione gladii occubuerunt.* And in the 15th (c) Homily ἄλλον ἐλιθαβόλησαν, ἄλλον ἐπρίσθησαν, ἄλλον ἐπέκτειναν, which ſhews that *Origen* did not own the word ἐπειράσθησαν: And though we find the word again in his (d) Homilies on St. *Matthew*, yet whoſoever reads the place will find that *Origen* takes no notice of it, but proceeds immediately from ἐπρίσθησαν to ἐν φόνῳ μαχαίρας ἀπέθανον, ſaying, the word ἐπρίσθησαν, refers to *Iſaias*, and the words ἐν φόνῳ μαχαίρας ἀπέθανον, to *Zacharias*, In the Fourth Dialogue againſt *Marcion*, p. 125. he proves that the Prophets were not Phantoms, but Men, conſiſting of Fleſh and Blood, becauſe ὁ μὲν ἐπρίσθη σαρκὶ, ὁ δὲ ἐλιθάσθη, καὶ οἱ λοιποὶ ἐν φόνῳ μαχαίρας ἀπέθανον, *one of them was ſawn aſunder, another was ſtoned, and the reſt were killed by the ſword*: And in his Exhortation to Martyrdom, *p.* 232. he adds, *The Writer of the Epiſtle to the Hebrews ſaith*, ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, *they were ſtoned, they were ſawn aſunder, they were ſlain with the Sword*; from all which Places it is evident, that ἐπρίσθησαν was the Reading followed by the Antients.

z Ver. 39. Οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, or as ſome Copies read, τὰς ἐπαγγελίας, *received not the Promiſes.* ] Theſe words being the ſame with thoſe in *v.* 13. of this Chapter, *all theſe died in Faith*, μὴ λάβοντες ἐπαγγελίας, *not having received the Promiſes*; it is reaſonable to interpret them to the ſame ſenſe, *viz.* of their not having received the heavenly Kingdom, and bleſſed Reſurrection they expected. And ſo the whole current of this Epiſtle will force us to interpret them; for 'tis the Promiſe of *entering into Reſt after we have ceaſed from our Labour* here on Earth, Chap. 4. 1, 10. the *Promiſe of an eternal Inheritance*, Chap. 9. 15. *The Promiſe we are to receive after we have patiently done the Will of God*, Chap. 10. 36.

Ver. 40. Κρεῖττόν τι περὶ ἡμῶν, *Some better thing concerning us.*] *viz.* Our hope of entering into the Vail, by reaſon of our Fore-runner entering in thither firſt, Chap. 6. 19, 20. We having an High-Prieſt *higher than the Heavens*, Chap. 7. 26. *ſet on the Throne of Majeſty in the Heavens*, Chap. 8. 1. who by his Death hath procured, that *they which are called might receive the Promiſe of an eternal Inheritance*, Chap. 9. 15. and who hath by his Entrance into this Holy Place with his Blood, *purified and prepared theſe Holy Places for us*, V. 23, 24. the way into which was *not opened before*, V. 8. and given us *freedom of Entrance into the Holieſt through the Blood of Jeſus, by this new way which he hath conſecrated through his Fleſh*, Chap. 10. 20. we being therefore come to *Mount Sion, the City of the Living God, to the heavenly Jeruſalem, and to the Spirits of juſt Men made perfect*, Chap. 12. 22. aa

Ibid. Ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι, *That they without us may not be made perfect.*] This all the *Fathers* interpret of their receiving their *Crowns* or their rewards hereafter. Thus of *Abel* and *Noah*, St. *Chryſoſtom* ſaith, *That they might not be Crowned before us* ἕνα ὥρισε πᾶσι τῶν στεφάνων καιρὸν, *God hath appointed one time of Coronation for them all.* Οὐδέπω τῶν στεφάνων ἐπήλαυσαν, *they have not yet obtained their Crowns*, ſaith *Theodoret*, *God expecting ſtill thoſe that are to combat, that he may proclaim them Victors all together.* (e) *Origen* having cited this place, ſaith thus; *You ſee that Abraham yet expects to obtain perfection, yea Iſaac and Jacob, and all the Prophets expect us, that with us they may obtain perfect Bliſs.* Yea he ſays the ſame, not only of all the Saints of the New Teſtament, but even of the bleſſed Apoſtles, ſaying, (f) *Even the Apoſtles have not received their Joy, but wait that I might be partaker with them; nor do the Saints departed obtain the full reward of their good Actions.* Nor did the *Primitive Fathers* mean this only of their Bodies, but alſo of their Souls, which they conceived not to be exalted to the higheſt heavens; ſaying that they had not yet received their full reward, yea that they were not to expect it till the Day of Judgment. See Note on 2 *Tim.* 4. 8. and therefore I cannot but wonder to hear a very Learned Perſon in his Note on this Place ſaying, *It will be acknowledg'd by all, that then*, i. e. at our Saviour's Reſurrection, *the Patriarchs received this Promiſe, or that the Sufferers* bb

---

(y) Præp. Ev. l. 12. c. 10. p. 583. (z) Scorp. c. 8. (a) Strom. 4. p. 515. A. Ed. Huet. To. 1. p. 141. D. (c) P. 147. (d) To. 1. p. 225. (e) Vides ergo quia exſpectat adhuc Abraham, ut quæ perfecta ſunt conſequatur, exſpectat & Iſaac & Jacob, & omnes Prophetæ exſpectant nos, ut nobiſcum perfectam beatitudinem capiant. In Lev. Hom. 7. f. 71. D.

(f) Nondum enim receperunt lætitiam ſuam, ne Apoſtoli quidem, ſed & ipſi exſpectant ut & ego lætitiæ eorum particeps fiam; neque enim decedentes hinc ſancti continuò integra meritorum ſuorum præmia conſequuntur, ſed exſpectant etiam nos licet morantes. *Ibid.*

*here mentioned then received it*; eſpecially when the Apoſtle here ſaith, *They were tortured, not accepting a Deliverance, that they might obtain a better reſurrection,* which ſure they have not yet obtained: And I more admire that this ſhould by him be interpreted of *deliverance from their Perſecutors,* and *Reſt from Perſecutions,* For is this Promiſe fulfilled to Chriſtians? to them who, *if they will live godly, muſt ſuffer Perſecutions?* And *through many Tribulations enter into the Kingdom of God?* And do they who were thus tortur'd find this Perfection *with us?* Or had they any other Reſt or Freedom from them, than what Death gave them? Surely the Expoſition of all the *Ancient Fathers* is much to be preferred before this new and ſingular Invention; as alſo before the new Doctrine of the *Florentine Council, That the Souls of Saints departed do already behold the face of God in Heaven.*

---

## CHAP. XII.

Verſe 1. WHerefore ſeeing we alſo are
compaſſed about with ſo
a great a [a] Cloud [i. e. *a Multitude*] of Witneſſes,
let us, [*who are to run our Chriſtian Race,*]
lay aſide every weight, [*of worldly Cares and Affections,*]
b and the [b] Sin which doth ſo eaſily
beſet [*and circumvent*] us, [*and ſo hinders our Feet
from making a due Progreſs in it,*] and let us
run with Patience the Race that is ſet before
us.

2. [c] Looking unto Jeſus, [*who by his Prophetick
Office was*] the Author and [*by his
Regal Office will be the*] Finiſher of our Faith;
d who for the [d] Joy that was ſet before him,
[*as the Reward of his Sufferings,*] endured the
Croſs, deſpiſing the Shame [*of it,*] and [*therefore*]
is ſet down at the Right hand of the
Throne of God.

3. For conſider him, who [*being ſo excellent
a Perſon, and ſo dear to God, yet*] endured
[*patiently*] ſuch contradiction of Sinners
againſt himſelf, [*ſuch blaſphemies againſt his Doctrine,
ſuch Calumnies againſt his Perſon, ſuch mali-
e cious and unwearied Attempts againſt his Life,*] [e] leſt
ye be wearied and faint in your Minds, [*under
the Conflict of Afflictions ye endure.*]

4. [*For which Fainting you have no ſuch cauſe
as this Captain of Salvation, and this Cloud of
f Witneſſes had; For*] [f] ye have not reſiſted unto
Blood, [*as they did*] ſtriving againſt Sin.

5. And [*by your proneneſs to grow weary,
and even faint under the Combat,*] you *ſeem
to*] have forgotten the Exhortation which
ſpeaketh to you as to Children, [*thus,*] My
g Son [g] deſpiſe not thou [*be not ſlothful and diſſpirited
under*] the chaſtening of the Lord, nor
faint when thou art rebuked of him, [*Prov.*
3. 11, 12.]

6. For whom the Lord loveth he chaſteneth,
and ſcourgeth every Son whom he receiveth,
[*into that Relation.*]

7. If ye [*then*] endure chaſtening, God dealeth
with you as [*a Father*] with [*his*] Sons: for
what Son is there whom the Father chaſteneth
not [*for his offences?*]

h 8. [h] But if ye be without [*ſuch*] Chaſtiſements
whereof all [*Sons*] are partakers, then
are ye [*treated as*] Baſtards [*whom the reputed Parent
diſregards,*] and not [*as*] Sons [*whom he
loves,* v. 6.]

9. Furthermore, [εἰ δὲ, *and if*] we have
had Fathers of our fleſh, which corrected us,
and [*yet*] we gave them Reverence, [*and
Honour, in expectation of the long Life promiſed
to them that do ſo,* Exod. 20. 12.] ſhall
we not much rather be in ſubjection to the
[i] Father of [*our*] Spirits, [*who gives and who* i
*re-calls our Spirits at pleaſure,*] and [*ſo*] live [*everlaſtingly?*]

10. For they verily [k] for a few days k
chaſtened us after their own pleaſure, [Gr. *as
ſeemed beſt to them;*] but he [*our heavenly Father
doth it*] for our [*own*] profit, that we might be
Partakers of his Holineſs.

11. [*Nor let it diſcourage you that theſe Afflictions
ſeem grievous to the fleſh,* πᾶσα δὲ,] For no
chaſtening for the preſent ſeemeth joyous,
but grievous [*to it:*] nevertheleſs afterwards
it yieldeth the peaceable fruits of Righteouſneſs
to them that are [l] exerciſed thereby, l
[i. e. *thoſe fruits of Righteouſneſs which end in
Peace.*]

12. Wherefore lift up the hands which
hang down, [*as if wearied with, and giving
over the Combat,*] and [*ſtrengthen*] the feeble
knees, [*which ſeem unable to ſtand firm, and
run on this Race with Patience;* See Note on
*v.* 3.]

13. And [*ſo*] make [ποιήσατε, *ye will make*]
[m] ſtraight Paths for your Feet, [*to walk in*] m
leſt that which is lame be turned out of the
way, but let it rather be healed: [Gr. ἵνα μὴ,
*that that which is lame may not be turned out of the
way, but rather may be healed.*]

14. [*And in order thereunto,*] [n] Follow Peace n
with all Men, and Holineſs, without which no
Man ſhall ſee the Lord.

15. Looking diligently, leſt any Man [o] fail o
of the Grace [Gr. ὑστερῶν ἀπὸ, *fall from the
Grace*] of God, leſt any root of bitterneſs
ſpringing up, trouble you, and thereby many
be defiled.

16. Leſt there be any Fornicator, or profane
Perſon [*among you, ſuch*] as [*was*] Eſau,
p who for one morſel of Meat ſold his [p] Birthright.

17. For ye know how that afterwards
when he would have inherited the Bleſſing
[*he had loſt,*] he was rejected, [*by his Father,
ſaying of Jacob, I have bleſſed him, and he ſhall
be bleſſed,*] for he found no place of Repentance,
[*no change of the Bleſſing pronounced by his
q Father,*] [q] though he ſought it carefully with
Tears, [*crying with an exceeding great and bitter
Cry,* Gen. 27. 34.]

18. For ye [*believing Jews*] are not come
[*as your Fore-fathers when they entered into the
Old Covenant with God,*] unto the Mount
that might be touched, [*and ſo you might die,*
Exod. 19. 12.] and that burned with Fire,
[Gr. *to the burning Fire,* Deut. 5. 23.] nor to
to the blackneſs and darkneſs, [*cauſed by the
Cloud, ſtiled* νεφέλη γνοφώδης, Exod. 19. 16.
and [*to the*] Tempeſt, [*of Thunder and Lightning,*
Deut. 5. 22.]

19. And the ſound of a [*the*] Trumpet,
[*exceeding loud, which made the People tremble,*
Exod. 19. 16.] and the [*great*] Voice of
Words, which [*was ſo terrible, that*] they that
heard [*it,*] entreated that the Word ſhould not
be ſpoken to them any more, [*leſt they died for
it,* Exod. 20. 19. Deut. 5. 25, 18, 16.]

r 20. For they could not endure [r] that
which was commanded, [*that ſevere cautionary
Command which runs thus,*] and if ſo much
as a Beaſt touch the Mountain, it ſhall be ſtoned,
or thruſt through with a Dart.

21. And ſo terrible was the ſight, that
ſ [ſ] Moſes ſaid, I exceedingly fear and quake.

22. But ye are come, [*under the Goſpel
Diſpenſation, to things of a more excellent nature, not
apt to terrifie, and diſcourage, but create Joy and
Comfort to you; not as then, to Mount Sinai, but*]
t [t] to Mount Sion, [*whence you expect all your Spiritual
Bleſſings; not to the Terreſtrial Jeruſalem, which
is in bondage with her Children,* Gal. 4. 25.] but
u to the City of the living God, [u] the heavenly
Jeruſalem, [*not to thouſands of Angels attending on
God, as at Mount Sinai,* Pſal. 68. 17. *but*] to an
[x] innumerable Company of Angels, [*miniſtering* x
*to them who ſhall be Heirs of Salvation,* Heb. 1. 14.]

23. [*And*] To the general Aſſembly, and
Church [*not of the Jews, and of the Firſt born regiſtered
among them,* Numb. 1. 16. *but*] [y] of the y
Firſt born who are written in Heaven, [z] and to z
God [*now declared to be*] the Judge of all [*Acts*
17. 30, 31.] [aa] and to the Spirits of juſt Men aa
made perfect, [*who have run their Race, and are to
be crowned at the great day,* 2 Tim. 4. 8.]

24. And to Jeſus the Mediator [*not of the Old
Covenant, which promiſed only the Land of Canaan,
but*] of the New Covenant, [*eſtabliſhed in his
Blood, by which we receive the Promiſe of an eternal
Inheritance,* Heb. 9. 15.] and to the [bb] Blood of bb
ſprinkling, [cc] which ſpeaketh better things than cc
that of Abel.

25. [dd] See [*therefore*] that ye [ee] refuſe not dd
him that ſpeaketh, [*now by his Son to you:*] For ee
if they eſcaped not [*God's ſevere Judgments*] who
refuſed him that ſpake on Earth [*by Moſes,*]
much more ſhall not we eſcape, if we turn away
from him that ſpeaketh [*by his Son coming
down, and by his Spirit ſent down*] from Heaven,
[*1 Pet.* 1. 12.]

26. [ff] Whoſe Voice then ſhook the Earth, ff
[*when the Law was given,* Exod. 19. 18. Pſal.
68. 8.] but now *under this Diſpenſation*] he hath
promiſed [*yet a further ſhaking,*] ſaying, [gg] Yet gg
once more, [*at the making my New Covenant,*]
[hh] I ſhake not the Earth only, but alſo Heaven, hh
[*Hag.* 2. 7, 8.]

27. And this word, Yet once more, ſignifieth
the removing of thoſe things that are ſhaken,
as of things that are made, that thoſe
things which cannot be ſhaken may remain.

28. Wherefore we receiving [*the Promiſe
of*] a Kingdom that cannot be moved, [*or
ſhaken, or give place to another,*] [ii] let us have ii
[*or retain that*] Grace, whereby [*alone*] we may
ſerve God acceptably, with Reverence and
godly Fear.

29. For our God is [*to the Diſobedient and Rebellious
among us, as he was to them,* Deut. 4. 24.
9. 3.] a [kk] conſuming Fire. kk

## Annotations on Chap. XII.

Verſe 1. Νέφος, *a Cloud,*] for a Multitude, is a Phraſe uſed by *Homer*, who calls a Multitude of Foot-men νέφος πεζῶν, which (a) *Virgil* thus tranſlates, *Inſequitur nimbus peditum*; This Cloud of Witneſſes therefore, contains all the Worthies mentioned in the former Chapter, who by their Words and Actions have teſtified how much the Objects of their Faith were valued before all worldly things, and how equitable it was to *endure afflictions, not accepting a Deliverance, that they might obtain a better Reſurrection.*

Ibid. Τὴν εὐπερίστατον ἁμαρτίαν, *The Sin that eaſily beſets us.*] The Apoſtle being here ſpeaking of the Chriſtian's Race, this Phraſe is beſt interpreted with relation to it, and ſo it muſt reſpect the Sin which cleaves to our Affections, which are the Feet of the Soul, like a long Garment wrapt about us, and ſo hinders the Running of our Chriſtian Race; for it is either our Affection to, and our Deſire of, what we ought not to deſire or affect at all, or which we ought not comparatively to affect or deſire, which gives the Riſe and Prevalence of all Temptations to Sin, and renders ſelf-denial ſo exceeding difficult: He therefore requires us to put off this Sin as Racers did their Garments, running naked, that without hinderance we may run our Chriſtian Race.

Ver. 2. Ἀφορῶντες, &c. *Looking to Jeſus.*] As an Example of Patience under Sufferings, fit to be imitated by his Diſciples, and as one glorioſly recompenſed in his Human Nature for the Sufferings he ſuſtained in it, and as one who will give to us the ſame happy Repoſe after our Sufferings; He having, as the *Author* of our Faith, promiſed, and being able, as the *Finiſher* of our Faith, to confer that glorious Recompence, *Chap.* 10. 35, 36.

Ibid. Ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, *For the Joy ſet before him.*] That ἀντὶ is uſed for the final Cauſe, appears from theſe Examples in the New Teſtament; He gave himſelf a Ranſom ἀντὶ πολλῶν, *for many*, Mat. 20. 28. Render not evil ἀντὶ κακοῦ, *for evil*, Rom. 12. 17. Her Hair was given ἀντὶ περιβολαίου, *for a Covering*, 1 Cor. 11. 15. Ἀντὶ τούτου, *for this cauſe* ſhall a Man leave Father and Mother. And here, *v.* 16. ἀντὶ βρώσεως μιᾶς, *for one morſel* of Bread he ſold his Birth-right. See 1 *Theſſ.* 5. 15. 1 *Pet.* 3. 9. Note alſo, that the Apoſtle goes on in his Agoniſtical Terms, and having ſpoken, *v.* 1. of the προκείμενος ἡμῖν ἀγὼν, *the Race before us* to run, he here ſpeaks in the ſame Language, of the Joy ſet before our Saviour in his Race; that is, of the βραβεῖον, the *Prize*, or *Crown* placed in his View for his Encouragement to run it: It being the Cuſtom in thoſe Games (b) *to hang the Crown at the End of the Goal, that he who came firſt to it, might ſnatch it, or lay hold of it:* The Joy ſet before him muſt therefore be the Proſpect of that Majeſty and Glory, Power and Dominion, he in his human Nature was to be inveſted with, as the Reward of theſe his Sufferings. *He for the ſuffering of Death being Crowned with Majeſty and Honour,* Heb. 2. 9. God having therefore *highly exalted him, and given him a name above every name,* Phil. 2. 9. And thus we have juſt cauſe to look upon him as an Example of Faith, and Patience, and of God's eſpecial Favour to them that ſuffer for his ſake.

Ver. 3. Ἵνα μὴ κάμητε ἐκλυόμενοι, *Leſt you be wearied, and faint in your Minds.*] Theſe alſo are two Agoniſtical Terms; the one ſignifies to be weary, as in thoſe words of (c) *C. Marcius*, Νικώντων οὐκ ἔστι τὸ κάμνειν, *Conquerors muſt not be weary, and ſo give over the Fight*; the other to faint, and be diſpirited, ſo that we can run, or fight no longer: And becauſe in thoſe Combats they fought ὀρθοστάδην, *ſtanding upright*, and χεῖρας ἐκτείνοντες, *ſtretching out their hands*, therefore the Apoſtle exhorts them in their ſpiritual Combat, *to ſtretch out the Hands that hang down*, and ἀνορθοῦν, *to erect their feeble Knees*, v. 12. Faber. Agon. *l.* 1. *c.* 8.

Ver. 4. Ἀνταγωνιζόμενοι μέχρις αἵματος, *Ye have not reſiſted unto Blood.*] This is another Agoniſtical Expreſſion belonging to the *Pugiles*, who were oft beſmeared with Blood, and ſometimes died under the Blows they received from the Clubs of their Adverſary, *Faber. Agon.* l. 1. c. 7.

Ver. 5. Μὴ ὀλιγώρει] Ὀλιγωρεῖν is, ſay *Phavorinus* and *Heſychius*, ἀμελεῖν, ῥᾳθυμεῖν, *to be unregardful of, to be ſlothful*; ὀλίγωρος, μικρόψυχος, to be *Creſt-fallen*, ἀναπίπτειν, *animo concidere*, to faint, and *be diſpirited.* Τὸ ἀναπίπτειν, κυρίως ἐπὶ ψυχῆς ἐστὶν οἷον ἀθυμεῖν, ὀλιγωρεῖν, Athen. Deipnoſ. l. 1. p. 23. B.

Ver. 7. *God dealeth with us as with his Sons.*] Here the Note of *Chryſoſtom* is this, that from thoſe things, whence Men uſually conclude they are deſerted by God, the *Apoſtle* ſhews, that God demonſtrates his fatherly Affection to them.

---

(a) Æn. 7. v. 793. *and Note in* l. 4. Georg. v. 60.

(b) *He did, ſaith* Plutarch, Καθελεῖν τὸν στέφανον κρεμάμενον. Περὶ φιλοπλουτίας, p. 523. *And I run, ſaith the Apoſtle,* ἐπεκτεινόμενος ἐπὶ τὸ βραβεῖον, Phil. 3. 14. Fab. Agoniſt. l. 2. c. 27.

(c) Plutarch. in vitâ C. Marc. p. 218.

Ver. 8. Hence the Jews ſpeak thus, *Wo to the Man who goeth out of the World without Tribulations*, Buxt. Lex. p. 1528.

i Ver. 9. Τῷ πατρὶ τῶν πνευμάτων, *To the Father of Spirits.*] This Phraſe is not here put to ſignify the Author of our New Spiritual Birth; for Spiritual Graces and Diſpoſitions, are never call'd Πνεύματα, *Spirits*, in Scripture; nor is the *Holy Spirit*, who produceth them, ever mention'd in the Plural, when they are ſpoken of. It is plainly an *Hebrew* Phraſe, uſed twice by *Moſes* when he ſpeaks thus to God, *O God of the Spirits of all Fleſh*, Numb. 16. 22. And again, *Let the Lord, the God of the Spirits of all Fleſh, ſet a Man over the Congregation*, Numb. 27. 16. And he is ſo ſtiled, both as the Creator of them, or that God who *formeth the Spirit of Man within him*, Zach. 12. 1. and the Preſerver and Governour of them; *The God in whoſe hand is the Soul of all Living, and the Spirit of all Fleſh of Man*, Job. 12. 10. and into whoſe hands they do *return* at death, *Ecclef.* 12. 7. according to that *Old Tradition* of the *Heathens*, preſerved in (d) *Epicharmus*, That Man dying. ἀπῆλθεν ὅθεν ἦλθε πάλιν, γᾶ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω, *returns from whence he came, his Earthly part to the Earth, his Spirit upwards:* And the Tradition of the *Hebrews*, that in the Time of our Diſſolution, (e) *God comes, and takes away his Part, and leaves the Part of our Father and Mother*, ſtiled here, *the Fathers of the Fleſh*: (f) *Joſephus* ſaith, That at the Formation of *Adam*, *God made Man out of the Earth, and ſent into him a Soul and Spirit.* (g) *Philo* ſaith, that *his Body was indeed* made of Earth, *ſhaped into Human Form, but his Soul was only derived from the Maker and Governor of all things*; and this was ſignify'd by theſe words, *He breathed into him the breath of life*; ſo that, though according to his Viſible Part he was Mortal, as to his Inviſible he was Immortal: Hence ſaith the *Targum* of *Jonathan*, on *Numb.* 16. 22. and 27. 16. *It is God that putteth the Spirit of the Soul in the Bodies of all Men*: And the *Targum* of *Jeruſalem*, *It is God who ruleth over the Soul of all Fleſh.* See *Pug. Fid. p.* 401.

k Ver. 10. Πρὸς ὀλίγας ἡμέρας, *For a Few Days*,] Seems not here to refer to the Days of Children's Minority, for that makes nothing to the purpoſe of the *Apoſtle*'s Argument; and the Motive to ſuffer Divine Chaſtiſements uſed by the Scripture, is, not that they are long, but that they are but *for a very little while*, Heb. 10. 17. *momentary*, 2 Cor. 4. 17. ὀλίγον ἄρτι, *but for a little*, 1 Pet. 1. 6. nor is κατὰ τὸ δοκοῦν αὐτοῖς, *after their pleaſure*, but, *as it ſeemed good to them*: This therefore ſeems to be the meaning of the words, That Earthly Parents chaſtiſe their Children, aiming at that which ſeems beſt for them in this preſent Life, conſiſting *of few Days*, or for their Temporal Good in this Life; but God doth it for their Spiritual and Eternal Benefit, to make them here *Partakers of his Holineſs*, and ſo to fit them for *the peaceable fruits of Righteouſneſs* hereafter.

l Ver. 11. The word γεγυμνασμένοις, uſed here ſhews that the Phraſe is *Agoniſtical*, and taken from the Exerciſes perform'd by them naked in the *Olympick Games*, where one of the *Crowns* given to the *Victors* being στέφανος ἐλαϊνὸς, *of Olive*, the Symbol of *Peace*: Hence *Faber* conceives, the *Chriſtian*'s *Crown*, is here repreſented by *the Peaceable Fruit of Righteouſneſs.*

m Ver. 13. Τροχιὰς ὀρθὰς, *Straight Paths*:] I. e. Make ſtreight Paths in the Way of *Chriſtianity*, not ſtepping out of it to avoid Perſecution; that they who are already lame and feeble, may not be moved, by your Example, to go out of it, but rather, by your Conſtancy in i, may be confirm'd.

n Ver. 14. Be of a pure and peaceable Converſation, towards all with whom you do converſe; for as this is neceſſary in order to your living with God, ſo will it tend much to prevent the Perſecutions of Men.

o Ver. 15. That ὑστερηκέναι, is the ſame with ἀφίστασθαι, *to depart from the Grace of God, which brings Salvation*, or, *to depart from* the Faith, and, by ſo doing, fall ſhort of the promiſed Reſt, Heb. 4. 1. the words of the *Apoſtle*, and his ſcope, which is to preſerve the *Jews* from backſliding from *Chriſtianity* to *Judaiſm* and the following Exhortation, *not to refuſe him that ſpeaketh now*, v. 25. and ἔχειν τὴν χάριν, *to retain and hold faſt the Grace of God*, v. 28. ſufficiently ſhew. But this is ſtill more clear from the words of *Deut.* 29. 18. whence this whole Verſe is taken, which runs thus; μή τίς ἐστιν ἐν ὑμῖν — τινὸς ἡ διανοία ἐξέκλινεν ἀπὸ Κυρίου, *leſt there be among you any Man or Woman whoſe Heart turneth away from the Lord our God, to go and ſerve the Gods of the Nations*, μή τίς ἐστιν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ, *leſt there ſhould be among you a Root ſpringing with Gall and Wormwood*; which makes it probable, that the true Reading here ſhould be, not ἐνοχλῇ, but ἐν χολῇ; tho' it be certain that the word ἐνοχλέω ſignifies *to create trouble to our ſelves, or others*, as, *Dan.* 6. 21. *Eſth.* 2. 22 29. and in thoſe words of *Antoninus*, *l.* 7. §. 16. Τὸ ἡγεμονικὸν αὐτὸ οὐκ ἑαυτῷ ἐνοχλεῖ; *Doth not the mind create Trouble to itſelf*? See the full Conſent of the

---

(d) *Plutarch. de Conſol. ad Apol.* 110. A.

(e) *Midraſh Cohel. in cap.* 5. *v.* 11.

(f) Καὶ πνεῦμα ἐνῆκεν αὐτῷ καὶ ψυχήν, Antiq. l. 1. c. 2. p. 5.

(g) Τὴν δὲ ψυχὴν ἀπ' οὐδενὸς γενητοῦ τὸ παράπαν, ἀλλ' ἐκ τοῦ πατρὸς καὶ ἡγεμόνος τῶν ἁπάντων. Τὸ γὰρ ἐνεφύσησεν, οὐδὲν ἕτερον ἦν ἢ πνεῦμα Θεῖον ἀπὸ τῆς μακαρίας καὶ εὐδαίμονος ἐκείνης φύσεως ἀποικίαν τὴν ἐνθάδε στειλάμενον, &c. Lib. de Mundi Opificio, p. 23. C. D.

*Ancients* to the word ἐνοχλῇ, which is here rejected by Dr. *Mills*, *Examen Millii in locum.*

p Ver. 16. Πρωτοτόκια, *The Birthright,*] which *Eſau* ſold, contain'd theſe Privileges: (1.) A dou~~ble Portion of~~ his Father's Goods, *Deut.* 21. 17. (2.) Power and Dominion over the Younger; for he ſucceeded in the Government of the Family, or Kingdom: *Reuben, thou art my Firſt born, the Excellency of Dignity, and the Excellency of Power,* Gen. 49. 3. *The Kingdom gave he to Jehoram, becauſe he was the Firſt born,* 2 Chron. 21. 3. This *Iſaac* gave to *Jacob*, in theſe words, *Be thou a Maſter to thy Brethren, and let thy Mother's Sons bow down to thee,* Gen. 27. 29. (3). The Honour of *Prieſthood* in their own Family at leaſt: So, *Exod.* 24. 5. *He ſent the Young men,* [Chald. *the Firſt born*] *of the Sons of Iſrael, and they offered Burnt-Offerings, and ſacrificed Sacrifices to Jehovah.* Afterwards the *Levites* were taken into the Service of God, inſtead of all the Firſt born among the *Children of Iſrael*, Numb. 3. 41. conſecrated before to God, *Exod.* 22. 29. *Numb.* 8. 17. *Gen.* 25. 29. This Birth right *Eſau* ſold, when he was faint, ἐκλείπων, and this ſhews how proper this Inſtance is to preſerve them from being *wearied, and fainting in their Mind.*

The *Targum of B. Uziel* ſaith, That he was made faint by committing Idolatry, ſhedding innocent Blood, and going in to a Damſel betrothed that Day; and this ſhews him a *Fornicator*, both in the Spiritual and Carnal Senſe, and a Prophane Perſon. And laſtly, *Mercer* ſaith, *Primogenituram Hæreditatem cœleſtem adumbraſſe*; That *the Primogeniture was a Type of their Celeſtial Inheritance*: Which alſo ſeems to be hinted by the *Paraphraſes* on the Place; for that of *Uziel* ſaith, *He denied the Life of the World to come, and contemned his Birth-right*: And the *Targum of Jeruſalem*, That *he contemned his Birth-right, and deſpiſed his Part in the Life to come, and denied the Reſurrection*: And *Chryſoſtom* here ſtiles him, ἀκρατὴς ϗ πνευματικῶν ἀπεμβολῶν· And as this ſhews his Prophaneneſs, ſo alſo doth it ſhew the Appoſiteneſs of his Example to the *Apoſtle's* Purpoſe.

Ver. 17. Ἐκζητήσας μετὰ δακρύων αὐτήν. *Though he ſought it carefully with Tears.*] Though theſe words, thus expounded, do not immediately prove that true Repentance may find no Acceptance with God, (that which *Eſau ſought with Tears*, being not his own Repentance, but the Bleſſing which *Iſaac* gave to *Jacob*, and would not repent of, *Gen.* 27. 33.) yet are they deſigned to inſinuate, that Men may ſo deſpiſe the Bleſſings of *Chriſtianity*, as to be after thought unworthy to enjoy them; that by their *Apoſtacy* they may fall ſo entirely from God, as that he will not be prevailed on to reſtore them to their loſt and deſpiſed Privileges, upon their Tears and Faſtings; as is apparent in the Caſe of the *Jews*, who have large Times of Penance and Humiliation, but are not to this Day reſtored to the Grace and Favour of God, and to the Priviledge of being his peculiar People, and Firſt born, as once they were.

Ver. 18. Ψηλαφωμένῳ ὄρει, *to the Mountain, that might be touched.* And therefore was corporeal, and terrene, and by being touched after the Prohibition, *Ex.* 19. 12. would procure preſent Death: But you are come to the ſpiritual and heavenly *Zion*, which will certainly give Life to all that belong to it.

Ver. 20. Τὸ διαστελλόμενον.] Διαστέλλομαι, ſignifies, to *Command with Vehemence*, or Severity. *Matth.* 16. 20. *Mark* 5. 43. and 8. 15. r

Ver. 21. Μωϋσῆς εἶπεν, *Moſes ſaid.*] This, Interpreters think, St. *Paul* received by Tradition of his Anceſtors, tho' no Footſteps of this Tradition have been found among them. But doubtleſs the *Apoſtle* had reſpect to *Deut.* 9. where, *v.* 15. *Moſes* ſees the Mount *burning up to Heaven*, and, *v.* 9, 19. ſaith, Ἔκφοβός εἰμι, *I exceedingly fear.* ſ

Ver. 22. Σιὼν ὄρει, *To Mount Zion.*] All the Good things, Bleſſings and Comforts which God will give to *Iſrael*, are only out of *Zion*, ſay the *Jews*, *Vajikra Rabba*, §. 24. *Midraſh Tillim, ad Pſalm.* 14. Hence came their *Strength*, Pſal. 110. 2. and *Help*, Pſal. 20. 2. *Bleſſings*, Pſal. 128. 5. and *Life*, Pſal. 133. 3. and *Salvation*, Pſal. 14. 7. t

Ibid. Ἱερουσαλὴμ ἐπουρανίῳ, *To the Heavenly Jeruſalem,*] Which *is the Mother of us all*, Gal. 4. 26. where *our City is*, Phil. 3. 20. This the *Rabbins* call *the Jeruſalem of the Age to come, to be built in the Days of the Meſſiah*; ſaying, alſo, That *the Inferiour Jeruſalem is a Figure of that which is Above*; (See Note on *Gal.* 4. 26.) And 'tis here ſtiled, *the Heavenly Jeruſalem*; not that *Heaven* is primarily intended by it, and not the *Church of Chriſt on Earth*; but, *Propter Originem, & finem*, As having its Riſe from Heaven, and as leading to it; on which account the Goſpel State is ſtiled oft *the Kingdom of Heaven.* u

Ibid. Μυριάσιν Ἀγγέλων, *To Myriads of Angels.*] The Glorious Citizens of Heaven who attend at the Throne of God, to whom we are united, they being made *one with us in Chriſt*, Epheſ. 1. 10. and to whom we are reconciled by him, *Coloſ.* 1. 20. x

Ver. 23. Πρωτοτόκων, *Of the Firſt born*:] I. e. Of the *Apoſtles* who received the Firſt-fruits of the Spirit, *Rom.* 8. 23. and of the *Churches* which received firſt the *Chriſtian Faith*, Epheſ. 1. 12. (*whoſe Names are written in Heaven,*) *i. e.* who are enrolled among the Citizens of the *New* and *Heavenly Jeruſalem*, or among the Juſt, for whom the Kingdom is prepared. *In this rejoyce*, ſaith *Chriſt*, *that your Names are written in Heaven*, Luke 10. 20. Thus, *Exod.* 32. 32. *Moſes* by the *Targum*, is introduced ſpeaking thus, *I know thou haſt writ my Name in the Book of the Juſt*: And of the *Falſe Prophets*, the *Targum* on *Ezek.* 13. 9. ſaith, y ſaith, *They ſhall not be written in the Book of eternal Life, which is written for the Juſt of the Houſe of Iſrael*; and into this Kingdom they only are to enter, *whoſe Names are thus enrolled in the Book of Life*, Rev. 21. 27.

z Ibid. Καὶ κριτῇ Θεῷ, *And to God the Judge of all*;] Who will adjudge the Crown of Glory to thoſe who have *fought the good fight of Faith*, 2 Tim. 4. 8. who *run this race with Patience*, 1 Cor. 9. 24, 25. and will give them the *Kingdom prepared for them*, Matth. 25. 34. Luke 12. 32.

aa Ibid. *And to the Spirits of Juſt Men*, τετελειωμένων, *Made perfect.*] This word here, cannot well ſignifie them who are crowned in the *Agoniſtical* ſenſe; becauſe the *Apoſtle*, in the former Chapter, had aſſerted of thoſe Witneſſes which died in Faith, That *they had not yet received the Promiſe*, and were not to be crowned before us *Chriſtians*; and ſaith, That he himſelf expected to receive *his Crown* only *at the Great Day*, 2 Tim. 4. 8. But it ſignifies, either that they had fulfilled their Courſe, and ſo reſted from their Labours and Conflicts, as *Chryſoſtom* here ſaith, and ſo have nothing more to do, but to receive their *Crown*: Or, in the other ſenſe of the word, τελειοῦσθαι *to be made perfect in Holineſs*, or to be perfectly purged from all Guilt of Sin, and ſo fit to be admitted to this Kingdom: In which ſenſe the *Apoſtle* here denies that there was any τελείωσις, or *perfect Expiation*, made by the *Levitical Prieſthood*; the *Law making nothing perfect*, Heb. 7. 11, 16. And that the Offerings preſcribed by it, could not τελειῶσαι, *make perfect the Worſhipper, as to his Conſcience*, Heb. 9. 9. that they could not τελειῶσαι εἰς τὸ διηνεκές, *perfect him for ever*, ſo as that he ſhould need no farther Expiation for Sin, *Heb.* 10. 1. and that *Chriſt*, by one Offering, τετελείωκεν εἰς τὸ διηνεκές, *had perfectly expiated for ever them that were ſanctified*, V. 14. And accordingly the *Targum* upon 1 *Chron.* 21. 15. ſaith, *God ſaw the Houſe of his Sanctuary, which is above the Heavens, where the Souls of the Juſt are*, and hence it is evident, that the Souls of juſt Men, are not reduc'd by Death to a State of Inſenſibility, for can a Soul that reaſons, and perceives good Things, be made perfect by perceiving nothing at all? Can a Spirit, which here enjoyed the Pleaſures of a good Conſcience, of a Life of Faith, and of Communion with God, and the Comforts of the Holy Ghoſt, be advanced to Perfection by a total Deprivation of all thoſe Satisfactions, and Enjoyments?

bb Ver. 24. Αἵματι ῥαντισμοῦ, *The Blood of Sprinkling.*] Not that of Bulls and Goats, with which *Moſes* ſprinkled the People, when they entered into the Old Covenant, *Exod.* 24. 8. and the Tabernacle, and the Veſſels of the Miniſtry, to ſanctifie them for the *Levitical* Service; but the Blood of *Chriſt*, by which the Heavenly Places are purified, and prepared for us, *chap.* 9. 23, 24. and by which we have Enterance into the *Holieſt*, chap. 10. 19, 20. Whereas the Blood ſprinkled ſeven Times, for their Purification under the Old Teſtament, was ſprinkled before the Veil, becauſe the Prieſts could not enter with it within the Veil.

cc Ibid. Κρείττονα λαλοῦντα παρὰ τὸν, or, παρὰ τὸ Ἄβελ. *Which ſpeaketh better things than that of Abel.*] Than the Blood of *Abel*; not becauſe that called for Vengeance, this for Mercy; but, than the Blood of the Sacrifice of *Abel* offered by Faith, By which God teſtified his Acceptance, and by which, he being dead, yet ſpeaks, *Heb.* 11. 4. That, procuring Acceptance for himſelf alone; this, for all Believers: That, ſpeaking only for him, and declaring him Righteous; this, interceding to God, for the Juſtification of all Men, through Faith in his Blood.

dd Ver. 25. χρηματίζοντα, *Him that ſpeaketh.*] This word both in the *Old and New Teſtament*, ſignifies ſpeaking as from God, or Words proceeding from him. See *Jer.* 25. 30. and 26. 3. and 29. 23. and 30. 2. and 36. 4. *Mat.* 2. 22. *Luke* 2. 26. *Acts* 10. 22. *Rom.* 11. 4. *Heb.* 8. 5. and 11. 7. So, 2 *Maccab.* 2. 4. χρηματισμοῦ γενηθέντος αὐτῷ, *the Prophet being warned of God, commanded that the Ark ſhould go with him.*

ee Ibid. Μὴ παραιτήσησθε, *Refuſe not.*] As they did, ſaith *Theodoret*, deſiring, ἀντὶ τοῦ Θεοῦ τὸν Μωσέα λαβεῖν, *inſtead of God, to have Moſes*; by ſaying, *Speak thou to us, and let not God ſpeak to us*, Exod. 29. 19. deſiring not God, but an *Angel*, ſaith *Philo* on theſe Words, *De Somniis*, p. 455. E. See Note on *Coloſ.* 2. 19.

ff Ver. 26. οὗ ἡ φωνὴ, *Whoſe Voice.*] He ſpeaks here not of the Voice of *Chriſt*, but of the *God of Iſrael*, who at his Appearance on *Sinai*, *ſhook the Earth*; of his Voice, who made the Promiſe, that *Chriſt*, the *Deſire of all Nations ſhould come.* Nor can the *Apoſtle*, or the *Prophet*, ſpeak of *Chriſt*'s Second Coming, to give *New Heavens* and *New Earth*, by the Converſion of the *Jewiſh* Nation: For, 1*ſt*, This Shaking, was to be the Fore-runner of the *Coming of the Deſire of all Nations*, or Contemporary with it; now he was to come to *fill that very Houſe* then built *with Glory*, and to make the Glory of it greater than the Glory of that Houſe built by *Solomon.* The *Prophet* muſt therefore ſpeak of ſhaking antecedent to the Deſtruction of the Temple. And therefore the *Apoſtle*, ſpeaking of the very thing promiſed in the words of the Prophet *Haggai*, muſt alſo ſpeak of the Firſt Advent of our *Lord.* 2*dly*, The *Prophet* ſpeaks of a Shaking which was to happen *after a little time*, Hag. 2. 7 and therefore not of an Advent of our *Saviour*, after Two thouſand Years expired, yet to come. And 3*dly*, The *Apoſtle* ſays plainly, That *Chriſtians* had then *received that Kingdom which could not be ſhaken*, to give place to another; and upon that grounds his Exhortation to them, to retain or hold faſt the Grace received, *v.* 28. Which ſhews, it was not a Kingdom yet to come after One thouſand ſeven hundred Years; but that which, throughout the Goſpel, is ſtiled *the Kingdom of God,* and *of Heaven,* and is ſaid to be then come unto them, *Matth.* 12. 28.

g Ibid. Ἔτι ἅπαξ, *Yet once more.*] The word *yet,* ſignifies, that there was yet to be another Shaking, for the Introduction of another Covenant, and conſequently for the Aboliſhing the Firſt; and the word *once* only, that there ſhould be no more Shaking, after the Introduction of the Second Covenant.

h Ibid. Ἐγὼ σείω, *I ſhake not the Earth only, but the Heavens,* Hag. 2. 7.] The Ancient *Jews* ſpeak of this Place thus; *I will give a ſhort Glory to the Iſraelites, and afterwards ſhall the Meſſiah come.* Talm. Tr. Sanhedr. c. 11. expounding this Place of the Coming of the *Meſſiah,* they add, That as the *Firſt Tabernacle and Temple were built, and deſtroyed, ſo was the Second Temple; but the Meſſiah ſhould build a Temple, and God had built a Tabernacle, and Temple in the Heavens, which ſhould never be deſtroyed,* Pug. Fid. p. 304—309.

Now this Shaking of the Heaven and Earth, being to be accompliſhed at the Coming of the *Meſſiah,* or, *the Deſire of all Nations,* cannot ſignifie the Removal and Subverſion of the Material Heavens and Earth, they being not thus ſhaken at *Chriſt*'s Coming: But this is a *Metaphor* frequently uſed in the *Prophets,* to ſignifie the Subverſion of a State and Kingdom, and of the Government which obtains amongſt them; as when the *Prophet,* ſpeaking of the Deſtruction of *Babylon,* ſaith, *I will make the Heavens ſhake, and the Earth ſhall be removed out of its place,* Iſa. 13. 13. And of the Deſtruction of the *Jews* by the *Aſſyrians,* he uſeth theſe very words, *The Earth ſhall be moved, and the Heavens ſhaken,* Joel 2. 10. See *Judges* 5. 4. *Pſal.* 77. 18. *Iſa.* 24. 19, 20. Thus, at our *Lord*'s Coming to deſtroy *Jeruſalem,* ſay ſome Interpreters; to deſtroy *Antichriſt,* as others think; *the Powers of Heaven ſhall be ſhaken,* Mat. 24. 30. Mark 13. 25. and Luke 21. 26. Which import of this Phraſe being not underſtood by *Eſthius,* he, without cauſe, rejecteth this interpretation of the word.

2*dly,* This *Shaking,* being *for the Removal of things which were ſhaken,* and they being not the Material Earth, muſt ſignifie the things which were then introduced *with the ſhaking of the Earth;* *i. e.* the Covenant made, and the Worſhip, and Tabernacle, and other Materials then appointed to be made with Hands for God's Service; which as the *Apoſtle,* throughout this whole *Epiſtle,* contends, were to be aboliſhed, and to continue only till the Time of Reformation, *chap.* 9. 10. and then to give place to that New Covenant and Diſpenſation, which procured for us, an Eternal Redemption, and an Entrance, *not into the Holy Places made with Hands,* but *into Heaven itſelf.*

Ver. 28. Ἔχωμεν χάριν.] It is the Obſervation of *Criticks* here, and elſewhere, that ἔχειν, *to have,* is often put for κατέχειν, *to retain,* or *hold faſt:* So ἔχειν πίστιν καὶ ἀγαθὴν συνείδησιν, is *to hold Faith and a good Conſcience,* 1 *Tim.* 1. 19. ἔχειν τὸ μυστήριον τῆς πίστεως, *to hold the Myſtery of Faith;* ὑποτύπωσιν ἔχειν, *to hold faſt the form of ſound words,* 2 Tim. 1. 13. χάρις, throughout the whole New Teſtament, doth ſignifie the Favour and the Grace of God, ſo *freely tendered to us in the Goſpel;* (See Note on 2 *Cor.* 6. 1.) So that the import of theſe words ſeems to be this; Let us continue ſtedfaſt in that Faith and Diſpenſation deliver'd in the Goſpel, as being that alone which renders both our Perſons and our Services acceptable to God; Let us not *fall from the Grace of God,* v. 15. Let us not *caſt off our Confidence,* chap. 10. 35. *Let us hold faſt the Profeſſion of our Hope without wavering,* v. 23. continuing to ſerve God with an holy Reverence. ii

Ver. 29. Πῦρ καταναλίσκον, *A conſuming Fire;*] kk To conſume thine Enemies, if thou obey him, and to *bring them down before thy face,* Deut. 9. 3. but to conſume thee, if thou forget the Covenant thou haſt made with him, *Deut.* 4. 24. This hath relation to the *Schechinah,* or Glorious Preſence of God, *the ſight of which was like devouring Fire,* Exod. 24. 17. and from which went out *Fire to conſume Nadab and Abihu,* Lev. 10. 2. and thoſe Two hundred and fifty Perſons which burned Incenſe, *Numb.* 16. 35. and of which *Pſalmiſt* ſpeaketh in theſe words, *A Fire burned in their Congregations, the Flame burnt up the Wicked,* Pſal. 106. 18.

## CHAP. XIII.

Verſe 1. LET Brotherly continue.

2. Be not forgetful to entertain
Strangers; for thereby ſome, [*viz.* Abraham,
*Gen.* 18. *and* Lot, *Gen.* 19.] have entertained
a [a] Angels unawares.

3. Remember them that are in Bonds, as
[*affectionately as if you were*] bound with them, and
them that ſuffer Adverſity, as being your ſelves
alſo in the Body, [*and ſo as being ſubject to the like
Afflictions,*]

b 4. [b] Marriage is honourable in all [*Perſons,*]
and [*ſo is*] the Bed undefiled; but, [or *wherefore,*]
c Whoremongers and Adulterers [c] God will
judge, [i. e. *adjudge to Condemnation.*]

d 5. [d] Let your Converſation be without Covetouſneſs,
and be content with ſuch things as
ye have [*at preſent*;] for he hath ſaid, [*Deut.* 31.
6. *Joſh.* 1. 5.] I will never leave thee, nor forſake
thee.

6. So that we may boldly ſay, [*as the* Pſalmiſt
*doth,* Pſal. 56. 4.] The Lord is my Helper, and
I will not fear what Man ſhall do unto me.

7. Remember them which have the Rule over
you, [Gr. *Be mindful of your Governors, or Guides,*]
who have ſpoken to you the Word of God,
whoſe Faith follow; conſidering the End [or,
*Cloſe*] of their Converſation, [*with what Conſtancy
and Perſeverance they continued in the Faith, and ſealed
it with their Blood, in hopes of that Crown of Glory Chriſt
had promiſed to them that were faithful to the Death.*]

8. [*Even that*] Jeſus Chriſt, [*who both, as to his*
e *Doctrine, and his Promiſes, is*] the ſame [e] yeſterday,
and to day, and for ever.

9. Be not carried about with diverſe and
f [f] ſtrange Doctrines, [i. e. *Doctrines diverſe from
them, and new,* i. e. *not taught by thoſe Guides who
ſpake to you the Word of God,* V. 7.] for it is a good
g thing, that [g] the Heart be eſtabliſhed, i. e. *comforted*
h *and ſtrengthened*] [h] with Grace, [i. e. *the Senſe
of the Divine Favour, and the Grace brought to us by the
Goſpel*;] and not with Meats [*eaten at the Jewiſh
Feſtivals, and their Peace-Offerings,*] which have not
profited [*to the purifying of the Conſcience from Guilt,*
Heb. 9. 9.] them that have been occupied
therein.

10. We [*Chriſtians*] have [*a Sacrifice upon*]
i [i] an Altar, [*that of the Croſs,*] of which they have
no right to eat, [or, *to partake,*] who ſerve the
Tabernacle, [i. e. *cleave ſtill to the Worſhip appointed
for the Jewiſh Tabernacle.*]

11. [*The Truth of this they may learn from their own
Inſtitutions concerning Sacrifices*;] For the Bodies
of thoſe Beaſts whoſe Blood is brought into the
k Sanctuary [k] for [*a*] Sin [*Offering,*] are, [*by the Law
of* Moſes, *not to be eaten, but*] burnt without the
Camp. *Exod.* 29. 14. *Lev.* 4. 21. and 6. 30. and
16. 27.]

12. Wherefore, Jeſus alſo, [*our Sin-Offering,
the Perſon typified by their's offered on the Great Day of
Expiation,* Lev. 16.] that he might ſanctifie the
People with his own Blood, [*carried into the Heavenly
Sanctuary,*] [l] ſuffered without the Gate. [*He* l
*therefore thus anſwering the Type of that Sin-Offering,
of which neither Prieſt nor People were to eat; they who
do ſtill adhere to the Legal Inſtitutions, are by that Law
excluded from partaking of this Sacrifice.*]

13. Let us go forth therefore to him without
the Camp, [*the Terreſtrial Jeruſalem, the Jewiſh
Church, and Service,*] [m] bearing his Reproach. m

14. For here we [*eſpecially, who are thus perſecuted,*]
have no continuing City; but we ſeek
one to come, [*even the City of the Living God,*
chap. 12. 22.]

15. By him therefore [*our High Prieſt,*] let us
offer the [*Chriſtian*] [n] Sacrifice of Praiſe to God n
continually, that is, [*in the language of the Prophet,*
Hoſea 14. 2.] [o] the fruit of our Lips, giving o
thanks to his Name.

16. But, [*And for the other Chriſtian Sacrifices,
thoſe of Alms,*] to do good and communicate forget
not, for with ſuch Sacrifices God is [*ſtill*]
well pleaſed.

17. Obey them that have [p] the rule over you, p
[*your Biſhops, and Paſtors,* V. 24.] and ſubmit your
ſelves [*to their godly Admonitions,*] for they watch
for your Souls, as they that muſt give an Account
[*to God for them,*] that they may do it [q] with q
joy, [*in the Preſence of Chriſt, that they have gained
you to him, and built you up in your Faith,* 1 Theſ. 2.
19.] and not with grief, [*that they could not prevail
upon you to live ſuitably to their Inſtructions*;] for that
is unprofitable for you, [*and pernicious to you.*]

18. Pray for us, [*for our Freedom, and Succeſs in
Preaching the Goſpel,* Epheſ. 6. 19. Col. 4. 3. *and our
Deliverance from the Enemies of our Faith,* 1 Theſ. 3.
1, 2.] for we truſt we have a good Conſcience
in [r] all things, [*being*] willing to live honeſtly. r

19. But I beſeech you the rather to do this
[*now,*] that I may be reſtored to you the ſooner.

20. [ſ] Now the God of Peace, that brought ſ
again from the Dead our Lord Jeſus, that Great
Shepherd of the Sheep, through, [*with*] the
Blood of the Everlaſting Covenant, [*to be offered
by him in the Heavenly Sanctuary,*]

21. [t] Make you perfect in every good work t
to do his Will, [u] working in you [*by his Grace* u
*given to, and his Spirit reſiding in you,*] that which
is well pleaſing in his ſight, through Jeſus Chriſt,
[x] to whom be glory for ever. Amen. x

22. And I beſeech you, Brethren, ſuffer the
Word of Exhortation, [*to Perſeverance with Patience
in the Chriſtian Faith*;] for I have written
a Letter to you, [*of this Subject,*] in [*as*] few
Words, [*as the Importance of the Matter, and my
Affection to you, would permit.*]

23. Know ye, that our Brother Timothy,
[*See the Preface,*] is ſet at liberty; with whom,
if he comes [*hither again,*] ſhortly I will [*God
willing*] ſee you.

24. Salute all them that have the [y] rule over y
you, and all the Saints: They of Italy ſalute you.

25. Grace be with you all. Amen.

Anno-

## Annotations on Chap. XIII.

Verſe 2. Ἀγγέλους, *Angels.*] It follows not hence, ſay the *Commentators* here, that all the three Perſons which appeared to *Abraham* were created Angels; for one of them being ſtiled by *Abraham, the Judge of all the Earth,* Gen. 18. 24. *Jehovah,* v. 22. and *Abraham* praying to him with ſo great Humility, *Oh, let not the Lord be angry, and I will ſpeak unto him, who am but Duſt and Aſhes,* v. 27, 31. It ſeems more proper with the *Ancients* to conceive, he at leaſt ſhould be *the Son of God, the Angel of the Covenant*; for the Word of God, ſaith * *Juſtin Martyr,* Καὶ Ἄγγελος καλεῖται, καὶ Θεὸς, καὶ Κύριος, καὶ ἀνὴρ, καὶ ἄνθρωπος, Ἀβραὰμ καὶ Ἰσαὰκ φανεὶς. Yet ſince, in the opinion of the *Jews,* they were three Angels, (as *Ainſworth* and *Cartwright* note upon the Place, the *Apoſtle,* writing to them, ſaith no more of them;) I rather think, with the *Reverend Biſhop of Ely,* that it may be granted, that the three that appeared to *Abraham,* were created Angels; but then they appeared only as the Retinue of the *Schechinah,* or Divine Majeſty, ſtiled *the Lord,* v. 1. and v. 13. For after the ſame Men, who came in, and did eat with *Abraham,* and roſe from the Table, were departed, *v.* 16. and 22. *Abraham* ſtands yet *before the Lord,* that is, before the Divine Majeſty who appear'd to him, *v.* 1. and ſtiles him *the Judge of the whole Earth.* And this agrees well with the Opinion of the *Jews,* who, as they acknowledge that the three Men whom *Abraham* entertained were created *Angels*; ſo alſo do they own that there was then a ſeparate Appearance, or *Divine Majeſty,* which talked with *Abraham.* And this takes off the Obſervation of *Crellius,* and others, on this Place, That the Name *Jehovah* is given to *Angels*; for according to this Interpretation, the Name *Jehovah* is not given to any of the three *Angels* which were entertained by *Abraham,* but only to the *Schechinah,* or *Divine Majeſty,* which appeared with them, and ſpake to *Abraham,* from *v.* 10, to the 17th, and to whom, after the Departure of theſe three, one into Heaven, and two to *Sodom, Abraham* ſtill ſpeaks to the end of that Chapter.

b Ver. 4. Τίμιος ὁ γάμος, *Marriage is Honourable.*] It is not worth diſputing, whether theſe words ſhould be rendered as a Precept, thus, *Let honourable Marriage, and the Bed undefiled, obtain among all*; or, as our Verſion renders them, by way of Aſſertion. The Obſervation of the *Ancients* upon the Place is this, That *Marriage is honourable in all Perſons,* (a) *Old and Young, and in all things.*

Ibid. Κρινεῖ ὁ Θεὸς, *God will judge*;] I. e. Κατακρινεῖ, He will condemn them; So, *John* 3. 16. *God ſent not his Son into the World,* ἵνα κρίνῃ τὸν κόσμον, *that he might condemn the World. He that reſiſteth, ſhall receive to himſelf,* κρῖμα, *Puniſhment, or Condemnation,* Rom. 13. 3. So, *Matth.* 23. 14. 1 *Cor.* 11. 29. 1 *Tim.* 3. 6. *Jude* 4. *Mark* 3. 29. *Luke* 23. 40. τοῦτον κρίναντες, by condemning *Chriſt,* they fulfilled the Voice of the *Prophets,* Acts 13. 27. That the *Apoſtle* here ſhould give theſe Cautions againſt the *Gnoſticks* amongſt *the Jews,* is ſaid without Ground, for no Man can prove that any *Gnoſticks* had been then among them; but they had then the Sect of the (b) *Nicolaitans* among them, mention'd, *Rev.* 2. 6, 15. who did ἀναιδῶς ἐκπορνεύειν, *fornicate without ſhame,* holding *Whoredom and Adultery to be things indifferent.* Moreover, (c) *Juſtin Martyr* ſaith, That where-ever they travelled, they multiplied to themſelves Wives, ὀνόματι γάμου, *under pretence of Marriage*; (See Note on *Rom.* 2. 22.) On which Account there was Ground ſufficient for this Exhortation. Note hence, that *Whoredom is a mortal Sin.* c

Ver. 5. Hence we learn, 1*ſt,* That we are then *Covetouſly minded,* when we are not content with the Things we enjoy at preſent, but are impatiently deſirous of having more. d

2*dly,* That what God promiſes to any of his Servants, may, in like Circumſtances, be applied to them all; for this Promiſe, which the *Apoſtle* here makes and applies to all good *Chriſtians,* was particularly made to *Joſhua,* chap. 1. 5.

Ver. 8. *I. e.* Through all Times, and Ages: For, as (d) *Philo* obſerves, Τριμερὴς γὰρ ὁ χρόνος, ἐκ παρεληλυθότος, καὶ ἐνεστῶτος, καὶ μέλλοντος, *Time conſiſts of three Parts, the Paſt, Preſent, and to Come, and theſe three ſignifie,* ἅπαντα τὸν αἰῶνα, *all Time,* or the whole Compaſs of it: So that, as the ſame Doctrine of *Chriſtianity,* muſt always be profeſſed by all *Chriſtians,* ſo the ſame *Jeſus* is always ready to aſſiſt and reward the ſincere Profeſſors of it. e

That the *Apoſtle* ſpeaks here, not of their Living, but Dead Guides, will appear, partly from his Exhortation to remember them, the living Guides being the Objects, not of their Memory, but Senſe; partly from the Phraſe ἐλάλησαν, *who have ſpoken,* which intimates, they had now left off ſpeaking; and partly from the ἔκβασις, *the Cloſe,* or Period, of their Converſation here on Earth, they are exhorted to look back unto their living *Biſhops* they are commanded to Obey, *v.* 17. their dead *Biſhops* to Remember, *v.* 7. for I think ſaith *Origen* on *Matthew,* (Ed. Huet. Tom. 1. p. 420.) He who is ſtiled by *Chriſt,* ὁ ἡγούμενος, *a Guide,* Luke 22. 26. is ὁ καλούμενος ἐν ταῖς Ἐκκλησίαις Ἐπίσκοπος, *he who is called in the Churches a Biſhop.*

---

* *Dial. cum Tryph. p.* 282.

(a) Μὴ ἐν τοῖς πρεσβεβήκοσι μὲν, ἐν δὲ τοῖς νέοις οὐκ, ἀλλ᾽ ἐν πᾶσιν, Theoph. Οὐκ ἐν τούτῳ μὲν τῷ μέρει τίμιος, ἐν ἑτέρῳ δὲ οὔ, ἀλλ᾽ ὅλος δι᾽ ὅλου πᾶσι τρόποις τίμιος, OEcum.

(b) *Euſeb. Hiſt. Eccl. l.* 3. *c.* 29. *Iren. l.* 1. *c.* 27.

(c) *Dial. p.* 371. B.

(d) *De Sacrif. Abel. & Cain. p.* 106. C.

f Ver. 9. Διδαχαῖς ξέναις,] I render, *New Doctrines,* and therefore ſtrange to the Ears of them that hear them firſt; ſo ξένα δαιμόνια, are *New Dæmons,* Acts 17. 18. and the *Apoſtle* ſaith, They were not to look upon their Fiery tryal, ὡς ξένου ὑμῖν συμβαίνοντος, *as if ſome new thing had happened to them,* 1 Pet. 4. 12.

g Ibid. Βεβαιοῦσθαι τὴν καρδίαν, *That the Heart is eſtabliſhed,*] Is an *Hebrew* Phraſe, ſignifying to Comfort, Strengthen, and Refreſh the Heart. So, *Gen.* 18. 5. *I will fetch a morſel of Bread,* וְסַעֲדוּ לִבְּכֶם, *and comfort your Hearts,* Judges 19. 5, 8. Στήριξον καρδίαν σου, *Comfort thy Heart with a Morſel of Bread,* of which the *Pſalmiſt* ſaith, That καρδίαν ἀνθρώπου στηρίζει, *it ſtrengthens Man's Heart,* Pſal. 104. 15. whence it is often ſtiled στήριγμα ἄρτου, *Pſal.* 105. 16. *Ezek.* 4. 16. and 5. 16. and 14. 13. *the Staff of Bread.*

h Ibid. The *Grace* here mention'd, is, ſay the *Ancients,* ἡ τῆς χάριτος διδασκαλία, *the Doctrine of the Goſpel,* or of the Grace of God tender'd in it. The *Meats* here mention'd, are the Meats eaten in the *Jewiſh* Feſtivals, New Moons, and Sabbaths, *Col.* 2. 16. or their *Peace-Offerings and Oblations,* ſtiled Βρώματα, *Meats,* Heb. 9. 10. which Feaſts ſome *Jewiſh* Zealots would have obſerved with the *Chriſtian Feſtivals,* viz their *Paſſover,* and *Pentecoſt,* 1 Cor. 11. and in the ſame riotous manner, *v.* 21. And theſe Sacrifices, or Peace-Offerings, they would have ſtill retained, perhaps as being not Sacrifices for Sin, but Free will-Offerings, and only Sacrifices of Praiſe: So that the import of theſe words is this; 'Tis good the Soul or Heart, be eſtabliſhed, refreſhed, and comforted, not with Meats eaten in the *Jewiſh Feſtivals,* or at their *Euchariſtical Oblations,* which profit or avail nothing to the Peace and Quiet of the Conſcience, but with the Divine Favour and that Goſpel-Grace by which Juſtification and Remiſſion of Sins is obtained through the Blood of *Jeſus*; of which they cannot be Partakers who ſtill cleave to the Legal Obſervations.

i Ver. 10. Θυσιαστήριον, *An Altar.*] That the *Altar* here, ſignifies the Sacrifice offered upon the Altar, is plain from this, that of this *Altar* they were to eat. So they that ate of the *Jewiſh Sacrifices,* are ſaid to be κοινωνοὶ θυσιαστηρίου, *Partakers of the Altar,* 1 Cor. 10. 18. *i. e.* of the Things offered at the Altar; and then it muſt import, the Body of our Lord offered, and broken on the *Croſs*; by partaking the Memorials of which Body, we teſtifie our Communion with *Chriſt* and his *Church,* ibid. *v.* 16, 17. and of this, ſaith the *Apoſtle,* they have not Right to partake who adhere ſtill to the *Moſaical Oblations.*

Ver. 11. Περὶ ἁμαρτίας.] That περὶ ἁμαρτίας, ſignifies *a Sacrifice for Sin,* or *a Sin-Offering,* ſee Note on 2 *Cor.* 5. *ult.*

Ver. 12. *Without the Gate.*] That Sin-Offering which was carried without the Camp, whilſt they were in the Wilderneſs, when the *Temple* was ſeated at *Jeruſalem,* was carried without *the Gate of the City,* Maimon. de Rat. Sacrif. Faciend. cap. 7. §. 4. Ainſw. in Lev. 6. 30. And this is the reaſon of the Variation of the Phraſe here.

Ver. 13. Τοίνυν ἐξερχώμεθα,] Some quarrel, with the *Apoſtle,* for beginning a Sentence with τοίνυν, which it is confeſſed that the beſt *Græcians* rarely do, but this ſaith *Stephanus* is not without Example; and *Vigerius* notes, τοίνυν *initio quidem periodi ponitur, ſed tamen vocem ſequi,* that is, it is ſometimes firſt in Poſition, but is not ſo in Conſtruction.

Ibid. *His Reproach*:] I. e. His Croſs, and Sufferings, which the Perſecuting *Jews* inflict upon his Followers, as they did upon Him, perſecuting them *even to ſtrange Cities,* Acts 26. 11. and *from City to City.*

Ver. 15. Θυσίαν αἰνέσεως, *The Sacrifice of Praiſe.*] The *Jews* ſay, that, In ſeculo futuro, (e) *In the Age to come,* (which often ſignifies the Age of the *Meſſiah,*) *all Oblations ſhall ceaſe, but the Oblation of Thankſgiving, which ſhall never ceaſe*; and that Praiſe is more acceptable to God than all Sacrifices; which they prove from thoſe words of the *Pſalmiſt, I will not reprove thee for thy Sacrifices, becauſe they were not always before me: Offer unto God Thankſgiving,* Pſalm 50. 23. *He that offereth Praiſe, honoureth me.* And the *Greek Commentators* obſerve, that the Sacrifices God now requires, are *unbloody Sacrifices,* to wit, thoſe of *Praiſe* and *Thankſgiving,* and *Imitation of Chriſt.* So *Chryſoſtom,* and *OEcumenius.*

Ibid. Καρπὸν χειλέων, *The Calves of our Lips.*] Hoſ. 14. 2. So the *Jews* themſelves interpret theſe words, *What ſhall we render for the Calves of our Lips?* (f) Dr. *Pocock* notes, That καρπὸς is here taken for κάρπωμα, which in the *Septuagint* ſignifies an *Holocauſt*; which being uſually of young Bullocks, correſponds *to the Calves of our Lips,* in Hebrew. So in the *Song of the Three Children,* καρπῶσαι ἐπὶ σοῦ, *is to ſacrifice before thee,* V. 14.

---

(e) *Pug. Fid. Part.* 3. *Diſt.* 3. *c.* 12. §. 14, 15, 16, 17.

(f) *Pug. Fid. Ibid.* §. 20.

p Ver. 17. Τοῖς ἡγουμένοις ὑμῶν.] Περὶ Ἐπισκόπων λέγει, he ſpeaks of *Biſhops*, ſay *Chryſoſtom*, *OEcumenius*, and *Theophylact*. (g) *Clemens Romanus* places them before the *Presbyters*, ſaying, Τοῖς νόμοις Θεοῦ ἐπορεύεσθε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν καὶ τιμὴν τὴν καθήκουσαν ἀπονέμοντες τοῖς παρ' ὑμῖν Πρεσβυτέροις, *Ye walked in the Laws of God, being ſubject to your Guides or Rulers, and giving convenient Honour to your Presbyters, or Elders.*

q Ibid. Μετὰ χαρᾶς, *With Joy:* ] That is, ſay others, that they may go on with their Work joyfully, which they can only execute with Trouble and Sadneſs, when they find you refractory to their Admonitions: But theſe words, *That they may do it*, ſeem plainly to relate to the Account they muſt give up hereafter to God.

r Ver. 18. Ἐν πᾶσι, ] In all Times, Circumſtances, Things, and Places. Here is the true Teſt of an Upright Conſcience, that in all Times, Things, and Caſes, it renders us induſtrious to walk exactly according to the Rules of Righteouſneſs. The want of this, ſome of the *Jews* might ſuſpect in the *Apoſtle*, as not being concerned for the Obſervation of the Law.

ſ Ver. 20. Theſe words ſeem to expreſs all the three Offices of our Great Mediator, which are the Foundations of all our Prayers and Praiſes directed to God, and of all the Bleſſings we receive or expect from Him; his *Prophetick Office*, in that he is ſtiled *the Great Shepherd of the Sheep*; his *Prieſtly Office*, in that he is ſaid to be *brought again from the Dead with the Blood of the Everlaſting Covenant*; and his *Kingly Office*, in that he is ſtiled *our Lord Jeſus*.

t Ver. 21. Καταρτίσαι ὑμᾶς, *Make you Perfect.* ] Here is the Duty of every good Chriſtian, to be *ready for every good Work*, Tit. 3. 1. doing *the Will of God from the Heart*, Eph. 6. 6.

Ibid. Ποιῶν ἐν ὑμῖν, *Working in you*, &c. ] Here is the Power by which we are enabled ſo to do, and the Motive to the Performance of our Duty, *viz.* the Grace of God teaching us, *denying all Ungodlineſs, and Worldly Luſts, to live Righteouſly, Soberly, and Godly, in this preſent World*; and the Expectation of *the bleſſed Hope and glorious Appearance of our Lord*, to reward our Services, *Tit.* 2. 11, 12, 13. The Love of *God the Father*, in giving up his Son to the Death for us; and of *Jeſus Chriſt*, who gave himſelf for us, *that he might redeem us from all Iniquity, and purifie to himſelf a peculiar People zealous of good Works*, v. 14. and who died for All, that *they who live, might not henceforth live unto themſelves, but unto him that died for them*, 2 Cor. 5. 15. And laſtly, The Inward Aſſiſtances of the Holy Spirit, bringing theſe things to our remembrance, exciting us to the Performance of our Duty, ſtrengthening us againſt our Temptations, and comforting and ſupporting us under our Sufferings.

Ibid. Ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, *working in you that which is well pleaſing in his Sight.*] That God doth ſome way work in us every good Work, and whatſoever is well pleaſing in his Sight, can be denied by none, who underſtand the *Scriptures*, and one would think it ſhould be as little the Subject of Diſpute, whether God works theſe things as a Vomit, or a Purge works in us by Phyſical, and irreſiſtible Operations, or whether he works on reaſonable Creatures by offering Reaſons to perſwade them, and upon Men endowed with a Will to make them willing, as all Men do by propounding Motives, and Encouragements of a prevailing Nature, to engage them to chooſe the Good, and refuſe the Evil, of which I have ſaid ſo much in the Treatiſe of Grace, annexed to 2 *Cor.* 6. 1. that I ſhall ſay nothing more at preſent, but that it is unaccountable how Actions ſhould be good, unleſs we conſent to them, or how they ſhould be ours, unleſs we chooſe, and do them. This Text is therefore vainly urged to prove that we are purely Paſſive in the Work of our Converſion, and that we neither do nor can do any thing towards it.

1*ſt*, Becauſe God evidently ſpeaks this to them who were already true Believers, and Converts to the Chriſtian Faith, and wanted only to be *made perfect in every good Work*; 2*dly*, Becauſe he exhorts all Chriſtians *to Work out their Salvation with Fear and Trembling*, upon this very Account, that *it is God that worketh in them both to will and to do*, Philip. 2. 13. For if God ſo worketh in us, that we do not co-operate with him, why are we commanded to *work out our Salvation*? For can we act where we are purely Paſſive? Or can that be a Reaſon, why we our ſelves ſhould act, that another will effectually do this very thing without our Co-operation? Is it not rather a Reaſon, why we ſhould not work at all; ſince this Work will be certainly performed without us? See more to this effect in the Note on 2 *Philip.* 13. Note alſo that the Word καταρτίσαι, which begins this Verſe, ſignifies *fully to inſtruct*, as in thoſe Words, *Luke* 6. 40. *The Diſciple is not above his Maſter*, κατηρτισμένος δὲ πᾶς, *but he that is fully inſtructed is as his Maſter*, 1 Cor. 1. 10. ἦτε δὲ κατηρτισμένοι, *be ye perfectly inſtructed in the ſame Mind, and Judgment*, Eph. 4. 12. God hath appointed *Apoſtles*, *Prophets*, and *Evangeliſts*, *Paſtors*, and *Teachers*, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, *for the full Inſtruction of the Saints, till we all come to the Unity of the Faith, and Knowledge of the Son of God*, v. 13. So the Gloſſa Græco-latina, καταρτίζω, *ſtruo, inſtruo*, κατηρτισμένος, *conſtructus, in-*

---

(g) *Epiſt. ad Roman.* §. 1.

*ſtructus*, and in this Senſe this may be reaſonably deemed a Prayer that God would fully inſtruct the believing *Jews* in every good Work requiſite to be done in Obedience to his Will, and ſo would work in them that which was well pleaſing in his Sight, we being thus transformed *by the renewing* of our Mind εἰς τὸ δοκιμάζειν, *that we may approve* (and ſo be enclined to do) the Good, εὐάρεστον, *well pleaſing*, and *perfect Will of God*, Rom. 12. 2.

u Ibid. Ὧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, *To whom be Glory for ever, Amen.* [ Here *Schlictingius* ſaith, that he who is a *Chriſtian*, cannot be ignorant, that *Glory for ever and ever*, is to be aſcribed to *Chriſt*, as well as to the *Father*, as it is, *Rev.* 5. 12, 13. and 2 *Pet.* 3. 18. And how then can he be ignorant, that *Chriſt* is to be owned as the True God? This being the Doxology aſcribed in the *New Teſtament*, To Him, of whom, and by whom, and to whom *are all things*, Rom. 11. 36. To *God the Father*, Gal. 1. 5. To the *Omnipotent God*, Epheſ. 3. 20, 24. To Him *who dwelleth in Light inacceſſible*, 2 Tim. 4. 15, 16. To *the God of all Grace*, 1 Pet. 5. 10, 11. To *the only Wiſe God our Saviour*, Jude 25. In (h) St. *Clemens*, it is frequently aſcribed, Τῷ Θεῷ παντοκράτορι, *To Almighty God, to whom be Glory for ever and ever, Amen*, as a Character peculiarly belonging to Him. And in the (i) *Jeruſalem Targum*, this is the frequent Appendix to the mention of the great God, *Let his Name be bleſſed*, ( *i. e.* glorified ) *for ever and ever, Amen.* So that both in the Opinion of *Jews* and *Chriſtians* this was a Doxology proper to the True God.

Ver. 24. Τοὺς ἡγουμένους, *That have the Rule over you.* ] Hence it ſeems evident, that this *Epiſtle* was not ſent to the *Biſhops*, or *Rulers* of the *Church*, but to the whole *Church*, or to the *Laity*.

---

(h) *Sect.* 33. 38, 43, 45, 50. *and* 29.

(i) *In Gen.* 49. 2. *Exod.* 15. 18. *Deut.* 3. 2. *and* 6. 4.

ANNO-

# ANNOTATIONS
## ON THE
# Seven Catholick Epiſtles.

---

## The GENERAL
# PREFACE.

OF theſe *Epiſtles* in the General, I have only this to Note, That from the Fourth *Century* they have both obtained the Name of *Catholick Epiſtles*, and alſo have been ranked in the ſame Order in which they now ſtand in our Bibles, *viz.* by the Council of (a) *Laodicea*, by (b) *Cyril* of *Jeruſalem*, by (c) *Athanaſius*, and (d) *Greg. Nazianzen*; by (e) *Amphilochius*, and by others.

Only it is not eaſie to aſſign the Reaſon why they in a particular manner were ſo called: It could not be, becauſe they were *paſſim receptæ ab omnibus, & ubique*, generally received by all; for we learn from the Teſtimonies of (f) *Origen*, (g) *Euſebius*, (h) *Amphilochius*, and (i) St. *Jerom*, that the Ancients doubted of Four of the Seven, or Five of them.

*OEcumenius*, and others, ſay they were ſo ſtiled, becauſe they were written, not to one Nation, as were generally thoſe of St. *Paul*, ἀλλὰ καθόλȣ τοῖς πιςοῖς, ἤτοι Ἰȣδαίοις τοῖς ἐν τῇ διασπορᾷ, *but generally to the Faithful, or to the* Jews *of the Diſperſion:* Which laſt Expreſſion ſeems to hint the true reaſon of the Name, *viz.* becauſe excepting the two brief *Epiſtles* of St. *John*, they were written to the *Jews* diſperſed throughout the World. Which, though it be true alſo of the *Epiſtle* to the *Hebrews*, yet hath that no Inſcription, and for a long time was alſo queſtioned; nor was it written to the diſperſed *Jews*, but to the Inhabitants of *Judæa*, chap. 13. and upon theſe Accounts might not come into the Number.

---

(a) Ἐπιςολαὶ καθολικαὶ ἑπτὰ, ȣ̔́τως, Ἰακώβȣ μία, Πέτρȣ δύο, Ἰωάννȣ τρεῖς, Ἰȣ́δα μία. Concil. Laod. Can. 59.

(b) Πρὸς τȣ́τοις δὲ ϗ τὰς ἑπτὰ Ἰακώβȣ, ϗ Πέτρȣ, Ἰωάννȣ, ϗ Ἰȣ́δα Καθολικὰς Ἐπιςολάς. Cyril. Hier. Catech. 4. p. 38.

(c) Ἐπιςολαὶ καθολικαὶ καλȣ́μεναι τῶν Ἀποςόλων ἑπτὰ, ȣ̔́τως, Ἰακώβȣ μία, Πέτρȣ δὲ δύο, εἶτα Ἰωάννȣ τρεῖς, ϗ μετὰ ταύτας Ἰȣ́δα μία. Feſtiv. Ep.

(d) Ἑπτὰ δὲ καθολικαὶ, ὧν Ἰακώβȣ μία. In Jamb. apud. Balſ. Δύο δὲ Πέτρȣ, τρεῖς δ' Ἰωάννȣ πάλιν, p. 1082. Vide ibid.

(e) Amp. Ἰȣ́δα δ' ἐςὶν ἑβδόμη, πάσας ἔχεις, p. 1084.

(f) Apud Euſeb. Hiſt. Eccl. l. 6. c. 25. p. 227. Τοιαῦτα ϗ τὰ κατὰ Ἰάκωβον, ȣ̔ ἡ πρώτη τῶν ὀνομαζομένων καθολικῶν εἶναι λέγεται· ἰςέον δὲ ὡς νοθεύεται μὲν ȣ̓ πολλοὶ γȣ͂ν τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, ὡς ȣ̓δὲ τῆς λεγομένης Ἰȣ́δα μιᾶς, ϗ αὐτῆς ȣ̓́σης τῶν ἑπτὰ λεγομένων καθολικῶν ἐπιςολῶν. Hiſt. Eccl. l. 2. c. 23. de Petri Ep. 2.

(g) Vide Hiſt. Eccl. l. 3. c. 3. & de Joannis ſecunda & tertia, c. 24. p. 96.

(h) Amphiloch. ibid. (i) Hieron. Catal.

THE

# THE

# PREFACE

## TO THE

## General Epiſtle of St. *JAMES.*

§. 1. THAT *the Author of this* Epiſtle *was an* Apoſtle, *hath been proved, Note on* v. 1. *whence it muſt follow, that could not be* James *the Son of* Zebedee, *becauſe that* James *was ſlain by* Herod, *A. D.* 44. *twenty eight Years before the Deſtruction of* Jeruſalem, *which yet was* nigh at hand, *and even at the Door when this* Epiſtle *was endited; See Note on Chap.* 5. 8, 9. *Nor could be be* James *the Juſt, Biſhop of* Jeruſalem, *for he was no* Apoſtle, *if he was not the ſame Perſon with* James *the Leſs. It ſeemeth therefore that he was* James *the Son of* Alphæus, *Apoſtle, and Brother of our Lord, ſtiled* James the Leſs, *in diſtinction from* James *the Son of* Zebedee, *ſtiled the* Greater, *by reaſon of his Age. For that the* James *mentioned by St.* Paul, *Gal.* 1. 19. *was an* Apoſtle *in the ſtrict Acceptation of the Word, is evident from this, that having ſpoken of St.* Peter, *who doubtleſs was an* Apoſtle *in that ſenſe, he adds,* Others of the Apoſtles ſaw I none, ſave James the Lord's Brother; *and, Chap.* 2. 6. *he reckons him with* Peter *and* John, *among the* ςύλοι, *or* the chief Pillars of the Church; *and to me he ſeems to be the ſame with* James *the Biſhop of* Jeruſalem. *For,*

1ſt, *Of this* James *the Biſhop of* Jeruſalem, *who was ſtiled the Juſt,* (a) *St.* Jerom *ſaith, That* he was the Son of *Mary,* the Siſter of the Mother of our Lord, of whom St. *John* makes mention, *chap.* 19. 25. *where ſhe is ſtiled* the Wife of Cleophas, *or* Alphæus; *and by St.* Mark, *chap.* 15. 40. the Mother of James the Leſs.

2dly, *It ſeems highly probable, that the* James *mentioned,* Acts 15. *was ſtrictly an* Apoſtle; *for* Paul *and* Barnabas *were ſent up* to the Apoſtles and Elders, *ver.* 2. *they were received by the* Apoſtles and Elders, *ver.* 4. The Apoſtles and Elders were gathered together, *to decide the Queſtion touching the Circumciſion of the* Gentiles, *ver.* 6. *The firſt Perſon that ſpeaks to it is* Peter *the* Apoſtle, *the ſecond* James, *who having determined the Queſtion, it* ſeemed good to the Apoſtles and Brethren to ſend Letters to the Churches, *ver.* 22. *And theſe they ſend with this Inſcription,* The Apoſtles, Elders and Brethren. *In all which Places it it evident, that the Word* Apoſtles, *muſt be taken in the proper Senſe, they being ſtill diſtinguiſhed from all the* Elders *or* Biſhops *which were not* Apoſtles: *Nor can it be thought reaſonable that St.* James *here ſhould be ranked among the* Elders, *or the Inferior ſort of the Clergy; it remains then that he was in the ſtrict ſenſe an* Apoſtle. *There being therefore no other of that Name then living, but* James the Son of Alphæus, *who alſo was the Brother of our Lord,* i. e. *his Mother's Siſter's Son,* (i. e. *his Couſin) he, in all likelihood, muſt be the Biſhop of* Jeruſalem.

3dly, *The Story of Three that were called* James, *viz.* James *the Great,* James *the Leſs, and* James *Biſhop of* Jeruſalem, *is, ſaith* (b) *Dr.* Cave, a great Miſtake, and built upon a ſandy Bottom; "*For beſides that the* "*Scripture mentions no more than two of this* "*Name, and both* Apoſtles, *nothing can be* "*plainer than that St.* James *the* Apoſtle, *whom* "*St.* Paul *calls* the Brother of our Lord, *was* "*the ſame that preſided among the* Apoſtles, "*and determined in the Synod at* Jeruſalem. "*Nor do either* (c) Clemens Alexandrinus, *or*

---

(a) Jacobus qui appellatur Frater Domini cognomento Juſtus, & nonnulli exiſtimant, Joſephi ex alia Uxore, ut autem mihi videtur, Mariæ ſororis Matris Domini, cujus Joannes in libro ſuo meminit, Filius, poſt paſſionem Domini ab Apoſtolis Hieroſolymorum Epiſcopus ordinatus, unam tantùm ſcripſit Epiſtolam, quæ de ſeptem Catholicis eſt: Verbo Jacobus.

(b) *Life of* James *the Leſs,* p. 144.

(c) Δύο δὲ γεγόνασιν Ἰάκωβοι, εἷς ὁ δίκαιος ὁ κατὰ τοῦ πτερυγίου βληθείς.——Ἕτερος δὲ ὁ καρατομηθείς, αὐτοῦ δὲ δικαίου ϗ ὁ Παῦλος μνημονεύει γράφων, ἕτερον δὲ τῶν Ἀποστόλων ἐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. Clem. apud Euſeb. l. 2. c. 1. p. 38.

" Euſebius *out of him, mention any more than* " *two, St.* James *put to Death by* Herod, *and* " *St.* James *the Juſt, Biſhop of* Jeruſalem, " *whom they expreſly affirm to be the ſame* " *with him whom St.* Paul *calls* the Brother of " our Lord. *Once indeed* Euſebius *makes our* " *St.* James *one of the* Seventy, *though elſe-* " *where quoting a Place of* (d) Clemens *of* A- " lexandria, *he numbers him with the chief of* " *the* Apoſtles, *and expreſly diſtinguiſhes him* " *from the Seventy Diſciples.*" *And though* (e) *St.* Jerom, *when he repreſents the Opinion of others, ſtiles him the* 13*th* Apoſtle, *yet elſewhere, when ſpeaking his own ſenſe, he ſufficiently proves that there were but two,* (f) James *the Son of* Zebedee, *and the other the Son of* Alpheus, *the one Sirnamed* the Greater, *the other* the Leſs; *and he frequently ſtiles the Author of this* Epiſtle *writ to the Twelve Tribes,* James the Apoſtle: *Beſides, ſaith he, the main ſupport of the other Opinion is built upon the Authority of* Clemens *his* Recognitions, *a Book, in doubtful Caſes, of no Eſteem and Value.*

§. 2. *And having thus ſhewed, that* James *the* Apoſtle, *and* Brother of our Lord, *was the Author of this* Epiſtle, *we cannot reaſonably doubt the Authority of it; eſpecially if we conſider that it is cited by* (g) Clemens Romanus *four ſeveral times, and by* (h) Ignatius *in his genuine* Epiſtle *to the* Epheſians, *by* (i) Origen *in his Thirteenth Homily upon* Geneſis. (k) Euſebius *ſaith, It was* known to moſt, and publickly read in moſt Chriſtian Chusches: (l) *St.* Jerom, *That in proceſs of Time it obtained Authority.* (m) Eſthius *notes,* " *That they who before doubted of it, in the* " *Fourth Century embraced the Opinion of them* " *who received it, and that from thence no* " *Church, no Eccleſiaſtical Writer, is found* " *who ever doubted of it; but on the contrary,* " *all the Catalogues of the Books of Holy Scrip-* " *ture, publiſhed by* General *or* Provincial " Councils, Roman Biſhops, *or other* Ortho- " dox *Writers, number it among the* Canonical " *Scriptures*; quæ probatio ad certam fidem faciendam cuique Catholico ſufficere debet; which Proof muſt give ſufficient Certainty of it to any Catholick. *As for the ſeeming Contradiction of this* Epiſtle *to the Doctrine of Saint* Paul, *in the Matter of Juſtification by Faith, ſee it ſufficiently cleared in the Cloſe of the* Annotations *on the* 2*d Chapter.*

§. 3. 4thly, *That this* Epiſtle *was directed to* the Twelve Tribes which were ſcattered abroad, *the Words of this* Epiſtle *ſhew, but whether* the Twelve Tribes *import only thoſe of them which returned into* Judæa, *or thoſe of them alſo who were carried away by the* Aſſyrians, *and never returned to their own Nation, ſo as to make any more a diſtinct People, or a* Body Politick, *under their own Governors, is uncertain: That God had abſolutely determined, that the* Ten Tribes *ſhould never more return to ſuch a State, the Prophet* Hoſea *in many Places doth inform us; as when God by him ſaith,* I will no more have Mercy on the Houſe of Iſrael, but I will utterly take them away, *chap.* 1. 6. *That they ſhould be among the* Gentiles *as* a Veſſel wherein is no Pleaſure, *chap.* 8. 8. *That they ſhould not* dwell in the Lord's Land, *chap.* 9. 3. *And again,* I will drive them out of my Houſe, I will love them no more: My God will caſt them away, becauſe they did not hearken to him, and they ſhall be Wanderers among the Nations, *v.* 15. 17.

*And yet that God deſigned not to exclude them from the Bleſſings promiſed in the Days of the* Meſſiah, *or from being called into the* Church of Chriſt, *is as evident from many Expreſſions, and gracious Promiſes of God, recorded in that* Prophet, *concerning the ſame* Tribes *of* Iſrael; *as,* v. g. *That* the Number of the Children of Iſrael ſhall be as the Sand of the Sea, which cannot be meaſured nor numbered: And it ſhall come to paſs, that in the Place where it was ſaid unto them, Ye are not my People; there it ſhall be ſaid unto them, Ye are the Sons of the Living God, *chap.* 1. 10, 11, &c. *And again,* I will betroth thee unto me for ever; yea, I will betroth thee unto me in Righteouſneſs and Judgment, and in Loving-Kindneſs, and in Mercies; I will even betroth thee unto me in Faithfulneſs, and thou ſhalt know the Lord, *chap.* 2. 19, 20. I will have Mercy on her which had not obtained Mercy; and I will ſay to them which were not my People, Thou art my People; and they ſhall ſay, Thou art my God, *v.* 23. *And again,* Afterwards ſhall the Children of Iſrael return, and ſeek the Lord their God, and David their King, and ſhall fear the Lord, and his Goodneſs, in the latter Days, *chap.* 3. 5. *See* chap. 14. 4, 8. *Now theſe* Prophecies *being not to be fulfilled upon them, by bringing them into their own Land; it ſeemeth reaſonable to conceive, they might be fulfilled, by calling them to embrace the Goſpel; and that by doing ſo, were thoſe words fulfilled,* I will call them my People who were not my People, *not only towards the* Gentiles, *Rom.* 9. 24, 25, 26. *but alſo towards thoſe* Iſraelites *of whom they primarily were ſpoken,* 1 Pet. 2. 10. *And to this the Inſcription ſeems to lead us, it being* τῆ δωδεκα φυλαῖς, ταῖς ἐν τῇ διασπορᾷ, To the Twelve Tribes; To thoſe who are in the Diſperſion. *That the Places whither theſe* Ten Tribes *were carried by the* Aſſyrians, *were well known to the other* Jews, *ſee proved by Dr.* Lightfoot; *that in* Meſopotamia, Media, *and* Babylon, *where they were placed, the* Jews *abounded in a very great meaſure.* (n) Joſephus *teſtifies, they had there three famous Univerſities,* Neerda, Sorana, *and* Pombeditha. *We therefore have great Reaſon to believe the Goſpel, was then preached among them, by the* Apoſtles *of the Circumciſion. See the* Preface *to the* Firſt Epiſtle *of St.* John.

---

(d) Hiſt. Eccl. l. 1. c. 12. p. 31. l. 2. c. 1. p. 38. (e) Comment. on Eſ. 17. f. 60. (f) Adv. Helvid. f. 8. B. C. (g) Ep. Epiph. ad Joh. Hieroſ. f. 57. in l. 58. C. Adv. Pelag. l. 1. f. 96. c. 2. f. 101. E. 103. C.

(h) Sect. 10, 12, 17, 30. (i) Sect. 5. (k) Lib. 2. c. 22. l. 3. c. 25. (l) Verb. Jacob.

(m) Eſthius in Epiſt. Jacob.

*There is one farther Obſervation taken notice of by* Grotius, *and Dr.* Hammond, *That ſome part of this* Epiſtle *ſeems to be directed, not only to Believers, but even to the Unbelieving* Jews, *eſpecially the ſix firſt Verſes of the Fifth Chapter, where he ſaith,* Ye have killed the Juſt, and he doth not reſiſt you; *which cannot well agree to the Converted* Jews, *to whom he ſeems to turn his Speech, in theſe following Words,* Be patient therefore, Brethren, *v.* 7. *Yea, the whole Third and Fourth Chapters may be equally directed to both; the Name of* Brethren *ſuiting to both, when uſed by a* Jew *writing to them,* Rom. 9. 2.

§. 4. *As for the Occaſion of this* Epiſtle, *it ſeemeth to be written upon two Accounts.*

1ſt, *To correct the pernicious Errors both in Doctrine and Manners, which had crept into the Theology of the* Jews, *and had an evil Influence on their Practice. See Note on Chap.* 2. 11. *and v.* 14. *to the End of the Chapter.*

2dly, *To comfort and eſtabliſh the ſincere Believers, under the Preſſures which they then ſuffered, or were ſhortly to expect from the Unbelieving* Jews, *or their falſe Brethren. Where note,*

1. *That though the* Jews, *from the beginning of the* Apoſtles *Preaching, were ſtill incenſed againſt the* Chriſtians; *yet ſeeing* Chriſtianity, *whilſt they continued Preaching to the* Jews, *did not ſpread much among other* Nations, *and ſince the* Jews *were under Reſtraints in the Time of* Caius, *who had no good Affection to them, they could not proceed far in ſhewing their Hatred to the* Chriſtian Faith. *What Perſecutions therefore happened in thoſe early Times, concerned only the Churches of* Judæa, *or thereabouts, or ſpent themſelves on the chief Leaders, and Aſſerters of the* Chriſtian *Faith, St.* Stephen, *St.* James, *St.* Peter, *and St.* Paul, *or on the Churches converted from the* Jewiſh Synagogues, *and reached no farther than the Places where they were converted; and though they were begun by Inſtigation of the* Jews, *yet were they chiefly managed by the* Heathen *Powers, or by their own Country-men. For about the* 39*th Year of* Chriſt, then had the Churches Peace throughout all Judæa, Galilee, and Samaria, *Acts* 9. 31. *and ſo they ſeem to have continued till after the Council of* Jeruſalem, *the Churches being then* eſtabliſhed in the Faith, and encreaſing in number daily, *Acts* 16. 5. *Yea, when* Paul *comes to* Rome, *he receives all that came unto him for two whole Years,* preaching the Kingdom of God, and teaching the Things which concerned the Lord Jeſus Chriſt with all confidence, no Man forbidding him, *Acts* 28. 30, 31. *So that at leaſt till the* 4*th or* 5*th Year of* Nero, *the Goſpel was freely preached at* Rome, *without any Contradiction either of the* Romans *or the* Jews: *But then, in his 6th Year,* afflicti ſuppliciis Chriſtiani, the Chriſtians were ſubjected to Puniſhment by him, *ſaith* (o) Suetonius; *and it ſeems very probable, ſaith Dr.* Lightfoot, *that even then* Nero *had by ſome Act or Edict ſuppreſſed* Chriſtianity, *not only at* Rome, *but alſo at* Judæa; *as he gathers from that Clauſe in* Tacitus, Repreſſaque in præſens exitiabilis ſuperſtitio, rurſus erumpebat, non modo per Judæam originem ejus mali, ſed per urbem etiam; *which ſhews, that before the Perſecution began, in the Tenth of* Nero *of which* Tacitus *there ſpeaks,* Chriſtianity *had been by him ſuppreſſed, not at* Rome *only, but* Judæa. *Here then ſome place St.* Peter's πύρωσις πρὸς πειρασμὸν, burning for Trial, *which forwarded the Defection which was ſo general in the Churches of the* Jews *that had received the Goſpel, they falling to* Moſes *again, or joining the Adheſion to the Law with the Profeſſion of the Goſpel, that ſo they might retain their Liberty, the Religion of the* Jews *not being at all ſuppreſſed by him, and that they might eſcape the Rage of the* Jews; *who doubtleſs, by his Example, would be induced to expreſs that Hatred they had ſtill borne againſt the* Chriſtians. *The ſame* Nero, *in his* 10*th Year, renews this Perſecution of the* Chriſtians; *and this he did, ſaith* (p) Oroſius, *not only at* Rome, *but by his Edict* through all the Provinces of his Empire; *and this encouraged the* Jews *every where to ſhew their utmoſt Rage againſt all thoſe of their Religion, whether* Jews *or* Proſelytes, *who had embraced the Faith of* Chriſt *ſincerely; and the more they drew nigh to their final Deſolation, the more did* Satan *inhance their Fury againſt thoſe* Chriſtians *whom he found the fatal Enemies and Overthrowers of his Kingdom.*

---

(n) Antiq. l. 18. c. 16.

(o) In Neron. c. 16.

(p) Nam primus Romæ Chriſtianos ſuppliciis & mortibus affecit, ac per omnes Provincias pari perſecutione excruciari imperavit. *Lib.* 7. *cap.* 7.

§. 5. *Note,*

§. 5. *Note, laſtly, That whereas Mr.* le Clerc *ſaith,* ( *Note on Chap.* 5. 3. ) *That Saint* James *doth not ſpeak here to the* Jews *who had embrac'd the Faith in* Paleſtine, *but to thoſe who were ſcattered abroad, ſeeing he ſpeaks to the whole* Twelve Tribes, *I doubt not but thoſe of* Paleſtine *muſt be included ; but when he adds, That thoſe* Jews only who lived in Paleſtine, and the neighbouring Countries, and had riſen up in Arms againſt the *Romans,* were deſtroyed by them, *ſuggeſting that the* Jews, *diſperſed through the other Parts of the* Roman Empire, *received no harm : This is a great Miſtake ; for theſe being* the Days of Vengeance *upon the Unbelievers of that Nation, God's ſevere Judgments reached them every where, as we may fully learn from the rueful Account* ( q ) Joſephus *gives us of their Calamities throughout all their Diſperſions :* For, *ſaith he,* when the *Romans* had no Enemies left in *Judæa, the Danger reach'd,* πολλοῖς καὶ τῶν ἀπωτάτω κατοικούντων, to many of them living the remoteſt from it ; for many of them periſhed at *Alexandria,* and *Cyrene,* and in other Cities of *Egypt,* and throughout all *Syria. And* Eleazer, *in* ( r ) Joſephus, *having reckon'd up many Places where they were cruelly ſlaughter'd, concludes thus,* Μακρὸν ἄν ἔιη νῦν ἰδία λέγειν, 'Twould be too long to ſpeak of all theſe Places in particular.

*We know from* ( ſ ) Tacitus, *and others, that the* Jews *were a Nation generally hated by all about them, and by thoſe among whom they lived, partly becauſe they uſed,* Ritus contrarios cæteris mortalibus, *Rites contrary to all other Nations, and ſpake and thought contemptuouſly of their Deities and Worſhip ; partly becauſe they bore,* adverſùs omnes alios hoſtile odium, *the greateſt Hatred to Men of other Nations, and ſhewed the greateſt Contempt of them, calling them* Dogs, *and thinking it unlawful to converſe with them, and a Pollution even to touch them. All* Nations *therefore where they lived, muſt, upon all Occaſions, be ready to riſe up againſt them, as we may learn from the Slaughter of them in* ( t ) Cæſarea, Damaſcus, Scythopolis, *and throughout all the Cities of* Syria, *about the beginning of the War, of which* Joſephus *gives us the Account. When therefore the* Romans *were very much incenſed againſt them, becauſe when other* Nations *had ſubmitted to their Empire,* ſoli Judæi non ceſſiſſent, *they dared to rebel, muſt they not be ſure to ſuffer in every Province where they dwelt, not only from the* Roman Governors, *but alſo from thoſe People in every* Nation *who bore ſo great Hatred to them ? And hence* ( u ) Euſebius *informs us, That* they did thus ſuffer in all other Places.

2dly, ( x ) Joſephus *doth confeſs, that the* Jews *in* Judea *did expect,* ἄπαν τὸ ὑπὲρ Εὐφράτην ὁμόφυλον ἡμῖν συνεπαρθήσεσθαι, that all of their own Nation, even beyond *Euphrates,* ſhould be aſſiſtant to them in this War : *And doubtleſs they were not wholly diſappointed in their Expectation ; for in their War commenced under* Hadrian, ( y ) Dion *expreſsly ſays,* That the *Jews* out of all Nations came to their Help. *We therefore reaſonably may conceive, this alſo was ſo in the former War under* Veſpaſian *and* Titus, *and then we cannot doubt that they who ſhared in the War, muſt alſo bear a Share in the Calamities it brought upon that* Nation, *in thoſe* Days of Vengeance, *which befel them for their Infidelity, and the Rejection of the True* Meſſiah, *of which the* Jews *who lived in other Nations were as guilty as thoſe who lived in* Judæa.

§. 6. *And hence alſo I return an Anſwer to an Objection which I foreſee may be made againſt my Interpretation of ſome Paſſages in the Fourth and Fifth Chapters of this* Epiſtle, *viz. that I reſtrain them to what was done to, and by the* Jews *in* Judæa ; *whereas this* Epiſtle *is written to* the Twelve Tribes which were ſcattered abroad, *v.* 1.

*For 1ſt, As all the* Jews *of the Diſperſion were under the Government of the* Sanhedrim, *and after, of the* Patriarch *of the* Jews *reſiding in* Judæa, *and obey'd his Pleaſure ; ſo many, both of* Jews *and* Proſelytes, *went up out of all Nations to their Feaſts : When the* Holy Ghoſt *fell down on the* Apoſtles *at the Day of* Pentecoſt, *we find them there,* Acts 2. *and when* Jeruſalem *was beſieged at their* ( z ) Paſchal Feaſt ; *and ſo, even upon that account, they muſt be ſomewhat concern'd in what was done and ſuffer'd in* Judæa ; *and if they ſided with them in that War, as I have ſhew'd it probable they did, they muſt be more concern'd in theſe Matters. But,*

2dly, Joſephus *tells us, That they had Wars about the ſame time in many Places of their Diſperſions with the* Gentiles ; *That when the* Alexandrians, *in the Reign of* Nero, *had impeach'd three of their Brethren as* Enemies and Spies, (a) ἤρθη πᾶν τὸ Ἰουδαϊκον ἐπὶ τὴν ἄμυναν, all the *Jews* there roſe up to their Aid ; *and that* Tiberius Alexander, *the Governor of the City, commanded the* Roman Legions *to ſlay them,* καὶ τὰς κτήσεις αὐτῶν διαρπάζειν, καὶ τὰς

---

( q ) Lib. 7. c. 36. p. 995. A. c. 37. c. 38. p. 996. ( r ) Cap. 34. p. 992. ( ſ ) Hiſt. l. 5. ab initio.

( t ) De Bello Jud. l. 2. c. 30. p. 813, 814. c. 41. p. 822.

( u ) Κατὰ πάντα τόπον ὅλῳ τῷ ἔθνει συνερρύη κακά. Hiſt. Eccl. l. 3. c. 5. ( x ) Proëm. de Bello Jud.

( y ) Καὶ οἱ ἁπανταχοῦ γῆς Ἰουδαῖοι συνεταράττοντο, καὶ συνῄεσαν, καὶ πολλὰ εἰς τοὺς Ῥωμαίους τὰ μὲν λάθρα τὰ δὲ καὶ φανερῶς ἐνεδείκνυντο. In Vitâ Adrian. p. 263.

( z ) Euſeb. Hiſt. Eccl. l. 3. c. 5. ( a ) De Bello Jud. l. 2. c. 36.

οἰκίας καταφλέγειν, and to ſeize upon their Goods, and burn their Houſes; *which they did, killing Fifty Thouſand of them on the Spot. That the* Jews *invading the Cities and Villages of* Syria, *the* Syrians *fell upon them in all their Cities, and were eſpecially moved thereunto by Covetouſneſs,* τὰς γὰρ οὐσίας τῶν ἀναιρεθέντων ἀδεῶς διήρπαζον, for they fell boldly upon the Subſtance of the Slain: *And in theſe, and all the other Places mention'd by* Joſephus, *the* Jews *were as forward to take up Arms againſt the* Gentiles, *as They were to ſuppreſs the* Jews. *Here then is a ſufficient Account of their* Wars and Tumults *mention'd*, chap. 4. *and of their* Riches being corrupted, *and their* Fleſh eaten by Fire, *chap.* 5.

A PARA-

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# General Epiſtle of St. *JAMES.*

## CHAP. I.

Ver. 1.[a] JAMES a Servant of God [ *the Father,* ] and of the Lord Jeſus Chriſt, [ *ſendeth* ] [b] to the twelve Tribes which are [c] ſcattered abroad, greeting.

2. My Brethren, count it [ *matter, not of ſorrow, but of* ] all joy, when [ *through the Divine Permiſſion* ] ye fall [d] into divers Temptations, [ i. e. *Afflictions from the World.* ]

3. Knowing this, that [ *this outward Trouble ſent for* ] [e] the trial of your Faith, [ *by the help of God's over-ruling Grace, and the aid of his holy Spirit then eſpecially reſiding on you,* 1 Pet. 4. 14.] worketh [ *in you* ] Patience.

4. But [ *And* ] let Patience have her perfect work [ *in you,* ] that [f] ye may be perfect and entire, wanting nothing [ *to make you perfect in Chriſt Jeſus, and entire as to all Chriſtian Graces.* ]

5. [ Εἰ δὲ, *And* ] If any of you lack wiſdom, [ *how to exerciſe and preſerve this Patience, under the various Temptations he may be ſubject to,* ] let him ask [ *it* ] of [ *that* ] God, who giveth to all Men liberally, [ *whatſoever he ſees needful for us,* ] and upbraideth [ *us* ] not, [ *for want of this Wiſdom,* ] and [ *if he duly ask,* ] [g] it ſhall be given him.

6. But [ *then* ] let him [ *take care to* ] [h] ask in Faith, nothing wavering; for he that wavereth [ *in the time of Temptation,* ] is like a wave of the Sea, driven with the Wind, and toſſed [ *to and fro by every Temptation.* ]

7. For let not [ μὴ γὰρ, *let not then* ] that Man think, that he ſhall receive any thing of the Lord.

8. [ *For* ] a double minded Man is unſtable in all his ways, [ *and therefore cannot pray in Faith, as he that would be heard muſt do.* ]

9. [ *And if Temptations be Matter of the Chriſtian's Joy,* ] Let the Brother of [i] low degree [ *impoveriſhed by them,* ] rejoyce [ *ſtill,* ] in that he is exalted [ *to be rich in Faith, and an Heir of the Kingdom of God,* chap. 2. 5. Luke 6. 20.]

10. But [ *let* ] the [k] rich [ *rejoyce,* ] in that he is made low; becauſe as the Flower of the Graſs he ſhall paſs away; [ Gr. *For as the Flower of the Graſs he ſhall paſs away when it is ſcorched with the Sun;* ]

11. For the Sun is no ſooner riſen with a burning heat, but it withereth the Graſs, and the Flower thereof falleth, and the grace of the faſhion of it periſheth; ſo alſo ſhall the rich Man fade away in his ways.

12. Bleſſed is the Man that [ *thus* ] endureth Temptation, [ *for the ſake of Chriſt;* ] for when he is tried, [ Gr. δόκιμος γενόμενος. *being approved,* ] he ſhall receive the Crown of Life, which the Lord hath promiſed to them that love him: [ i. e. *being by his patient enduring of theſe Afflictions for the ſake of Chriſt, approved, as one that loves him more than the World, he ſhall receive the Reward promiſed to them that do ſo.* ]

13. [ *As for the other ſorts of Temptations unto Sin,* ] Let no Man ſay, when he is [ *thus* ] tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any Man [ *to it.* ]

14. [l] But every Man is tempted, when he is drawn away by his own Luſt, and enticed, [ Gr. *being drawn and enticed by his own Luſt.* ]

15. Then when Luſt hath conceived, [i. e. *obtained any conſent to, or approbation, and good-liking to the Deſire of the Senſual Appetite,*] it bringeth forth [*and engageth the Soul in*] Sin; and Sin, when it is finiſhed, [*in the deliberate outward Action, or ſuch Endeavours to perform and execute it, as want nothing on the part of the Will to the Completion of it, and much more when by a*
m *cuſtomary Practice it becomes habitual,*] [m] bring-
eth forth Death, [*the Wages of Sin.*]

16. Do not err, my beloved Brethren, [*by aſcribing your Sin, or your Temptations to it, unto God.*]

17. Every good Gift, and every perfect Gift, is from Above, and cometh down from the Father of Lights, [*the Light of Nature, and of Grace,*] with whom is no variableneſs, neither ſhadow of turning [*from Good to Evil; He therefore never will deny thoſe Gifts to them that duly ask him, nor will he ever be wanting in his Grace and Favour to them that love him, and much leſs will he tempt any one to depart from him*]

18. [*For*] of his own Will begat he us
n [*Jews*] [n] by the Word of Truth, that we
ſhould be a kind of Firſt-Fruits of his [*New-*] Creatures: [*We therefore have little Cauſe to think he will do any thing to deſtroy that Life, or deny us any thing which he ſees neceſſary to preſerve that Life which he ſo freely gave.*]

19. Wherefore, my beloved Brethren,
[*being regenerated by this Word of Truth,*]
o let every Man be ſwift to hear [*it,*] [o] ſlow
to ſpeak [ver. 26. *or be a Teacher of it,*
p chap. 3. 1.] [p] ſlow to Wrath, [*or Contention,*
*about it.*]

20. For the Wrath of Man worketh not the Righteouſneſs of God; [i. e. *it tends not to beget or to improve that Faith by which we are righteous before God, but rather to hinder it in ourſelves, and others.*

21. Wherefore, lay apart all filthineſs, [*all
evil luſtings,* v. 14.] and ſuperfluity of Naugh-
tineſs, [*all the Diſtempers of your Tongue, and of
your angry Paſſions,* v. 19.] and receive with
meekneſs the [q] ingrafted Word, which [*being* q
*thus received,*] is able to ſave your Souls.

22. But [*that it may have this effect upon you,*] be ye Doers of the Word, and not Hearers only, deceiving your ownſelves, [*by thinking that ſufficient to procure favour with God.*]

23. [r] For if any [*Man*] be a Hearer of the r
Word [*only,*] and not a Doer [*of it,*] he is like
unto a Man beholding his [*own*] natural Face
[*which he was born with,*] in a Glaſs.

24. For he beholdeth himſelf, and goeth [*preſently*] his way, and ſtraightway forgets what manner of Man he was.

25. But whoſo looketh into the perfect Law of Liberty, [i. e. *the Goſpel, which gives the Spirit of Liberty, and freedom from the Power of Sin, and Death, and from the Spirit of Bondage,* Rom. 8. 2, 15. 2 Cor. 3. 17.] and continueth therein, he being not a forgetful Hearer, but a Doer of the Word; this Man ſhall be bleſſed in his Deed.

26. If any Man among you ſeem to be
religious, and bridleth not his Tongue [*from
bitter Zeal, Contentions, and Imprecations,* chap.
3. 10, 14.] [s] but deceiveth, [Gr. *deceiving*] ſ
his own Heart, [*thinks his Zeal for God will
bear him out in all this,*] that Man's Religion
is vain, [*chap.* 3. 14, 15.]

27. Pure Religion, and undefiled before
God, and [i. e. *who is*] the Father, is [*viſible in*]
this, [*that it engages the Chriſtian*] [t] to viſit the t
Fatherleſs and Widows in their Affliction, and
to keep himſelf unſpotted from the World.

## Annotations on Chap. I.

a Verſe 1. J*Ames*] That this was *James* an *Apoſtle*, is confirmed from the Teſtimony of (a) *Euſebius*, who declares of that *James* to whom the Ancients aſcribed this *Epiſtle*, that he was *the Brother of the Lord.* The ſame we learn from the *Syriack*, *Arabick*, *Vulgar*, and *Ethiopick* Verſions, by all which he is ſtiled *James the Apoſtle.*

b Ibid. Ταῖς δώδεκα φυλαῖς, *To the Twelve Tribes.*] That ſome of the Ten Tribes remained in, and ſome of them returned to the Land of *Iſrael*, we are aſſured from the Cities of *Manaſſeh*, and *Ephraim*, and *Simeon*, even to *Nephthali*, purged by *Joſiah* from their *Idols*, 2 Chron. 34. 6. from the Money ſent in to repair the Houſe of the Lord from *Manaſſeh*, *Ephraim*, and the Remnant of *Iſrael*, *v.* 9. from the mention made of the Children of *Iſrael*, that were come again out of their *Captivity*, Eſdr. 6. 21. and the Sin-Offering, made by *Ezra* at the Dedication of the Temple, of *Twelve Goats*, according to the *number of the Tribes of Iſrael*, v. 17. and from theſe following Words, *chap.* 8. 35. *The Children of thoſe which had been carried away, which were come out of the Captivity, offered Twelve Goats for a Sin-Offering*: And laſtly, from the mention of the Twelve Tribes by the Apoſtle *Paul*, who inſtantly ſerved God Day and Night, *Acts* 26. 7.

c Ibid. Ἐν τῇ διασπορᾷ, *Which are ſcattered abroad.*] That the *Jews* were diſperſed throughout the World, we learn from the Words of *Agrippa*, in his Oration to them, who tells them, That (b) *there was not a Nation upon Earth where ſome part of them were not ſeated:* And that if they of *Judæa* ſhould rebel, all of them that reſided in other Places would be deſtroyed, and every City would be filled with the Blood of them. From the Words of *Strabo*, cited by (c) *Joſephus*, *That it was not eaſy to find an eminent Place in the whole World where the Jews did not reſide.* From (d) *Philo*, in his Oration againſt *Flaccus*, where he makes mention, τῶν πανταχόθεν τῆς οἰκουμένης Ἰουδαίων, *of the Jews diſperſed throughout all the World:* Adding, That one Region could not contain the *Jews*, but (e) *they dwelt in moſt of the flouriſhing Cities of* Aſia, *and in Europe, in the Iſlands, and in the Continents, not much leſs in Number than the Inhabitants*; and introducing (f) *Agrippa* interceding to *Caius* for them, as inhabiting in the moſt celebrated Parts of *Africa*, *Aſia*, and *Europe*. And even (g) *Cicero*, in his Oration for another *Flaccus*, declares, That the Gold which the *Jews* ſent to their Temple at *Jeruſalem*, *was ſent from* Italy, *and all the other Provinces of the* Roman *Empire.*

---

(a) Eccl, Hiſt, l, 2. c, 23.

Ver. 2. Πειρασμοῖς ποικίλοις, *Into divers Temptations.*] Temptations, ſaith *Oecumenius*, are of two Kinds; 1*ſt*, Such as lead to Sin, which *the Luſts of the Fleſh*, and *the Love of Riches*, produce in us, 1 *Tim.* 6. 9. againſt which our Lord inſtructs us to pray that we enter not into them; and of theſe the *Apoſtle* begins to diſcourſe, *v.* 13. Or ſuch as are ſent for the Trial of our Conſtancy and Sincerity in the Faith; and to our Patience and Perſeverance under theſe, is promiſed a great Reward in Heaven: And of theſe the *Apoſtle* ſpeaketh here, and, *v.* 12. See *Luke* 22. 28. *Heb.* 4. 15.

Ver. 3. Τὸ δοκίμιον, *The Trial of our Faith:*] Being attended with theſe Aſſiſtances, and Conſolations of the *Holy Ghoſt*, and theſe firm Hopes of a moſt glorious Reward of all our Sufferings, tends naturally to make us bear them patiently (as the *Apoſtle* ſpeaketh here.) But then it is as true, that ὑπομονὴ κατεργάζεται τὴν δοκιμὴν, *Rom.* 5. 4. i. e. *that this Patience worketh the Trial*; and by that, in good Chriſtians, the *Experience* of their Sincerity and Conſtancy in the Faith; and therefore it concerns them not to faint under theſe *Tribulations.*

Ver. 4. Τέλειοι, *That you may be perfect and entire.*] For where there is this perfect Work of Patience, there muſt be a ſtrong Faith as the Foundation of it, a ſteddy Vertue, or *Chriſtian* Fortitude, enabling us thus to ſuſtain theſe fiery Trials; an exact Knowledge of our Duty, to bear theſe Afflictions with a meek and quiet Spirit, with Forgiveneſs of, Love to, and Prayer for them that perſecute us, which includes the Height of Charity, under the higheſt Provocations; a great Love to God, for whoſe Sake we ſuffer, and a ſtrong Affection to his Service; a greater Fear of his Diſpleaſure, than of the Wrath of Man; an entire Truſt and Dependance on him, and a full Reſignation to his Will of Providence, in which conſiſts the Life of *Godlineſs*; an exact Temperance, as to the Honours, Pleaſures, and Temporal Concernments of this Life we loſe by theſe our Sufferings, and a true Charity to our *Chriſtian* Brethren, for whoſe Example and Encouragement we do thus ſuffer. Now theſe are all the Graces which the Apoſtle *Peter* doth require to make us fruitful, and perfect *Chriſtians*, 2 Pet. 1, 5, 6, 7, 8.

Ver. 5. Δοθήσεται, *It ſhall be given.*] Hence it appears, that this Wiſdom depends not on our own Skill, or Strength; nor can it be obtained without Divine Aſſiſtance.

Ver. 6. Αἰτείτω—μηδὲν διακρινόμενος, ἀνὴρ γὰρ δίψυχος.] What is the ἀνὴρ δίψυχος, καὶ διακρινόμενος, the *Double-minded*, and the *Wavering Man*, we may learn from (h) *Hermes*, who informs us, *that Viſions and Revelations are*, διὰ τοὺς διψύχους, *for the Double-minded*, i. e. τοὺς διαλογιζομένους ἐν ταῖς καρδίαις αὐτῶν, εἰ ἄρα ἐστι ταῦτα ἢ οὐκ ἔστιν· that is, *for them who reaſon in their Hearts, whether theſe things will be, or not.* And again, (i) Credite Deo qui eſtis dubii, *Believe in God, you that are doubtful, for he can do all things. Wo to the Doubtful, who have heard theſe things, and contemned them.* And again (k) *They that doubt of God, they are the Double-minded, who ſhall receive none of their Requeſts.* See the whole Mandate to the ſame Effect. And from that of (l) *Barnabas*, touching him that walketh in the Way of Light, That, οὐ μὴ διψυχήσῃ, *he will not be doubtful whether a thing will be ſo, or not.* From the like Precept of the (m) *Apoſtolical Conſtitutions*, μὴ γίνου δίψυχος, *Be not doubtful in thy Prayer, whether thy Petition will be heard, or not*: And from (n) St. *Clement*, *With whom*, οἱ δίψυχοι, *the Doubtful are*, οἱ διστάζοντες περὶ τῆς τοῦ Θεοῦ δυνάμεως, *the Diſtruſters of the Power of God.* This Faith therefore relates to Prayer, and is a firm Belief that God will afford to his ſincere Servants, under all their Sufferings for his ſake, ſuch Aid as will enable them to bear them with true Chriſtian Patience, 1 *Cor.* 10. 13. and ſuch Wiſdom as will direct them to improve theſe Sufferings to his Glory, and their Good. He that doubts of this, will be now Hoping, and anon Deſponding, apt to quit his Dependance on God, and lean on his own Wiſdom, and ready to caſt off that Religion which ſubjects him to theſe Temptations from which he expects no good Iſſue; and therefore wanting that Faith in God which is here made the Condition of an acceptable Prayer, *&c.* he cannot hope to obtain any thing of him.

---

(b) Οὐ γὰρ ἔστιν ἐπὶ τῆς οἰκουμένης δῆμος, ὃ μὴ μοῖραν ὑμετέραν ἔχων, ὃς ἀπάντας πολεμησάντων ὑμῶν ἕνεκα κατασφάξουσιν οἱ διάφοροι. Joſ. de Bello Jud. l. 2. c. 20. p. 808. G.

(c) Καὶ τόπον οὐκ ἔστι ῥᾳδίως εὑρεῖν τῆς οἰκουμένης, ὃς οὐ παραδέδεκται τοῦτο τὸ φῦλον. Antiq. l. 14. c. 12.

(d) Pag. 752. F. (e) Τὰς πλείστας καὶ εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ, κατά τε νήσους καὶ ἠπείρους ἐκνέμονται. Ibid. E. Κέχυται γὰρ ἀνά τε τὰς ἠπείρους καὶ νήσους ἁπάσας, ὡς τῶν αὐθιγενῶν μὴ πολλῷ τινι δοκεῖν ἐλαττοῦσθαι: Ad Caium, p. 791. F. (f) Ibid. p. 798. C.

(g) Cum aurum Judæorum nomine quotannis ex Italia, & ex omnibus veſtris provinciis exportari ſoleret. *Orat.* 24. N. 52. *p.* 367. (h) Lib. 1. Viſ. 3. §. 4. (i) Viſ. 4. §. 2. (k) Οἱ γὰρ διστάζοντες εἰς τὸν Θεὸν, οὗτοι εἰσὶν οἱ δίψυχοι καὶ οὐδὲν ὅλως ἐπιτυγχάνουσιν τῶν αἰτημάτων αὐτῶν. (l) Sect. 19.

(m) Lib. 7. c. 11. (n) Ep. ad Cor. §. 11. El. 23.

i Ver. 9. Ὁ ταπεινὸς, *The Man of low Degree,* ] In the Old Teſtament, is the poor and afflicted Man. So עני is, in the Septuagint, πένης, ταπεινὸς, the Poor, the Afflicted, עניה, πενία, ταπείνωσις, Poverty, or Lowneſs of State. And this Senſe here is confirmed from the oppoſition of the Rich to him.

k Ver. 10. Ὁ πλούσιος, *The Rich.* ] Let God ſaith (o) *Philo*, be the Matter of thy chief Joy, not Riches, Honour, Strength, or Beauty, theſe being μαραινόμενα τρόπον τινὰ πρὶν ἀνθῆσαι βεβαίως, *things which wither before they are fully grown up.* Let then the *Chriſtian* conſider, that the things he loſeth for the ſake of *Chriſt*, are only things of ſuch a fading nature; whereas he doth ſecure, by his Perſeverance, an Everlaſting Treaſure reſerved for him in the Heavens; and then he may rejoyce in his Humiliation. Note alſo an Ellipſis of the Verb καυχάσθω, *Let him rejoyce,* v. 10. to be taken from *v.* 9. So, *John* 15. 4. 1 *Cor.* 4. 15. *Gal.* 2. 7. *Eph.* 1. 12.

l Ver. 14. Note here, That the Deſires, or Luſtings of the Senſual Appetite, put us only under a State of *Temptation*, not of Actual Sin: They are indeed the Root of Sin, but ſo is Temptation to Sin, and the Suggeſtions of *Satan*; but they are not our Sins, till we conſent to them: They are not a Tranſgreſſion of the Law, for there is no Law given to the Senſual Appetite alone, but to the whole Man, who cannot hinder Senſual Appetites from ariſing in him before he perceives them; but he can reſtrain the Will from conſenting to them as ſoon as he perceives them; and can refuſe to admit of them, or ſuffer them to make ſtay in, or gain upon his Mind to contemplate them with delight, or aſſent to them: And this being all he can do, muſt be all he is obliged by the Law to do. There be many Scriptures urged againſt this Opinion in the *Synopſis*, but they are too impertinent to be inſiſted on.

Ver. 15. Ἀποκύει θάνατον, *Bringeth forth Death:* ] *I. e.* Not only deſerveth Death, for ſo doth the Conſent of the Will; but it renders us obnoxious to Death, and will end in it, without Repentance. Hence therefore note, That not only the Soul harden'd in Sin, and given up to the frequent Practice of the ſame Sin, is guilty of Mortal Sin, but every deliberate ſinful Action done againſt the Convictions and Checks of Conſcience, till by Repentance it is retracted, puts us under that State, as being a Breach of the Goſpel-Covenant of ſincere and impartial Obedience, a departing of the Heart from God, and a wilful and preſumptuous Sin: And therefore *David*, after his Adultery and Murder, prays *that God would create in him the clean Heart, and renew in him the right Spirit.* Tho' therefore God in Mercy may, and will deal with ſuch Men, not according to their particular Failures, but according to the general Tenor of their Lives; yet can they claim no Covenant-Right to ſuch a Favour, till they have throughly repented of ſuch wilful Sins, and returned to the ſincere Performance of their Duty.

Ver. 18. Λόγῳ ἀληθείας, *By the Word of Truth.* ] Here is a plain Evidence, that the Word of God is the Ordinary Means of our Regeneration, it being the Word *preached*, the Word we are to *hear*, v. 19. 22. and *to receive with meekneſs*, by which the New-Birth is by God wrought in us, and which, ſaith the *Apoſtle*, is able to ſave the Soul. And it is ſurely a great Diſparagement to the Word of God, to think that his Perſwaſions, Admonitions, Exhortations, and Threats, ſhould be all inſufficient to prevail with us to turn from our ſinful Courſes, and to turn to Him; when all Men who do uſe theſe Methods towards their Children, Servants, Friends, or Relations, do it in hopes they ſhall be ſucceſsful by theſe Means: Only this is not ſo to be underſtood, as to exclude the Bleſſing and Co-operation of God with the Word preached, or the Aſſiſtance of his Holy Spirit, ſetting it home upon our Hearts; provided this be not by way of Phyſical, but *Moral* Operation, by that Illumination of the Underſtanding from the Word, which produceth that Renovation in the Spirit of the Mind, by which we are enabled to diſcern, and to approve *the good, and acceptable and perfect Will of God*, Rom. 12. 2. Eph. 4. 23. to diſcern *what is acceptable to the Lord*, Eph. 5. 10. to underſtand *what the Will of the Lord is*, v. 17. the things that are moſt excellent. And if the Word of God be a perfect Rule, able to make us wiſe unto Salvation, and furniſh us for every good Work, ſure the Good Spirit may by his

---

(o) De Victim. Offerent. p. 661. E. F.

Suggeſtion of the Truths delivered in it, by *bringing them to our Remembrance, and opening our Underſtanding to perceive the Scriptures*, remove that Darkneſs which is in our Minds, either by natural Corruption, or by the Miſts which *Satan* caſts upon them; whence the *Apoſtle* doth inform us, 2 *Cor.* 4. 3, 4. That if the Goſpel be hidden from any to whom it is preached, it is *becauſe the God of this World hath blinded the Conceptions of their Minds, that the Light of the glorious Goſpel ſhould not ſhine into them.* And 2*dly*, By making deep Impreſſions on the Mind, of the Advantages and Rewards promiſed to our Converſion, and ſincere Obedience, and the tremendous Evils threatened to the Diſobedient; and bringing theſe Things oft to our Remembrance, which, in the Scripture-Phraſe, is *putting theſe Laws in our Minds, and writing them upon our Hearts, that we may not depart from him*, Heb. 8. 10. See Note on *Heb.* 8. 10. For what Reaſon can be given, why the Spirit of Wiſdom, having enlightened the Eyes of our Underſtanding, to know *what is the Hope of our Calling, and the glorious Riches of the Inheritance of the Saints*, Eph. 1. 18. And theſe things being as firmly believed, and made thus preſent to our Minds, ſhould not have greater Prevalence upon our Wills to Obedience, than any temporal Concerns to yield Obedience to the Laws of Sin? 'Tis certain *Satan* can tempt us no other way, than by ſuggeſting ſome temporal Allurements and Advantages, or ſome temporal Loſſes, and Affrightments to us. Since then the *Scripture* doth aſſure us, *this is our Victory over the World, even our Faith*, 1 John 5. 4. even that Faith which is the *firm Expectation of Things hoped for, the Evidence of Things not ſeen*, Heb. 11. 1. Why ſhould not theſe Objects of our Faith preſented to us, and impreſſed on us by the Holy Spirit, be more powerful to baffle all the Temptations of Sin, Satan, and the World? If beyond this there be ſome *Phyſical* and *Irreſiſtible* Operation on God's part, requiſite to make Men know the Things which belong to their Peace, and knowing, to chuſe the Good, and refuſe the Evil, this being not wrought in them who are not *born anew*; why is the want of this New Birth, and this Spiritual Renovation, ſo oft imputed to Men's want of Conſideration, and of laying to Heart the Things propounded to them? Their not *inclining their Ear to Wiſdom, and applying their Heart to Underſtanding?* Their *hatred of Knowledge, their rejecting the Counſel of God, and not chuſing the Fear of the Lord?* Prov. 1. 24, 25, 29, 30. Why is it ſaid that they continue thus unreformed, becauſe *they would have none of God's Counſel, but deſpiſed all his Reproofs*; becauſe *they would not frame their doings to turn unto the Lord?* To omit innumerable Expreſſions of the like Import. See Note on *Rom.* 10. 17. 1 *Pet.* 1. 23.

Ver. 19. *Slow to ſpeak.*] It was the Imputation which the *Heathens* caſt upon the *Chriſtians*, that they were *in publico muti*, not being inclined *palam loqui*, to ſpeak openly of their Religion: And this is confeſſed by (p) *Chriſtians* to be true of the Laity, who were not by Office engaged to preach it to the World; That it was not their Cuſtom to aſſert and defend their Religion publickly, but only to give an Anſwer to them who required a Reaſon of the Hope that was in them: And in this Senſe good Commentators do expound theſe Words, *viz.* as an Admonition to be ſlow to ſpeak of Divine Things, and much more to be Teachers of them; but in the uſual Senſe it agrees with that of * *Bias*, Μίσει τὸ τάχυ λαλεῖν, μὴ ἁμαρτῇ, μετάνοια γὰρ ἀκολουθεῖ, *Be averſe from raſh Speaking, leſt thou offend, for thou wilt repent of it*; as θυμοῦ κρατεῖν, *to curb our angry Paſſions*, agrees with the following Words, *be ſlow to Wrath.* o

Ibid. Βραδὺς εἰς ὀργὴν, *Slow to Wrath.*] This was an Admonition needful for the *Jewiſh* Zealots, who were ἐξ ἐριθείας, *of contentious Spirits*; See Note on *Rom.* 2. 8. filled with Wrath againſt the Teachers of *Chriſtianity*, and eſpecially againſt thoſe who denied the Neceſſity of Circumciſing the *Gentiles*, or requiring them to obſerve the Law of *Moſes*, Acts 13. 45. and 17. 5. (q) *They compelling all Men to be Circumciſed if they would abide with them; and looking upon this as a thing of abſolute Neceſſity*, without which nothing elſe would ſatisfy them. p

Now theſe Diſputes naturally tended to obſtruct that Faith by which Men were juſtified, and not by Circumciſion, or the Works of the Law, and which in the *Epiſtles* of St. *Paul* is ſtill ſtiled *the Righteouſneſs of God*; See Note on *Rom.* 1. 17. (2.) They were very prone to ſet up for Teachers of the Law, tho' they underſtood not aright thoſe things of which they ſpake, 1 *Tim.* 1. 7. *Rom.* 2. 18. and this might give occaſion to the other Admonition here, *to be ſlow to ſpeak.* And, *chap.* 3. 1. they alſo were incontinent, and very prone to Luſtings, and to Fornications; See Note on *Rom.* 2. 22. 2 *Tim.* 3. 5. *Heb.* 12. 16. and therefore fitly are admoniſhed to *lay aſide all filthineſs, and ſuperfluity of Naughtineſs.*

---

(p) Hæc noſtra ſapientia quam tanquam ſtultitiam derident, quia non defendere hanc publicè, atque aſſerere nos ſolemus, &c. *Lact. l.* 7. *c.* 26.

* *Apud Stob. Serm. p.* 461. 47.

(q) Τούτους περιτέμνεσθαι τῶν Ἰουδαίων ἀναγκαζόντων, εἰ θέλουσιν εἶναι παρ᾽ αὐτοῖς. Vita Joſeph. p. 1007. B. Et Antiq. Jud. l. 2. c. 2. p. 685. B.

Ver. 21. Τὸν ἔμφυτον λόγον, *The ingrafted Word,*] ſaith *Oecumenius*, is that Principle of Reaſon by which we are enabled to diſcern Good from Evil; but of that the *Apoſtle* would not ſay, *that it is able to ſave our Souls.* But the *Apoſtles*, or Preachers of the *Chriſtian* Faith, being ſaid, φυτεύειν, *to plant the Word* among their Hearers, 1 *Cor.* 3. 6, 7, 8. *the ingrafted Word*, ſeems to be the Word planted in the Heart of Believers by the Miniſters of Chriſt, which St. *Barnabas* ſtiles, τὴν ἔμφυτον δωρεὰν τῆς διδαχῆς αὐτοῦ, *the ingrafted Gift of his Doctrine*, §. 9. p. 6. So they who made the *Jews* underſtand the Law read to them, are ſaid, ἐμφυσιοῦν ἅμα τὴν ἀνάγνωσιν, *to imprint upon them the Knowledge or Remembrance of what they read*, Eſdr. 9. 48, 55. Againſt this Senſe it is objected, that the Word thus planted in us is not properly λόγος ἔμφυτος, but ἐμφυτευθεὶς, but ſince Νόμος ἔμφυτος, *is the Law planted in the Heart by God*, I think not this Criticiſm ſufficient to deſtroy the Senſe of the Words here given, eſpecially if we conſider, that *all Filthineſs, and Superfluity of Naughtineſs*, muſt be firſt laid aſide, that we may be fitted to receive with Meekneſs this λόγος ἔμφυτος, *engrafted Word*, which ſhews it cannot import any thing, which is by Nature always in us.

r Ver. 22. That many of the *Jews* had conceived an Opinion, that even the Study and Knowledge of the Law would procure them a Reward in Heaven; ſee Note on *Rom.* 2. 13.

ſ Ver. 26. Ἀπατῶν, &c. *Deceiving his own Heart.*] That the Unbelieving *Jews* had a Zeal for God, the *Apoſtle* bears them Record, *Rom.* 10. 2. but then that Zeal wrought ſo great a Bitterneſs of Spirit in them, that in thoſe very Synagogues in which they met to bleſs God, they imprecated a Curſe upon the *Chriſtians* created anew after his Image, chap. 3. 10. *I being zealous for God, as all you are this Day*, ſaith St. *Paul*, *perſecuted this way unto the Death*, Acts 22. 3, 4. and in thus doing, they thought *they did God Service*, John 16. 2. The *Zealots among them*, ſaith their own (r) *Joſephus*, *who gave themſelves that Name, from their Zeal to what was Good, committed all manner of Wickedneſs, and accounted the worſt of Evils good.* And yet (ſ) *Eleazer*, the Ring-leader of them, repreſents them as *Perſons, who had cauſe to hope they ſhould be by God preſerved, as having not offended againſt him, and being guilty of no Fault, and being Teachers of others.* That the Believing *Jews*, who urged upon the *Gentiles* the Neceſſity of Circumciſion, had a Zeal for God, we learn from *Gal.* 4. 17, 18. Yet that they had the Spirit of Contention and Envy, *Phil.* 1. 15, 16. and were deceitful Workers, the *Apoſtle* doth inform us; ſo that neither of them were truly Religious; and to thoſe latter the *Apoſtle* ſeems chiefly to ſpeak, in theſe Words, *If ye have bitter Zeal and Strife in your Hearts, glory not, and lye not againſt the Truth*, &c.

Ver. 27. Ἐπισκέπτεσθαι, *To viſit the Fatherleſs, and Widows.*] It is very true, that (t) *Ignatius* ſaith of ſome who maintained Opinions contrrary to the Grace of God come unto us, That *they had no regard to Charity, to the Widow, and to the Orphan, to the Oppreſſed, to thoſe that were in Bonds, to the Hungry and Thirſty*: But then it is not manifeſt from his Words that theſe were the *Gnoſticks*; nothing hinders, but what the *Apoſtle* here ſpeaks of, may be alſo true of the *Jews*, who, as (u) *Joſephus* notes, were great Enemies one to another, and wanted Mercy moſt of all; or to thoſe Zealots who ſpared none who would not be of their Opinion, and their bitter Zeal.

---

(r) Τὸ τῶν ζηλωτῶν κληθέντων γένος —— πᾶν κακίας ἔργον ἐξεμιμήσατο —— καίτοι τὴν προσηγορίαν αὐτοῖς ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλουμένων ἐπέθεσαν —— τὰ μέγιστα τῶν κακῶν ἀγαθὰ νομίζοντες. Be Bell. Jud. l. 7. c. 30. p. 986. D. E.

(ſ) Ἡμεῖς δ' ἄρα καὶ μόνοι τοῦ παντὸς Ἰουδαίων γένους, ἠλπίσαμεν περιέσεσθαι τὴν ἐλευθερίαν φυλάξαντες, ὥσπερ ἀναμάρτητοι πρὸς Θεὸν γενόμενοι, καὶ μηδεμιᾶς μετασχόντες, οἳ καὶ τοὺς ἄλλους ἐδιδάξαμεν. Lib. 7. c. 34. p. 990. B.

(t) Περὶ ἀγάπης οὐ μέλει αὐτοῖς, οὐ περὶ χήρας, οὐ περὶ ὀρφανοῦ, οὐ περὶ θλιβομένου, οὐ περὶ δεδεμένου, ἢ περὶ λελυμένου, οὐ περὶ πεινῶντος, ἢ διψῶντος. Epiſt. ad Smyrn. Sect. 6.

(u) De Bell. Jud. l. 5. c. 22.

## CHAP. II.

Verſe 1. MY Brethren, have not [a] the Faith of our Lord Jeſus Chriſt, the Lord of Glory, [b] with reſpect of Perſons.

2. For if there come [c] into your Aſſemblies, [or, *Conſiſtories for Judicature*,] a Man with a Gold-Ring, in goodly Apparel, and there come in alſo a Poor Man in vile Raiment;

3. And ye have reſpect unto him that weareth gay Cloathing, and ſay unto him, Sit thou here in a good Place; and ſay to the Poor, Stand thou there, or ſit here under my Foot-ſtool.

4. [d] Are ye not then partial in your ſelves, [*Do you not both put a difference among your ſelves on theſe accounts*,] and [*alſo are*] become [e] Judges of evil thoughts? [*in thinking that the Rich is to be preferred in Judgment, and the Poor deſpiſed*, v. 6. *on theſe accounts?*

5. Hearken, my beloved Brethren, Hath not God choſen the Poor of this World, rich in Faith, and Heirs of the Kingdom which he hath promiſed to them that love him? [*And are they fit to be deſpiſed by you, who are ſo highly honoured and enriched by him?*]

6. But [*ſo it is, that*] ye have deſpiſed the Poor, [*and had a partial Reſpect to the Rich: And yet*] do not [*theſe*] Rich Men oppreſs you, and draw you before the Judgment-ſeats, [*on the account of your Chriſtian Profeſſion?*]

7. Do not they blaſpheme that worthy Name by which ye are called?

8. If [*in this Matter*] you fulfil the Royal Law, [*which is*,] according to [f] the Scripture, [*ſaying*,] Thou ſhalt love thy neighbour as thy ſelf, ye do well; [*for then ye will not be guilty of this reſpect of Perſons, for you would not be deſpiſed becauſe you are Poor, or have a Rich Man preferred before you in Judgment.*]

9. But if ye have [*ſuch*] reſpect to Perſons, [*as to honour the Rich, and deſpiſe the Poor, in Judicial Cauſes*,] ye commit Sin, and are convinced of [or, *by*] the Law [*now mentioned*,] as Tranſgreſſors [*of God's Law in the General; this Law comprehending all the Duties of the Second Table*, Rom. 13. 9. Matth. 22. 39.]

10. For whoſoever ſhall keep the whole Law [*in other Matters*,] and yet [*knowingly*] offend in one point, he is guilty of all.

11. For he that ſaid, Do not commit Adultery, ſaid alſo, Do not Kill: Now if thou commit no Adultery, yet if thou Kill, thou art become [g] a Tranſgreſſor of the Law [*of Love, mentioned*, v. 8. *which comprehends all the Duties of the Second Table, in which here the Apoſtle inſtanceth.*]

12. So [*therefore*] ſpeak ye, and ſo do, as they that [*know they*] ſhall be judged [h] by the Law of Liberty.

13. [i] For he ſhall have Judgment without Mercy, who hath ſhewed no Mercy, [*and ſo hath highly thwarted the great Law of Love*;] and Mercy rejoiceth againſt, [or, *triumpheth over*] Judgment, [i. e. *it enables the merciful Man to rejoice, as being free from the Judgment of Condemnation from that God, who to the merciful will ſhew himſelf merciful*, Pſalm. 18. 27.

14. *And let not any Jew or Chriſtian think his Faith ſufficient to juſtifie, and ſave him, without theſe Works of Charity and Mercy; for*,] What doth it profit, my Brethren, though a Man ſay he hath Faith [*in God*, v. 19. *or in Chriſt*,] and hath not Works [*to evidence his Faith?*] Can [*ſuch a naked, fruitleſs*] Faith ſave him?

15. If a Brother or a Siſter be naked, and deſtitute of daily Food;

16. And one of you ſay unto them, Depart in Peace, be you warmed and filled, [*wiſhing only that they may be ſo*;] notwithſtanding ye give them not thoſe things which be needful for [*the cloathing or feeding*] the Body; what doth it profit [*them to hear your kind Wiſhes?*]

17. Even ſo Faith, if it hath not Works, is dead, [*fruitleſs and lifeleſs as theſe Words*,] being alone [*without Works ſhewing the truth of it.*]

18. [k] Yea, a Man may ſay [*to ſuch a Solifidian*,] Thou haſt [*in thy Pretenſions*] Faith, and I have [*real*] Works: Shew me thy Faith, [*of which thou boaſteſt*,] without thy Works, [*which thou canſt never do; ſince Faith being ſeated in the Heart, can only be diſcovered by its Effects*,] and I will ſhew thee my Faith by my Works, [*as the Cauſe is demonſtrated by the Effect.*]

19. Thou [*being a Jew*] believeſt that there is one God; thou [*in that*] doſt well, [*but doeſt no more than the very devils, for*] the * Devils alſo believe and tremble;] *and if thou haſt no better Faith than they, thou haſt the ſame reaſon to tremble which they have.*]

20. But wilt thou know, O vain Man, [*who boaſteſt of a Faith deſtitute of Works*,] that Faith without Works is dead, [*and ſo unable to juſtifie and ſave thee? See it in the Example of that very* Abraham, *in thy Relation to whom thou ſo confideſt:*

---

* Gigantes contremiſcunt, *Targ. in Job* 26. 4.

21. [*For*] was not Abraham, [*whom we ſtile*] our Father, juſtified by Works [*proceeding from his Faith,*] [l] when he had offered his Son Iſaac upon the Altar, [*counting that God was able to raiſe him from the Dead?* Heb. 11. 17, 19.]

l

22. Seeſt thou how, [Gr. *Thou ſeeſt (by this Example, that*] Faith wrought with his Works, [*to produce them,*] and by Works was Faith made perfect [*in him.*]

23. And the Scripture was [*again*] fulfilled, which ſaith, Abraham believed God, and it, [viz. *that Faith which produced theſe Works*] [m] was imputed to him for Righteouſneſs; and [*upon that account*] he was called the Friend of God.

m

24. Ye ſee then how that by Works [*proceeding from Faith*] a Man is juſtified; and not by Faith only, [*alone without them.*]

25. Likewiſe alſo, was not [n] Rahab the Harlot juſtified by Works [*proceeding from her Faith,*] when ſhe had received the Meſſengers, and had ſent them out another way? n

26. [*And ſo it muſt be in all other Perſons who would be ſaved, they muſt ſhew their Faith by their Works:*] [o] For as the Body without the Spirit is dead, ſo Faith without Works is dead alſo, [*and therefore cannot ſave us, or give Life unto us.*] o

## Annotations on Chap. II.

a Verſe 1. Τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης, *The Faith of our Lord Jeſus Chriſt, the Lord of Glory.*] This Verſion ſeems obnoxious to this Exception, that the Pronoun ἡμῶν will not ſuffer the word *Lord* to be joined with *Glory*; therefore that which renders the Words thus, *The Faith of the Glory of the Lord Jeſus Chriſt*; or, *Hold not the glorious Faith of the Lord Jeſus Chriſt with reſpect of Perſons*, ſeems to be the better Verſion, and more agreeable to the Deſign of the *Apoſtle*, as giving the beſt Reaſon againſt the accepting Perſons on the account of their Riches, or their Gay Attire; becauſe their Faith hath cloathed them with a greater and more valuable Glory, which renders them more honourable than any Riches or Gay Cloathing could do. For this Faith, ſaith the *Apoſtle*, is the Miniſtration of Glory, and by it we all beholding *the Glory of the Lord, are changed into the ſame Image from Glory to Glory, as by the Spirit of the Lord*, 2 Cor. 3. 8, 18. See the Note there. And whom God hath juſtified by Faith, *he hath alſo glorified*, by giving them this Spirit of Glory, *Rom.* 8. 30. See the Note there.

b Ibid. Ἐν προσωποληψίαις, *With reſpect of Perſons.*] Προσωποληψία is the Reſpect of Perſons in Judgment, not purely according to the Merits of the Cauſe, but according to External Reſpects which relate not to it. As for inſtance, The Dread of any Man's Power, or the fear of what he may do to us, if we judge againſt him. So, *Lev.* 19. 15. *Thou ſhalt not honour the Perſon of the Great, or reſpect the Perſon of the Poor; in Juſtice ſhalt thou judge thy Neighbour.* And, *Deut.* 1. 17. *Ye ſhall not reſpect Perſons in Judgment, ye ſhall bear alike the Small and the Great; ye ſhall not be afraid of the Face of Man, for the Judgment is the Lord's.* Or, 2*dly*, The Poverty of any Man, which renders him leſs able to ſuffer the Puniſhment of his Injuſtice: *Thou ſhalt not reſpect a Poor Man in his Cauſe*, Exod. 23. 3. 3*dly*, It is the reſpecting Perſons in Judgment, by reaſon of any Gift, or hope of Gain, by favouring any Cauſe; *Thou ſhalt not wreſt Judgment, thou ſhalt not reſpect Perſons, neither take a Gift*, Deut. 16. 19. Or, 4*thly*, By reaſon of Relation, Affinity, Friendſhip, or Affection. In Spiritual or Evangelical Matters, it is to have regard to Men, in reference to things which render them neither better nor worſe, more or leſs acceptable in the ſight of God. As for Inſtance, To regard them, 1*ſt*, In reſpect to their Nation, and their Off-ſpring; *Of a truth I perceive that God is no Reſpecter of Perſons; but in every Nation he that feareth him, and worketh Righteouſneſs, is accepted of him*, Acts 10. 31. He will have no reſpect to Nations, or External Profeſſions, in his future Recompences, *Rom.* 2. 6, 10. Or, 2*dly*, With regard to their Condition, as being *Maſters*, or *Servants*: Hence *Maſters* are bid to deal with their Servants, as *knowing they have a Maſter in Heaven, with whom is no reſpect of Perſons*, Eph. 6. 9. And *Servants* to be juſt to their *Maſters*, becauſe *he that is unjuſt ſhall receive for the wrong that he hath done, and there is no reſpect of Perſons with God*, Col. 3. 25. 1 Pet. 1. 17. Or, 3*dly*, To their Quality; for *God accepteth not the Perſons of Princes, nor regardeth the Rich more than the Poor, for they are all the Works his Hands*, Job 34. 39. And this is the thing here cenſured.

Ver. 2. Εἰς τὴν Συναγωγὴν, *Into your Aſſembly.*] That here the *Apoſtle* ſpeaketh of Conſiſtories for Civil Judicatures, is argued, 1*ſt*, From the accepting of Perſons, mentioned, *v.* 1. which in the *Old Teſtament*, and the *New*, as oft as 'tis applied to Men, reſpecteth Human Judicatures. 2*dly*, From the *Foot-ſtool*, mentioned, *v.* 3. which obtained in their *Judicial* Conſiſtories, and which was proper to *Princes* on their *Thrones*, and *Judges* on c on their *Tribunals.* 3*dly*, From the *Judges*, mentioned, *v.* 4. and the κριτήρια, or *Judgment-Seats*, *v.* 6. 4*thly*, From the *Law* violated by this reſpect of Perſons, *v.* 8, 9. And *laſtly*, From the *Canon* of the *Jews*, by which it is provided, *That when the Rich and Poor have a Suit together in their Conſiſtories, either both muſt ſit, or both ſtand, to avoid all Marks of Partiality.* R. Levi Barcinon, l. 142. Juris Hebraici.

Yet becauſe the *Jewiſh Chriſtians* then had no diſtinct *Churches* of their own, much leſs any with ſuch diſtinct Seats for Men of Rank, or ſuch πρωτοκαθεδρίαι, *Chief Places*, as the *Jews* had, *Matth.* 23. 6. both in *Judæa*, *Alexandria*, and other Places, *Campeg. Vitringa, de Synag. vet. l.* 1. *c.* 9. but rather aſſembled ſtill in the *Jewiſh Synagogues*, where there was a *Beth-din*, or *Houſe of Judgment*, where the Head of the *Synagogue*, and the Seniors that aſſiſted him, ſat to give Judgment on Offenders, and where they were brought before them, and ſcourged for their Offences, *Mat.* 10. 17. and 23. 34. *Acts* 22. 19. and 26. 11. (ſee the Notes there;) the Aſſembly here mentioned might be a *Jewiſh Synagogue.* Moreover, the *Jews* living among the *Gentiles*, retained ſtill a Juriſdiction over Men of their own Nation, and Religion, even as to Matrimonial, and Pecuniary, as well as Religious Cauſes; and ſo the *Jewiſh Chriſtians* might be drawn before their Judgment-Seats on thoſe Accounts, *v.* 6. this being long after forbidden by a Law of *Honorius* and *Theodoſius.* 16 *Cod. Theod. Tit.* 8. *Leg.* 22. *Vid. Not. Gothofr. p.* 240.

Ver. 4. Καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς;] *Do you not put a Difference*, or *Diſcrimination among your ſelves* on thoſe Accounts, which are Alien from the Cauſe? That this is the frequent ſenſe of the Word διακρινόμενοι, and διακρίνεσθαι, ſee *Acts* 15. 9. where οὐδὲν διέκρινε is rendered, *He put no difference betwixt us and them.* And, *Jud.* 22. where we read thus, *Of ſome have Compaſſion*, διακρινόμενοι, *making a Difference.* See Note on *Rom.* 14. 23.

Ibid. Κριταὶ διαλογισμῶν πονηρῶν, *Judges of evil Thoughts:*] *I. e.* Who paſs Judgment from your own evil Thoughts, as judging the Rich worthy of Reſpect in Judgment, for his Gorgeous Attire, and Outward Appearance, and the Poor fit to be deſpiſed for his Outward Meanneſs.

Ver. 8. Νόμον βασιλικὸν, *The Royal Law.*] Not ſo much becauſe it is the Law of *Chriſt*, our *King*, it being a Law of the *Old Teſtament*, as becauſe it is the Law which, of all Laws which concern our Neighbour, is moſt excellent, and which governs and moderates other Laws, eſpecially the Ceremonial and Poſitive Laws, which are to give place to that of *Charity* and *Mercy.* Moreover, The *Jews* themſelves ſo interpret this Law, as to forbid the Contempt of our Brother, as you may ſee in Dr. *Cartwright*'s *Mellificium* on this Place.

Ver. 11. Παραβάτης νόμου, *A Tranſgreſſor of the Law:*] Or, Becauſe the Authority of the Law-giver is as much deſpiſed by the Breaking any one of his Laws, as by the Violation of them all; and he that by it will not be reſtrained from the Violation of it in one Point, under the like Temptations will do it in another. g

Note farther, That theſe words ſeem to be directly levelled againſt that looſe Doctrine of the Jewiſh Doctors, mention'd by (a) Dr. *Pocock*, *That God gave ſo many Commandments to them, that by doing any of them they might be ſaved.* So *Kimchi* expounds thoſe Words of *Hoſea*, *Take away Iniquity*, וקח טוב, *and receive Good*; i. e. ſaith he, *receive in lieu of them any Good*, איזה מצוה, *any Commandment that we have done.* It was a vulgar Rule among them, ſaith (b) Dr. *Smith*, That Men ſhould *ſingle out ſome one Commandment of God's Law, and therein eſpecially exerciſe themſelves, that ſo they might make God their Friend by that, leſt in others they ſhould too much diſpleaſe him.* And he cites from them this Rule, (c) *He that obſerves any one Precept, it ſhall be well with him, and his Days ſhall be prolonged, and he ſhall poſſeſs the Earth.* And this Precept was with them uſually that of the *Sabbath*, of *Sacrifices*, or of *Tythes*, for theſe they looked upon as *the great Commandments of the Law*, not thoſe of *Mercy* and *Judgment*, which in our *Saviour*'s Account were ſo.

Ver. 12. Διὰ νόμου ἐλευθερίας, *By the Law of Liberty:*] By that Law of Love which makes all Men our Neighbours, and frees us from thoſe Reſtraints the Ceremonial Law, and the Traditions of the *Jewiſh Doctors*, lay upon them, of confining their Love, and freedom of Converſe to thoſe that were of their own Nation, or were circumciſed. The *Jews* had great need of theſe Inſtructions; for as they held it unlawful to converſe with *Publicans* and *Sinners*, Luke 15. 1, 2. tho' it were to inſtruct them in the Way of Life; ſo much more to come to, or converſe with *one of another Nation*, Acts 10. 28. yea, they would not ſuffer them to be among them, who would not be Circumciſed. *Vid. Joſeph. in Vita ſua, p.* 1007. B. h

Ver. 13. Of this Mercy the *Jews* were ſo unmindful, that (d) *Joſephus* having ſaid, *They violated the Laws of Nature, and polluted the Divinity with their Injuſtice towards Men*, he adds, *That no good Affection was ſo entirely loſt among them*, ὡς ἔλεος, *as that of Mercy.* i k Ver. 18. The *Greek* in moſt Copies runs thus, Δεῖξον μοὶ τὴν πίστιν σου ἐκ τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου· i. e. *Shew me thy Faith by thy Works, and I will ſhew thee by my Works my Faith : I. e.* Shew me, by the proper Fruits of it, the Faith of which thou boaſteſt, and I, by the ſame Effects, will ſhew I have that Faith alſo, tho' I boaſt not of it. But it is further to be obſerved, That ἐκ τῶν ἔργων σου, is left out in *OEcumenius*, and one *Greek* Copy ; and 2*dly*, That the *Alexandrian* MSS. and thoſe peruſed by *Curcellæus*, read χωρὶς τῶν ἔργων σου, *without thy Works :* So did the *Vulgar*, the *Syriack*, and the *Æthiopick* Verſions; and ſo the following words, *v.* 20. *Know, O vain Man, that Faith,* χωρὶς ἔργων, *without Works, is dead*, ſeem to require ; and this Reading our Tranſlation follows.

---

(a) In Hoſea 14. 2. p. 774.

(b) P. 354.

(c) P. 300.

(d) De Bell. Jud. l. 5. c. 22. p. 886.

l Ver. 21. Ἀνενέγκας, &c. *When he offered his Son Iſaac.*] This being a greater Act of Faith than that by which he was at firſt juſtified, for that was only Faith in God's Promiſe, that he would raiſe up Seed from his dead Body, and the dead Womb of *Sarah*, Rom. 4. 20. This was a Belief, That he would raiſe up this very Seed, conſumed to Aſhes, from the Dead ; and therefore by this Work was his Faith *made perfect*, i. e. advanced to the greateſt height ; there being no more noble Act of Faith, than this of the Reſurrection of the Dead conſumed to Aſhes, and none by which we give more Glory to God. See *Eccleſ.* 44. 20.

m Ver. 23. Ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, *Was accounted to him for Righteouſneſs :*] That is, It engaged God to own him as a truly religious Perſon, or one that did ſincerely fear him, by ſaying, *Now I know that thou feareſt God, ſeeing thou haſt not with-held thy only Son from me*, Gen. 22.15. Or as one who upon Trial had been found faithful: So *Mattathias*; *Was not Abraham found faithful in Temptation, and that was accounted to him for Righteouſneſs ?* 1 Maccab. 2. 52. and alſo to deal with him as a righteous Perſon, ſo as to renew the Covenant made with him, and to eſtabliſh it with an Oath, *Gen.* 22. 16, 17, 18. and to give him the high Title, not only of his Servant, but his *Friend*, 2 Chron. 20. 7. Iſa. 41. 8.

n Ver. 25. Ῥαὰβ ἡ πόρνη, *Raab the Harlot.*] That *Raab* had a ſtrong Faith in God, the *Apoſtle* teſtifies, by ſaying, *By Faith Raab the Harlot periſhed not with thoſe that believed not, receiving the Spies in Peace*, Heb. 11. 31. and this ſhe ſhewed, by ſaying, *The Lord your God he is God in Heaven above, and in Earth beneath*, Joſh. 2. 11. and this ſhe teſtified, by being ſo induſtrious to preſerve the Meſſengers, and to do all things agreed on betwixt them and her, for her ſafety.

o Ver. 26. There have been many Ways invented how to reconcile theſe Words of St. *James*, with the Apoſtle *Paul*, aſſerting, That *a Man is juſtified by Faith, without the Deeds of the Law*, Rom. 3. 28. As,

1*ſt*, That when St. *Paul* ſaith, *We are juſtified by Faith, without the Works of the Law* ; and that, *To him that worketh not, but believeth, Faith is imputed unto him for Righteouſneſs*, Rom. 4. 5. or *to Juſtification*; Juſtification, there aſcribed to Faith alone, imports only our Abſolution from Condemnation by reaſon of our paſt Offences committed before Faith, and our Reconciliation to God, by the Pardon, or not imputing them to Believers. It conſiſts, ſaith the *Apoſtle, in the Remiſſion of Sins that are paſt*, Rom. 3. 25. It is, ſaith *Peter, the Purgation of us from our Old Sins*, 2 Pet. 1. 9. It is effected by the Death of Chriſt procuring Redemption, *for Sins committed under the Old Covenant*, Heb. 9. 15. This is apparent from the chief Argument the *Apoſtle* uſeth to prove the neceſſity that both *Jew* and *Gentile*, ſhould be juſtified freely by his Grace, and not by the Works of the Law ; becauſe they were *all under Sin*, all become *guilty before God, all having ſinned, and come ſhort of the Glory of God*, Rom. 3. 9. and 19. 23. Whereas, ſaith he, *being juſtified by Faith, we have peace with God, and rejoyce in hope of the Glory of God*, Rom. 5. 1, 2. Therefore, Chapter the 3d, he muſt be ſpeaking of the Condition of *Jew* and *Gentile* before Faith. So again, when the *Apoſtle* ſaith, *The Scripture hath concluded all under Sin, that the Promiſe* [of Juſtification] *by* [the] *Faith of Jeſus Chriſt, might be given to them that believe* [in him,] *Gal.* 3. 22, 23, 24. *Wherefore the Law was* [then] *our School-maſter to bring us to Chriſt, that we might be juſtified by Faith* [in him,] *v.* 25. *But now after that Faith is come, we are no longer under a School-maſter*, [*i. e.* under the Pædagogy of the Law,] *v.* 26. *For ye are all the Children of God through Faith in Chriſt Jeſus* ; He plainly inſinuates, that we cannot be juſtified by the Works of the Law ; becauſe the Law leads us to Chriſt for Juſtification, and ceaſeth, now the Way of Juſtification by Faith in *Chriſt* is made known. And again, *We are juſtified by Grace, not of Works : For we are his Workmanſhip, created in Chriſt Jeſus to good Works*, Eph. 2. 8, 9, 10. Where the Argument ſeems plainly to run thus ; We cannot be juſtified by Works preceding Faith, becauſe we do no good Works till by Faith we are intereſted in *Chriſt Jeſus :* Whereas St. *James* ſpeaks plainly of thoſe Works which follow Faith, are wrought by it, and are the Fruits of it, and of their neceſſity in order to our continuance in a State of Juſtification, and freedom from our final Condemnation.

2*dly*, That St. *Paul* excludes from Juſtification only thoſe Works which are oppoſed to Juſtification by an Act of Grace, and make it to be of Debt, and ſo give occaſion to our glorying in our being Righteous in the Sight of God, purely by reaſon of our Works, as in theſe Words, *If it be of Grace, it is no more of Works, otherwiſe Grace is no more Grace; but if it be of Works, then it is no more of Grace, otherwiſe Work is no more Work*, Rom. 11. 6. And again, *To him that worketh, the Reward is reckoned, not of Grace, but of Debt: But to him that worketh not, but believeth, Faith is accounted unto him for Righteouſneſs*, Rom. 4. 4, 5. And again, *Where then is Glorying? It is excluded: By what Law? By that of Works? No; but by the Law of Faith*, Rom. 3. 27. Whereas St. *James* requires only thoſe Works to our Salvation, and our continuance in a State of Juſtification, which proceed from, and are accepted through Grace, and ſo can never render our Juſtification of Debt, or give us a juſt ground of boaſting.

*3dly*, That St. *Paul* is arguing againſt the *Jews*, who ſought for Juſtification by Virtue of the Law of *Moſes*, and ſought it not by Faith, *Rom.* 9. 32. nor ever conceived that ſufficient for that End, declaring againſt that Way of Juſtification, becauſe it would confine the Bleſſing of *Abraham* to the Circumciſion only, *Rom.* 4. 9. and becauſe the Law of *Moſes* was Four Hundred and Thirty Years after the Promiſe made to *Abraham*, ſpeaking of that Law which ſaid, *Do this, and live*, Gal. 3. 17. which was *our School-maſter, to bring us to Chriſt*, and which was then to ceaſe, as to the Obligation of it; whereas St. *James* ſpeaks of Juſtification by Works performed under the Covenant of Grace, and as Conditions even of that New Covenant. Now I except not againſt any of theſe Ways of reconciling theſe two Apoſtles in their Diſcourſe upon this Subject; but then I alſo think we may add this other to them.

*4thly*, That St. *Paul* plainly ſpeaks to Chriſtians only, concerning their Juſtification from their paſt Offences by Faith in the Blood of Jeſus; but St. *James* ſpeaks as well to the unbelieving, as believing Jews, touching Faith in God, ſuch as *Abraham* had when he believed God's Promiſe, *v.* 23. and ſuch as *Raab* the Harlot had, *v.* 25. ſaying, *Thou believeſt there is one God*, v. 19. without the leaſt mention of Faith in Chriſt; and who, perhaps, thought it ſufficient to keep them in the Favour of God, and render them his Friends, that they had caſt off all Idolatry, and only owned the true God; proving this not to be ſufficient to procure the Divine Favour, unleſs by the Obedience of their Lives, they glorified him as God, ſince otherwiſe they only did in Words profeſs to own him, but in Works deny him, being diſobedient.

---

## CHAP. III.

a Verſe 1. MY Brethren, [a] be not many Maſters, [i. e. διδάσκαλοι, *Teachers of the Law*,] knowing that [*thereby*] we ſhall receive the greater Condemnation, [*for our Offences againſt that Law we teach to others.*]

2. [*And this we ought the rather to beware of;*] For in many things we offend all, [*againſt the Law, and more eſpecially in that Member that we employ in teaching of others, for*] If any Man offend not in Word, the ſame
b is [b] a perfect Man, and able alſo to bridle, [*curb, and direct the Motions of*] the whole Body.

3. [*I uſe the Metaphor of a Bridle as appoſite in this Caſe; for*] Behold we put Bits [*or Bridles*] in the Horſes Mouths, that they may obey us, and [*with them*] we turn about their whole Bodies, [*even ſo, if we by any means can bridle, and thereby govern the Tongue, by the like means we may govern the whole Man.*]

4. Behold alſo the Ships, which though they be ſo great [*in Bulk,*] and are driven with fierce Winds; yet are they turned about with a very ſmall Helm, whitherſoever the Governour [*or Pilot of the Ship*] liſteth.

5. Even ſo [*is it with*] the Tongue, [*as with this Bit and Helm: It*] is a little Member, [c] and boaſteth great things, [ἢ μεγαλαυχεῖ, *but it mightily exalts itſelf by its great Performances,*] Behold how great a matter [*how much Wood*] a little Fire kindleth. c

6. [d] And the Tongue is [*as*] a Fire, a World of Iniquity [*is kindled by it;*] ſo is the Tongue amongſt our Members [*as Fire among Wood,*] that it defileth, [Gr. *ſpotting or blackening*] the whole body, and ſetteth [Gr. *inflaming or ſetting*] on fire the courſe of Nature, [*or the Succeſſion of Men in the World;*] and it is ſet on fire of Hell, [Gr. *being ſet on fire by Hell.*] d

7. [*And it reſembles Fire in this alſo, that when it hath once got the Maſtery, it cannot eaſily be ſubdued, and extinguiſhed;*] For every kind of Beaſts, and of Birds, and of Serpents, and things in the Sea, is tamed, and hath been tamed, [e] by Mankind. e

8. But the Tongue [*of others*] can no Man tame; it is an unruly Evil, [*and like the Serpents mentioned*, v. 7.] full of deadly Poiſon.

9. Therewith bleſs we God, even the Father [*of us all;*] and therewith [f] curſe we f
Men,

g Men, which are made [g] after the Similitude of God, [*and upon that account are to be reverenced by us.*]

10. Out of the ſame Mouth proceedeth Bleſſing and Curſing. My Brethren, theſe things ought not ſo to be; [*for*]

11. Doth a Fountain ſend forth at the ſame place ſweet Water and bitter?

12. Can the Fig-tree, my Brethren, bear Olive-berries, or a Vine Figs? [*ſurely no, Even*] ſo no Fountain can both yield ſalt Water and freſh. [*And if Nature produceth no ſuch contrary Fruits, much leſs ſhould Grace produce things ſo extremely oppoſite, as are Bleſſing and Curſing.*]

h 13. Who [*then*] is [h] a wiſe Man, and endued with Knowledge among you? [*to which you are great Pretenders,*] let him ſhew out of a good Converſation his Works with Meekneſs of Wiſdom, [*or the Works of Wiſdom with Meekneſs,* i. e. *let him by his Charity and Meekneſs towards his Brethren, ſhew forth his Wiſdom.*]

i 14. But if ye have [i] bitter envying and ſtrife in your Hearts, glory not [*of your Wiſdom,*] and lie not againſt the truth [*in pretending to be wiſe as to it.*]

15. This Wiſdom deſcendeth not from above, but is earthly, [*from the Love of earthly things,*] ſenſual, [*proceeding from the Luſts of the Fleſh, among which, Strife and Envy are reckoned,* Gal. 5. 20.] deviliſh, [*coming from Satan, the Promoter of Strife and Envy, and from Pride and Ambition, by which he fell,* 1 Tim. 3. 6.]

16. For where envying and ſtrife is, [*as
the Root,*] there is [k] confuſion and every k
evil work, [*as the Fruit.*]

17. But the wiſdom which from above,
is firſt pure, [*from Senſuality and earthly
mindedneſs,* v. 15.] then peaceable, [*and*]
gentle, [*in oppoſition to Contention,* v. 14.]
eaſy to be entreated, [*or perſwaded, in oppo-
ſition to the inflexibility of the Jews,*] [l] full of l
mercy and good fruits, [*wanting in them,*
v. 13.] [m] without partiality, and [n] without n m
hypocriſy, [*of which things the Jews were
highly guilty.*]

18. And the [o] fruit of Righteouſneſs is ſown o
in Peace of [*for,* or *to*] them that make Peace.

## Annotations on Chap. III.

a Verſe 1. Μή πολλοὶ διδάσκαλοι γίνεσθε, *Be not many Teachers.*] The *Jews* had not only in *Judæa*, but in their ſeveral Diſperſions, their מורים, or *Doctors of the Law*, who being created *Doctors, Maſters,* or *Rabbins*, by Impoſition of Hands, were authorized to teach the Law to others. This Office the Jews much affected, θέλοντες εἶναι νομοδιδάσκαλοι, *affecting to be Teachers of the Law*, 1 Tim. 1. 7. and being confident of their Abilities to be *Guides to the Blind, a Light to them that ſat in Darkneſs, Inſtructors of the Fooliſh,* and διδάσκαλοι νηπίων, *Teachers of Babes*, Rom. 2. 19, 20. And ſuch eſpecially were the Zealots among them. Whence (a) *Eleazar* the chief of them ſaith, 'They had 'eſpecial Reaſon to expect a Share in the Di'vine Favour, as being blameleſs as to the 'obſervation of the Law, and alſo Teachers 'of it to others.' This Affectation of that Office the Apoſtle here warns them to avoid, as that which would expoſe them to greater Condemnation, for their Offences againſt that Law they taught to others, and ſo confeſſed they knew themſelves.

b Ver. 2. Τέλειος ἀνὴρ, *A perfect Man,*] Is a Perſon fully inſtructed in his Duty. See Note on 1 *Cor.* 2. 6.

c Ver. 5. Καὶ μεγαλαυχεῖ, *And boaſteth great things.*] This Word ſignifies not only to vaunt of, but alſo to do great things; μεγάλα ἐργάζεται καλὰ, καὶ κακὰ, *it works great good, and evil,* ſaith *OEcumenius*: *Magnificatrix eſt*, It is a doer of great things, ſo *Faber*: It anſwers to the Hebrew ערץ, which ſignifies to be valid, and move it ſelf violently, to be haughty, and exalt itſelf, *Pſal.* 9. 19. *Ezek.* 16. 50. *Zeph.* 3. 11. *Eccl.* 48. 18. And this ſignification, both the Text, and the reſemblance of the Tongue to Fire, ſeem plainly to require. (See *Examen Millii.*)

Ver. 6. Ἡ γλῶσσα πῦρ, *The Tongue is a Fire.*] d The Compariſon of the Tongue to Fire, firſt blackening, and then waſting the whole World, (*or Wood*) is taken from the Scripture, and from the Sayings of the Hebrew Doctors: *The froward Man bringeth Deſtruction, in his Mouth there is a burning Fire,* Prov. 16. 27. And, *v.* 28. Λαμπτῆρα δόλου πυρσεύει κακοῖς, *he kindles a Fire-brand of Deceit to the Wicked.* As the Matter of Fire, κατὰ τὴν ὕλην πυρὸς, *according to the Wood of the Fire, ſo it burneth; and the ſtronger they are that contend, the more they will be inflamed,* Eccl. 28. 10. *A haſty Contention kindleth a Fire, the Fire burning kindles great heaps,* ſaith *Ben Syra*; which is thus explained, *As a little Fire conſumes great heaps of Wood, ſo nothing more waſtes the World than an evil Tongue.*

---

(a) Ὥσπερ ἀναμάρτητοι πρὸς τὸν Θεὸν γενόμενοι, καὶ μηδεμιᾶς μετάσχοντες, οἱ καὶ τοὺς ἄλλους ἐδιδάξαμεν. Apud Joſeph. de Bello Jud. l. 7. c. 34. p. 990. C.

Note, 2*dly*, If the Original was, as our Tranſlation hath it, *a World of Iniquity*, ſomething muſt be added to it to make the Senſe complete, as I have done in the Paraphraſe, or as the *Æthiopick*, *a World of Iniquity is contained in it.* But the *Syriack* reads thus, *And the wicked World is as the Wood*; and this makes both the Senſe and the Similitude runs clear.

Ver. 7. Τῇ φύσει ἀνθρωπίνῃ, *By Mankind,*] Is the Hebrew Phraſe for Man, as ἀνθρωπίνη κτίσις is *a Man*, 1. Pet. 2. 13.

Ver. 9. Καταρώμεθα, *Curſe we Men.*] This the unbelieving Jews did towards the Chriſtians; curſing and anathematizing them in their Synagogues; as (b) *Juſtin Martyr* often teſtifieth to the Face of *Trypho* the Jew.

Ibid. Καθ' ὁμοίωσιν Θεοῦ, *After the Similitude of God.*] From this 9th Verſe it appears that Man loſt not the Image of God by the Fall; and thence 'tis probable that it conſiſts not primarily in Holineſs, but in Dominion, *Gen.* 1. 26.

Ver. 13. Ἐπιστήμων ἐν ὑμῖν, *A wiſe Man among you.*] That the Jews were great Pretenders to Knowledge, See *Rom.* 2. 18. That they gloried in the Title of *Chochamim*, or *Wiſe-men*, See Note on 1 *Cor.* 1. 20. 3. 18. Hence their Divines are ſtiled חכמי האמת *Wiſe-men as to the Truth*, ſaith *Buxtorf.*

Ver. 14. Ζῆλον πικρὸν καὶ ἐριθείαν, *Bitter Envy and Strife.*] The unbelieving Jews are repreſented ſtill as οἱ ἐξ ἐριθείας, *Men of Contention, who obeyed not the Truth*, Rom. 2. 8. Men who were filled with bitter Zeal againſt the Preachers of the Goſpel, *Acts* 13. 45. 17. 5. and very *mad againſt them.* And ſome of them who owned the Goſpel, did yet preach Chriſt, ἐξ ἐριθείας *out of Contention*, and Envy againſt St. *Paul*, Philip. 1. 15. and the Effects of their Diſputes were, ſaith the Apoſtle, φθόνος καὶ ἔρις, *Envy and Strife*, 1 Tim. 6. 4. ἔρεις καὶ μάχαι νομικαὶ, *Contentions and Fightings about the Law:* And where they were mixed with the converted Gentiles, we find eſpecial Cautions againſt Strife and Envy, as at *Rome*, Rom. 13. 13. againſt *provoking one another, and envying one another*, Gal. 5. 26. againſt doing things, *through Strife and vain-Glory*, Phil. 2. 3. Or Complaints of the abounding of theſe Vices, 1 *Cor.* 1. 11. 3. 3. See eſpecially 2 *Cor.* 12. 20.

Ver. 16. Ἀκαταστασία, *Confuſion.*] I. e. Tumult, Sedition, and Diſturbance of Peace, and Order; for Contention naturally tends to Fighting, and Envy to the Deſtruction of him we hate; φθονεῖτε καὶ ζηλοῦτε, *you are envious and zealous againſt one another*, Chap. 4. 2. and then it follows, μάχεσθε καὶ πολεμεῖτε, *ye fight and war.* k

Ver. 17. Μεστὴ ἐλέους, *Full of Mercy.*] Which, ſaith (c) *Joſephus*, *of all good Paſſions was moſt of all loſt among the Jews.* l

Ibid. Ἀδιάκριτος, *Without Partiality.*] Or, as the Word ſignifies, without putting a difference betwixt Men of their own, and other Nations, as the Jews did, counting all other Nations Dogs; unclean, not fit to be converſed with, and dealing with them accordingly; for as (d) *Tacitus* hath obſerved of them, Apud ipſos fides obſtinata, miſericordia in promptu, adverſus omnes alios hoſtile odium: *They would be merciful to Men of their own Religion and Country, but hated of all mankind beſides*; confining Brotherly Love to Men of their own Nation, as we learn from our Saviour's Parable of the *good Samaritan.* When they broke into Sects and Parties, they had the ſame Hatred to thoſe of their own Nation, who would not think and do as they did. The Zealots, and thoſe that were for War, ſet themſelves againſt, and even threatened Death to them who were for Peace, looking upon them as no better than Heathens, ſaith (e) *Joſephus:* Whereas true Chriſtian Wiſdom requires us to live peaceably with, and to do good to all. m

Ibid. Ἀνυπόκριτος, *And without Hypocriſy.*] For which our Saviour ſo ſeverely inveighs againſt the Scribes and Phariſees, the Leaders of the Jews. n

Ver. 18. Καρπὸς τῆς δικαιοσύνης, *The Fruit of Righteouſneſs:*] I. e. The Reward of Righteouſneſs to them who make it their buſineſs to live peaceably themſelves, and incline others to it, is here ſown happily and quietly, by the Preachers of the Goſpel of Peace declaring it to the World, and ſhall hereafter aſſuredly be reaped by them. Or thus, Theſe Fruits of Righteouſneſs now ſown by the Chriſtian endued with this Heavenly Wiſdom, will yield a plentiful and happy Crop to them who are Promoters of Peace. o

---

(b) Καταρώμενοι ἐν ταῖς συναγωγαῖς ὑμῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστόν. Dial. cum Tryph. p. 234. B. Αὐτοῦ τε ἐκείνου, καὶ τῶν εἰς ἐκεῖνον πιστευόντων καταρᾶσθε. P. 323. B. See p. 335. D. p. 363. C.

(c) Οὐδὲν ὅλως ἀπολώλει χρηστὸν πάθος ἐν ταῖς τότε συμφοραῖς, ὡς ἔλεος. De Bell. Jud. l. 4. c. 22. p. 885. G.

(d) Hiſt. l. 5. Ed. Lipſ. p. 616.

(e) Ἦν δὲ τῶν ἐρώντων τοῦ πολέμου πρὸς τοὺς ἐπιθυμοῦντας τῆς εἰρήνης ἔρις χαλεπή. De Bell. Jud. l. 4. c. 10. p. 871. Vid. p. 797. C. D.

## CHAP. IV.

a Verſe 1. FRom [a] whence comes Wars and Fightings among you [*Jews?*] Come they not hence, even of your Luſts [*or Pleaſures*] that war in your Members [*againſt the Soul?* 1 Pet. 2. 11.]

b 2. [b] Ye luſt, and have not: ye kill, and deſire to have, and cannot obtain: ye fight and war, yet ye have not, becauſe ye ask not.

3. Ye ask, and receive not, becauſe ye ask amiſs, that ye may conſume it upon your Luſts.

4. Ye Adulterers and Adultereſſes, know ye not that the friendſhip of the World, [*which ſtands in competition with, and indiſpoſeth you to believe, and obey God's Will,*] is enmity with God, [*and ſo Idolatry, which in the Language of Scripture is Adultery?*] whoſoever therefore will be [*thus*] a Friend of the World, is the Enemy of God, [*having renounced him to have Mammon for his Lord,* Matth. 6. 24.]

c 5. [c] Do you think that the Scripture ſaith [Gr. *ſpeaks*] in vain, [*againſt this Worldly mindedneſs,*] The Spirit that dwelleth in us [*Chriſtians,*] luſteth [*he*] to envy, [*as yours doth?* v. 2. *Is he not rather the Spirit of Love and Goodneſs, engaging us to love all Men, and eſpecially our Chriſtian Brethren?* 1 Pet. 1. 22.]

6. But [*ſo far is he from this Envy, that*
d *where he dwells*] [d] he giveth more Grace, [*or*
*Favour*;] wherefore he [*or it, the Scripture*]
ſaith, God reſiſteth the Proud, but giveth
Grace [*or ſheweth Favour*] to the Humble,
[*Prov.* 3. 34.]

7. [*Be ye then humble, and*] ſubmit your ſelves therefore to [*that*] God [*who giveth Grace to the Humble*:] Reſiſt the Devil, [*the Author of thoſe Wars, Envyings, and Luſtings which are among you,*] and [*then*] he will fly from you.

e 8. [e] Draw nigh to God [*by Prayer, Humi-*
*liation, Repentance, and Obedience,*] and he will
f draw nigh to you [*in Mercy*:] [f] Cleanſe
your Hands [*from Rapine and Injuſtice,*] ye
Sinners, and purifie your Hearts [*from the*
*Love of the World,*] ye double-minded, [*whoſe*
*hearts are divided betwixt God and Mammon.*]

9. Be afflicted, and morn, and weep; let
your Laughter be turned to Mourning, and
g your Joy to [g] Heavineſs.

10. Humble your ſelves [*therefore*] in the ſight of the Lord, [*and under his mighty Hand that is upon you,* 1 Pet. 5. 6.] and he ſhall lift you up, [*that he may exalt you* ἐν καιρῷ, *in that ſeaſon of his Viſitation, as he did then his faithful Servants, by a wonderful Deliverance, according to his Promiſe.* See Note on *Matth.* 24. 31.]

11. [h] Speak not evil one of [*or againſt*] h
another, Brethren; he that ſpeaketh evil of
[*or againſt*] his Brother, and judgeth his Brother, ſpeaketh evil of the Law, and judgeth the Law, [*or ſpeaketh againſt the Law, as being evil, or imperfect, in that it doth not command or condemn thoſe things which thou doſt command or condemn*;] but if thou [*take upon thee to*] judge the Law, thou art not [*in thy Behaviour as*] a Doer of the Law, but a Judge [*of it.*]

12. [*Whereas indeed*] there is [*only*] one Law-giver, who is able to ſave and to deſtroy; who [*therefore*] art thou that judgeſt another?

13. Go to now, ye that [*preſume to*] ſay, To day or to morrow we will go into ſuch a City, and continue there a year, and buy and ſell, and get gain, [*as if both Life, and the Advantages of Life depended wholly on your ſelves, and not at all on Divine Providence.*]

14. Whereas ye [*who ſpeak with ſuch confidence of the future*] know not what ſhall be on the morrow; for, what is your Life? It is even [*as*] a Vapour, that appeareth for a little time, and then vaniſheth away.

15. [*Thus you are wont to ſpeak;*] For that
[Gr. *whereas*] ye ought to ſay, [i] If the Lord i
will, we ſhall live, and do this or that.

16. But now you rejoice in your Boaſtings [*of the future,*] all ſuch Rejoicing is evil *as being an aſſuming to your ſelves what belongs to God only, and ſo an Evidence that you do not ſubject your own Will to the Will of God: For ſince this Life is ſo ſhort and uncertain, and thereby teaches you to think humbly, and ſpeak modeſtly, and with due dependance on the Divine Providence, with reſpect both to your Lives and future Actions; you by thus pleaſing your ſelves in theſe vain Boaſtings, and talking as if you were immortal, and independent upon Providence, are guilty of an evil Exaltation, and vain Boaſting.*]

17. Therefore to him that knoweth to do good, and doth it not, to him it is Sin. [*If after my Admonition to avoid this and other Crimes, you continue in them, you will be inexcuſably guilty of Sin,* Joh. 15. 22. *and the guilt of it will abide upon you,* Joh. 9. 41. *as it will alſo in all other things done againſt knowledge, and the Convictions of your Conſcience? for in ſuch things the Heart departs from, and rebels againſt the Lord; he that thus ſins, deſpiſeth the Word of the Lord, and reproacheth him that ſpake it,* Numb. 15. 30, 31.]

Anno-

## Annotations on Chap. IV.

a Verſe 1. Πόθεν πόλεμοι; *Whence come Wars?*] This Epiſtle ſeems to have been writ about the 8th year of *Nero*, and the 62d of Chriſt, the Year before the Death of *James*; before which time the *Jews* had great Wars and Fightings, not only with their Neighbours, (See Note on *Matth.* 24. 6.) but even among themſelves in every City, and Family, ſaith (a) *Joſephus*; nor only in *Judæa*, but in *Alexandria*, *Syria*, and many other places. See the *Preface*, §. 5, 6.

b Ver. 2. Ἐπιθυμεῖτε, &c. *Ye luſt*, &c.] For Explication of theſe words we are to note, that the *Jews* were then vehemently luſting after two things.

1ſt, Liberty and Freedom from Tribute; which was, ſay they, the Token of Subjection. (b) *Joſephus* ſaith they were continually clamouring, *to have the Tributes took away*, and that upon this very account; and (c) that the *Zealots*, *the Band of Thieves*, *and their Magicians*, *were ſtill preſſing the People to fight for their Liberty from the Roman Yoke.*

2dly, Dominion over other Nations: For having got this Fancy into their Heads, That their (d) Meſſiah was to be a Temporal Prince, who ſhould enable them to lord it over the Heathens, they were zealous to have theſe pretended Prophecies accompliſhed; and (e) *the hopes of it encouraged them to fight.* Whence we may paraphraſe on theſe two Verſes thus; You luſt [for Liberty and Dominion,] and you have it not; ye [in purſuit and deſire of them] kill, and [yet] you cannot obtain [them,] becauſe you ask not, [whether that be according to the Will of God which you ſo greedily deſire.] Ye ask theſe things, and receive them not, becauſe ye ask amiſs, that you may conſume them upon your Luſts; [*viz.* That having this Liberty and Empire, you may poſſeſs the good things of this World you luſt after, and may lord it over the Heathen World.]

Ver. 4. Φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστὶν, *The Friendſhip of this World is enmity to God.*] This One mentioned here by *OEcumenius* explains thus; κόσμον ἐνταῦθα πᾶσαν τὴν ὑλικὴν ζωὴν ἀποκαλεῖ, *he here ſtiles the whole ſenſual Life, the World*, ὡς μητέρα τῆς φθορᾶς ἧς ὁ μεταχεῖν σπεύδων ὀλιγώρως ἔχει τῶν θείων, καὶ ὑπεροπτικῶς, *as being the Mother of Corruption, which he that is haſty to enjoy, overlooks, and deſpiſeth Divine Things:* See the Text defended here *Examen Millii.*

Ver. 5. Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; c *Or, Do you think that the Scripture ſaith in vain?* &c.] They who make this whole Verſe one Sentence, are obliged to ſhew where the Scripture hath theſe words, *The Spirit that dwelleth in us luſteth to Envy*; which no Interpreter hath yet ſucceſsfully attempted. But in the Expoſition given in the Paraphraſe, which makes the whole to conſiſt of two Queſtions, this is needleſs. Now in favour of this Expoſition, let it be noted,

1ſt, That nothing is more ordinary than for Particles to be repeated from the precedent Member. So, *Pſal.* 9. 19. *The needy ſhall not always be forgotten, the Expectation of the Poor ſhall (not) periſh for ever.* See *Pſal.* 38. 1. 44. 19. 1 *Sam.* 2. 3. *Job* 30. 25. 31. 20. *Prov.* 25. 27. 30. 3. So, אם, *if*, *Pſal.* 139. 8. *Prov.* 6. 1. 9. 12. See *Glaſſius de ellipſi partic* l. 4. tr. 2. obſerv. 10. p. 721. So here the Particle ἢ may be repeated thus, *Or doth the Spirit that is in you luſt to Envy?* Though the Senſe be full only by reading the Words by way of Interrogation. Note,

2dly, That *not to ſpeak in vain*, is not to do it without Cauſe or juſt Reaſon, as *Ezek.* 6. 10. And God, or the Scripture, is ſaid to *ſpeak in vain* to them who attend not to, or receive no Benefit by his words, *Jer.* 8. 8. So then the Senſe runs thus, Doth the Scripture ſpeak without cauſe againſt this Worldly-mindedneſs? Would it not have you attend to, and receive advantage by what it ſaith againſt it?

Ver. 6. Μείζονα δὲ δίδωσι χάριν, *But he giveth more Grace.*] d That חן and χάρις throughout the Scripture ſignifies Favour, and Good will; See Note on 2 *Cor.* 6. 1. And this Senſe the oppoſition here requires; God being diſpleaſed with, and oppoſing himſelf to the Proud, but ſhewing Favour to the Humble, and cauſing them to find Favour among Men, *Prov.* 3. 34. What Monſ. *le Clerc* here ſaith, 'That in thoſe times the '*Jews* uſed to produce as out of Scripture, 'not only the Senſe of Places without re'garding the Words, but alſo a *Jewiſh* Tra'dition or Interpretation of Scripture, and 'ſo we are not to look for what is here 'ſaid, in the *Old Teſtament*,' is intolerable: For is it fit to make an Apoſtle, giving us thoſe Scriptures which are to be our Rule of Faith, ſpeak thus, Do you think the Scripture ſpeaks in vain, what it ſpeaks not at all? And to call a *Jewiſh Tradition* the *Scripture*?

---

(a) Ἐκινεῖτο ἐν ἑκάστῃ πόλει ταραχὴ, καὶ πόλεμος ἐμφύλιος, ὅσον τε ἀπὸ Ῥωμαίων ἀνέπνεον εἰς ἀλλήλους τὰς χεῖρας ἀπέστρεφον —— καὶ στάσις μὲν ἦν πανταχοῦ. De Bell. Jud. l. 4. c. 10. p. 871. Vide Reliqua.

(b) Ἀναιρεῖν τὰ τέλη. De Bello Jud. l. 2. c. 1. Τὴν τε ἀποτίμησιν οὐδὲν ἄλλο ἢ ἄντικρυς δουλείαν ἐπιφέρειν λέγοντες. Antiq. l. 18. c. 1. Vid. de Bello Jud.

(c) Οἱ γὰρ γόητες καὶ λῃστρικοὶ συναχθέντες πολλοὺς εἰς ἀπόστασιν ἐνῆγον, καὶ πρὸς ἐλευθερίαν παρεκρότουν, θάνατον ἐπιτιμῶντες τοῖς πειθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ. L. 2. c. 23. p. 797. C.

(d) Ὅτι μέγαν, καὶ δυνάστην, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ στρατοπέδων κύριόν φασιν οἱ προφῆται εἶναι τὸν ἐπιδημήσαντα. Jud. apud Orig. contra Celſ. l. 2. p. 78.

(e) Τὸ δὲ ἐπᾶραν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον, ἦν χρησμὸς ἀμφίβολος, ὁμοίως ἐν τοῖς ἱεροῖς εὑρημένος γράμμασιν, ὡς κατὰ τὸν καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης. Joſeph. de Bell. Jud. l. 7. c. 31. p. 961. F. Vide l. 1. p. 705. D. Tryph. apud Juſt. p. 249.

e Ver. 8. Ἐγγίσατε τῷ Θεῷ, *Draw nigh to God.*] The way of drawing nigh to God being now, under the Goſpel-Diſpenſation, through Faith in *Chriſt*, and in his Blood ſhed for the Propitiation of our Sins, we being made *nigh to him through the Blood of Chriſt*, Eph. 2. 13. and through the Introduction of that better Hope, by which ἐγγίζομεν τῷ Θεῷ, *we draw nigh to God*, Heb. 7. 19. it being Chriſt alone by whom we have an Introduction to the Father through Faith in him, *Eph.* 2. 18. 3. 12. and who hath ſuffered for us *that he might bring us to God*, 1 Pet. 3. 18. This may be looked on as an Exhortation to the ἁμαρτωλοὶ, the *unbelieving* Jews to believe in Chriſt, and to the δίψυχοι, the *wavering* Jews, (See Note on *Chap.* 1. *v.* 8.) to cleave ſtedfaſtly to the Faith.

f Ibid. Καθαρίσατε χεῖρας, *Cleanſe your Hands.*] That the Hands of the *Jews*, and eſpecially of the *Zealots* among them, were *full of Blood and Rapine*, we learn from (f) *Joſephus*, who makes very often ſad Complaints of the Murders and Rapines committed by them. (See *Chap.* 5. 4. 6.) And ſo this Exhortation muſt be very properly directed to them. True alſo is the Note of *Eſthius* here, *Porro ſi jubentur homines emundare manus, & purificare corda, nec jubetur quid impoſſibile, conſequens eſt eos poſſe hæc præſtare.*

g Ver. 9. Εἰς κατήφειαν, *Into heavineſs*;] For now the Day of Vengeance upon the unbelieving and back-ſliding *Jews* approacheth, *Luke* 21. 22. Now the Coming of the Lord to execute Vengeance on them draweth near, Chap. 5. 8. *When Wrath ſhall come upon them to the uttermoſt*, 2 *Theſ.* 2. 16.

Ver. 11. Μὴ καταλαλεῖτε, *ſpeak not evil*] h For Explication of theſe words, let it be noted, that the great Exception which both the unbelieving Jews, and the Judaizing Chriſtians among them, had againſt the believing Gentiles, was this, That (g) *they obſerved not their Feaſts or Sabbaths, and that they were not Circumciſed*, whence they conclude they differ'd little from the Heathens. This was the thing for which the (h) Chriſtian Fathers did contend againſt them; *viz.* That the ancient Patriarchs of old were acceptable to God, and conſequently the Chriſtians, and eſpecially the converted Gentiles, might be acceptable to God without the Obſervation of theſe Feaſts and Sabbaths, or of Circumciſion. Hence the Apoſtle is ſo concerned that they ſhould not judge one another *on the account of Days or Meats*, Rom. 14. 4, 5, 6. Hence he inveighs againſt the *Galatians*, as being brought in Bondage by the Judaizers, to the Obſervation of Circumciſion, *Chapter* 5. 3. *And of Days, Months, Times, and Years*, Chap. 4. 10. And warns his *Coloſſians* not to be induced to follow thoſe Rudiments of the World, as being circumciſed in Chriſt, *Coloſ.* 2. 11. And ſaith, *let no Man judge you in reſpect of Feaſts, or New-Moons, or of the Sabbaths*, v. 16. So that the Argument of the Apoſtle here ſeems to run thus, Let no Man ſpeak againſt his Chriſtian Brethren the Gentiles, for not obſerving theſe things: for, the Law itſelf requiring theſe things, not of the Gentiles that even dwelt among them, but only of the Jews, he that ſpeaks againſt them, and judgeth them for the Non-obſervation of theſe things, he in effect ſpeaks againſt and judgeth that Law as deficient, which required not theſe things. And thou who takeſt upon thee to ſay they cannot be ſaved, *Acts* 15. 1. and ſo judgeſt them to Deſtruction without the Obſervation of them, thou even takeſt upon thee the Office of this great Law-giver, who *alone is able to ſave and to deſtroy*, and who, by not requiring thoſe things of the Gentiles, ſhews he will ſave them without them, and not deſtroy them for neglect of them. So the *Targum* on *Ezek.* 13. 18. brings in God ſpeaking to the Falſe Prophets thus, *Can you kill or make alive the Souls of my People?* Others indeed refer this to the Law of Chriſtian Love, but that is ſtill ſtiled the Law of *Chriſt*, Gal. 6. 2. or the Law of *Liberty*, Chap. 2. 12. but never abſolutely *the Law*, as here; and therefore I prefer the former Interpretation.

---

(f) Πόθοι δὲ ἦσαν ἁρπαγῆς ἀναπλήρωτοι, καὶ τῶν πλουσίων οἴκων ἔρευνα, φόνος τε ἀνδρῶν καὶ γυναικῶν ὕβρεις ἐπαίζοντο, μεθ' αἵματος δὲ τὰ συληθέντα κατέπινον, &c. De Bell. Jud. l. 5. c. 34. p. 897. C.

(g) Ἐκεῖνο δὲ ἀποροῦμεν μάλιστα, εἰ ὑμεῖς, εὐσεβεῖν λέγοντες, καὶ τῶν ἄλλων οἰόμενοι διαφέρειν, κατ' οὐδὲν αὐτῶν ἀπολείπεσθε, οὐδὲ διαλλάσσετε ἀπὸ τῶν ἐθνῶν τὸν ὑμέτερον βίον, ἐν τῷ μήτε τὰς ἑορτὰς, μήτε τὰ σάββατα τηρεῖν, μήτε τὴν περιτομὴν ἔχειν. Tryph. apud Juſt. p. 227.

(h) Περὶ τοῦ Ἀβραὰμ οὐκ ἦν χρεία περιτομῆς, οὐδὲ περὶ Μωϋσέως σαββατισμοῦ, καὶ ἑορτῶν, καὶ προσφορῶν. Juſt. M. p. 240. D. 241. B. 245. B. Iren. l. 4. c. 30. Tertul. adv. Jud. c. 2.

Ibid. Κρίνει τὸν νόμον, *judgeth,*] That is ſaith *OEcumenius*, κατακρίνει, καταφρονεῖ, he condemns, and deſpiſeth the Law forbidding him to condemn, and to ſpeak evil of his Brother, and ſo will not be a doer of it, οὐ γὰρ τὶς καταφρονεῖ, πῶς ἀνέξεται ὑπ' αὐτὸν ἐπιζῆν; *for how will a Man be induced to live by that Law which he deſpiſeth?*

Ver. 15. Ἐὰν ὁ Κύριος θελήσῃ, *If the Lord*
i *will.*] It was a Rule of *Ben Syra*, (Buxt. Flor. p. 4.) *Let no Man ſay he will do any thing, unleſs he firſt ſay, If the Lord will:* Who alſo adds, that *one died before Night for refuſing to add this.* And when *Alcibiades* had ſaid to *Socrates*, *I will do ſo, if you will:* (i) *Socrates* tells him he ought to have ſaid, ἐὰν ὁ Θεὸς ἐθέλῃ, *if God will.* Not that we are obliged always to ſay thus, *Rom.* 15. 28. but only ſtill to own our Dependence on Divine Providence, *v.* 17. εἰδότι οὖν, *to him that knoweth to do good, and doth it not, it is Sin.* So *Menander* ſaith, εὐηθία μοι φαίνεται δηλουμένη τὸ νοεῖν μὲν ὅσα δεῖ, μὴ φυλάττεσθαι δ' ἃ δεῖ, *it is manifeſt folly to know what we ought to do, and not to do it,* Apud Stob. Serm. 4. p. 53.

Ver. 16. Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν πᾶσα καύχησις, &c.] Theſe Words I would render thus, *but now you vaunt your ſelves in your Boaſtings, all ſuch vaunting is evil,* i. e. You boaſt how much you will gain, and then what brave Men you will be.

---

(i) Plat. Alcib. 1. in fine.

## CHAP. V.

a Verſe 1. [a] GO to now, ye rich Men, [*of the Jewiſh Nation, you will have cauſe to*] weep and howl for the Miſeries that ſhall come [Gr. *are coming*] upon you.

2. Your Riches are corrupted, [*or are as things putrified by being kept too long,*] and your Garments [*are become*] Motheaten: [*They being laid up in your Wardrobes, and not uſed to cloath your naked Brother, ſhall be as uſeleſs to you as if they were devoured by the Moth.*]

3. Your Gold and Silver is canker'd, [*or eaten out with Ruſt,*] and the Ruſt of them ſhall be a Witneſs againſt you [*of your*
b *Covetous and Worldly Minds,*] [b] and ſhall eat your Fleſh as it were Fire: ye have heaped Treaſure together for the laſt days, [Gr. *It ſhall eat your Fleſh as Fire, you have treaſur'd it up for the laſt days.*]

c 4. Behold the [c] Hire of the Labourers which have reaped down your Fields, which is of you kept back by Fraud, crieth; and the Cries of them that have reaped, [*and are thus defrauded of their Wages by you,*] are enter'd into the Ears of the Lord of Sabbaoth.

d 5. [d] Ye have lived in Pleaſure on the Earth, and been wanton; ye have nouriſh-
e ed your hearts as in [*or, for*] [e] a day of ſlaughter.

f 6. Ye have condemned, [f] and killed the Juſt, and he doth not reſiſt you.

7. Be patient therefore, Brethren, unto the Coming of our Lord, [*to avenge you of*
g *theſe Murtherers;*] behold, the [g] Husbandman waiteth for the precious Fruit of the Earth, and hath long Patience for it till he receive the early and latter Rain, [*the firſt to make the Corn ſown ſwell and grow up, the latter to make the Ear plump before Harveſt.*]

8. Be ye alſo patient; ſtabliſh your Hearts [*in expectation of this Advent:*] for [h] the Co- h
ming of the Lord draweth nigh.

9. [i] Grudge not [Gr. *groan not*] one a- i
gainſt another, Brethren, [*as Men impatient, and deſiring Vengeance, uſe to do,*] leſt ye be condemned, [*as wanting in that Patience which ought to have it's perfect work in you, and in that Chriſtian Charity, which requires you to pray for Mercy, and not to cry for Vengeance on your Enemies:*] Behold, the Judge [*who will plead your Cauſe againſt your perſecuting Brethren*] ſtandeth before the door.

10. Take my Brethren the Prophets, who have ſpoken [*to you Jews*] in the Name of the Lord, for an Example of ſuffering Afflictions, and of Patience, [i. e. *of patient ſuffering; for they had experience of cruel Mockings, and of Death, and yet they ſuffered theſe things patiently*: Behold, we count them happy that endure [*Afflictions for Righteouſneſs ſake, and for the Trial of their Faith,* Matth. 5. 12. 1 Pet. 4. 14.] ye have heard of the [k] Patience k
of Job, and have ſeen [i. e. *known*] the End of the Lord, that the Lord is very pitiful, and of tender Mercy, [*as then he was to him a Deliverer, and a Rewarder of his Patience, ſo will he be to you.*]

12. [l] But above all things, my Brethren, l
ſwear not, neither by Heaven, nor by the Earth, nor by any other Oath, but let your

yea, be yea, and your nay, nay; [i. e. *let your Actions be agreeable to your Words:* See
m Note on 2 *Cor.* 1. 17.] [m] leſt ye fall into Condemnation.

13. Is any man among you afflicted? let him pray, [*to God to alleviate and ſanctify his Affliction.*] Is any merry? let him ſing Pſalms [*of Praiſe, to that God who hath given him this Chearfulneſs of Spirit.*]

n 14. Is any [*Man*] ſick among you? [n] let him call for the Elders of the Church, and
o let them pray over him, [o] anointing him with Oil in the Name of the Lord.

p 15. [p] And the Prayer of Faith ſhall ſave the Sick; and the Lord [*in anſwer to this Prayer of Faith*] ſhall raiſe him up; and if he
q [q] hath committed [*ſuch*] Sins [*as brought this Sickneſs on him,*] they ſhall be forgiven him [*upon this Prayer of Faith.*]

16. Confeſs [*therefore*] your Faults one to another, and pray one for another, that ye may be healed: The [r] effectual fervent [Gr. r
*the inſpired*] Prayer of a righteous Man, availeth much.

17. Elias was a Man ſubject to like Paſſions as we are, and he prayed earneſtly that it might not rain: and it rained not on the Earth by the ſpace of [ſ] three years and ſix ſ
months.

18. And he prayed again, and the Heaven gave Rain, and the Earth brought forth her Fruit.

19. Brethren, if any of you do err from the Faith, and one convert him;

20. [t] Let him know, that he who converteth t
the Sinner from the Error of his way, ſhall ſave a Soul from Death, and ſhall hide a multitude of Sins.

## Annotations on Chap. V.

a Verſe 1. Ἄγε νῦν, *Go to now.*] This is only a form of Tranſition, *Chap.* 4. 13. and converting of Speech to any Perſon; as if he ſhould have ſaid, And now to ſpeak to you that are rich, I call upon you to weep, *&c.*

That this Prediction was exactly fulfilled by the ſlaughter and ſpoiling of the rich Jews throughout *Galilee* and *Judæa*, (a) *Joſephus* will not ſuffer us to doubt. For he informs us, that *the Zealots ſpared none but thoſe who were* ταπεινοὶ διὰ τύχην, *poor and low in Fortune*, and that they were ſo inſatiably rapacious, that they ſearched all the Houſes of the Rich, killing the Men, and abuſing the Women. And that it alſo was fulfilled touching thoſe of the Diſperſion, See the *Preface*, §. 5, 6.

b Ver. 3. *It ſhall eat your Fleſh as Fire*, ἐν ἐσχάταις ἡμέραις, *in the laſt Days.*] as the Ruſt eats into the Gold and Silver, ſo ſhall your Fleſh and Subſtance be eaten up as with Fire, as if you had treaſured up Fire in the midſt of it. For,

1*ſt*, This is a frequent Metaphor among the Prophets, who often ſpeak of the Fire eating up the Wicked, and devouring their Fleſh; *Thou ſhalt make them as a fiery Oven in the time of thy Wrath*, ϗ καταφάγεται αὐτοὺς πῦρ, *and the Fire ſhall eat them up*, Pſal. 21. 9. *The Light of Iſrael ſhall be for a Fire, and his Holy One for a Flame, and it ſhall burn*, ϗ φάγεται, *and eat up his Thorns and Briars in one day*, ϗ καταφάγεται ἀπὸ ψυχῆς ἕως σαρκῶν, *and it ſhall eat up from the Soul to the Fleſh*, Iſa. 10. 16, 17. Πῦρ τοὺς ἐναντίους ἔδεται, *The Fire ſhall eat up the Adverſaries*, Chap. 27. 11. *Behold, the Name of the Lord cometh forth from far, burning with Anger*, ϗ ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται, *and the Anger of his Fury, ſhall eat as the Fire*, Chap. 30. 11. *Behold I will make my Word in thy mouth Fire, and this People Wood*, ϗ καταφάγεται αὐτοὺς, *and it ſhall eat them up*, Jer. 5. 14. *They ſhall go out from one Fire*, ϗ πῦρ αὐτοὺς καταφάγεται, *and another Fire ſhall eat them up*, Ezek. 15. 7. *I will bring forth a Fire from the midſt of thee, and the Fire* καταφάγεταί σε, *ſhall eat thee up.* See *Amos* 5. 6.

2*dly*, This was punctually fulfilled in the Deſtruction of that Nation by their own Seditions, and the *Roman* Wars. For amongſt the *Sicarii* and the *Zealots*, the Ringleaders of all their Seditions, it was Crime enough to be Rich, and their inſatiable Avarice induced them ſtill to make τῶν πλουσίων οἴκων ἔρευναν, *a Search into the Houſes of the Rich:* For them to remain among theſe Tyrants was Deſtruction; (b) *for by falſe Accuſations they were ſlain as Deſerters*, for their Subſtance. Yea, both their Subſtance and their Fleſh were (c) devoured by the Flames which burnt up the City and the Temple, *and ſo conſumed both their dead Bodies, and their Subſtance, and their Wardrobes*; and that which re-

---

(a) De Bell. Jud. l. 5. c. 20, 34. l. 4. c. 19.

(b) Τοῖς γε μὲν εὐπόροις, ϗ τὸ μένειν πρὸς ἀπώλειαν ἴσον ἦν· προφάσει γὰρ αὐτομολίας ἀνῃρεῖτό τις διὰ τὴν οὐσίαν. De Bell. Jud. l. 6. c. 27. F. Οἱ ἐν ἀξιώματι ϗ πλούτῳ πρὸς τοὺς τυράννους ἀνήγοντο, τούτων οἱ μὲν ἐπιβουλὰς ψευδεῖς ἐπικαλούμενοι διεφθείροντο, οἱ δὲ ὡς προδιδοῖεν Ῥωμαίοις τὴν πόλιν. Ibid. p. 931, 932. F.

(c) Ἔκαιον δὲ ϗ τὰ γαζοφυλάκια ἐν οἷς ἄπειρον μὲν χρημάτων πλῆθος, ἄπειροι δ' ἐσθῆτες, ϗ ἄλλα κειμήλια, συνελόντι δ' εἰπεῖν πᾶς ὁ Ἰουδαίων ἐσεσώρευτο πλοῦτος ἀνασκευασμένων ἐκεῖ τῶν οἴκων τῶν εὐπόρων. Lib. 7. c. 29. p. 959. G. Vide c. 32. p. 962. B. B. Cap. 37. p. 964. F. Cap. 45. p. 969. B. Cap. 34. p. 990. E.

remained became a Prey to the Army of the *Romans*. See the like done in their Diſperſions, *Preface*, §. 6.

c Ver. 4. Ὁ μισθὸς, *The Hire.*] The Precept in the Law touching this matter running thus, *Thou ſhalt not defraud thy Neighbour——The Wages of him that is hired ſhall not abide with thee all Night until the Morning*, Lev. 19. 13. This keeping of it back, is truly ſtiled *Fraud* and *Oppreſſion*; and all Sins of that nature, cry to Heaven for Vengeance on the fraudulent Oppreſſor. So the Cry of the *Iſraelites*, under their Oppreſſion in the Land of *Egypt*, *came up to God*, Exod. 2. 23. 3. 7. *The Cry of the afflicted Widow, and the Fatherleſs*, Exodus 22. 27. *The Cry of the Poor and the Afflicted*, Job. 34. 28. Pſalm 9. 12. *The Cry of him that wants his Pledge to cover him*, Exod. 22. 27. *And the Cry of him whoſe Wages is kept back. Thou ſhalt not oppreſs an hired Servant that is poor and needy; at his day thou ſhalt give him his Hire, neither ſhall the Sun go down upon it——leſt he cry againſt thee to the Lord, and it be a Sin unto thee*, Deut. 24. 14, 15.

d Ver. 5. Ἐτρυφήσατε καὶ ἐσπαταλήσατε, *Ye have lived in Pleaſure, and been wanton.*] The firſt word Ἐτρυφήσατε, ſay Criticks, refers to their Luxurious Eating; the ſecond, ἐσπαταλήσατε, to their Carnal Luſtings and Laſciviouſneſs, 1 *Tim.* 5. 6. *Ezek.* 16. 49. both which were Vices the Jews then were very ſubject to, eating and drinking to exceſs in their Feaſts. See Note on 1 *Cor.* 11. 21. and were ſaith (d) *Tacitus*, Projectiſſima ad Libidinem Gens, *a Nation very prone to Luſt.*

e Ibid. *As for a Day of Slaughter,*] I. e. As the Sacrifices which are firſt fatten'd, and then ſlaughtered, ſaith the *Chaldee* on thoſe words, *The Enemies of the Lord ſhall be as the Fat of Lambs*, Pſal. 37. 20. (See *Examen Millii.*)

f Ver. 6. Ἐφονεύσατε, *Ye have killed*, &c.] Here *OEcumenius* ſaith, Ἀναντιῤῥήτως τὸ ἐφονεύσατε δίκαιον ἐπὶ τὸν Χριστὸν ἀναφέρεται, *this is undoubtedly to be referred to Chriſt, who is emphatically ſtiled The Juſt One*, Acts 3. 14. 7. 52. 22. 14. So (e) *Juſtin Martyr*, Ἀπεκτείνατε τὸν δίκαιον, *Ye have killed the Juſt One, and before him the Prophets.* But againſt this Interpretation it is objected by *Eſthius*, 1. That the Apoſtle here ſpeaks by way of Diſtinction to the Rich, who dragg'd the Chriſtians before the Tribunals; whereas the Death of Chriſt is imputed to the Princes and Rulers of the Jews, and to the People in general, *Acts* 3. 14. 7. 52. 13. 27, 28. 2. 'Tis ſaid in the Preſent Tenſe, *And he doth not reſiſt you*; whereas had this been ſpoken of *Chriſt*, it ſhould have been ſaid, *He did not reſiſt you*: And therefore *OEcumenius* doth acknowledge this is to be extended alſo to all thoſe Juſt Men, St. *Stephen*, and others who ſuffered in like manner from the *Jews*, according to our Lord's Prediction, *Matth.* 24. 9. and St. *Paul*'s Confeſſion, That before his Converſion, *he perſecuted this way unto the death*, Acts 22. 4. Hence this Paſſage is connected to the enſuing Words directed to the *Chriſtians* in general, by this Particle, *Therefore.*

Ver. 7. *The Husband man waiteth*, &c.] So g the *Targum* of Jonathan, on 2 *Sam.* 23. 4. compareth thoſe who expect *the Years of Conſolation*, to the Husband-man, who in a Year of Drought waiteth for Rain upon the Earth. See the Text defended, *Examen Millii.*

Ver. 8. Ἡ παρουσία τοῦ Κυρίου ἤγγικε, *The Coming* h *of the Lord is at hand.*] He ſpeaks, ſaith (f) *OEcumenius*, *of the Coming of the* Romans *to captivate the* Jews, *which he calls, The Coming of our Lord*; as St. *John* does, *chap.* 21, 22. And this Expoſition is confirmed, 1*ſt*, From the conſtant Uſe of the like Phraſe, Ἐγγὺς ἡμέρα Κυρίου, *The Day of the Lord is at hand*, Iſa. 13. 6. Ezek. 30. 3. Joel 1. 15. and 2. 1. and 3. 14. Obad. *v.* 15. Zeph. 1. 7, 14. From the Evils which he ſaith are coming on the *Rich*, v. 1. and which then eſpecially came upon them. 2*dly*, From his ſaying, This *Coming is at hand*; and, *The Judge ſtandeth at the Door*, ver. 9. or in St. *Peter*'s Phraſe, Τὸ τέλος ἤγγικε, *The End is at hand*, 1 Pet. 4. 7. which anſwers exactly to the Words of *Chriſt*, touching the Deſtruction of *Jeruſalem*, *Then ſhall*, τὸ τέλος, *the End come*, Matth. 24. 14. It is near, ἐπὶ θύραις, *even at the Door*, v. 33. Her *Deſolation*, ἤγγικε, *draweth nigh*, Luke 21. 20. See Note on *Philip.* 4. 5. And this was a true Ground for Patience, and anſwers the Objection of *Eſthius* againſt this Expoſition.

Ver. 9. Μὴ στενάζετε, *Groan not.*] Theſe i *Groanings*, in the *Scripture*, have a Voice and Cry; and God is ſaid to hear them. Thus the *Children of Iſrael groaned, by reaſon of their hard Bondage*, κατεστέναξαν; *and their Cry came up to God*, Exod. 2. 23. And the Spirit is ſaid to intercede, in *Chriſt*'s ſuffering Members, *with Groans unuttered*, Rom. 8. 26. Thus *David* prays, that God would *hear the Voice of his Groanings, and the Groaning of the Priſoners*, Pſal. 102. 5, 20. Theſe Groanings, when they are only the Natural Iſſues of an Afflicted Soul, move God to Pity, *Jud.* 2. 18. and remember us in Mercy, *Exod.* 6. 5. But when they are the Fruits of Impatience under Troubles, and a deſire of Revenge upon our Enemies, they tend to our Condemnation; and the Perſecuting *Jews*, being of the ſame Stock with the Converted *Jews*, their Groaning againſt them, is ſtiled *groaning againſt one another.*

---

(d) Hiſt. l. 5. ab initio.

(e) Dial. cum Tryph. p. 234.

(f) Λέγει δὲ τὴν Ῥωμαϊκὴν ἔφοδον, καὶ τὴν ὑπὸ τούτων αἰχμαλωσίαν τῶν Ἰουδαίων, ἣν καὶ παρουσίαν καλεῖ τοῦ Κυρίου, ὡς ὁ Ἰωάννης. Κεφ. ν. 22.

It is the Obſervation of (g) *Juſtin*, That the Converts among the *Gentiles* were not only more than thoſe among the *Jews*, and the *Samaritans*, but alſo, that they were better *Chriſtians*, and more truly ſo; for theſe *Jewiſh* Converts were ſtill Leavened with an Expectation of a Temporal Kingdom, and of Liberty from the *Roman* Yoke, and the Dominion over all Heathen Governors. Whence the *Apoſtles* do ſo frequently enjoin them *to be ſubject to the Higher Powers*, Rom. 13. 1. To be *ſubject to Principalities and Powers*, Tit. 3. 1. To be *ſubject to every Human Ordinance, and not uſe the Liberty to which they were called, as a Cloak of Maliciouſneſs*, 1 Pet. 2. 13, 16. Now theſe, as Dr. *Hammond* well obſerves, liv'd intermix'd with with the Unconverted *Jews* and *Zealots*, who were ſtill grudging, and contending againſt all that would not ſtand up for Liberty, and fight for this Temporal Kingdom, (h) *accounting them no better than the very Heathens*, on that account; and theſe may be the Grudgers here intended.

k Ver. 11. *The Patience of Job.*] Hence may we very probably conclude, That what is written in the Book of *Job*, is truly an Hiſtory of what happen'd to him; and not, as ſome conceive, a Parable or Fiction of a thing not truly done: For feigned Things contain no ſerious Motives to, nor juſt Examples of Patience. 2. We find this Holy Man number'd with *Noah*, and *Daniel*, as Perſons very prevalent in Prayer, *Ezek.* 14. 14, 20. As therefore *Noah*, and *Daniel*, were Perſons truly prevalent in their Supplications, *Gen.* 8. 21. *Dan.* 9. 23. ſo alſo *Job* muſt be, as he is repreſented, *chap.* 42. 8, 10.

l Ver. 12. Μὴ ὀμνύετε, *Swear not :*] *I. e.* Let not your Afflictions move you to uſe Raſh Oaths, as Men are wont to do when much provoked. That Raſh Oaths are only forbidden here, and *Matth.* 5. 34. ſee the Note there. The Oaths here forbid being ſuch as our Impatience under Sufferings, and our unbridled Paſſions do produce; or elſe the Oaths forbidden here, may be Illuſive Oaths, *viz.* ſuch as the *Jews* were free to uſe, becauſe they thought they did not bind; (See Note on *Matth.* 9. 34.) and ſo were free to make, to purchaſe their Deliverance.

m Ibid. Ἵνα μὴ ὑπὸ κρίσιν πέσητε, *That ye fall not into Condemnation.*] Some Copies read, εἰς ὑπόκρισιν, *into Hypocriſy*: But 1. This reading is not found in many Copies. 2. The *Apoſtle*, v. 9. puts them in mind of *the Judge ſtanding at the Door*, requiring them not to *grudge againſt one another, leſt they be condemned by him*; 'tis therefore far more probable he ſpeaketh alſo here of Condemnation by the Judge. 3. To be falſe to the Oath of God, is Perjury in the proper ſenſe, for which God threatens *he will not hold the Offender guiltleſs*, but is not properly *Hypocriſy*. If therefore this had been the meaning of St. *James*, Swear not, leſt you be tempted to the Violation of your Oaths, he ſhould have called that *Perjury*, not *Hypocriſy*.

n Ver. 14. Προσκαλεσάσθω τοὺς Πρεσβυτέρους τῆς Ἐκκλησίας, *The Elders of the Church.*] That it was the Office of the *Presbyters*, ἐπισκέπτεσθαι πάντας ἀσθενεῖς, *to viſit all the Sick*, we learn from the *Epiſtle* of *Polycarp. ad Philip.* §. 6. But that theſe *Presbyters* ſhould be *Biſhops* properly ſo called as ſome conceive, ſeems not very probable; for then it muſt not only be the Office of the *Biſhop* perſonally to viſit the Sick; but the Duty of every ſick Perſon to ſend to him, and to no other. Yea, there muſt be more than one *Biſhop* in the Church, of which the Sick Man is a Member, and he muſt be obliged to ſend to more; for the Text runs wholly in the Plural, *let him call for the ELDERS of the Church*, καὶ προσευξάσθωσαν, *and let them*, [not, *one of them*,] *pray over him*; and therefore the Sick Man muſt be obliged by this Text, to call for more than one of them, where more were to be had, as we know there were in the *Primitive* Conſtitution of the Church.

o Ibid. *Anointing him with Oil.*] This was agreeable to the Practice of the (i) *Jews*, who anointed the Sick, *pro more*, cuſtomarily, ſaith their Tradition: Hence, though our Lord only commiſſionated his Diſciples *to heal the Sick*, Matth. 10. 8. Luke 9. 2. yet St. *Mark* informs us, that they added their uſual Ceremonies in doing this, *for they anointed many that were ſick, with Oil, and healed them*, Mark 6. 13. And St. *James*, ſpeaking to the Elders of the *Jews*, bids them uſe this Unction *in the Name of the Lord*, as doubtleſs the *Apoſtles* did; as in Caſting out of Devils, *Luke* 10. 17. ſo in Healing the Sick, *Acts* 3. 16. and 4. 10, 30. And this Addition made the Cure Miraculous.

p Ver. 15. Ἡ εὐχὴ τῆς πίστεως, *And the Prayer of Faith ſhall ſave the Sick.*] Among the χαρίσματα, or the Miraculous and Extraordinary Gifts, vouchſafed at firſt to the Preachers of the

---

(g) Πλείονας καὶ ἀληθεστέρους τῶν ἀπὸ Ἰουδαίων καὶ Σαμαρέων Χριστιανοὺς εἰδότες. Apol. 2. p. 88. B.

(h) Οὐδὲν γὰρ ἀλλοφύλων αὐτοὺς ἔφασκον διαφέρειν, οὕτως ἀγεννῶς τὴν περιμάχητον Ἰουδαίοις ἐλευθερίαν προϊεμένους, καὶ δουλείαν αἱρεῖσθαι τὴν ὑπὸ Ῥωμαίοις ἀνωμολογηκότας. Joſeph. de Bello Jud. l. 7. c. 30. p. 985. F.

(i) *See* Light. in Matth. 6. 17.

Goſpel, and to the *Rulers* or *Elders* of the Churches, was *the Gift of Faith*, as in theſe words, *to another is given Faith by the ſame Spirit*, 1 Cor. 12. 9. *i. e.* by a ſtrong Impulſe of the Spirit, fully perſwading them that God would enable them to do this or that. This ſeems to be that Faith which is ſtiled πίςις Θεȣ͂, *the Faith of God*, to which even the removing of Mountains, or the performing Things moſt difficult and extraordinary, is promiſed, *Mark* 11. 22, 23. *Matth.* 21. 21. and of which the *Apoſtle* ſpeaks, ſaying, *If I had all Faith ſo as to remove Mountains*, 1 Cor. 13. 2. and by which they healed the Sick, even by *Faith in his Name*, Acts 3. 16. and therefore this is here promiſed, that where the Prayer of the *Elders* was attended with ſuch a Faith, it ſhould be ſtill ſucceſsful for the Healing of the Sick; or the raiſing him up again from the Bed of Sickneſs; for σώσει, *will ſave*, is ἐγερεῖ, *he will raiſe him up.*

q Ibid. *And if he hath committed Sins*; ] I. e. Such Sins for which God was pleaſed to inflict this Bodily Diſeaſe upon him, as he did on the Members of the Church of *Corinth*, for their diſorderly celebrating the *Lord's Supper*; *for which cauſe*, ſaith the *Apoſtle*, *many are weak and ſickly among you*, 1 Cor. 11. 30. they being thus *chaſten'd of the Lord*, v. 32. And where the Sickneſs is by way of Chaſtiſement, the Healing it is a Teſtimony of God's Forgiveneſs of it. Hence, *Thy Sins be forgiven*, is our Lord's uſual Expreſſion when he healed the Sick, *Matth.* 9. 2, 6, 7. See the Note there; according to thoſe words of the Prophet *Iſaiah*, *The Inhabitants ſhall not ſay they are ſick*, *the People ſhall be forgiven their Iniquity*, chap. 33. 24. Hence it is evident, that here is no Foundation for the Sacrament of Extreme Unction, called by the *Romiſh Church*, *the Sacrament of the Dying*, and adminiſter'd for the Purgation of their Sins, when they ſeem paſt hopes of Recovery; for how can they gather a Sacrament of Extreme Unction, from an Unction that is not Extreme; or a perpetual Ordinance from an Action that was extraordinary and miraculous, and is long ſince ceaſed? How can they prove a Sacrament that is proper to Dying Perſons, from a Right uſed only upon Perſons who were not to die, but to be raiſed up from Sickneſs? Or promiſe to him Forgiveneſs of his Sins, to whom they cannot promiſe that Recovery which was the Token of it? Moreover, the Things already obſerved, afford us a ſufficient Anſwer to the Objections of *Eſthius*, againſt our Expoſition, which are theſe:

*Object.* 1. Firſt, That the Grace of Miracles extended not to Spiritual Effects, as the Forgiveneſs of Sins, but Temporal.

*Anſw.* This is ſaid in flat Contradiction to our Lord, who doth ſo often Preface his Miraculous Cures of the Sick with this Expreſſion, *Thy Sins are forgiven thee*, Matth. 9. 2. Nor was this Forgiveneſs ſo much a Spiritual Effect, as Temporal, it being only the Remiſſion of a Temporal Puniſhment of Sin, *viz.* Sickneſs inflicted for it.

*Object.* 2. Had the *Apoſtle* ſpoke of Miraculous Cures, he would only have adviſed them to call thoſe who had the Gift of Healing, whether *Presbyters* or not, all the *Presbyters*, and them only.

*Anſw.* He reaſonably adviſeth to call them, and them only, to Pray over the Sick, who were by Office appointed for that Work; and doth here only tell them what they might expect from it, when that Miraculous Faith was raiſed in them, which often, in thoſe Times of Miracles, accompanied their Prayers.

*Object.* 3. The *Apoſtle* ſpeaks of a ſick *Chriſtian* Brother to be anointed by a faithful *Presbyter*, whereas the Uſe of Miracles was chiefly for converting *Infidels*; and hence this Unction was not uſed towards *Trophimus* left at *Miletum* ſick, 2 *Tim.* 4. 20. or to *Epaphroditus* ſick near unto Death, *Phil.* 2. 27.

*Anſw.* If it were not uſed by St. *Paul* to them, and eſpecially to *Epaphroditus*, 'tis certain that he knew nothing of this Sacrament. 2. *Eſthius* hath no cauſe to aſſert, That of Miracles in general, which the *Apoſtle* ſaith only *of the Gift of Tongues*, That they were only for Unbelievers; the Gift of Healing, for ought he knows to the contrary, might be ſtill exerciſed upon Believers, but only under the Conduct of the Spirit raiſing up this Miraculous Faith, which aſſured them of it in reſpect to ſome, and not to others, as he ſaw fit. See Note on *Phil.* 2. 27.

*Object.* 4. That had the *Apoſtle* intended Miraculous Healing, Oil had not been preſcribed; *Chriſt* having ſaid, *They ſhould lay their Hands on the Sick only*, Mark 16. 18.

*Anſw.* One Ceremony excludes not the other; moreover, Laying on of Hands is there preſcribed in Preaching to the *Gentiles*, Anointing with Oil here to the *Jews*, as being cuſtomary in caſe of Sickneſs.

*Object.* 5. All the other Things deliver'd in this *Epiſtle*, belong to the *Chriſtians* of all Ages; this therefore muſt do ſo too.

*Anſw.* As if this hinder'd the *Apoſtles*, as they had occaſion, to give Rules touching the Spiritual Gifts proper to their own Times; that, when they ſpake of other

Matters not to ceaſe, their Precepts reach unto all Times. St. *Peter*, in his following *Epiſtle*, hath one Direction concerning thoſe Spiritual Gifts, 1 *Pet.* 4. 10, 11. tho' the other Precepts contained in that *Epiſtle* do concern all Ages.

Ver. 16. Δέησις ἐνεργουμένη, *The inſpired Prayer.*] As they who were inwardly acted by an Evil Spirit were ſtiled ἐνεργούμενοι, ſo they that were acted by the Holy Spirit, and inwardly moved by his Impulſes, were alſo ἐνεργούμενοι in the good ſenſe; and therefore it ſeems moſt proper to apply theſe words, not to the Prayer of every Righteous Perſon, but to the Prayer offered by ſuch an extraordinary Impulſe: Not only from the force of this Expreſſion, but 2*dly*, from the ſame thing here mentioned as the Subject of this Prayer, that our Sick Brother may be healed, which was to be done by the Prayer of Faith, *ver.* 15. 3*dly*, From the Example of *Elias*; for his Prayer was the Prayer of Faith, in the ſenſe now mentioned; for he abſolutely foretold, and confirm'd it with an Oath, that there *ſhould be no Rain thoſe Years, but according to his Word*, 1 Kings 18. 1. And his Prayer for Rain, was, upon God's Promiſe, *to ſend Rain upon the Earth*, chap. 19. 1.

Ver. 17. *Three Years, and ſix Months.*] So, *Luke* 4. 35. When therefore it is ſaid, That *Elijah came to Ahab in the third Year, and the Lord ſaid, I will ſend Rain upon the Earth*; Note, That *Elias* tarried before a Year at the *Brook Kerith*, and then in the middle of the third Year came to *Ahab*.

Ver. 20. This ſeemeth to be meant, not of the Sins of the Perſon thus converted, (for the ſaving of his Soul includes the Remiſſion of his Sins,) but of the Sins of him that converts him; *i. e.* this charitable Work ſhall be ſo pleaſing to God, as to prevail with him to cover many of his Sins.

# THE PREFACE TO THE First Epiſtle of St. *PETER*.

Concerning *this* Epiſtle, *allow'd by the* Church *of all Ages, to be the Genuine Work of the Apoſtle* Peter, *it may be enquired,* 1. *When?* 2. *Whence?* 3. *To whom?* 4. *On what Account it was written? And,*

Queſt. 1. 1ſt, *Whereas it is ordinarily affirm'd by the* Romaniſts, *That this* Epiſtle *was Written in the Forty fourth Year of* Chriſt, *as that Opinion ſeems to have been taken up by them, in favour of their avowed Tenet, That St.* Peter *was Twenty five Years in that See; and therefore, he dying in the Year of our Lord* 69, *muſt have come thither in the Year* 44. *So is it eaſily confuted, both from this* Epiſtle, *and by many other cogent Arguments.*

1. *From theſe words of this* Epiſtle, *chap.* 4. 8. Τὸ τέλος πάντων ἤγγικε, The end of all things is at hand: *That is, ſaith Dr.* Hammond, *who alſo follows this Opinion,* The great and fatal Deſtruction to the Obdurate *Jews*, ſo often ſpoken of by *Chriſt*, and his *Apoſtles*, is now near at hand. *Which could not have been ſaid in the Forty fourth Year of* Chriſt, *that is, about Twenty ſix Years before it happen'd; ſeeing the* Apoſtle *St.* Paul, *in his* Second Epiſtle *to the* Theſſalonians, *writ, ſaith the Reverend Dr.* Hammond, *A. D.* 51. *warneth the* Theſſalonians, not to be ſhaken by any Word, or Epiſtle, as coming from the Apoſtles; *which intimated,* that the Coming of the Lord was at hand; *and ſo he muſt have contradicted St.* Peter, *had he delivered this poſitively Seven Years before.* 2dly, *The Apoſtle* James *hath the like Expreſſions, ſaying,* Ἡ παρουσία τοῦ Κυρίου ἤγγικε, The Coming of the Lord draweth near, *chap.* 5. 8. Behold the Judge ſtands, πρὸ τῶν θυρῶν, before the Door. *Whence Dr.* Hammond *and Dr.* Lightfoot *well conclude, That this* Epiſtle *could not be Written long before the Death of St.* James, *which happen'd in the Year* 63. *And this Argument concludes as ſtrongly for this* Epiſtle's *being Endited after the ſame Time. Add to this, That theſe Expreſſions,* τέλος, *and* ἡ παρουσία τοῦ Κυρίου ἤγγικε, The End, the Coming of the Lord, is at hand, *and,* πρὸ τῶν θυρῶν, before the Door, *are plainly taken from our* Saviour's *Words, in his Prediction of the Deſtruction of* Jeruſalem; *where alſo the Time is fixed, by two remarkable Characters:* 1. When you ſhall ſee Jeruſalem compaſſed about with Armies, then know ye, ὅτι ἤγγικεν ἐρήμωσις αὐτῆς, that her Deſolation draweth near, *Luke* 21. 20. *That is, ſaith Dr.* Hammond, When you ſee *Jeruſalem* beſieged by the *Romans*, then know, the Deſtruction of the City is near. *Now this happened not at all till the Twelfth of* Nero, *and the Sixty ſixth Year of our Lord, when* (a) Ceſthius *beſieged* Jeruſalem: *It happened not, ſay the beſt Interpreters, according to the Words of the* Evangeliſt, *till the Year* 68, *when* Veſpaſian *coming thither, his Army* (b) *compaſſed the City round about. Theſe, ſaith St.* Luke, are the Days of Vengeance, when all things which are written, ſhall be fulfilled, *v.* 22. *and* then ſhall they ſee the Son of Man coming in the Clouds, *v.* 27. *Again, Our Lord having foretold all the Signs of his Coming,* καὶ τῆς συντελείας, and of the End of the *Jewiſh* Age, *adds,* When you ſee all theſe things come to paſs, then know that this Deſolation, ἐγγύς ἐστιν ἐπὶ θύραις, is nigh, even at the door, *Matth.* 24. 33. *Mark* 13. 29. *clearly ſhewing, that Phraſe importeth ſtill a nearer approach of that great Deſolation.*

2dly, *That St.* Peter *was not at Rome, nor departed from* Judæa, *till a long time after the Forty fourth Year of* Chriſt, *is ſo evident from the Hiſtory of the* Acts, *and the Epiſtles of St.* Paul, *that he that runs may read it. For, That St.* Luke, *in an Hiſtory, deſign'd eſpecially to record the Acts of St.* Peter, *and St.* Paul, *ſhould omit a Matter of ſuch vaſt Moment and Importance to the whole Chriſtian World, happening within that very Time in which he ſpeaketh of St.* Peter; *that ſaying of him,* chap. 12. 17. He departed, and went to another Place; *he ſhould not ſay, as* Bellarmin *and* Baronius, *that Place was* Rome, *but in flat Contradiction to them*, that he went down from Judæa to Cæſarea, and there abode, *v.* 19. *That he ſhould tell us how* Aquila *and* Priſcilla *came from* Italy, *becauſe* Claudius *had commanded that all the* Jews *ſhould depart from* Rome; *but ſhould not tell us, as they do, that* St. Peter *came thence to* Jeruſalem *on the ſame account, and therefore was found preſent at the Council of* Jeruſalem *about Six Years after, but ſpeak of him there, as if he never had left* Jeruſalem: *That in this Council he ſhould urge againſt the Neceſſity of impoſing Circumciſion on the* Gentiles, *only the Example of* Cornelius, *and his Kinſmen, converted and not circumciſed; and ſay not one word of the Church of* Rome, *the Seat of all Spiritual Power, and Infallibility, and to which all other Churches were to veil, and do Homage, converted by him in like manner, and free alſo from the Yoke of Circumciſion: Nay, That he ſhould not mention that ever he was there, in an Hiſtory continued till the Fifth of* Nero, *tho' he mentions his Travels to, his Preaching, and Abode at ſeveral other Places; theſe, ſure, are things ſufficient to convince all unprejudiced Perſons, that St.* Peter *was not then at* Rome.

---

(a) Joſeph. de Bello Jud. l. 2. c. 39. p. 893. B.

(b) Εἷργεν ἡ στρατιὰ πανταχόθεν τὴν πόλιν περιέχουσα. Ibid. l. 5. c. 28.

3dly, *The ſame may ſtrongly be concluded from the* Epiſtles *of St.* Paul. *For about the Year* 57, *ſaith Biſhop* Pearſon, *he writ his* Epiſtle *to the* Romans, *in which he ſpends the greateſt part of one Chapter in ſaluting particular Perſons that were there: But yet we find no Salutation to St.* Peter, *who, had he been then at* Rome, *would doubtleſs have been mention'd in the firſt place; and yet in ſo large an* Epiſtle, *he neither is directly, nor indirectly, taken notice of. Moreover, St.* Paul *himſelf, in the beginning, intimates his earneſt deſire to come thither, that he might* impart unto them ſome Spiritual Gifts, to the end they might be eſtabliſh'd *in the Faith; for which there could be no apparent Cauſe, had the Apoſtle* Peter *been there ſo long before him. St.* Paul *himſelf ſoon after comes to* Rome; *which when the Brethren heard of, they came to* meet him, as far as *Appii Forum*, Acts 28. 15. *but not a word of* St. Peter, *either coming or ſending to him. When he is come, he goes not to ſojourn with, or ſo much as to ſalute St.* Peter, (*which ſure he would have done, if he had been there,*) *but dwells in his own* hired Houſe. *Being come, he calls the chief of the* Jews *together, who deſire to hear of him what he thought of the Sect of the* Chriſtians, *they knowing this only of it, that* it was every where ſpoken againſt, *ver.* 22. *And what then had St.* Peter, *the* Apoſtle *of the* Circumciſion, *been doing all this while among them? And how unlikely is it that there ſhould be then, as* (c) *Dr.* Hammond *ſaith, a Church conſiſting much of the* Jews *reſiding there? And how reflecting on the ſuppoſed Labours of Saint* Peter, *among the* Jews *there, are the following words, v.* 26, 27, 28. *that* becauſe they would not hear, or be converted, he would not leave them to St. *Peter*, but turn unto the Gentiles, *who would hear? After his coming to* Rome, *he writes* Epiſtles *to ſeveral Churches, to the* Epheſians, Philippians, Coloſſians, *and one to* Philemon; *in which two laſt we have ſent from* Rome *the Salutation of* Ariſtarchus, Marcus, Juſtus, Epaphras, Luke, *and* Demas, *Coloſ.* 4. 10,—14. *Philem. v.* 23, 24. *but not a word from St.* Peter. *In that to the* Coloſſians, *he tells them, he had no other Helpers, or Fellow-workers, unto the Kingdom of God, among the* Jews, *which had been a Comfort to him, but* Ariſtarchus, Marcus, *and* Juſtus, *chap.* 4. 10, 11. *which evidently excludes St.* Peter. *In his* Epiſtle to Timothy, *he ſaith, That at his firſt Anſwer at* Rome, all Men forſook him, *2 Tim.* 4. 16. *which we can hardly believe, had St.* Peter *been there. He adds, That* only Luke was with him; *That* Creſcens *was gone to this Place,* Titus *to that, and* Tychicus *was left at another. Strange therefore it is, that if Saint* Peter *were then gone from* Rome, *St.* Paul *ſhould take no notice of it. Was he a Perſon ſo inconſiderable, as not to deſerve to be remembered? Or was he gone upon a ſleeveleſs Errand, not worthy of the Notice of St.* Paul? *Or was he not rather one, who being not at* Rome, *could give St.* Paul *no reaſon to take notice of him, when he writ from thence? But this Subject is ſo fully handled, and the Hypotheſis of* Baronius *ſo learnedly confuted by* (d) *Dr.* Cave, *that 'tis ſuperfluous to inſiſt longer on this Subject.*

Queſt. 2. *To the Second Enquiry,* Whence this Epiſtle was Endited? *I have returned a ſufficient Anſwer in the Note upon theſe Words,* chap. 5. 13. The Church which is at Babylon ſaluteth you; *by ſhewing that by* Babylon, Rome *is to be underſtood; whence this* Epiſtle *muſt be therefore written: And then it muſt be written after the Perſecution in the* 10th *of* Nero, *at which Time neither* Paul *nor* Peter *were at* Rome.

Queſt. 3. *That it was written to the* Jews *diſperſed through* Pontus, Galatia, Cappadocia, Aſia [Minor.] *and* Bithynia, *the Inſcription* (e) *ſhews; but that it muſt be alſo written either to the* Gentiles *proſelyted to the* Jewiſh *Religion, of whom ſee the Note on* 1 Pet. 1. 1. *or to the Converts of the Twelve Tribes ſcattered among the* Heathens, *and there ſerving their Gods, according to the Threat denounced upon them,* Deut. 28. 36, 64. *that* they ſhould ſerve other Gods which neither they nor their Fathers had known, *ſeems evident from theſe words,* that they were deliver'd from their vain Converſation, deliver'd to them from their Fathers, *chap.* 1. 18. *See the Note there*: *That* in Times paſt they were not the People, but now are the People of God; *That* they had not obtained Mercy, but now had obtained Mercy, *chap.* 2. 10. *which words were ſpoken of the* Ten Tribes, *Hoſ.* 1. 10. and 2. 23. *and that the Time paſt might ſuffice them to have done the Will of the* Gentiles, *when they* walked in Laſciviouſneſs, Luſts, Exceſs of Wine, Revellings, Banquetings; and abominable Idolatries, *chap.* 4. 3.

---

(c) Preface to the *Epiſtle to the Romans.*

(d) In the Life of St. *Peter.*

(e) Whence by *Tertullian* in *Scorp.* and by St. *Cyprian*, *l.* 3. *Teſt.* §. 39. it is ſtiled, *Epiſtola Petri ad Ponticos.*

*To imagine that the* Apoſtle *is here ſpeaking of the* Diſperſion *mention'd,* Acts 8. 1. *is to ſpeak what is very improbable, they being diſperſed only into the Countries of* Judæa *and* Samaria, *ſaith the Text there; nor is it ſaid that any travell'd any farther than* Phœnice, Cyprus, *and* Antioch, *chap.* 11. 19. *Nor is it likely that many of them travell'd ſo far, the Churches of* Judæa, *and* Samaria *having Peace ſoon after this Diſperſion,* Acts 9. 31. *That any of them went to all, or any of the Places here mention'd by St.* Peter, *we have no reaſon to imagine; but that there was long before a great Diſperſion of the* Jews *throughout theſe Parts of* Aſia, *ſee the Note on* James 1. 1.

*Laſtly, Upon what Account this* Epiſtle *was written, we may beſt learn from the* Epiſtle *it ſelf, which informs us,* 1ſt, *That it was written to encourage them to perſevere, and to continue Conſtant under thoſe* manifold Temptations, *chap.* 1. 6. *thoſe* Fiery Trials, *chap.* 4. 12. *and* Perſecutions, *chap.* 2. 3, 4, 5. *they were then ſubject to.* 2dly, *To preſerve them from being concerned in the* Jewiſh *Wars, or bearing any part in that Rebellion againſt* Cæſar *and his Officers, which was then beginning among the* Jews, *chap.* 2. *from* ver. 12, *to the* 23d; *and* chap. 3. 16, 17, 18. *And* 3dly, *To engage them to lead a Chriſtian Converſation, that ſo they might bring over others to the Chriſtian Faith,* chap. 2. 12. *and* 3. 1. *and might ſtop the mouths of thoſe who ſpake againſt them as Evildoers,* chap. 3. 16.

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# Firſt Epiſtle of St. *PETER.*

## CHAP. I.

Verſe 1. PEter an Apoſtle of Jeſus
Chriſt, [*writeth*] to the
ab [a] Strangers [b] ſcattered
throughout Pontus, Galatia,
Cappadocia, Aſia [*Minor*,] and Bithynia.

c 2. *That is, to thoſe of them who are*] [c] Elect
d [d] according to the Fore-knowledge of God
e the Father, [e] through Sanctification of the
f Spirit unto Obedience, and [*to the*] [f] ſprinkling
of the Blood of Jeſus Chriſt; [*wiſhing*
*that*] Grace to you, and Peace, [*may*] be
multiplied.

g 3. Bleſſed be the [g] God and Father of our
Lord Jeſus Chriſt, who according to his
abundant Mercy hath begotten us again unto
h a [h] lively, [Gr. *living*] Hope, by the Reſurrection
of Jeſus Chriſt from the Dead.

4. [*We being begotten by his Reſurrection, as*
*the Firſt fruits of ours*, 1 Cor. 15. 20, 23.] to
[*the Hope of*] an Inheritance incorruptible
i and [i] undefiled, and that fadeth not away,
reſerved in Heaven for you [*Believers.*]

k 5. [k] Who are kept by the Power of God
l through Faith [l] unto [*the*] Salvation ready
to be revealed in the laſt time.

6. Wherein [i. e. *on the account of which*]
you greatly rejoice, though now for a ſeaſon
m [m] (if need be) ye are in heavineſs through
manifold Temptations.

7. That the trial of your Faith being,
[*which is*] much more precious [*and advantageous*
*to you*] than [*the Trial*] of Gold that
n periſheth, though it be [n] tried by Fire, [or,
*though upon Trial it endure the Fire*,] might be
found to your praiſe, honour, and glory, at
the Appearance of Jeſus Chriſt [*in Glory.*]

8. [o] Whom having not ſeen, ye love; o
in whom, though now you ſee him not, yet,
[Gr. *not now ſeeing*, *but*] believing, ye
rejoyce with joy unſpeakable, and full of
glory.

9. Receiving the end of your Faith, [p] even p
the Salvation of [*your*] Souls.

10. Of which Salvation the Prophets have
enquired, and ſearched diligently, who propheſied
of the Grace that ſhould come unto
you; [i. e. *of the Grace to be brought unto us at*
*the Revelation of Jeſus Chriſt*, v. 13. Matth. 13.
17.]

11. [q] Searching what, or what manner q
of time the [r] Spirit of Chriſt which was in r
them did ſignifie, [or, *to what time he did relate*,]
when he teſtified before hand [ſ] the Sufferings ſ
of Chriſt, [*in himſelf, and his Members*,]
and the Glories that ſhould follow [*them*,
Dan. 9. 24.]

12. To whom it was revealed, that not
unto themſelves, but unto us, they did miniſter
the [*ſame*] things which are now reported,
[or, *have been now declared*] to you, by
them who have preached the Goſpel to you,
[t] with the Holy Ghoſt ſent down from Heaven; t
which things the [u] Angels deſire to u
look into.

13. [x] Wherefore, gird up the loins of x
your mind; be ſober, [Gr. *vigilant*,] and
hope to the end, for the Grace that is to be
brought, [Gr. *that is brought*] to you at [*by*]
the Revelation of Jeſus Chriſt, [*who hath*
*brought life and immortality to light by the Goſpel*,
2 Tim. 1. 10.

14. As [*it becometh*] obedient Children, not faſhioning yourſelves according to the former luſts [*you practiſed*] in your ignorance.

15. But as he [*God the Father*, v. 17.] who hath called you is holy, ſo be ye holy in all manner of Converſation.

16. Because it is written [*thus*,] Be ye holy,
y for [y] I [*the Lord your God*,] am holy, [*Lev.* 11. 44. and 19. 2.]

17. And if ye call upon the Father, who
z [z] without reſpect of Perſons judgeth according
to every Man's works, paſs the time of your ſojourning here in fear [*of Condemnation from this impartial Judge, at that day.*]

18. Foraſmuch as ye know that ye were not redeemed with corruptible things, [*ſuch*] as [*are*] Silver and Gold, [*ſuch as the Jews brought up to* Jeruſalem *to buy their Offerings*,]
aa from [*the demerit of*] your [aa] vain Converſation received by Tradition from your Fathers.

19. But with the precious Blood of Chriſt,
bb [*who was delivered up to Death for you*,] as [b b] a
Lamb without blemiſh, and without ſpot.

cc 20. Who verily was [cc] fore-ordained, [Gr. *fore-known*, i. e. *deſigned as the Meſſiah*,] before the foundation of the World, but was manifeſted in theſe laſt times for you [*r ſakes*.]

21. [d d] Who by [*Faith in*] him *thus riſen*,] dd
do believe in God that raiſed him up from the Dead, that your Faith and Hope [*of a bleſſed Reſurrection*] might be in God.

22. Seeing ye have purified your Souls, in [*by*] obeying the Truth through the Spirit, [*by whom you are enabled to perform this Obedience*,] to unfeigned Love of the Brethren, [*which is one part of that Obedience* ;] ſee that you love, [Gr. *ye will love*] one another with a pure heart fervently :

23. Being born again, not of Corruptible Seed, [ *as is that from which you had your firſt Nativity*, *whence you alſo who are thus begotten are Corruptible*,] [e e] but of Incorruptible, ee
[*as being born again*] [f f] by the Word f f
of God, which liveth and abideth for ever.

24. For all Fleſh is as Graſs, and all the Glory of Man, as the Flower of Graſs. [*As then*] the Graſs withereth, and the Flower of it falleth away, [*ſo will it be with our Body of Fleſh.*]

25. But the Word of the Lord, [*ſaith the Prophet*, Iſa. 40. 8.] endureth for ever, [*in itſelf, as being of Eternal Truth* ; *and in its Effects upon us, as nouriſhing us to Life Eternal* ;] and this is the Word which by the Goſpel is preached to you.

## Annotations on Chap. I.

a Verſe 1. Παρεπιδήμοις, *To the Strangers.*] He writes eſpecially to the Diſperſion of the *Jews*, to whom the word *Strangers*, or Foreigners, here chiefly doth belong; but not to them only, for he ſpeaks to them alſo who in Time paſt had walk'd according to the Will of the *Gentiles*, in *abominable Idolatries*, chap. 4. 3. and of them who formerly *were not the People of God, and had not found Mercy :* We therefore are to underſtand, that among them were many devout *Greeks*, and *Proſelytes* of the *Gentiles*, converted with them to the *Chriſtian* Faith. Thus when St. *Paul* and *Barnabas* preached in a Synagogue of the *Jews* at *Iconium*, a *great multitude both of* Jews *and* Greeks *believed*, Acts 14. 1. And *Paul* Preaching at *Epheſus*, and thereabouts, two Years, prevailed ſo, *that all that dwelt in Aſia heard the Word of the Lord Jeſus*, *both Jews and Greeks*, Acts 19. 10. See Chap. 17. 4, 12. and 18. 4. In the *Acts of the Apoſtles*, we read of *Proſelytes* of all *Nations*. They were reckoned, in the Days of *David* and *Solomon*, 153600 Perſons, 2 *Chron.* 2. 17. In the Days of *Artaxerxes*, we are told, that πολλοὶ τῶν ἐθνῶν περιετέμνοντο, καὶ Ἰουδάϊζον, *many of the Heathens were circumciſed, and turned Jews*, Eſth. 8. 17. And ſo it was alſo in the ſucceeding Ages; for (a) *Joſephus* informs us, That after the Times of *Antiochus Epiphanes*, *the* Jews, *in* Antioch, *and other Places, always converting to their Worſhip a great many* Greeks, *made them*, *as it were*, *a part of themſelves :* And at (b) *Damaſcus*, he ſaith, *they would have deſtroy'd the* Jews *among them*, *but that they feared their own Wives*, *who all*, *except ſome few*, *were Converts to the Religion of the* Jews.

Ibid. Διασπορᾶς, *Of the Diſperſion* ;] I. e. b Diſperſed through *Pontus*, &c. The *Apoſtle* ſpeaks not of the Diſperſion made by the Perſecution mention'd, *Acts* 8. 1. for that ſcattered the *Chriſtians* only through *Judea* and *Samaria*, ibid. Nor were they afterwards diſperſed farther, by the Malice of the *Jews*, but went themſelves to preach the Word, not in *Aſia*, but in the Parts of *Syria*, in *Phœnice*, *Cyprus*, and *Antioch*, Acts 11. 19. Of their Diſperſion thence into *Aſia*, we read not one word ; but that there were great Diſperſions before of the *Jews* through the Places here mentioned, from the Time of the *Captivity* under *Salmanaſſer*, we learn from (c) *Agrippa*'s Addreſs to *Caius*, where he informs him, that *they poſſeſſed moſt Parts of* Aſia, *to the utmoſt Borders of* Bithynia *and* Pontus.

---

(a) Ἀεὶ προσαγόμενοι ταῖς θρησκείαις πολὺ πλῆθος Ἑλλήνων, κἀκείνους τρόπῳ τινὶ μοῖραν αὐτῶν ἐποίησαν. De Bello Jud. l. 7. p. 973. B.

(b) Ἁπάσας πλὴν ὀλίγων ὑπηγμένας τῇ Ἰουδαϊκῇ θρησκείᾳ. L. 2. c. 41. p. 822. B.

c Ver. 2. Ἐκλεκτοῖς, *Elect:* ] *I. e.* To the Converted *Jews*, ſtyled *the Elect*, Matth. 24. 22. See Note on Chap. 2. 9. So alſo *OEcumenius* interprets theſe Words, *to the Elect*, that is, τοῖς ἀφωρισμένοις ἐκ τῶν ἄλλων ἐθνῶν εἶναι λαὸν περιούσιον, *to them that are ſeparated from other Nations, to be his Holy, and peculiar People.*

d Ibid. Κατὰ πρόγνωσιν, *According to the Foreknowledge of God,* ] Diſcover'd in the *Prophetical* Writings, which foretold of theſe Bleſſings to be conveyed to them by the *Meſſiah*, who alſo is ſaid to be fore-known before the Foundations of the World, *i. e.* propheſied of from the Beginning, *Gen.* 3. 15. but manifeſted in the Laſt times for them, *v.* 20.

e Ibid. Ἐν ἁγιασμῷ, *Through Sanctification of the Spirit,*] The great Principle of all true Obedience; ſo, *v.* 22. *Having ſanctified your Souls, or Lives, to the Obedience of the Truth thro' the Spirit.*

f Ibid. Καὶ ῥαντισμὸν, *and Sprinkling of the Blood of Jeſus.*] By way of Obſignation of that Covenant, by which we are engaged to that Obedience; For ſo it was in the Delivery of the Old Law: For upon the reading of that Covenant in the Audience of all the People, and upon their profeſſing, *All that the Lord hath ſaid, we will do, and be obedient, Moſes* took the Blood, and ſprinkled it upon the People, and ſaid, *Behold the Blood of the Covenant which the Lord hath made with you, concerning all theſe Words*, Exod. 24. 7, 8. So Dr. *Hammond.* Or to that Sprinkling of the Blood of *Jeſus Chriſt* which *cleanſeth us from all Sin*, 1 John 1. 7. *i. e.* from all the ſinful Imperfections which cleave to our Obedience, and by which the full Pardon of our paſt Sins is procured, and we obtain an Entrance into the *Holy of Holies*, Heb. 10. 19, 20. and which procures for us, not only Acceptance upon Earth, but *an Inheritance in Heaven*, Heb. 9. 15. and 12. 24. whence this Blood is ſtyled αἷμα ῥαντισμοῦ, *the Blood of Sprinkling*, Heb. 12. 24. And of *Chriſt* it is ſaid, *He ſhall ſprinkle many Nations*, Iſa. 52. 15.

g Ver. 3. Ὁ Θεὸς καὶ Πατὴρ, *The God and Father of our Lord Jeſus Chriſt.* ] Here, ſaith *Schlictingius*, as formerly, the God of *Abraham, Iſaac*, and *Jacob*, diſtinguiſhed the One True God from any other; ſo now this Phraſe diſtinguiſheth him who is called *his God and Father*, from *Jeſus Chriſt.* But yet the (d) *Primitive Fathers* thought otherwiſe; for they ſtiffly maintained, againſt the *Gnoſticks*, who held there was another God above the God of *Abraham*, &c. or the God of the *Jews*, *That he was the God and Father of all*, ſupra quem non eſt alius; and yet, that *Jeſus Chriſt* was *God*, as being *in the Father from all Eternity, and receiving the Divine Nature from him.*

h Ibid. Εἰς ἐλπίδα ζῶσαν, *To a Living Hope.*] Either an hope that giveth Life, as ὕδωρ ζῶν, *Living Water*, John 4. 10, 11, 14. Ὁ ἄρτος ὁ ζῶν, *The Living Bread which came down from Heaven, of which if a Man eat, he ſhall live for ever*, John 6. 51. and 7. 38. Λόγια ζῶντα, *The Living Oracles*, Acts 7. 38. which if a Man obſerve, ſaith *Moſes*, *he ſhall live by them*, Levit. 18. 4. Ὁδὸς ζῶσα, *A Living Way*, Heb. 10. 20. as leading to Life Eternal. And Ζωῆς πηγαὶ, *Living Fountains of Waters*, Rev. 7. 17. for *by Hope we are ſaved*, Rom. 8. 24. Or a *Hope* that makes us active and lively, joyful and comfortable in our Lives, *rejoycing in Hope of the Glory of God*, Rom. 5. 2. in which ſenſe it is ſaid of the Word of God, that it is ζῶν καὶ ἐνεργὴς, *living and active*, Heb. 4. 12. Of the Members of *Chriſt*'s Spiritual Houſe, that they are λίθοι ζῶντες, i. e. *Living Stones*, 1 Pet. 2. 5. And we are bid to offer our Bodies, θυσίαν ζῶσαν, *A Living Sacrifice*, Rom. 12. 1. Hence it ſeems to follow, that the *Jews* before had not this *lively Hope* which our Lord's Reſurrection miniſters.

i Ver. 4. Ἀμίαντον, *Undefiled.*] The Land in which Men who are Sinners dwell on Earth, is ſaid to be *defiled by their Sins*, Lev. 18. 28. Numb. 5. 3. and 35. 34. Deut. 21. 23. Iſa. 24. 5. Jer. 2. 7. and 16. 18. *Heaven*, into which *no unclean thing can enter*, being the only Inheritance undefiled. *OEcumenius* hence obſerves, *1ſt*, That this therefore was not ſuch a Hope as that which was contained in the Law of *Moſes*, ἥτις θνητὴ, θνητοῖς ἐπαγγέλλεται θνητὰ, *a dying Hope, which promiſed dying things to mortal Men*: *2dly*, That if this Inheritance be in Heaven, μυθώδης ἡ χιλιοέτης ἀποκατάστασις, *the Opinion of the Millenaries muſt be Fabulous.*

k Ver. 5. Ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, *Who are kept by the Power of God through*

---

(c) Πολλὰ τῆς Ἀσίας ἄχρι Βιθυνίας καὶ τῶν τοῦ Πόντου μυχῶν. Philo Legat. ad Caium, p. 798. C.

(d) Juſtin. M. de Angelo Domini Moſæ apparente, Κύριον αὐτὸν ὄντα καὶ Θεὸν σημαίνει. Τὸ αὐτὸν λέγει ὃν καὶ διὰ πολλῶν τῶν λελεγμένων ὑπηρετοῦντα τῷ ὑπὲρ κόσμον Θεῷ ὑπὲρ ὃν ἄλλος οὐκ ἔστι, σημαίνει. Dial. cum Tryph. p. 284. A. & p. 275. D. Ὁ γὰρ Χριστὸς καὶ Θεὸς καὶ Κύριος, p. 251. D. 287. B. 354. A. 355. B. *Solus & verus Deus ſuper quem alius non eſt.* Iren. l. 3. c. 6. *Neminem alium Deum vel Dominum vocaverunt Apoſtoli, niſi ſolum Deum verum patrem & verbum ejus, qui in omnibus principatum ejus habet*, l. 3. c. 16.

*Faith.*] Not that all who have true Faith, are kept by the Power of God, ſo as that they ſhall certainly continue in the Faith; but, that they ſhall be thus preſerved, *if they continue in the Faith, rooted, and ſettled, and are not removed from the Hope of the Goſpel*, Col. 1. 23. *If they hold the beginning of their Confidence firm unto the end*, Heb. 3. 4. This Place therefore only proves, 1*ſt*, That all who are preſerved to Salvation are preſerved by God, but not that all true Believers will be certainly ſo kept. 2*dly*, This Place proves only, that they who are thus preſerved, are kept thro' Faith, i. e. *if they hold the beginning of their Confidence firm to the End*, Heb. 5. 14. for this Faith thus continued in them will render them victorious over the World, 1 *John* 5. 4. It will enable them to *reſiſt the Devil* ſo effectually, that *he ſhall fly from them*, 1 Pet. 5. 9. and *to quench all the fiery Darts of Satan*, Eph. 6. 16. And *even to ſuffer Death not accepting a Deliverance, that they may obtain a better Reſurrection*; but this Place does not prove that all, who are once true Believers, ſhall certainly continue in the Faith, and never make Shipwrack of the Faith, as did *Hymenæus*, and *Alexander*, 1 Tim. 1. 19. never have their Faith overturn'd as ſome had, 2 *Tim.* 2. 10. never *draw back to perdition*, as the *Apoſtle* ſuppoſeth ſome might do, *Heb.* 10. 38, 39.

l Ibid. Εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, *The Salvation ready to be revealed in the Laſt Time:*] *I. e.* ſay ſome, The Deliverance ready to be vouchſafed to the *Chriſtians*, at the Deſtruction of the Church and Polity of Jeruſalem, this being the Salvation then ready to be revealed. But this ſeems not very probable: 1. Becauſe in this Salvation *Chriſtians* are ſaid *to rejoice greatly*, or, *to exult for joy*, v. 6. which it becomes not them to do for Temporal, but for Spiritual Bleſſings. 2dly, Becauſe 'tis the Salvation, not of our Bodies, but our *Souls*, even that Salvation which *is the End of our Faith*, ver. 9. (See the Note there.) To the Argument produced for the other ſenſe from the words,

I anſwer, 1. That tho' *the Laſt Times and Days*, in the Plural, do moſtly ſignifie the Times of the Goſpel-Diſpenſation, concurring with the Laſt Times of the *Jewiſh* State; yet *the Laſt Time*, or *Day*, in the Singular, often ſignifies the Time of the Reſurrection, or the Laſt Judgment, eſpecially when it is joined with *the Reſurrection of the Body* mention'd here, *v.* 3. So, *John* 6. 39. *I will raiſe him up*, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, *in the Laſt Day.* See *ver.* 40, 44, 45. *chap.* 11. 24. *I know that he ſhall riſe in the Laſt Day*; and, *chap.* 12. 48. *The Word that I have ſpoken, ſhall judge him in the Laſt Day.*

2dly, As there is mention of a double Revelation of *Jeſus Chriſt*; one, when he appeared as a *Prophet* to the World, ſtyled uſually Φανέρωσις, *The Manifeſtation of Jeſus Chriſt*; another, at the Day of Judgment, ſtyled Ἀποκάλυψις, *The Revelation of our Lord Jeſus Chriſt*, 1 Cor. 1. 7. *The Revelation of Jeſus Chriſt from Heaven*, 2 Theſ. 1. 7. *His glorious Revelation*, 1 Pet. 4. 13. and here emphatically, *The Revelation of Chriſt*, v. 7, 13. So is there a double Revelation of the Salvation promiſed in the Goſpel; one, by the Preaching of the Goſpel, which *brought Life and Salvation to light*, 2 Tim. 1. 10. And a farther Revelation of it to be made hereafter, *when Chriſt who is our Life ſhall appear*, Col. 3. 3, 4. 1 John 3. 2. ſtyled, The Glory ready to be revealed, *when the great Shepherd ſhall appear*, 1 Pet. 5. 4. The Glory ready to be revealed at the Redemption of our Bodies, *Rom.* 8. 18, 23. to which this Paſſage may refer.

Ver. 6. Εἰ δέον ἐστὶ, *If need be.*] This is great m Conſolation, under all the Afflictions of God's Servants, That they then only ſhall befall them, when God ſees them needful for the Promotion of his Glory, or for the furtherance of our Salvation; as when they tend to make us Partakers of his Holineſs, and to work in us the comfortable Fruits of Righteouſneſs, *Heb.* 12. 10, 11. or, *work for us an exceeding and eternal weight of Glory*, 2 Corinth. 4. 17. by conforming us to him in Sufferings, to whom we ſhall be like in Glory, 1 *Pet.* 4. 13. *Rom.* 8. 17. 2 *Tim.* 2. 11.

Ver. 7. Διὰ πυρὸς δοκιμαζομένου.] Proved n to be genuine, by the Fire it endures; as your Faith is, by patiently enduring Fiery Trials. See Note on Chap. 4. 12.

Ver. 8. Ὃν οὐκ εἰδότες.] If this Reading o be true, it is moſt proper to tranſlate the words thus, *whom having not known*; if ὃν οὐκ ἰδόντες, as other Copies have it, and all the Verſions do tranſlate it, be the true Reading, then our Tranſlation is right alſo.

Ver. 9. Σωτηρίαν ψυχῶν,] The *Preſervation* p *of your Lives*; (ſo Dr. *Hammond.*) But there is no ὑμῶν in the *Greek*, to anſwer to the word *your*, in the *Engliſh*; and the Salvation of Lives, ſeems not ſo properly aſſigned as the End of our Faith, as the Salvation of Souls; as we may learn alſo from the following words.

Ver. 11. Εἰς τίνα ἢ ποῖον καιρὸν; *What, or what* q *manner of Time?*] The Particle εἰς, is oft redundant. (See *Nold.* p. 66, 67. and p. 464.) Or it may here be rendered *de*, *of what Time*, as, 2 *Cor.* 12. 6. *Let no Man think*, εἰς ἐμὲ, *of me, more than he ought to think*. Eph. 5. 32. *I ſpeak*, εἰς Χριστὸν, καὶ εἰς τὴν Ἐκκλησίαν, *of Chriſt, and the Church*, Acts 2. 25. *David* ſpake εἰς αὐτὸν, *of him*. So, *Acts* 25. 20. *Heb.* 7. 14. εἰς ἣν φυλὴν, *of which Tribe*. They teſtified of his Sufferings, ſaith *OEcumenius*, in thoſe Words of *Iſaiah*, *He was led as a Sheep to the Slaughter.*

Ibid.

r Ibid. Τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ, *The Spirit of Chriſt which was in them* :] That is, ſay the *Socinians*, The Spirit in them, which ſpake of *Chriſt* as the Word of Life, and of Salvation, is the Word which ſpeaks of Life, and of Salvation. But in this ſenſe he might as well have been ſtyled the Spirit of *Antichriſt*, or the *Falſe Prophets*, becauſe he alſo ſpake of them. All the *Ancients* agree in the other ſenſe, That (e) Chriſt ſpake by his Spirit in the *Prophets, they being inſpired with his Grace, and taught by his Spirit, their Words proceeded from the Divine Word moving them, and by him they propheſied ; He ſpake in* Iſaiah, *in* Elias, *and in the Mouth of the Prophets.* So the *Fathers.*

ſ Ibid. Τὰ εἰς Χριστὸν παθήματα, *The Sufferings of Chriſt.*] Not only in himſelf, but in his Members, and the Glories which ſhould be after, as well to them, as to their Saviour, *Rom.* 8. 18. 2 *Tim.* 2. 11, 12. 1 *Pet.* 4. 13. as appears from *v.* 13. where this *Glory* is ſtiled, *the Grace to be brought to us at the Revelation of Jeſus Chriſt.*

t Ver. 12. Ἐν πνεύματι ἁγίῳ, *By the holy Spirit ſent down from Heaven.*] Hence it is evident, that the *Apoſtles*, in all thoſe Writings in which they declared the Goſpel of *Chriſt*, were θεόπνευστοι, *Men aſſiſted by the Holy Ghoſt* ; and that they, in Preaching and Enditing the Goſpel, were acted by the ſame Spirit who moved formerly the *Prophets.* See the *General Preface.*

u Ibid. Παρακύψαι, *Angels deſire to look into.*] And ſhall holy *Prophets* be ſo deſirous to know the Time when theſe Things ſhould happen, and holy Angels ſo diligent to look into theſe glorious Revelations ; and ſhall we, to whom, and for whoſe Happineſs, this Goſpel was revealed, neglect not only to obtain, but even to know this great Salvation? Some refer this to *Dan.* 8. 13.

x Ver. 13. Note, That from this, and the foregoing Verſe, we have ſeveral Arguments to prove, theſe Things relate not to the Temporal Deliverance of *Chriſtians* from the Perſecution of the *Jews*, but to their Deliverance from the Guilt of Sin, by the Blood of *Chriſt*, v. 19. and that Eternal Deliverance which is the Object of the *Chriſtian's* Hope. For, 1ſt, That cannot properly be ſtiled, *the Grace which is to come to us by the Revelation of Jeſus Chriſt* ; that being *the Grace which brings Salvation*, Titus 2. 11, 13. (2.) That was not the Thing which they who preached the Goſpel did, ἀναγγέλλειν ἡμῖν, *declare unto us* ; but, as St. *John* informs us, they did, ἀναγγέλλειν ζωὴν αἰώνιον, *ſhew unto us Eternal Life*, 1 John 1. 2. (3.) They could not be the Things the *Angels* did deſire to look into. (4.) The Motive to *Perſeverance to the End*, is not a Temporal Deliverance from the *Jews*, but a Spiritual and Eternal Deliverance, *Rom.* 8. 18. 2 *Cor.* 4. 17. *Heb.* 10. 35, 36.

y Ver. 16. Ἐγὼ ἅγιός εἰμι.] The *Holineſs of God*, in Scripture, hath reſpect to a double Object, *viz.* Sin ; and ſo it doth import, his perfect freedom from, his hatred of, and oppoſition to all Impiety. 1ſt, His entire freedom from all Impurity ; for *God is Light*, ſaith the *Apoſtle, and in him is no Darkneſs at all*, 1 John 1. 5. *He is a Juſt God, and without Iniquity*, Deut. 32. 4. A God of *purer Eyes than to behold Evil*, Hab. 1. 13. *i. e.* without the greateſt Deteſtation. 2dly, His perfect hatred of it ; whence he is ſaid to loath, deteſt, and to abhor it, and the Workers of it ; and it is ſtiled, *the abominable thing which his Soul hateth*, Jer. 44. 4. And ſince God's Nature is immutable, his Holineſs unchangeable, he muſt for ever hate with a moſt perfect Hatred whatſoever is unholy, and impure ; and to ſuppoſe an Interruption in his Hatred of Evil Doers, is to ſuppoſe he can ceaſe to be a pure and Holy God. And 3dly, From this Hatred, naturally flows a juſt Aſſurance of his Oppoſition to all Impiety and Unholineſs, that he *by no means will clear the Guilty*, Exod. 34. 7. *or let the Sinner always go unpuniſhed*, Nahum 1. 3. And this ſeems to be the import of the *Holineſs of God* we are here called to imitate, becauſe it ſtands in oppoſition to *the former luſts of their Ignorance* : Or, 2dly, *God's Holineſs* reſpects ſuch Perſons as are, by Conſecration, or by Reſemblance of him, holy ; and ſo it intimates his great Affection to them, and Concernment for them.

z Ver. 17. Ἀπροσωπολήπτως.] *I. e.* Without difference of *Nations*, whether *Jew* or *Gentile*, or without reſpect had to any Man's Progenitors, in the Great Day of his Account, *Acts* 10. 34, 35. *Rom.* 2. 58. See Note on *James* 2. 1.

---

(e) Ἐμπνεόμενοι ὑπὸ τῆς χάριτος αὐτοῦ. Τῷ πνεύματι ὡς διδάσκαλον αὐτὸν προσεδόκων. Ign. Ep. ad Magneſ. §. 8, 9. Spiritus Prophetarum, πνεῦμα Κυρίου, Barnab. §. 9. Ἀπὸ τοῦ κινοῦντος αὐτοὺς θείου λόγου. Juſt. M. Apol. 1. p. 49. A. Apol. 2. p. 76. D. Αὐτὸς ἐν Ἡσαΐᾳ, ὁ Κύριος αὐτὸς ἐν Ἠλίᾳ, ἐν στόματι προφητῶν αὐτός. Clem. Al. Adm. ad Gent. p. 7. B. & Strom. 6. p. 642. B. Theoph. ad Autol. l. 2. p. 88. Iren. l. 4. p. 29. Hippol. de Antichriſto, §. 2. Tertul. adv. Marcion. l. 2. c. 27. adv. Prax. c. 16.

a Ver. 18. Ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς, *From your vain Converſation.*] Two Expreſſions in this Chapter ſeem to intimate, that the *Apoſtle* ſpeaks here, not only to the Native *Jews*, but alſo to the Converted *Gentiles.* 1ſt, His Exhortation to them, *not to faſhion themſelves according to their former luſts*, ἐν τῇ ἀγνοίᾳ ὑμῶν, *in their Ignorance*; which Phraſe, in the *New Teſtament*, hath ſtill relation to the Times of Ignorance in which the *Gentiles* lay, before the Preaching of the Goſpel to them. So, *Acts* 17. 30. Τοὺς χρόνους τῆς ἀγνοίας, *The Times of Ignorance God winked at*, Eph. 4. 10. being darkened in your Mind, διὰ τὴν ἄγνοιαν, *by the Ignorance that is in you.* 2dly, This of their *Converſation, received by Tradition from their Fore-fathers:* For tho' the *Scribes* and *Phariſees* had delivered Traditions to the People, which render'd the Worſhip of God vain, *Matth.* 15. 9. yet *a vain Converſation, received by Tradition from their Forefathers*, ſeems rather to reſpect the Converſation of the *Heathens*, ἀναστροφὴ, being the word by which the *Converſation of the Gentiles* is deſigned, *Epheſ.* 2. 3. and 4. 22. 2 *Pet.* 2. 7, 18. and μάταια here added to it, determining the *Converſation to the Worſhip of vain Gods*, Acts 14. 15. Eph. 4. 17. Their Plea for their Religion, and vain Worſhip, being alſo this, that *they received it from their Fathers*, ſaying, That (f) *they were not to be moved, by any Perſwaſions, from the Religion which they had* (g) *received from their Forefathers.* But yet I confeſs, theſe things may relate to the *Gentile* Proſelytes among the *Jews*, which were very numerous. See Note on *v.* 1.

b Ver. 19. Ὡς ἀμνοῦ ἀμώμου, *A Lamb without blemiſh.*] *Chriſt* being Perfect, and without Spot of Sin, was typified by the *Lamb*, offered daily for their Sins; and that Lamb being bought with the Half-ſhekel every one gave for the buying of the daily Sacrifice, *Exod.* 30. 14, 15, 16. and which was therefore ſtiled *Keſeph Kippurim, The Money of Expiations*, and was ſent up to *Jeruſalem* from every City of *Judæa*, and all the Provinces where the *Jews* lived, *in Silver and Gold*, the *Apoſtle* may here allude to this, when he ſaith, *You were not redeemed with Silver and Gold, by which the daily Sacrifice was bought, which made Atonement for your Souls, but with the precious Blood of Jeſus, who ſhed his Blood for your Redemption from that Death which by your Sins you had contracted.* Others refer this to the *Paſchal Lamb*, by the ſprinkling of whoſe Blood, they were delivered from Deſtruction, when the Firſt-born of the *Egyptians* periſhed, *Exod.* 12. 11, 17. Both theſe Lambs were to be ἀμνοὶ ἄμωμοι, *perfect, and without ſpot*, that they might be accepted, *Exod.* 12. 5. *Lev.* 22. 21. *Numb.* 28. 3, 9, 11, 19, *&c.*

Ver. 20. Προεγνωσμένου, *Foreknown.*] The cc *Jews* ſay, that (h) "When God created "the World, he held forth his Hand under the Throne of Glory, and created "the Soul of the *Meſſiah*, and his Company, and ſaid to him, Wilt thou "heal and redeem my Sons, after Six "Thouſand Years? He anſwered, Yes. "God ſaid to him, If ſo, wilt thou bear "Chaſtiſements, to expiate their Iniquity, according to what is written, *Iſai.* "53. 4. *Surely, he bore our Griefs?* He "anſwered, I will endure them with Joy." And to this Repreſentation of this Covenant made with the *Meſſiah*, *before the Creation of the World*, it may be the *Apoſtle* here refers. See the Note on *Eph.* 1. 4. In the Style of (i) *Philo*, he is ἀΐδιος λόγος, *The Eternal Word, The Firſt-born*, and, *The moſt Ancient Son of the Father, by whom all the Species were framed.* This therefore is according to the received Opinion of the *Jews*.

Ver. 21. Πιστεύοντας εἰς Θεὸν, *By him do believe in God.*] dd Here the *Socinians* object thus; He by whom we believe in God, is not that God in whom we believe; for the Means of Faith can never be the Object of it: But *Chriſt* is he by whom we believe in God; *Ergo*, Chriſt is not God. To this I anſwer; That *Chriſt*, according to the Nature which died for us, and which was raiſed from the Dead, is he by whom we believe in God, *i. e.* own him to be able to raiſe us alſo from the Dead; and according to the ſame Nature we acknowledge him not to be God: But that hinders not his being God, according to that Nature by which he had Power to, and did actually raiſe himſelf from the Dead, *John* 10. 18. and 2. 19.

But ſtill they object, That *by him, we believe in him that raiſed him from the Dead, that our Faith and Hope might be in God*, to wit, *the Father*, Faith therefore and Hope in *Chriſt*, is not Faith and Hope in God. Anſw. 1. It only follows hence, that it is not Faith and Hope in God the *Father*; but 2dly, The *Apoſtle* here ſaith, That by Believing in him who raiſed up *Chriſt* from the Dead, *we believe in God*, becauſe we believe in that Divine Power which can raiſe us alſo from the Dead: Since therefore the Holy *Scripture* expreſsly and frequently aſſerts, That we ſhall be raiſed up from the Dead, *by the Voice of the Son of God*, John 5. 25, 28. and, That becauſe *as the Father hath life in himſelf*, and ſo is able to give Life to the Dead; ſo hath he given to the Son, to have Life in himſelf, *v.* 26. Seeing *Chriſt* often ſaith of him that believeth in him, *I will raiſe him up at the laſt Day*, John 6. 39, 40, 44, 45. for *I am the Reſurrection and the Life*, John 11. 24, 25. Since the *Apoſtle* ſaith, He hath *Dominion over the Dead, and over the Living*, Rom. 14. 9. That *by him all Men ſhall be made alive*, 1 Cor. 15. 22. and, That *he will change our vile Bodies into the likeneſs of his Glorious Body, according to the mighty Power whereby he is able to ſubdue all things to himſelf*; it rather follows hence, That our Faith and Hope in *Chriſt* thus raiſing us from the Dead, as his Father did him, is Faith and Hope in God.

---

(f) Plato Tim. p. 1053. E.

(g) Cicero de Nat. Deor. l. 3. n. 3. 6.

(h) Cartw. Mellif. l. 1. p. 2974, 2975.

(i) De Plant. Noe, p. 169. D. Τοῦτον μὲν γὰρ Πρεσβύτατον υἱὸν ὁ τῶν ὄντων ἀνέτειλε Πατὴρ, ὃν ἑτέρωθι πρωτόγονον ὠνόμασε, καὶ ὁ γεννηθεὶς μιμούμενος τὰς τοῦ Πατρὸς ὁδοὺς, πρὸς παραδείγματα ἀρχέτυπα ἐκείνου βλέπων ἐμόρφου εἴδη. De Confuſ. Ling. p. 258. A. B.

Ver. 23. Ἀλλὰ ἀφθάρτου, *Being born again of Incorruptible Seed.*] Here is a further Evidence, that the Word of God is the ordinary Means of our New Birth: For 'tis τὸ ῥῆμα τὸ εὐαγγελισθὲν, *the Word preached*, (not any inward Word infuſed,) which is here ſtiled, *that Incorruptible Seed* from which this New Birth is derived.

Ibid. Διὰ λόγου ζῶντος Θεοῦ, *The Living Word of God.*] This *Epithet* is aſcribed to the Word of God, *Heb.* 4. 12. And that this is not ſpoken of the Living God, is evident; becauſe in the *Greek* it is not διὰ λόγου Θεοῦ ζῶντος, but ζῶντος Θεοῦ, i. e. not *by the Word of the Living God*, but *by the Living Word of God.* 2*dly*, That it is to be underſtood of the *Word preached*, is clear; becauſe the Epithet, *living*, and *abiding for ever*, agrees to the ſame thing. Now the *Apoſtle* ſaith, It is the *Word preached*, that *abideth for ever*; and ſo the Prophet *Iſaiah* had ſaid before him, *chap.* 40. 8. Τὸ δὲ ῥῆμα τοῦ Θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.

---

## CHAP. II.

Verſe 1. WHerefore, laying aſide all Malice, and all Guile, and Hypocriſies, and Envies, and all Evil-ſpeaking; [*Vices to which the Jewiſh Nation was then very prone, and for which they are ſeverely taxed by their own* Joſephus: (*See the parallel Place*, James 1. 21.) *and which are contrary to the great Chriſtian Command of Love, and obſtructive of the Word of Truth, by which we are born again.*]

a 2. As new-born Babes deſire the [a] ſincere Milk of the Word, that [*as you were begotten*, chap. 1. 23. *ſo*] you may grow thereby [*unto a perfect Man in Chriſt Jeſus*, Eph. 4. 13.]

3. If ſo be [εἴπερ, *ſince*] ye have taſted that the Lord is gracious, [*as having pardoned them who crucified him, and procured the favour of God to them. That* εἴπερ *ſignifies* ſince, *ſee Note on* Eph. 3. 2.]

4. To whom coming as to a living Stone,
b [b] diſallow'd, [Gr. *rejected*] indeed of Men,
but choſen of God, and precious;

c 5. Ye alſo, as [c] lively, [Gr. *living*] Stones,
are built up a ſpiritual Houſe, [*and are*] an
d e [d] holy Prieſthood, to offer up [e] ſpiritual Sacrifices acceptable to God by Jeſus Chriſt.

6. Wherefore alſo, it is contained in the
f Scripture, [*Iſa.* 28. 16.] [f] Behold, I lay in Zion a chief Corner-ſtone, elect, precious; and he that believeth on him, ſhall not be confounded, [Gr. *aſhamed.*] [*And it is alſo written in the ſame Scripture*, Behold, I lay in Zion a ſtone of ſtumbling, and a rock of offence, *Iſa.* 8. 14, 15. *Rom.* 9. 33.]

7. To you therefore that believe he is precious, [Gr. ἡ τιμὴ, *belongs the honour of being thus built upon the Corner-ſtone to a Spiritual Houſe*;] but to them which be diſobedient, [*belongs what is written*, Pſalm 118. 22.] the Stone which the Builders diſallowed, the ſame is made the Head of the Corner.

8. And [*alſo what is written*, Iſa. 8. 14, 15.] a Stone of Stumbling, and a Rock of Offence, [or, *Falling*,] even to them who ſtumbled at
the Word, being diſobedient, [g] whereunto g
alſo they were appointed.

9. But ye [*who are built upon him*] are [h] a h
choſen Generation, a [i] royal Prieſthood, i
[k] an holy Nation, [l] a peculiar People; that k
ye ſhould ſhew forth [m] the Praiſes of him m
who hath called you out of darkneſs, into his marvellous light.

10. [n] Who in Times paſt were not a Peo- n
ple, but are now the People of God; who had not obtained mercy, but now have obtained mercy.

11. Dearly Beloved, I beſeech you, [o] as Strangers and Pilgrims, [*to*] abſtain from fleſhly Luſts which [p] war againſt the Soul.

12. Having your Converſation honeſt [Gr. *honourable*] among the Gentiles; that whereas they [q] ſpeak againſt you as Evil-doers, they may, by your good Works which they

ſhall behold, [*be induced to*] glorify God ʳ in the day of viſitation.

13. Submit yourſelves, [Gr. *Be ye ſubject therefore*] to every Ordinance of Man for the Lord's ſake, whether it be to the King, as Supreme;

14. Or unto Governors, as to them who are ſent ˢ by him, for the puniſhment of Evil-doers, and for the praiſe of them that do well.

15. For ſo is the Will of God [*concerning you,*] that [*ſo*] with well-doing, you may put to ſilence the ignorance of fooliſh Men, [i. e. *of thoſe Gentiles, which eſtimating you by the turbulent Jews, are apt to repreſent you alſo, as* ἔθνος δυσαρκτὸν ϗ δυσπειθὲς φύσει πρὸς τοὺς βασιλέας, *a People naturally averſe from ſubjection to Kings.* Joſ. de Bell. Jud. l. 2. c. 8. p. 782. F.]

t 16. ᵗ As free [*Men,*] and [*but*] not uſing your liberty for a cloak of malicioufneſs, [*as the Jews do,*] but as [*thoſe who are*] the Servants of God, [*and ſo, for Conſcience towards him, are ſubject to his Ordinance.*]

17. Honour [*therefore*] all Men, [*even Heathens:*] Love the Brotherhood: Fear God: Honour the King, [*who then was* Nero, *the worſt of Kings, and the Perſecutor of Chriſtians.*]

u 18. ᵘ Servants [*alſo,*] be ſubject to your Maſters with all fear, not only to the good and gentle, but alſo to the froward.

19. For this is ˣ thank-worthy, if a Man, x for conſcience towards God, endure grief, ſuffering wrongfully.

20. ʸ For what [*ground of*] glory is it [*to* y *you,*] if when ye be buffeted for your faults, you ſhall take it patiently? But if when ye do well, and [*yet*] ſuffer for it, ye take it patiently; this is acceptable with God.

21. [*And it is alſo ſuitable to your Profeſſion;*] For even hereunto were ye called: Becauſe Chriſt alſo, [*whoſe Followers ye profeſs to be,*] ſuffered for us, leaving us an example [*both of well-doing, and patient ſuffering,* that ye ſhould follow his Steps.

22. [*For he was one*] who did no ſin, neither was guile found in his mouth, [*and ſo he could not ſuffer for evil-doing.*]

23. [*And alſo one*] who when he was reviled, reviled not again; when he ſuffered, he threatened not, but committed himſelf to him that judgeth righteouſly, [*and ſo was an Example of perfect Patience.*]

24. Who [*was not only to us an Example of Sufferings,* [*but*] his ownſelf ᶻ bare our Sins z in his own Body on the Tree; that we being dead to ſin, ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed.

25. ᵃᵃ For ye were as Sheep going aſtray aa [*from,*] but are now returned to the Shepherd and Biſhop of your Souls.

## Annotations on Chap. II.

a Verſe 2. Τὸ λογικὸν γάλα.] The *Milk which Rational Creatures feed on.* [So λογικὴ λατρεία, is, *the Service performed by Men of Reaſon,* Rom. 12. 1. It ſeems to be the ſame in ſenſe with the *ingrafted Word,* James 1. 21.]

b Ver. 4. Ἀποδεδοκιμασμένον, *Diſallowed,* or *rejected of Men,*] I. e. of the *Jewiſh Sanhedrim,* the *Builders* mention'd, *Pſalm* 118. 22. So *R. Solomon Jarchi* on thoſe words of *Michah,* chap. 5. 2. *Out of thee ſhall come a Governor that ſhall rule my People Iſrael;* i. e. *the Meſſiah, the Son of David, ſhall come from thee; as it is written,* Pſalm 118. 22. *The Stone which the Builders refuſed, is become the Head-ſtone in the Corner.* And ſo our Lord expounds theſe Words to the *High Prieſts, Scribes,* and *Phariſees,* Matth. 21. 42, 45. Luke 20. 17, 19. So *Peter, full of the Holy Ghoſt,* Acts 4. 11.

c Ver. 5. Ὡς λίθοι ζῶντες, *A Living Stone.* v. 4. *Living Stones.*] The *Chriſtian* Church being not a Building made up of Materials without Life, as was the Temple of *Jeruſalem;* but a Spiritual Building, conſiſting of the Members of *Chriſt*'s Body, living by the Spirit communicated from *Chriſt* their Head, and the Fountain of Life to them, *Eph.* 4. 16. *Col.* 2. 19. He who communicates this Life to them, is therefore ſtiled *a Living Stone;* and they who receive it from him, are alſo *Living Stones:* And being by this Spirit thus fitly put together, compacted, and edified into one Building, *Rom.* 14. 19. 1 *Theſſ.* 5. 11. are ſaid to be built up *a Spiritual Houſe.*

Ibid. Ἱεράτευμα ἅγιον, *An Holy Prieſthood.*] d The Legal Sacrifices were to be offered by the *Prieſts alone, and only in the Temple:* Accordingly the *Chriſtian Church* is here repreſented as God's *Temple;* the Praiſes they offer up to God in their Aſſemblies, are ſtiled *Spiritual Sacrifices acceptable to God through Jeſus Chriſt,* Heb. 13. 15. the Perſons who offer them *an Holy Prieſthood.* See *v.* 9.

Ibid. Πνευματικὰς θυσίας, *Spiritual Sacrifices.*] Thus (a) *Philo* having ſaid, agreeably to the *Pſalmiſt*, That God delights not in *Hecatombs*, ſince *the whole World is his, and he can want nothing*, adds, *That Men*, Τὴν ἀρίστην ἀνάγουσι θυσίαν ὕμνοις τὸν εὐεργέτην καὶ σωτῆρα γεραίροντες, *then offer the beſt Sacrifice, when they honour their Benefactor and Saviour with Hymns:* He adds, That the *Altar for Burnt-Offerings* was made of *Stone*, and placed in the Court before the *Tabernacle*, but the *Altar of Incenſe of Gold* was in the *Holy Place within the Vail*: Whence he infers, That as much as *Gold* is better than *Stone*, and the *Holy Place more ſacred than the Court*, (b) τοσούτῳ κρεῖττον ἡ διὰ τῶν ἐπιθυμιωμένων εὐχαριστία τῆς διὰ τῶν ἐναίμων, *ſo much is the Thankſgiving offered up with Incenſe, better than that of Sacrifices.* And laſtly, he ſaith, That the *Fire always burning* on the *Altar*, was τὸ σύμβολον τῆς εὐχαριστίας, *a Symbol of Thankſgiving.* And this Thankſgiving, ſent up to God with the Oblation of Bread and Wine in the *Euchariſt*, in Commemoration of our Saviour's Paſſion, and with Prayer for our Acceptance through his Beloved, is by the *Primitive Chriſtians* ſtyled *their Spiritual Sacrifice*, and that *pure Incenſe*, which, according to the Prophet *Malachi*, *chap.* 1. 11. the *Gentiles* were to offer to God throughout the World. See the Text defended, *Examen Millii.*

---

(a) De Vict. Offer. p. 657. F.

f Ver. 6. That both theſe *Stones* relate to the *Meſſiah*, ſee *Voiſin* on *Rom.* 9. 33. and *Pug. Fid. Part* 3. *c.* 5. §. 2. *p.* 274.

Ver. 7. Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.] See theſe Words vindicated againſt *Grotius* and Dr. *Mills*, *Examen Millii*, as alſo the reading of the Text, *Chap.* 3. 5. 16.

g Ver. 8. Εἰς ὃ καὶ ἐτέθησαν, *Whereunto alſo they were appointed:* ]. That is, ſaith the Reverend Dr. *Hammond*, they that diſobey the Goſpel, that ſtand out obſtinately againſt it, were appointed by God to ſtumble and fall at that *Stone*, i. e. to be bruiſed, and ruined by that Means, to be deſtroyed among the Crucifiers of the *Meſſiah*, and condemned with them hereafter; it being juſt with God, that they who will not reform, and amend, at the Preaching of the Goſpel, and ſo receive benefit by it, ſhould, for their Obſtinacy, be condemn'd, and ſo the worſe for it; *Chriſt* being ſet *for the falling*, as well as *the riſing* of many in *Iſrael*, Luke 2. 34. and the Goſpel being *a Savour of Death* to them that periſh, 2 *Cor.* 2. 15, 16. and they being thoſe whom ἔθετο ὁ Θεὸς εἰς ὀργὴν, *God hath appointed for wrath*, 1 Theſſ. 5. 6. And to be ſure it cannot ſignify, that God abſolutely ordained the Unbelieving *Jews*, εἰς ἀπείθειαν, *to Diſobedience*; for then this Diſobedience would be a Compliance with the Divine Ordinance, or Will, and ſo could not deſerve the Name of Diſobedience: Nor could this Diſobedience be objected to them as their Crime, unleſs Compliance with his Ordinance and Will be ſo, and it be a Fault to be ſuch as God by his immutable Counſel and Decree hath ordained we would be; or it ſhould render Men criminal, and obnoxious to Puniſhment, that they have not made void God's abſolute Decree, or done what that made it impoſſible for them to do. Wherefore this Paſſage cannot ſignify, that the Unbelieving *Jews* were appointed to Diſobedience; but only, that being diſobedient to the Goſpel ſo clearly revealed, and by ſo many Miracles and Diſtributions of the Holy Ghoſt confirm'd, they were appointed to the Puniſhment of that Diſobedience, to fall and periſh: For ſo the Hebrew בשל, and the Greek προσκόμμα, and σκάνδαλον, import, *viz.* the Ruin and Fall of them who ſtumble at this *Stone*; as hath been proved on *Rom.* 14. 13. See *Prov.* 16. 19. *Iſai.* 8. 14, 15. *Jer.* 6. 21. *Ezek.* 3. 20. and 21. 15. *Zech.* 12. 3. *Matth.* 21. 41. *Luke* 20. 18. So *OEcumenius* (c) on this Place. Or, 2*dly*, The words may be thus conſtrued, *To them who are diſobedient*, and through that Diſobedience ſtumble at the Word, this other Character of the *Stone* belongs, *of a Stone of Stumbling; whereunto thoſe Stones were put, one for honour to the Believer, the other for a Stone of Stumbling to the Unbeliever and Diſobedient*; for to both theſe *Stones* the Apoſtle *Paul*, Rom. 9. 33. and St. *Peter* here, do put this Preface, *Behold, I lay in Zion a Stone.* And this agrees with that of *Simeon*, *Behold, this Child is placed for the fall and riſing of many in Iſrael*, Luke 2. 34.

Ibid. The Titles here given to the *Chriſtians*, are the ſame which formerly were given to the whole *Jewiſh Nation*, and are accordingly to be interpreted. h

Γένος ἐκλεκτὸν, *A Choſen or Elected Nation.*] Not only the Righteous and Obedient Perſons among them, but the whole Nation of the *Jews*, are ſtiled *the Elect of God*, throughout the *Old Teſtament*: Thus, *Deut.* 4. 37. *Becauſe he loved thy Fathers, Abraham, Iſaac, and Jacob, therefore*, ἐξελέξατο τὸ σπέρμα αὐτῶν μετ᾽ αὐτοὺς ὑμᾶς, *he choſe you their Seed after them, and brought you out of Egypt by his mighty Power.* Where it is evident, that their whole Seed, *even all that came out of Egypt*, were the *Elect*, Deut. 7. 6, 7. *Jehovah thy God hath choſen thee to be a peculiar People to himſelf, above all People that*

---

(b) P. 698. B. F.

(c) Οὐδεμία γὰρ αἰτία ἀπωλείας παρὰ τοῦ πάντας ἀνθρώπους θέλοντος σωθῆναι βραβεύεται, ἀλλὰ τοῖς ἑαυτοὺς σκεύη κατηρτικόσιν ὀργῆς, καὶ ἡ ἀπείθεια ἐπηκολούθησε, καὶ εἰς ἣν παρεσκεύασαν ἑαυτοὺς τάξιν ἐτέθησαν.

*are on the face of the Earth. The Lord did not ſet his Love upon you, becauſe you were more in Number than any People; but becauſe the Lord loved you, and becauſe he would keep the Oath which he had ſworn to your Fathers, hath he brought you out with a mighty Hand, and redeemed you out of the Houſe of Bondmen.* Where evident it is, 1ſt, That their being choſen, before other Nations, to be God's *peculiar People*, is their Election. 2dly, That all that were brought out of *Egypt* were thus beloved, and thus elected. 3dly, That to theſe *Elect*, and *Choſen People*, God only promiſeth *to keep Covenant and Mercy*, provided they would love him, and obey him; and that he threateneth to deſtroy them, and *to repay them to their face*, if they neglect ſo to do. In the 10th Chapter, v. 14, 15, 16. he ſpeaks thus, *The Lord had a delight in thy Fathers, to love them,* ϗ ἐξελέξατο, *and he elected you their Seed after them above all People; circumciſe therefore the Fore-skin of your Hearts, and be no more ſtiff-necked.* Where again evident it is, that the whole Seed of *Abraham*, by *Iſaac*, even the *ſtiff-necked* of them, were *the Beloved*, and *Elect of God.* Chap. 14. he ſaith to all to whom the following Precepts did belong, and therefore doubtleſs to all *Iſrael*, *Thou art an holy People to the Lord thy God,* καὶ σε ἐξελέξατο ὁ Κύριος, *and the Lord hath choſen thee out to be a peculiar People above all Nations.*

And with this Notion of the Words, accords the conſtant Uſe of the ſame Phraſe in all the *Prophets* and Sacred Writers of the *Old Teſtament*: Thus *Solomon* ſaith, 1 *Kings* 3. 8. *Thy Servant is in the midſt of thy People,* ὃν ἐξελέξω, *which thou haſt elected; a great People, that cannot be numbered, nor counted for multitude.* In the Book of *Pſalms*, the *Jews* in general are ſtiled, *The Seed of Iſrael his Servant, the Children of Jacob,* ἐκλεκτοὶ αὐτοῦ, *his Elect*, Pſal. 105. 6, 43. and 135. 4. There doth he ſay, Τὸν Ἰακὼβ ἑαυτῷ ἐξελέξατο ὁ Κύριος, *The Lord hath choſen Jacob to himſelf, and Iſrael for his own Inheritance,* Pſalm 106. 5. There doth he tell us, that *the Lord brought forth his People with joy,* ϗ τοὺς ἐκλεκτοὺς αὐτοῦ, *and his Elect with gladneſs.* There he deſires of God, χρηστότητα τῶν ἐκλεκτῶν, *the Good of his Elect, to rejoyce in the gladneſs of his Nation*; ſo that throughout the *Pſalms*, God's *Servants*, his *People*, his *Nation*, his *Inheritance*, and his *Elect*, are the ſame Perſons.

In the *Evangelical Prophet* we read, God ſpeaking of *Jacob*, ὃν ἐξελεξάμην, *whom I have elected, and Iſrael whom I have loved*, Iſai. 41. 8, 9. and to whom he ſpeaks thus, *Thou art my Child, whom I have choſen*, chap. 43. 20, 21. There God declares, *He will make Waters in the Wilderneſs, and Rivers in the Deſarts,* ποτίσαι τὸ γένος μου τὸ ἐκλεκτόν, *to give Drink to my choſen Generation, my People whom I have choſen to ſhew forth my Praiſe*, chap. 45. 4. There we read of *Jacob my Servant*, and *Iſrael mine Elect*, chap. 65. 9. and of a Mountain which *his Elect ſhall inherit, and in which his Servants ſhall dwell.*

In the Prophet *Jeremy* we find God is diſpleaſed with them who ſaid, The two Families, אשר בחר יהוה בהם, *whom the Lord had choſen, he hath even caſt them off*, Jer. 33. 24. The *Prophet* ſpeaks of the Day *when the Lord choſe Iſrael, and lifted up his hand to the Seed of the Houſe of Jacob*, Ezek. 20. 5. The Prophet *Zechariah* ſtiles God, *The Lord who hath choſen Jeruſalem*, Zech. 3. 2. And *Daniel* ſpeaks of a Time when οἱ ἐκλεκτοὶ αὐτοῦ, *his Elect ſhould not be able to ſtand before their Enemies*, Dan. 11. 15.

And to carry on this Phraſe even to the Times of the *New Teſtament*, in the Book of *Eſther*, we are told of a Time in which τὸ γένος ἐκλεκτόν, *the Choſen Generation ſhould have periſhed*, Eſt. 16. 21. *i. e.* in which the wicked *Haman* deſigned to cut off the *Jews.* In the Book of *Eccleſiaſticus* we are informed, that *Joſhua was made great,* ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ, *for ſaving the Elect of God, and taking vengeance on their Enemies that roſe up againſt them*, Eccleſ. 46. 1. *that he might ſet Iſrael in their Inheritance.*

Thus have I traced this Phraſe throughout the whole *Old Teſtament*, and ſhewed, that it belongs not to particular Perſons, but to the whole *Jewiſh Church* and *People* in the general; to the Bad, as well as to the Good among them; to them to whom God threateneth the worſt of Evils, as well as them to whom he promiſed the greateſt Bleſſings.

When in the *New Teſtament* this Phraſe is applied to the *Jews*, it plainly ſignifies as many of them as were converted to the *Chriſtian Faith*; tho' afterwards too many of them fell off from it, or brought not forth thoſe Fruits of Righteouſneſs which *Chriſtianity* required, and is applied to them all in general, and without diſtinction. And it is highly reaſonable to conceive it ſhould be ſo; for the *Apoſtle* writing to that Nation, who had been ſtill accuſtomed to this Notion of the Word, and were all ſtiled *the Elect*, they muſt be ſuppoſed to uſe the words of the *Old Teſtament* in that ſenſe in which they always underſtood them: That the *Apoſtle* doth here ſo uſe the word, is evident from this Conſideration, That *the Holy Nation, the peculiar People, the Royal Prieſthood*, joined with it, are Expreſſions belonging primarily to that *Nation*, and from them derived to the *Chriſtians*. 2dly, That this *Epiſtle* is writ to the *Elect*, that is, the *Strangers of the Diſperſions of Pontus, Galatia, Cappadocia, Aſia,* and

*Bithynia*, they all being ſtyled *the Elect*, i. e. ſuch as profeſſed *Chriſtianity*, and ſo were viſible Members of the *Church of Chriſt*; whereas too many of them were not ſo, according to that meaning of the word *Elect*, which makes it to import Men abſolutely deſigned for Eternal Happineſs, as this and the *Second Epiſtle* may inform us. 3dly, That the *Second Epiſtle*, ſent to the ſame Perſons, writes only *to them who had obtained like precious Faith with us*; and ſo informs us, that the *Faithful*, and *Elect*, are in St. *Peter*'s Phraſe the ſame. And that this is the Notion of the Word in all the other Places of the *New Teſtament*, ſee proved in the Notes upon them; and that it is applied to whole *Churches*, and ſcarce ever to any individual Perſon, in that ſenſe in which it hath been ſo generally uſed by ſome late Divines.

i Ibid. Βασίλειον ἱεράτευμα, *A Royal Prieſthood,*] Exod. 19. 6. *A Kingdom of Prieſts: Kings* and *Prieſts*, ſaith the *Chaldee.* And ſo St. *John* declares, that *Chriſt hath made us Kings and Prieſts to God*, Rev. 1. 6. and 5. 10. *Kings to reign with him*, chap. 20. 6. and *Prieſts to offer up unto him our Spiritual Sacrifices.* See here *v.* 5.

k Ibid. Ἔθνος ἅγιον, *An Holy Nation:*] *I. e.* A People ſeparated to God from all other *Nations*, and from their Idolatry, or falſe and antiquated Worſhip, to ſerve him in an acceptable manner. On which account all *Chriſtian Churches*, being called out of the World, and dedicated to the Service of God by *Jeſus Chriſt*, are, in the Preface to St. *Paul*'s *Epiſtles*, ſtiled *Saints.* See Note on 1 *Cor.* 1. 2.

Τὰς ἀρετὰς, *His Praiſes*;] Or, *Glory*, תהלתי, is ſo rendered by the *Septuagint*, Iſa. 42. 8. *I will not give my Glory to another*, οὐδὲ τὰς ἀρετάς μου, *nor my Praiſe to Graven Images.* And, *ver.* 12. *Let them give Glory to the Lord*; τὰς ἀρετὰς αὐτοῦ ἀναγγελοῦσι, *let them ſhew forth his Praiſes in the Iſlands.* And, *chap.* 43. 21. he ſtiles *Iſrael, my Elect*; as here, *my peculiar People*, τὰς ἀρετάς μου διηγεῖσθαι, *to ſhew forth my Praiſe.* See alſo Chap. 63. 7. Hab. 3. 3. Zech. 6. 13. Eſth. 14. 10.

l Ibid. λαὸς εἰς περιποίησιν, *A peculiar People.*] A Treaſure, as the Word *Segullah* ſignifies, a People in Covenant with God, and ſo become his *Peculium*, whom he will be careful to protect, and preſerve, and to whom belong his peculiar Favours, and Privileges.

m Ver. 10. Οἵ ποτε οὐ λαὸς, *Who in times paſt were not a People.*] Theſe Words plainly relate to God's dealing with the Ten Tribes of *Iſrael*, when he had given them a Bill of Divorce, *Jer.* 3. 8. and ſent his Prophet *Hoſea* to ſay unto them, *You are not my People, neither will I be your God*, Hoſea 1. 6, 9. And again, *I will no more have mercy on the Houſe of Iſrael, but will utterly caſt them away.* And indeed, God having ſo expreſly ſaid, that *the Children of Judah and Iſrael ſhould be gathered together, and appoint themſelves one Head, that he would have mercy upon her who had not obtained mercy, and would ſay to them who were not his People, thou art my People*, Hoſ. 1. 11. 2. 23. and that they ſhould ſay, *thou art my God*, and that the Houſe of *Judah ſhould walk with the Houſe of Iſrael*; I doubt not but that there was a conſiderable Return of the Ten Tribes, or at leaſt a conſiderable Converſion of them in the places where they were: And though they, being mixed with the *Heathen*, did many of them *ſerve their Gods*, as he threatened they ſhould, *Deut.* 28. 36, 64. and ſo may be alſo ſaid *to be called from darkneſs to this marvellous light*; yet ſince the Apoſtle *Paul* applies this Paſſage to the *Gentiles*, Rom. 9. 25. I doubt not but that, in the Myſtical Senſe, it muſt relate to them alſo.

Ver. 11. Ὡς παροίκους, *As Strangers and Pilgrims.*] They whoſe *Citizenſhip is in Heaven*, and whoſe *Names are written in Heaven*, Phil. 3. 20. *Hebr.* 12. 23. muſt be *Pilgrims*, and *Strangers* upon Earth. See Note on *Heb.* 11. 13. n

Ibid. Στρατεύονται, *War againſt the Soul.*] For whereas the natural Motion of that Spiritual Being is towards Spiritual and Heavenly Things, *Theſe Luſts*, ſaith OEcumenius, *draw down, and captivate the Soul to ſenſual and worldly things*: As therefore *Strangers* and *Pilgrims* are not wont to be affected much with the Objects which they ſee in their Travels; ſo neither ſhould we, who profeſs to be *Pilgrims* in this World, be much affected with ſenſual Objects.

Ver. 12. Καταλαλοῦσιν ὑμῶν, *Speak evil of you as of evil Doers.*] Here OEcumenius gives this Relation from *Irenæus*, Biſhop of *Lyons*, concerning the Martyrs, *Sanctus* and *Blandina*; That *the Heathens apprehending the Servants of ſome Chriſtians, and compelling them to declare what evil they knew of them; thoſe Servants having heard from the Chriſtians that the Holy Sacrament was the Body and Blood of Chriſt, and thinking that it was* τῷ ὄντι, *verily and ſubſtantially his Fleſh and Blood, related this to the Enquirers, and they thinking* ὡς αὐτόχρημα, *that this was done in very deed by Chriſtians, told this to other Heathens, and compelled the Martyrs*, Sanctus *and* Blandina, *by Torments, to confeſs it; to which* Blandina *anſwer'd, How can they be guilty of ſuch things, who by* Exerciſe (*i. e.* thro' Temperance) *permit not themſelves to enjoy lawful Fleſh?* o

Ibid. Ἐν ἡμέρᾳ ἐπισκοπῆς, *In the day of Viſitation.*] That is, when they afflict and perſecute you: So ἐπισκοπὴ and ἡμέρα ἐπισκοπῆς often ſignify in the *Septuagint*, Iſa. 10. 3. *What will* *you do* ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς, *in the day of Viſitation, when your Affliction ſhall come from far?* Jerem. 6. 15. ἐν καιρῷ ἐπισκοπῆς, *in the time of their Viſitation they ſhall periſh*; and again, Chap. 10. 15. Wiſd. 3. 7. ἐν καιρῷ ἐπισκοπῆς, *in the time of their Viſitation they ſhall ſhine*, Eccleſ. 2. 14. *Woe to them who have loſt Patience, what will they do,* ὅταν ἐπισκέπτηται ὁ Κύριος, *when the Lord viſits?* And Chap. 18. 20. *Before the Judgment examine thy ſelf,* καὶ ἐν ὥρᾳ ἐπισκοπῆς, *and in the hour of Viſitation thou ſhalt find Propitiation.*

Ver. 14. Δι' αὐτοῦ, *By him.*] That is, by God, ſaith *Eſthius*, becauſe theſe Governors were not always ſent by *Cæſar* for theſe good Ends; but it is ſufficient that this was the general End of Puniſhment, *&c.* and therefore they, in Charity, muſt be ſuppoſed to be ſent by Kings and Emperors for thoſe Ends.

Ver. 16. Ὡς ἐλεύθεροι, *As free,* &c.] That the *Gnoſticks* pretended to any ſuch Liberty, as exempted them from Subjection to Superiors, I find not in Church-Hiſtory; but, that the *Jews* to whom St. *Peter* writes, and eſpecially the Zealots among them, were notorious for this Doctrine, and were practiſing it at the writing of this Epiſtle, is evident: For,

1*ſt*, They held themſelves obliged to own (d) *God alone as their only Lord and Governor, in oppoſition to* Cæſar, *and all Kings which were not of their own Nation,* and did not govern them by their own Laws, or his immediate Appointment.

2*dly*, They, many of them, rebelled againſt the *Romans*, and againſt the Governors ſent by them, upon this very pretence, That (e) *they were a Free People, and ought to preſerve their Liberty.* And thus *they uſed their Liberty for a Cloak of Maliciouſneſs.*

Ver. 18. Οἱ οἰκέται, *Servants, be ſubject.*] This alſo was a Leſſon needful for the *Jews*, becauſe the *Eſſenes* among them, ſay *Philo* and *Joſephus*, thought it *againſt the Law of Nature to be Servants to any*; and their *Rabbins* allowed not a *Jew to be a Servant to an Heathen.* See Note on 1 *Tim.* 6. 1, 2.

Ver. 19. Τοῦτο γὰρ χάρις.] This will procure the Divine Favour and Reward. So what is, ποία ὑμῖν χάρις; *What thank have you?* Luke 6. 32, 33. is, τίνα μισθὸν ἔχετε; *What Reward have you?* Matth. 5. 46. And in the following Verſe this Phraſe is render'd, *This is acceptable.*

Ver. 20. Note, 1*ſt*, From comparing this and the preceding Verſe, that *to ſuffer*, ver. 19. and *to take our ſufferings patiently*, ver. 20. in the Scripture-import is the ſame thing.

2*dly*, That to do that which is truly acceptable to God, is alſo matter of our Glory. See Note on 1 *Corinth.* 9. 6. *Jer.* 9. 24. *Rom.* 2. 7, 10.

Ver. 24. Ἀνήνεγκεν, *Bare our Sins.*] If theſe Words be truly render'd, he bare our Sins, 'tis certain that an innocent Perſon can only bear them by bearing the Puniſhment due to them. And that this is the proper Import of theſe Words, τὰς ἁμαρτίας ἡμῶν ἀνήνεγκεν, is evident both from the Prophet's Expoſition of them, when he ſaith of the ſame Perſon, αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε, *he bore the Sins of many*, Iſa. 53. 12. and expounds this thus, διὰ τὰς ἀνομίας αὐτῶν παρεδόθη, *he was delivered up to Death for their Iniquities*; and from the uſual Import of the Phraſe in the Old Teſtament; as, when we read in the Book of *Leviticus*, Chap. 7. 18. *He that eateth of the Peace-offering in the third Day, it ſhall not be favourably accepted,* τὴν ἁμαρτίαν λήψεται, *he ſhall bear his Iniquity.* And again, *Thou ſhalt not hate thy Brother in thy Heart, thou ſhalt in any wiſe reprove him,* καὶ οὐ λήψῃ δι' αὐτὸν ἁμαρτίαν, *and not bear Sin for him*, Lev. 19. 17. And in the Book of *Numbers* thus, *Your Children ſhall wander in the Wilderneſs forty Years,* καὶ ἀνοίσουσι τὴν πορνείαν ὑμῶν, *and ſhall bear your Whoredoms —— Ye ſhall bear your Iniquities forty Years,* Numb. 14. 33, 34. When we hear the Prophet *Jeremy* complaining, *Our Fathers have ſinned, and are not,* uſabalnu; τὰ ἀνομήματα αὐτῶν ὑπέχομεν, *and we have born their Iniquities*, Lam. 5. 7. When we hear God ſaying to *Ezekiel*, *Lie thou upon thy left ſide, and lay the Iniquity of the Houſe of Iſrael upon it, according to the number of the days that thou ſhalt lie upon it,* λήψῃ τὰς ἀδικίας αὐτῶν, *thou ſhalt bear their Iniquities*, Ezek. 4. 4, 5, 6. When it is farther ſaid, *The Soul that ſinneth it ſhall die; the Son,* οὐ λήψεται, *ſhall not bear the Iniquity of the Father, neither ſhall the Father bear the Iniquity of the Son*, Ezek. 18. 20. When we read ſo often in the Law of *Moſes*; that ſuch Perſons have been guilty, (f) *and ſhall bear their Iniquity, they ſhall die for it*; and find ſo many Cautions there given to the *Jews*, that they offend not in ſuch a kind, (g) *that they bear not iniquity and die*; or, leſt they bear Iniquity and die; in all theſe Places, neither *Socinians*, nor any other Perſons, do fanſy any other Import of theſe Words, but that by *bearing of Iniquity and Sin*, is meant *bearing the Puniſhment of Sin*; and in theſe latter Places, being puniſhed with Death for it: When therefore the ſame *Jews* found it foretold of their *Meſſiah*, by their own *Prophet*, that *he ſhould bear their Iniquity, that he ſhould bear the Sin of many*: What could they underſtand by theſe Expreſſions, but that he was to ſuffer the Puniſhment, and bear upon him the Burden of their Sins? When the Apoſtle informs thoſe very *Jews* who were ſo well acquainted with the Import of this Phraſe, that *Chriſt was once offered, or given up to Death to bear the Sins of many*; and when St. *Peter*, writing to the ſame *Jews*, informs them, that *he bare our Sins in his own Body on the Tree*, how can we think otherwiſe, than that they both apprehended, and the Bleſſed Apoſtle did deſign to teach them, that *he ſuffered this Death as the Puniſhment of their Iniquities*? Let Mr. *Le Clerc* continue, if he pleaſe, to be confident, that *it is not ſo much the Expiation of Sins, as the Mortification of them, that is here ſignified*, whilſt we poor Mortals rather think our Sins muſt be mortified in us than on a Tree, and in our own Bodies than in *Chriſt*'s, or in the Sufferings of his Body; and that 'tis not very good Senſe to ſay, *he mortified our Sins, that we might die unto them.*

---

(d) Μήτε Ῥωμαίοις, μήτε ἄλλῳ τινὶ δουλεύειν, ἢ Θεῷ. Μόνος γὰρ οὗτος ἀληθής ἐστι καὶ δίκαιος ἀνθρώπων δεσπότης. Eleazar apud Joſeph. l. 7. c. 34. p. 989. G. Ἔπειθον τῆς ἐλευθερίας ἀντιποιεῖσθαι, καὶ Ῥωμαίους μὲν μηδὲν κρείττους ἑαυτῶν ὑπολαμβάνειν, Θεὸν δὲ μόνον ἡγεῖσθαι δεσπότην. Cap. 37. p. 995. B. Vide D, E, F. & Not. in 2 Theſſ. 2. 4.

(e) Πρὸς ἐλευθερίαν ἐπεκρότεν, θάνατον ἐπιτιμῶντες τοῖς πειθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ. Ib. l. 2. 23. p. 797. C. D. Vid. l. 2. c. 28. p. 804. E. l. 3. c. 25. p. 851. F. l. 4. c. 13. p. 874. C. l. 7. c. 30. p. 985. F.

(f) Τὴν ἁμαρτίαν λήψεται. Lev. 5. 1. 7. 18. 24. 15. Numb. 9. 13. Ezek. 23. 49. Ἁμαρτίαν κομιοῦνται. Lev. 20. 17. Ἁμαρτίαν ἀποίσονται, v. 19, 20.

(g) Ἵνα μὴ λάβωσι δι' αὐτὰ ἁμαρτίαν καὶ ἀποθάνωσι, Lev. 22. 9. Καὶ οὐ λήψεσθε δι' αὐτὸ ἁμαρτίαν, ἵνα μὴ ἀποθάνητε, Num. 18. 22, 32.

aa Ver. 25. Theſe and the former Words are taken from *Iſa.* 53. 7. where the Words are, *We as Sheep have gone aſtray, and the Lord hath laid on him the Iniquity of us all.* Hence are both *Jews* and *Gentiles* repreſented as *loſt Sheep*, and *Chriſt* as the *good Shepherd* who goes after them, and brings them home upon his Shoulders. See *Iſaiah* 40. 11. *Ezekiel* 34. 23. Here then is a farther Confutation of the (h) *Socinian* Gloſs upon the former Verſe, *viz.* That *Chriſt took away our Sins by his own Body Crucified upon the Croſs, procuring our Abſolution from them by his Sufferings; not that he underwent the puniſhment of our Tranſgreſſions, but becauſe his voluntary Death prevailed with God to give him Power to abſolve his Servants at the laſt, and to reward them with eternal Glory.* For were this the whole Import of the Words, why is it added, in plain Alluſion to thoſe Emphatical Words of the Prophet *Iſaiah*, *He bare our Sins, the Chaſtiſement of our Peace was upon him, and by his Stripes we are healed*? Why is it ſo Emphatically noted, That *he who did no Sin*, v. 22. yet *bare our Sins*? Doth not this lead us to this Senſe, That *he thus ſuffered not for his own, but for our Sins*? Why is he ſaid *to take away our ſins in his own Body*? Doth not that ſeem to intimate, that the Puniſhment of our Sins was laid upon his Body? Why is he ſaid to do this *upon the Tree*? Muſt not that intimate, that what he did to take away our ſins was done upon *the Croſs*? Eſpecially if we conſider, that the *Croſs* was the *Altar* upon which he ſuffered, and that *ἐπιφέρειν, ἀνενεγκεῖν ἐπὶ τὸ θυσιαστήριον*, *to* (i) *carry up upon the Altar*, is the uſual Phraſe for offering the Sin-offering, or the Burnt-offering upon the *Altar*. And ſo the Import of this whole Sentence ſeems to be this; *He bare, or took away, our Sins in his own Body offered upon the Altar for us.* Moreover, if this be chiefly done after *Chriſt*'s Reſurrection, and the great Day of Recompence, and only by Chriſt's Death, as it prevailed with God to give him Power then to abſolve us from our Sins; why doth the Author to the *Hebrews* make ſuch a plain Diſtinction betwixt *Chriſt's bearing our Sins*, and his Second Coming to give *a final Abſolution from them*, ſaying, Heb. 9. 27, 29. *Chriſt was once offered to bear the Sins of many, and to them that look for him, he will appear a ſecond time, χωρὶς ἁμαρτίας, without a Sacrifice for Sin unto Salvation?* *Crellius* allows that χωρὶς ἁμαρτίας ſignifies *without a Sin-offering*; and doth it not hence follow, that his Firſt Coming to bear our Sins, was his coming *with a Sin-offering for them*? Since then the Sin-offering ſtill ſuffered in the Sinner's ſtead, and bare the Puniſhment of his Iniquity; it follows, that he who came to be a Sin-offering for us, muſt come to ſuffer in our ſtead, and bear the Puniſhment of our Iniquities.

Laſtly, Admit the Words may be tranſlated thus, *He took away our Sins*, it is moſt reaſonable ſo to interpret them as this Phraſe is uſed in *Scripture*, when 'tis applied to the ſame purpoſe; now when it is there uſed *of taking away Sin by a Sacrifice offered up to God for Sin*, it always hath Relation to an Atonement made by the Sacrifice for that Iniquity; and that Sin-offering is ſaid *to bear away the Iniquity*, by taking it upon himſelf. So when 'tis ſaid that the Sin-offering is given, ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς, καὶ ἐξιλάσασθε περὶ αὐτῆς ἔναντι Κυρίου, *to take away the Iniquity of the Congregation*, it is there ſaid to do it, *by making an Atonement for them before the Lord*, Lev. 10. 17. So it is ſaid of the *Scape-goat*, That *he ſhall bear away all their Iniquities*; but then he muſt be preſented before the Lord, τοῦ ἐξιλάσασθαι ἐπ' αὐτοῦ,

---

(h) *Neque enim Chriſtus perpeſſionibus ſuis Iram Dei in nos conceptam exſatiavit, aut debita noſtra propriè loquendo exſolvit, ſed tanta ſua & tam grata Deo obedientia, & ſibi cœleſtem gloriam, & ſuis omnibus peccatorum Remiſſionem, Regni cœleſtis hæreditate conjunctam, Dei beneficio comparavit.* Schlictingius in locum.

(i) Lev. 3. 5, 11, 17. 4, 10, 26. 6. 10, 15. 8. 16. Numb. 5. 25, 26.

*to make Atonement with*, or *upon*, him, *Levit.* 16. 10. i. e. *Aaron* muſt confeſs their Iniquities *upon his Head, and he ſhall bear upon him all their Iniquities*, λήψεται ἐφ' ἑαυτῷ τὰς ἁμαρτίας αὐτῶν, *he ſhall take their Iniquities upon himſelf, and ſhall bear them away into the Wilderneſs.* So, Deut. 21. 9. *Thou ſhalt take away innocent Blood from among you*: But this is to be done by making *an Atonement for the innocent Blood ſhed.* When therefore it is ſaid, that *Chriſt was manifeſted to take away Sin*, 1 John 3. 5. and that, *He took away our Sins on his own Body*, and was offered to *take away the Sins of many*, Heb. 9. 28. is it not reaſonable to ſuppoſe he did this by taking the Puniſhment of them upon himſelf, and making Atonement for them before God? Eſpecially if we conſider, that he is ſpeaking to thoſe *Jews* to whom theſe Phraſes were familiar.

## CHAP. III.

Verſe 1. [AND *to proceed to the other Relations of Man and Wife*; Likewiſe ye Wives, be in ſubjection to your own Husbands, that if any [ *be ſuch as* ] obey not the Word, they alſo without the Word, [ i. e. *without attending to the other Demonſtrations of the Truth of it*, ] may be won [ *to the Faith*, ] by the Converſation of the Wives:

2. Whilſt they behold your chaſte [a] Converſation coupled with Fear.

3. Whoſe Adorning, let it not be that outward Adorning of [b] plaiting the Hair, and of wearing of Gold [*Chains*,] or of putting on of [*gorgeous*] Apparel.

4. But let it be [*that of*] the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which in the ſight of God is of great Price.

5. For after this manner in the old time the holy Women alſo who truſted in God, adorned themſelves, [ *with Chaſtity and Subjection*, ] being in ſubjection to their own Husbands.

6. Even as Sarah obeyed Abraham, [ *in token of that ſubjection*] calling him Lord: whoſe Daughters ye are as long as ye do well, and are not afraid with any Amazement, [ i. e. *And be not moved by your Fears to deny the Truth, as ſhe was*, ἐφοβήθη γὰρ, *for ſhe was afraid*, Gen. 18. 15. ]

7. [c] Likewiſe, ye Husbands, dwell with them according to [*the*] Knowledge [ *of your Chriſtian Duty, which requires you to love, and cleave to your Wives, forſaking all others, and to render them due Benevolence* ] giving Honour [ *or Conjugal Affection*, ] to the Wife as to the weaker Veſſel, [ *and ſo leſs able to contain, and more liable to Temptations*, ] and as being Heirs together of the Grace of Life; that your Prayers be not hindered, [ *as they muſt be, if you refuſe to cohabit with them.* ]

8. Finally be ye all of one mind, [ *minding the ſame things*, ] having Compaſſion one of another, [ *under all your Afflictions*; ] love as Brethren, be pitiful, be courteous, [*theſe being the effects of Love.* ]

9. Not rendering evil for evil, or railing for railing, [ *things contrary to Love, us ſhewing rancour in the Heart and Tongue*, ] but contrariwiſe, Bleſſing; knowing that ye are thereunto called, { i. e. *for this very end* ] that you ſhould inherit a Bleſſing, [ *and ſo by Bleſſing others, will imitate your gracious God, and ſhew how willing you are the ſame Mercies may be conferred on others.* ]

10. For he that will love life [ i. e. *who is deſirous of a quiet, pleaſant life*, ] and [ *would* ] ſee good [ i. e. *proſperous* ] days, let him refrain his Tongue from evil [ *ſpeaking, ſo that Men may refrain from ſpeaking Evil of him again*,] and his Lips that they ſpeak no guile..

11. Let him eſchew evil, and do good; let him ſeek peace, and enſue it, [ *that ſo Men may be diſpoſed to ſpeak uprightly, and do good to you, and live peaceably with you, and you may live under the Protection of Divine Providence.* ]

12. For the Eyes of the Lord are over the Righteous, [*to protect them from Evil*,] and his Ears are open to their Prayers: but the Face of the Lord is againſt them that do evil, [ *to return it upon their own heads.* ]

13. And [ *this Deportment doth alſo naturally tend to preſerve you from evil, for* ] who is he that will [ *be ſo unnatural and ungrateful, as to* ] harm you, if ye be Followers of that which is good, [ *and obliging to then?* ]

14. But if [ *it ſhould ſo happen, that notwithſtanding* ] ye [ *ſhould* ] ſuffer for Righteouſneſs ſake, happy are ye; [ *chap.* 4. 14. ]
and [ *therefore* ] [d] be not afraid of their Ter- d
ror, [ i. e. *of what they threaten*, ] neither be ye troubled, ] *for what they can inflict upon you.* ]

15. But [e] ſanctify the Lord God in your e
hearts: And be ready always to give an [f] an- f
ſwer [ *or account* ] to every Man that asketh

you a Reaſon of the Hope that is in you, with Meekneſs and Fear.

16. Having [ *or retaining* ] a good Conſcience, that whereas they ſpeak evil of you, as of Evil-Doers, [ *and conſequently repreſent your Faith as inſtigating you to Evil Practices,* ] they may be aſhamed [ *of ſuch Accuſations,* ] when they falſely accuſe your good Converſation in [ *the Faith of* ] Chriſt.

17. [ *This care of retaining a good Conſcience is neceſſary, that you may have Comfort in your Sufferings, and be conformed to Chriſt by them* ; ] For it is better, if the Will of God be ſo, [ *and he ſees fit to permit it,* ] that you ſuffer for Well-doing, than for Evil-doing.

g 18. For Chriſt alſo hath once [g] ſuffered
h for ſins, the [h] juſt for the unjuſt, that he
i might [i] bring us to God ; being put to
Death in the Fleſh, but quickened by the
Spirit.

19. By which [ *Spirit* ] alſo, he went and
k preached [k] to the Spirits in Priſon ;

20. Which ſometime were diſobedient, when once the long-ſuffering of God waited in the Days of Noah, while the Ark was preparing, wherein few, that is, eight Souls, were ſaved by water.

21. The like figure whereunto [ Gr. *the Antitype of which Ark is that* ] Baptiſm [ *which* ] doth alſo now ſave us, not [ *merely as it is* ] the putting away of the filth of the fleſh, but [ *as it is* ] the [l] anſwer [ *or ſtipulation* ] of a good Conſcience towards God ; [ *and this Salvation it works for us,* ] by [ *virtue of* ] [m] the Reſurrection of Jeſus Chriſt ;

22. Who is [ Gr. *being* ] gone into Heaven, and is on the Right-hand of God [ *there interceding for us, and inveſted with all Power to give eternal Life to thoſe whom God hath given him, and who is able to ſave us to the uttermoſt who come unto God by him,* Hebr. 7. 25. ] Angels, and Authorities, and Powers, being made ſubject to him, [ *who therefore will uſe the good Angels as miniſtering Spirits ſent forth to miniſter to them who are Heirs of Salvation,* Hebr. 1. 14. *and will preſerve them from thoſe Authorities and Powers, and evil Spirits, which oppoſe and perſecute them, and ſeek their Ruin.* ]

## Annotations on Chap. III.

a Verſe 2. Τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν, *your chaſte Converſation in fear.*] *i. e.* That they obſerving that the Fear and Reverence of that God you ſerve, produceth in you all due ſubjection and obedience to them, great Chaſtity, and Freedom from all ſuſpicion of Luſt, great Meekneſs and quietneſs of Spirit in the Family, Sobriety in your Apparel, and Care of their Concerns, you may by theſe things commend to them, not only your own Perſons, but that Faith which produces in you theſe good Fruits.

b Ver. 3. Ἐμπλοκῆς τριχῶν, *not the outward Adorning,* &c. ] Theſe, in the Words of *Clemens* of *Alexandria,* (a) are, τὸ ἑταιρικὸν καλλώπισμα, *the Ornaments of Whores* ; and ſuch as demonſtrate, τὸ σοβαρὸν, καὶ θρυπτικὸν, καὶ ἀβροδίαιτον, *their Arrogance, Softneſs, and Laſciviouſneſs ; the Plaiting of the Hair was,* ſaith he, ( b ) *a ſign of corrupt Women,* καὶ γὰρ αἱ περιπλοκαὶ τριχῶν ἑταιρικαί. *And they that uſe them,* ſaith he, *were* ἑταιρικῶς κοσμούμενοι, *attired like Whores.* And in his third Book, and fourth Chapter, he ſaith, αἱ χρυσοφοροῦσαι γυναῖκες, *the Women that wear Gold, plait their Hair, paint their Faces,* have not *the Image of God in the inward Man, but in Lieu of it, a fornicating and adulterous Soul.* The ( c ) *Apoſtolical Conſtitutions* alſo forbid Women to wear τὴν ἐπιτηδευμένην ἐσθῆτα εἰς ἀπάτην, *exquiſite Garments,* or *Garments fitted to deceive,* or *Gold Rings upon their Fingers,* ὅτι ταῦτα πάντα ἑταιρισμοῦ τεκμήρια ὑπάρχει, *becauſe all theſe things are Signs of Whoredom.* And as *for the wearing of Gold,* ( d ) *Jamblichus,* in the Life of *Pythagoras,* ſaith, τὸ χρυσὸν ἐλευθέραν μηδεμίαν φορεῖν, μόνον δὲ τὰς ἑταίρας, *that no Free Women wore Gold, but Whores only.* The precious Apparel is the thing, which all the *Comedians* mention as the Attire which ſuch Women ſought after, and gloried in. Theſe things therefore, when they are uſed as ſuch Marks of Diſtinction, are abſolutely forbid chaſte Women : But when they ceaſe to be ſo, they may be worn by *Chriſtian* Women, provided they do it without Pride, or much Concern about them ; and ſtill remembering that Gravity in Apparel is ſtill more Honourable and becoming *Chriſtian* Matrons, and that the Ornaments of the Mind, which are not ſubject to Corruption, are much to be preferred before them.

Ver. 7. Οἱ ἄνδρες ὁμοίως, *Likewiſe, ye Huſbands.* ] I am very uncertain what is the true Senſe of theſe Words. The Reverend

---

( a ) Pædag. l. 2. c. 12.
( b ) L. 3. c. 11. p. 248.
( c ) L. 1. c. 3, & 8.
( d ) Lib. 1. cap. 31. p. 165.

Dr. *Hammond* interprets them thus: ‘ Let the Husbands in like manner live conjugally with their Wives, as *Chriſtianity* requires of them; giving them Maintenance, as Perſons leſs able to provide for themſelves, and conſidering that they are by God's Appointment, Co-partners with them of the good things of this Life; that ſo they may not be diſturbed in their Prayers by their Diſtractions and Solicitudes for this World.’ Which Interpretation I ſhould acquieſce in, could I find that the Phraſe Συγκληρονόμοι ζωῆς, or ζώσης, *being Heirs together of the Grace of Life,* was ever uſed, only with reſpect to the good things of this preſent Life: Or that ἐκκόπτεσθαι τὰς προσευχάς, ſignified only *to be diſtracted in Prayers,* and not rather to have them wholly hindered.

Others interpret them thus; Let the Huſbands live with their Wives as *Chriſtianity* requires, not irritating, or provoking them, *Coloſſ.* 4. 19. not deſpiſing their Company; but giving Honour to them as moſt needing it, and as conſidering that they are equal to them in reſpect of Spirituals; and that by your Diſcontents, Diſpleaſure againſt, and Separation from one another, your Prayers be not hindered.

Others, as in the *Paraphraſe,* refer this to Conjugal Relation, and to Conjugal Duties; as all the *Ancients,* who have ſpoken of theſe Words, interpret them. *Oecumenius* ſaith, he thinks they are to be interpreted, ἐπὶ τῆς γαμικῆς χρήσεως, of the Conjugal uſe of one another; and the Word συνοικεῖν ſeems to plead for this Senſe, as being ſo uſed by the *Septuagint, Geneſ.* 20. 3. *Deut.* 24. 1. 25. 5. *Iſa.* 62. 5. *Eſdr.* 1. 8, 70, 84, 92. but then I find not that the Word τιμὴ beareth any ſuch Senſe. Only to this it may be anſwered, That (d) *Origen* ſeems to point the Words thus; *Let the Husband dwell with the Wife according to Knowledge, as being more infirm, giving Honour to them alſo, as being Heirs of the Grace of Life.* And ſeeing συνοικέω ſignifies to marry, or contract Matrimony, the Words may be thus Paraphraſed: Likewiſe, ye Men, be ye joined in Marriage with the Women, as you find them endued with the Knowledge of Chriſtianity, they being the weaker Veſſels, and ſo more ſubject without this Knowledge to miſcarry: Giving Preference in your Choice, to ſuch as be Heirs together with you of the Grace of Life, that through difference in Religion your Prayers be not cut off.

Ver. 14. Τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *Fear not their Fear.*] Theſe, and the following Words, *Sanctify the Lord God in your Hearts,* are plainly taken from *Iſaiah,* 8. 12. and they are there an Exhortation not to fear the *Aſſyrians,* nor to be diſmayed, as thoſe *Jews* were, who out of Fear were deſirous to confederate with them; and ſo accordingly they muſt here ſignify, that *Chriſtians* were not ſo to dread thoſe by whom they ſuffered for the ſake of Righteouſneſs, nor any that out of Fear conſpired with them to avoid Perſecution, as too many of the *Jews* did, *Galat.* 6. 12, 13. as to do any thing contrary to the Fear of God, or unbecoming their Profeſſion.

Ver. 15. Κύριον ἁγιάσατε, *But ſanctify the Lord God in your Hearts.*] This Phraſe in *Scripture* ſeems to import theſe things.

1. That we ſhould always have upon our Spirits ſuch an holy Fear and Reverence of God, as will prevail upon us to dread more his Diſpleaſure than any thing which we can ſuffer from the Hand of Man, *Matth.* 20. 28. and ſo enable us to ſtick cloſe to our Duty, and to endeavour to ſecure his Favour, whatſoever we may ſuffer for ſo doing. So, *Iſai.* 8. 12, 13. *Fear not their Fear, but ſanctify the Lord of Hoſts himſelf; and let him be your Fear, and let him be your Dread:* So, chap. 29. 23. *They ſhall ſanctify the Holy One of Jacob, and ſhall fear the God of Iſrael.*

2dly, *To ſanctify the Lord God in our Hearts,* is from the Heart to own, and to believe the Truth of all that God delivers by his Word and Promiſe: As when God ſaith to *Moſes* and *Aaron, Becauſe ye believed me not to ſanctify me in the Eyes of the Children of Iſrael, therefore ye ſhall not bring this Congregation into the Land which I have given them,* Numbers 20. 12. Hence the Apoſtle, having told the *Chriſtians,* he writeth to them of the Engagements God had made, that *his Eyes ſhould be over the Righteous, and his Ears open to their Prayers,* and minded them of the *Hope that was in them,* requires them thus *to ſanctify the Lord God in their Hearts.*

3*dly,* This Phraſe imports a firm Belief of his Almighty Power, which makes him able to protect his People againſt all their Enemies, and an Affiance in his Goodneſs, and eſpecial Providence towards them: *Sanctify the Lord God in your Hearts, and he ſhall be for a Sanctuary,* Iſaiah 8. 13. So, *Ezekiel* 36. 22, 23, 24.

4thly, *To ſanctify the Lord,* is to acknowledge and believe his Juſtice, and that he is a God who will be ſure to execute his Judgments on the Wicked, and more eſpecially upon the Perſecutors of his People. So when he executed his Judgments on *Nadab* and *Abihu, Moſes* declares, *This is the thing the Lord had ſpoken, I will be ſanctified in*

---

(d) Ὅτι δεῖ τὸν ἄνδρα συνοικεῖν τῇ γυναικὶ, ὡς ἀσθενεστέρῳ σκεύει ἀπονέμοντα τιμήν. Hom. 24. in Matth. To. 1. p. 355.

*thoſe that come nigh me*; So *Numbers* 20. 13. This is the Water of *Meribah*, becauſe the Children of *Iſrael* contended with the Lord, and he was ſanctified in them, *by puniſhing their Rebellion*, ſaith the *Targum*. So God declares he would be ſanctified upon *Sidon*, which had been to the Houſe of *Iſrael a pricking Briar, and a grieving Thorn*, Ezekiel 28. 24. And upon *Gog*, the great Enemy of *Iſrael*, chap. 38. 3. So the *Rabbins* ſay, That *when God doth Judgment, he ſanctifies himſelf before his Creatures*; according to theſe Words of the Prophet *Iſaiah*, *The Lord of Hoſts ſhall be exalted in Judgment, and God that is Holy, ſhall be ſanctified in Righteouſneſs*, Chap. 5. 16.

f Ibid. Πρὸς ἀπολογίαν.] This *Apology* for the *Hope that was in them*, ſeems rather ſuch as ſhould be made by Works, than Words; againſt them who accuſe the Profeſſors of it as Evil-doers, rather than againſt them who only doubt of the Truth of it.

g Ver. 18. Περὶ ἁμαρτιῶν ἔπαθη, *hath ſuffered for Sins.*] Here note, that Chriſt is not only ſaid to ſuffer for us, but *to ſuffer for our Sins.* Now was ever any Man ſaid to ſuffer for his own Sins, who did not ſuffer the Puniſhment of his Iniquity? Why therefore ſhould our Lord be ſaid *to ſuffer for Sins*, if he did not ſome way ſuffer the Puniſhment of our Iniquity? Again, is not the Sin-Offering in the *Old Teſtament* ſtiled above 60 times, τὸ περὶ ἁμαρτίας, and τὸ περὶ ἁμαρτιῶν, *the Offering for Sin?* When therefore the Oblation of our Lord is alſo called, τὸ περὶ ἁμαρτίας, *an Offering for Sin*, *Rom.* 8. 3. when he is ſaid to ſuffer περὶ ἁμαρτιῶν, *for Sins*, 2 Cor. 5. 21. what could the *Jews*, to whom the Apoſtle writes, conceive to be the proper Import of theſe Words, but that he ſuffered to make Atonement for their Sins, as did all their Sin-Offerings, by ſuffering in their ſtead, the Puniſhment of their Iniquity? See the Notes on *Romans* 8. 3. 2 *Cor.* 5. 21.

h Ibid. Ὁ δίκαιος ὑπὲρ ἀδίκων. *The juſt for the unjuſt.*] That is, ſaith (e) *Schlictingius*, *That the unjuſt might not ſuffer Death, nor bear the Puniſhment of their Iniquities; for the Victim ſuffers leſt the Guilty ſhould be puniſhed.*

i Ibid. Ἵνα προσαγάγῃ, *That he might bring us to God.*] This Phraſe, in all other places of the *New Teſtament*, where it is uſed with reſpect to *Chriſt*, imports his procuring to us *Freedom of acceſs to God*, who by our Sins were formerly excluded from him, and baniſhed from his gracious Preſence. By him we have, ſaith the Apoſtle *Paul*, προσαγωγὴν πρὸς τὸν πατέρα, Admiſſion to the Father, by him we do obtain παῤῥησίαν εἰς τὴν προσαγωγὴν, *a freedom of acceſs to God with Confidence*, *Epheſ.* 2. 18. 3. 12. This is obtained, ſaith the ſame *Apoſtle*, by virtue of his Blood; *for we who ſometimes were afar off, are by the Blood of Chriſt brought nigh unto him*: We are brought nigh to him, ſaith St. *Peter* here, by his ſuffering for our Sins. Muſt not then we who were excluded, and baniſhed from him by our Sins, be brought nigh to, and reconciled to him by the Blood of *Chriſt*, and by his Sufferings for us on the *Croſs*?

Ver. 19. Τοῖς ἐν φυλακῇ πνεύμασι, *To the Spirits in Priſon.*] Or, as other Copies read, πνεύματι, by which Spirit going, he preached to thoſe in Priſon. For Explication of which Words, Note,

1*ſt*, That by thoſe in Priſon we may underſtand the *Gentile* World in Bondage and Captivity to Sin and Satan, and held in the Chains of their own Luſts, and in the Bonds of their Iniquity. For by this Phraſe the *Evangelical Prophet* doth thrice expreſs the preaching of the Goſpel by our Lord *Jeſus Chriſt*: As in thoſe Words, *I gave thee for a Covenant to the People, for a Light to the Gentiles, to open the blind Eyes, to bring* ἐκ δεσμῶν δεδεμένους, καὶ ἐξ οἴκου φυλακῆς, *the Priſoners out of Priſon, and them that ſit in Darkneſs out of the Priſon-Houſe*, Iſaiah 42. 7. and again, *I will give thee for a Light to the Gentiles, that thou mayſt be my Salvation to the Ends of the Earth, that thou mayſt ſay*, τοῖς ἐν δεσμοῖς ἐξέλθετε, *to the Priſoners, go forth*, Chap. 49. 9. And a third time, *The Spirit of the Lord is upon me to proclaim Liberty to the Captives, and the opening of the Priſon to thoſe that are bound.* Chap. 61. 1, 2. To this effect are all theſe Places interpreted by St. *Jerome*, *Theodoret*, and *Procopius* upon *Iſaiah*, *viz.* of thoſe *Gentiles* who were bound *in the Chain of their Sins*, and captivated by *Satan*. Accordingly *Lactantius*, having cited the Words extant, *chap.* 42. 7. ſaith, *Cum igitur nos antea tanquam cæci, & tanquam carcere ſtultitiæ incluſi, ſederemus in tenebris, ignorantes Deum & veritatem, illuminati ab eo ſumus, qui nos Teſtamento ſuo adoptavit & liberatos malis vinculis, atque in lucem ſapientiæ productos, in hæreditatem regni cæleſtis aſcivit*, lib. 4. cap. 20. Accordingly (f) *Philo* doth often repreſent Men brought in Bondage to their Luſts, ὡς ἐν δεσμωτηρίῳ καθειργμένην ψυχὴν ἔχοντες, *as Perſons whoſe Souls are ſhut up in a Priſon-Houſe*; and thoſe who have overcome their Luſts and ſinful Pleaſures, (g) ὥσπερ ἐξ εἱρκτῆς προσεληλυθότων, καὶ δεσμοῖς οἷς ἐπεσφίγγοντο διαφειμένων, *as Perſons who are come out*

---

(e) *Ne injuſti paterentur mortem æternam, & ſuorum peccatorum pœnas darent. Victima enim patitur ne reus puniatur.*

(f) Quis Rer. Div. Hær. p. 387. E.

(g) Quod omnis prob. liber, p. 672. A.

*of Priſon, and have put off their Chains*: Adding, That God promiſeth Liberty to the Souls that ſeek to him for it, (h) οὐ μόνον λύσιν δεσμῶν καὶ ἔξοδον ἐκ τῆς περιφρουρουμένης εἱρκτῆς παρεχόμενος, *not only affording them freedom from their Bonds, and an Exit from the Priſon in which they were kept; but giving them Proviſions for their Journey, and ſafe Conduct.*

Now the *Antediluvians*, who lived about the time of *Noah*, were ἐν φυλακῇ, *in Priſon*, upon a double account: 1*ſt*, By reaſon of their Bondage to Sin; for then *all Fleſh had corrupted their Way*, their Wickedneſs was great *upon the Earth, and every Imagination of their Heart was to do evil, and that continually*, Gen. 6. 5, 6, 13. And (2*dly*,) they were in *Priſon*, or ἐν φυλακῇ, *as having from God received the Sentence of Deſtruction, if they repented not within an Hundred and Twenty Years*, according to theſe Words, *My Spirit ſhall not always ſtrive with Man for that he is Fleſh, yet his Days ſhall be an Hundred and twenty Years*, Geneſ. 6. 3. *i. e.* ſo long will I expect his Reformation before I bring the Flood upon them. Thus *the long-ſuffering of God waited for them in the Days of Noah*, expecting their Repentance, and keeping them, as it were, *in Priſon* for the Day of Slaughter, if they did not repent. During this Time, and before, God ſent unto them his *Prophets*, denouncing by his Spirit his Judgments againſt the Wicked; for to them *Enoch*, the ſeventh *Prophet* from *Adam*, propheſied ſaying, *The Lord cometh with his Thouſands of Angels to do Judgment againſt all, and to reprove all the Ungodly concerning all their ungodly Works which they had wickedly committed, and concerning all their hard Speeches which ungodly Sinners had ſpoken againſt him*, Jude 14, 15. And he ſent alſo *Noah* to them, *a Preacher of Righteouſneſs*, 1 Pet. 2. 5. who by preparing an Ark before them for his own Preſervation, in obedience to the Oracle delivered to him, condemned the Old World, *Hebr.* 11. 7. Thus did Chriſt by his Spirit preach to them in the Days of *Noah*: And therefore the Antediluvian Age, is even by the Jews ſtiled *the Age of the Holy Ghoſt*; according to thoſe Words, *My Spirit ſhall not always ſtrive with Man*; that is, ſay *Ainſworth* and the Biſhop of *Ely*, My Spirit in my Prophets, *Enoch* and *Noah*, ſhall not be always chiding and reproving, and thereby endeavouring to bring Men to Repentance, but ſhall proceed to puniſh them. Now this Puniſhment being the drowning of the Old World, their Spirits have been ever ſince kept in Priſon, or reſerved in Chains of Darkneſs, to the Judgment of the Great Day: For by the Conſent of the Jewiſh Nation, (i) *The Generation of the Old World have no Portion in the World to come, neither ſhall they ſtand up in Judgment*; for it is ſaid, *My Spirit ſhall not always judge with Man.* The Phraſe, 'My 'Spirit, ſaith Dr. *Fuller*, is never uſed of 'any other but the Spirit of God, and there'fore muſt here be interpreted of the ſame 'Spirit.

Now from that time to our Saviour's *Advent*, God ſent no *Prophet* to the whole Heathen World, no Perſon with Commiſſion to preach to all Nations, or teach the Goſpel to every Creature, but *ſuffered them to walk in their own ways*, Acts 14. 16. whence they are ſaid to have been diſobedient only once of Old-Time, *in the Days of Noah*.

Ver. 19. *By which he preached to the Spirits in Priſon.*] Hence Mr. *Dodwel* concludes, that our Saviour after his Death, did, in the Interval betwixt that and his Reſurrection, preach to the ſeparated Souls in *Hades*; but to this the Reverend Biſhop *Pearſon* anſwers.

*Firſt*, That thoſe Words cannot prove this Aſſertion, unleſs it were certain, that by the Word Spirit, we were to underſtand the Soul of *Chriſt*, whereas indeed the Spirit by which he is ſaid to Preach, was not the Soul of *Chriſt*, but that Spirit by which he was quickened; as is evident from the Connexion of the Words thus, *He was quickened by that Spirit*, ἐν ᾧ *by which he went and preached to the Spirits in Priſon*, that is, by the eternal Spirit of God, who is the Author of the Reſurrection.

*Secondly*, He adds, that the Perſons to whom he Preached by the Spirit, were only ſuch as were *Diſobedient in the Days of* Noah, *while the Ark was preparing*, v. 20. *i. e.* thoſe who were diſobedient before the Flood, as were the *Antediluvians*, all that time *that the long ſufferance of God* waited on them, and conſequently ſo long as God gave them time for Repentance, which was 120 Years, ſtriving then with them for that End by his Spirit in the Prophets *Enoch* and *Noah*, but adding that his Spirit ſhould not *always ſtrive with them*: In vain then, ſaith he, are we taught to underſtand St. *Peter* of the Promulgation of the Goſpel to the *Jews* or *Gentiles* then in *Hades*, ſince the Words ſo evidently relate to the long ſuffering of God to Men, then living in the Days of *Noah*.

Ver. 21. Ἐπερώτημα, *The Anſwer of a good Conſcience.*] Therefore, ſay the *Anabaptiſts*, Baptiſm cannot be ſalutary to thoſe Infants who cannot make this Anſwer of a good Conſcience. To this I anſwer, That St. *Paul* alſo ſaith, that *the true Circumciſion*

---

(h) Quis Rer. Div. Hær. p. 405. F.

(i) Sanhedr. p. 10. Halech. 3.

*before God, is not the outward Circumciſion of the Fleſh, but the internal Circumciſion of the Heart and Spirit,* Romans 2. 29. But will any one hence Argue, That the *Jewiſh* Infants, for want of this, were not to be admitted into Covenant with God by Circumciſion? And yet the Argument is plainly parallel: *The Anſwer of a good Conſcience* is required that the Baptiſm may be ſalutary; therefore they only are to be Baptized who can make this Anſwer: And *the inward Circumciſion* of the Heart is required as the only acceptable Circumciſion in the ſight of God: Therefore they only are to be Circumciſed who have this inward Circumciſion of the Heart. The *Jews* did not admit *Proſelytes* to Circumciſion, without this Anſwer of a good Conſcience; but yet they admitted their Infants without any ſuch thing: Why therefore may we not allow the Chriſtian Church, in the Adminiſtration of Baptiſm, to obſerve the ſame Cuſtom in admitting the Children of their *Proſelytes* to Baptiſm, as they admitted them both to Circumciſion and Baptiſm?

Ibid. Δι᾽ ἀναςάσεως Ἰησȣ͂ Χριςȣ͂, *By the Reſurrection of Jeſus Chriſt.*] *Who died for our Sins, and roſe again for our Juſtification,* Rom. 4. 25. *And hath by his Reſurrection begotten us to a lively Hope of an Inheritance incorruptible,* 1 *Pet.* 1. 3, 4. is riſen as the Firſt-Fruits of them that ſleep, 1 *Cor.* 15. 20. and ſo hath aſſured us that they who are Chriſt's ſhall alſo be raiſed by him to eternal Life, *v.* 23. 2 *Cor.* 4. 14. 1 *Theſſ.* 4. 14. and who being riſen, is now in Heaven promoting our Salvation, *v.* 22. and preparing *Manſions* for us, *Joh.* 14. 2.

---

## CHAP. IV.

Verſe 1. FOraſmuch then as Chriſt hath ſuffered for us in the Fleſh, arm yourſelves likewiſe with the ſame mind, [*or Reſolution, to be conformed to him in his Sufferings, as being buried with him in Baptiſm,* Romans 6. 4. *and ſo planted together with him in the likeneſs of his Death,* ver. 5. *the Old Man being crucified with him, that the Body of Sin might be aboliſhed, that henceforth we might not ſerve Sin;*] for he that hath ſuffered in the Fleſh, hath ceaſed from Sin.

2. [*Inſomuch*] That he no longer ſhould live the reſt of his time in the fleſh, [*in obedience*] to the luſts of Men, [*ignorant of the Truth,* 1 Pet. 1. 14.] but to the Will of God, [*Rom.* 6. 10, 11.]

For the time paſt of our life may ſuffice us to have wrought the Will of the Gentiles, when we walked in Laſciviouſneſs, [*fleſhly*] Luſts, Exceſs of Wine, Revellings, Banquetings,
a and [a] abominable Idolatries.

4. Wherein they think it ſtrange, [Gr. *wonder,*] that you run not with them to the ſame exceſs of Riot, ſpeaking evil of you.

5. Who ſhall give [*an*] account [*of theſe Sins againſt Nature,*] to him that is ready to judge the quick and the dead.

6. For, for this cauſe was the Goſpel
b preached alſo [b] to them that are dead, [i. e. *to the Gentile World, dead in treſpaſſes and ſins,*] that they might be judged, [*might judge, condemn and oppoſe their former life, led*] according to Men, [*not enlightened by the Goſpel,*] in the Fleſh, but [*and might*] live according to God in the Spirit.

c 7. But the [c] end of all things [*belonging to the Jewiſh State, mention'd,* Matth. 24. 6. Mark 13. 7. Luke 21. 9.] is at hand: Be ye therefore ſober, and watch unto Prayer, [*according to our Lord's Advice in that Caſe,* Luke 21. 34, 36.]

8. And above all things have fervent Charity among yourſelves; for Charity ſhall cover the multitude of Sins, [*which you may have been guilty of in the time of your Enmity to Chriſt, and his Servants; or thoſe manifold Infirmities you may have committed, in building Hay and Stubble on the Foundation, to your own great Hazard,* 1 Cor. 3. 12, 15. *Or, it covers the Sins of others, preventing them by Patience, not taking notice of them when committed, and concealing them from others: To this Senſe the Words of the Wiſe Man lead,* Prov. 10. 12.]

9. Uſe Hoſpitality one to another without grudging, [*or murmuring that you beſtow your Charity on them who are not of your Nation, or are not circumciſed, and obedient to the Law, as you think yourſelves obliged to be.*]

10. As every Man hath received [d] the Gift d
[*of the Spirit,*] even ſo [*let him*] miniſter the ſame one to another, as [*becomes*] good Stewards of the manifold Grace of God [*to do.*]

11. If any Man ſpeak, [i. e. *teach,*] let him ſpeak as [*he is instructed from*] the Oracles of God; if any Man miniſter [*as a Deacon.*] let him do it as of the Ability that God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion [*aſcribed*] for ever and ever. *Amen.*

12. Beloved, think it not ſtrange concerning the fiery Trial which is [ *come* ] to try you, [ Gr. *Wonder not at the burning that is among you, and is befallen you for Trial,* ] as tho' ſome ſtrange [ *and unexpected* ] thing [ *had* ] happened to you; [ *this being only that which was foretold by us,* 1 Theſſ. 3. 4. *to which you were appointed, and to which you were called,* 1 Pet. 2. 21. ]

13. But rejoyce [ *in it rather,* ] inaſmuch
e as you are [ *thus made* ] [e] Partakers of [ *Sufferings reſembling* ] Chriſt's Sufferings; that [ *ſo* ] when his Glory ſhall be revealed, ye may, [ *reſembling him then in Glory, as you do now in Sufferings,* Rom. 8. 17. 2 Tim. 2. 11, 12, *&c.* ] be glad alſo with exceeding joy.

14. [ *And* ] if [ *it ſo happen that* ] ye be reproached for the Name of Chriſt, happy are
f ye [ *in ſuch Sufferings;* ] for the [f] Spirit of Glory, and of God, reſts upon you; [ *ſo that tho'* ] on their part [ *who are Unbelievers,* ] he [ i. e. *Chriſt* ] is evil ſpoken of, but, [ Gr. *yet* ] on your part he is glorified.

15. But let [ *eſpecial care be taken that* ] none
g of you ſuffer [g] as a Murtherer, or as a Thief, or as an Evil doer, or as a Buſie-body in other Men's matters.

16. Yet if any Man ſuffer as a Chriſtian, [ i. e. *only on that accoant,* ] let him not be a-
h ſhamed, but let him [h] glorify God on this behalf.

17. For the time is come that Judgment muſt, [ *according to our Lord's Prediction,* ] Matth. 24. 21, 22. Mark 13. 13. Luke 21. 16, 17. ] begin at the Houſe of God: And if it firſt begin at us [ *Believing Jews,* ] what ſhall be the [i] end of them that obey not the Goſpel i of God?

18. And if [ *ſome of* ] the Righteous ſcarcely be ſaved, [ i. e. *preſerved from this burning,* v. 12. *being ſaved, yet ſo as by Fire,* 1 Cor. 3. 15. ] where ſhall the Ungodly and the Sinner appear? [ *in ſafety from theſe dreadful Judgments which are coming on the Jewiſh Nation,* Prov. 11. 31. ]

19. Wherefore [ *ſeeing the Sufferings of Chriſtians then will be ſo little, in compariſon of thoſe which ſhall befal the Unbelievers,* ver. 17, 18. *ſeeing the Spirit of Glory and Power ſhall ſupport and comfort them under theſe Sufferings,* v. 14. *and Chriſt hath promiſed them Protection in that dreadful Day, and ſaid, He that endureth to the end, ſhall be ſaved,* Matth. 24. 12, 13. ] let them that ſuffer according to the Will of God, commit the keeping of their Souls, [ i. e. *their Lives,* ] to him, in well-doing, as to a faithful Creator, [ *who being their Creator, muſt be able to deliver them; and being faithful, will not ſuffer them to be tempted above what they are able,* 1 Cor. 10. 13. ]

## Annotations on Chap. IV.

a Verſe 3. ᾽ Αθεμίτοις εἰδωλολατρείαις, *Abominable Idolatries:* ] *I. e.* In Idolatries joined with divers Abominations, ( *i. e.* with Drunkenneſs, Uncleanneſs, Unnatural Cruelties to their own Children, Homicide. )

Note here, That this is an Evidence, that this *Epiſtle* was directed not only to the *Jewiſh* Nation, but to the *Gentile* Converts.

b Ver. 6. For Explication of theſe Words, Note,

1*ſt*, That οἱ νεκροὶ, *the Dead,* in Scripture doth often ſignify, not thoſe who in a Natural Senſe are dead by Diſſolution of the Soul and Body, but thoſe who are Spiritually ſo, as being alienated from the Life of God, and dead in Treſpaſſes and Sins; as when the *Apoſtle* ſaith, *The Widow that liveth in Pleaſure, is dead whilſt ſhe liveth,* 1 Tim. 5. 6. And *Chriſt* unto the Church of *Sardis, Thou haſt a Name to live, and art dead,* Rev. 3. 1. And when he ſpeaks to one of his Diſciples thus, *Follow thou me, and let the Dead bury their Dead,* Matth. 8. 22. This is a Phraſe ſo common with the *Jews,* that, as ( a ) *Maimonides* informs us, they proverbially ſay, *Impii etiam viventes vocantur mortui,* The Wicked are dead even while they are alive: For he, ſaith ( b ) *Philo, who lives a Life of Sin,* τέθνηκε τὸν εὐδαίμονα, *is dead, as to a Life of Happineſs;* his Soul is dead, and even buried in his Luſts and Paſſions. And becauſe the whole *Gentile* World lay more eſpecially under theſe moſt unhappy Circumſtances, whence the Apoſtle ſtiles them *Sinners of the Gentiles,* Gal. 2. 15. it was proverbially ſaid by the *Jewiſh* Doctors, *Populi terrarum,* i. e. *Ethnici non vivunt,* The Heathens do not live; and they in Scripture, are more peculiarly intended by that Phraſe. Hence the *Apoſtle* ſaith to the *Epheſians* and *Coloſſians,* Epheſ. 2. 1. Col. 2. 13. that they were νεκροὶ τοῖς ἁμαρτήμασι, *dead in Treſpaſſes and Sins;* and brings in God thus ſpeaking to the *Gentiles, Awake thou that ſleepeſt, ariſe from the Dead, and Chriſt ſhall give thee Life,* Eph. 5. 14.

2*dly*, The Ends for which this Goſpel was revealed to theſe *Gentiles,* thus Spiritually Dead, and buried in Senſuality, were theſe:

---

( a ) More Nevoch. lib. 1.

( b ) Leg. Alleg. l. 1. p. 45. quod deter. potior. p. 127.

1. Ἵνα κριθῶσι κατ' ἀνθρώπους σαρκὶ, That they might condemn, might ſtrive againſt, might mortify thoſe Senſual Deſires, and Carnal Appetites, which they indulged to whilſt they lived, κατ' ἀνθρώπους, *as Natural Men*, wanting the Knowledge of God's Will, and the Aſſiſtance of his Grace and Spirit. This I conceive to be the genuine Import of the *Greek*: For 1. The Word *Fleſh*, being here ſet in oppoſition to the *Spirit*, not of Man, but God, or at the leaſt to the renewed Spirit of Man, cannot be reaſonably thought to ſignify that fleſhly Body which we bear about us, but rather that ſinful Fleſh which luſts againſt the Spirit, *Gal.* 5. 17. that Law of our *Members which wars againſt the Law of our Minds*, Rom. 7. 23. that φρόνημα τῆς σαρκὸς, or *fleſhly Wiſdom, which is not ſubject to the Law of God*, Rom. 8. 7.

This being ſo, κριθῆναι τῇ σαρκὶ, cannot be truly rendered, to be *condemned, judged*, and *puniſhed in the Fleſh*, that is, the Body, but, to *ſtrive with*, to *mortify*, and *ſubdue the Fleſh, with its Affections and Luſts*; which is the common Import of the Word κριθῆναι, both in the *Septuagint*, and the *New Teſtament*: So, *Job* 9. 3. Ἐὰν βούληται κριθῆναι αὐτῷ, *If he will contend with God, he cannot anſwer him one of a Thouſand.* And, *chap.* 13. 19. Τίς ἐστιν ὁ κριθησόμενος, *Who is he that Contendeth with me?* Jer. 43. 26. Put me in remembrance, καὶ κριθῶμεν, *and let us plead together*, chap. 58. *He is near that juſtifieth me*; Τίς ὁ κρινόμενός μοὶ, *Who is he that contendeth with me?* And, *chap.* 66. 16. Ἐν τῷ πυρὶ κριθήσεται ὁ Κύριος, *By Fire will the Lord plead with all Fleſh*, Hoſ. 2. 22. Κρίθητε πρὸς τὴν μητέρα ὑμῶν, Κρίθητε, *Plead with your Mother, plead.* And, *Micah* 6. 1. *Ariſe*, Κρίθητε πρὸς τὰ ὄρη, *Contend againſt the Mountains.* So alſo, *Matth.* 5. 40. θέλοντί σοι κριθῆναι, *is, To him that will contend with thee*; and *Jude* v. 9. τῷ διαβόλῳ διακρινόμενος, *is, Contending with the Devil.* See alſo, *Judg.* 21. 22. *Jer.* 2. 9. And this, I think, ſufficient to juſtify the rendering theſe Words actively, without referring to *Glaſſius*'s *Canon*, [*l.* 3. *Tr.* 3. *Can.* 24.] that Verbs Paſſive ſometimes ſignify actively.

Note, 3*dly*, That the Phraſe κατ' ἄνθρωπον, in the *New Teſtament*, doth always ſignifie to *live*, *ſpeak*, or *act*, after the manner of mere Natural Men, not yet acquainted with the Mind of God, or not aſſiſted by his Spirit: As in thoſe Paſſages of the Apoſtle *Paul*, *Speak I theſe things*, κατ' ἄνθρωπον, *according* to the Dictates of mere Human Wiſdom? *Saith not the Law the ſame alſo?* 1 Cor. 9. 8. *My Doctrine is not*, κατ' ἄνθρωπον, the Product of Man's Wiſdom, but, *I received it from the Revelation of Chriſt Jeſus*, Gal. 1. 11. Κατ' ἄνθρωπον λέγω, *I ſpeak what Men* would from the mere ſtrength of Reaſon argue, *Rom.* 3. 5. And again, Κατ' ἄνθρωπον λέγω, *I ſpeak what is acknowledged among Men*, that a Man's Teſtament is accounted ſacred, and no Man addeth to it, or taketh from it, *Gal.* 3. 15. *If I have fought with Beaſts at Epheſus*, κατ' ἄνθρωπον, after the *Heathen* manner, *what advantageth it me, if the Dead riſe not?* 1 Cor. 15. 32. And laſtly, Whereas there are Contentions among you, *are you not carnal, and walk*, κατ' ἄνθρωπον, *as Natural Men*; 1 Cor. 3. 3. not as Men acted by the Spirit?

So that κριθῆναι κατ' ἄνθρωπον σαρκὶ, is, *to condemn their former Life led as Natural Men, or as mere Heathens in the Fleſh*, or to ſtrive againſt that Fleſh which they indulged to in their *Heathen* State; and *to live unto God in the Spirit*, which is the ſecond End for which the Goſpel was preached unto the *Gentiles*, is, by the Aſſiſtance of the Holy Spirit, to live according to the Will and the Example of a Holy God.

To this Interpretation of this Text, the Context plainly ſeems to lead; for the *Apoſtle*'s Argument runs thus: *Chriſt having ſuffered for us in the Fleſh*, it doth become us alſo, in a ſpiritual Senſe, to ſuffer in the Fleſh, by the Mortification of our Fleſhly Luſts; that though we ſtill live in the Fleſh, we may not *henceforth live unto the Luſts of Men, but to the Will of God*, v. 2. I ſay, the *Chriſtians* muſt no longer live *after the Will of the Gentiles in Laſciviouſneſs, Luſts*, &c. v. 3. *for which things Heathens* will be obnoxious to God's juſt Diſpleaſure, at the Great Day of their Accounts; ſince *for this cauſe the Goſpel hath been preached unto them, that they might* be engaged by it to condemn, and ſtrive againſt that Fleſhly Converſation, in which they lived formerly, according to the Luſts of Men, not yet acquainted with the Mind of God, and might henceforth live according to God in the Spirit.

Ibid. *For this Cauſe was the Goſpel Preached to them that are Dead, that they being judged according to Men in the Fleſh, might live unto God in the Spirit.*] That this Text can have no relation to the Preaching of the *Apoſtles* to the Dead *Gentiles* in *Hades* is evident.

Becauſe the *Apoſtle* ſaith this whilſt Saint *Paul*, Saint *John*, and himſelf were living, and ſpeaks of it as a thing already paſt, ſaying, εὐαγγελίσθη, *the Goſpel hath been Preached to them*, not that it ſhall be preached to them when dead.

Ver. 7. Τὸ τέλος ἤγγικε, *The End of all things, is at Hand.* This Phraſe, and the Advice upon it, ſo exactly parallel to what our Lord had ſpoken, will not ſuffer us to doubt that the *Apoſtle* is here ſpeaking, not of the End of the World, or of all Things in general, which was not then, and ſeems not yet to be at hand, but only of the End of the *Jewiſh* Church and State, mentioned in the Enquiry of the *Apoſtles*, thus, *Tell us when*, πάντα ταῦτα, *all theſe things ſhall be finiſhed?* Mark 13. 14. And in our *Saviour*'s Anſwer, thus, *This Generation ſhall not paſs away*, ἕως ἂν πάντα γένηται, *till all things be fulfilled*, Luke 21. 32. that is, πάντα ταῦτα, *all theſe things*, Matth. 24. 34. Mark 13. 30. And 'tis the Obſervation of *Interpreters* upon theſe words, τοῖς πᾶσι γέγονα τὰ πάντα, *I became all things to all Men*, 1 Cor. 9. 22. and, πάντα μοὶ ἔξεστιν, *all things are lawful for me*, chap. 10. 23. that the word πάντα muſt be reſtrained to the Subject Matter.

Ver. 10. Χάρισμα, *The Gift.*] That the *Gift* ſhould here ſignifie *Wealth*, I cannot think, for tho' χάρις ſometimes bears that ſenſe, yet χάρισμα is never uſed to ſignifie *Wealth*, but hath always relation to the Spiritual Gifts vouchſafed then to the *Church of Chriſt*. (2.) Becauſe the *ſpeaking as the Oracles of God*, ſeems plainly to be the ſame with *propheſying according to the Analogy of Faith*, mentioned, *Rom.* 12. 6. and the *miniſtering* here, with the διακονία there, both which are mentioned as *Spiritual Gifts according to the Grace given to them:* See Note there, and on the *Helps* mentioned, 1 *Cor.* 12. 27.

Ver. 13. Τοῖς τοῦ Χριστοῦ παθήμασιν, are *Partakers of Chriſt's Sufferings.*] Becauſe he looks upon the Sufferings of his Members, as his own, *Acts* 9. 4. *Coloſ.* 1. 14.

Ver. 14. Πνεῦμα τῆς δόξης, *The Spirit of Glory*; or as ſome Copies read, τῆς δόξης καὶ δυνάμεως, *of Glory and Power*,] Is doubtleſs, that Holy Spirit which attended the Preaching of the glorious Goſpel, and made it *to be the miniſtration of the Spirit*, ἐν δόξῃ, *in Glory*; and by partaking of which Spirit, we *Chriſtians* are ſaid to be *transformed from Glory to Glory, as by the Spirit of the Lord*, 2 Cor. 3. 8, 9, 18. and who is alſo ſtiled πνεῦμα δυνάμεως, *the Spirit of Might*, 2 Tim. 1. 7. and being promiſed and given to thoſe who ſuffered for *Chriſt*'s ſake, *to abide with them for ever*, as their Comforter, and to *help their Infirmities*, Rom. 8. 26. 2 Tim. 1. 7, 8. muſt make them *happy Sufferers*; and being alſo that Spirit by which they were enabled to work many Miracles, and endued with extraordinary Gifts, Chriſt muſt be glorified by him, as he foretold he ſhould, *John* 16. 14.

Ibid. Κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.] *Injecta hæc videntur*, Millius *proleg.* p. 67. *Col.* 2. See the Defence of them *Examen* Millii.

Ver. 15. Ὡς φονεὺς, *As a Murtherer*, &c.] g Whoever reads *Joſephus*, will find there was the greateſt Reaſon to give theſe Cautions to the *Jewiſh* Nation, which then prodigiouſly abounded with Thieves, were continually employed in murthering not only *Heathens*, but their own Brethren; were κακοποιοὶ, or as ſome Copies read, κακοῦργοὶ, to ſuch an high degree, that he ſaith, *they practiſed all manner of Injuſtice and Wickedneſs that was ever thought of, or committed*; and ἀλλοτριοεπίσκοποι, Men who would have the Government of other Men's Conſciences, and over-rule their Actions, eſpecially the *Zealots*.

Ver. 16. Δοξαζέτω τὸν Θεόν, *Let him glorifie* h *God:*] *I. e.* Let him give Glory to God, who enables him thus patiently to ſuffer for his ſake; or, Let him be ſo careful to behave himſelf under his Sufferings, that he may glorifie God by them, in the Day of Viſitation, *chap.* 2. 12. which Day is now at hand.

Ver. 17. Τὸ τέλος, *The End:*] Foretold i by *Chriſt*, of the Unbelieving *Jews*. See Note on *v.* 7.

---

## CHAP. V.

a Verſe 1. THE [a] Elders which are among you, I exhort, who am alſo an Elder, and a Witneſs of the Sufferings of Chriſt, and alſo [*ſhall be*] b [b] a Partaker of the Glory which ſhall be revealed:

2. Feed the Flock of God which is among you, taking [*upon you*] the overc ſight thereof, [c] not by conſtraint, but wild lingly; [d] not for filthy lucre, but of a ready mind.

e 3. [e] Neither as being Lords over God's Heritage, but being Enſamples to the Flock.

4. And when the chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory that fadeth not away, [*and ſo receive a full and better Reward of your Labours, than others aim at.*]

5. Likewiſe ye younger, ſubmit your ſelves unto the elder, [or, *aged:*] yea, all of you be ſubject one to another; [i. e. *be as ready to do kind Offices to others, as if ye were ſubject to them*; See Note on *Phil.* 2. 3.] and [f] be cloathed with Humility: For God f reſiſteth the Proud, and giveth Grace unto the Humble.

g 6. [g] Humble your ſelves therefore under the mighty Hand of God, [*now coming upon you*, chap. 4. 17.] that he may exalt you in due time.

7. Caſting all your care upon him, [*and committing your ſelves to the conduct of his All-wiſe Providence*, chap. 4. 19] for he careth for you.

8. Be ſober, be vigilant; becauſe your Adverſary the Devil, as a roaring Lion, walketh about, ſeeking whom he may devour; [*and by his Perſecutions, tempt to an Apoſtacy from the Faith*, 1 Theſ. 3. 5. Rev. 2. 10.]

9. Whom reſiſt ſtedfaſt in the Faith; knowing that the ſame Afflictions [*which you now endure*,] are accompliſhed in your *Chriſtian* Brethren that are in the World; [*See* James 4. 7.]

10. But [*And*] the God of all Grace, who hath called us to his Eternal Glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect [*in Patience*,] ſtabliſh, ſtrengthen, ſettle you.

11. To him be Glory and Dominion for ever and ever. *Amen.*

12. By Silvanus a faithful Brother unto
you ([h] as I ſuppoſe) I have written brief- h
ly; exhorting and teſtifying, that this is the
true Grace of God in which you [*now*]
ſtand.

13. The Church that is at [Rome, *figura-*
*tively called*] [i] Babylon, elected together with i
you, ſaluteth you, and ſo doth Marcus my
Son, [i. e. *who as a Son with his Father, hath ſerved me in the Goſpel*, Phil. 2. 22.]

14. Greet ye one another with a Kiſs of Charity. Peace be with all that are in Chriſt Jeſus. Amen.

## Annotations on Chap. V.

a Verſe 1. Πρεσβυτέρους τοὺς ἐν ὑμῖν, *The Elders that are among you:*] That is, The *Biſhops*, ſaith Dr. *Hammond* here, and whereſoever the Word occurs in the *New Teſtament*; for the Order of *Presbyters* was not yet in being, but only afterwards appointed by St. *John:* For that the *Apoſtle* is here ſpeaking of *Elders*, not by Age, but Office, appeareth by his Exhortation directed to them, *to feed the Flock committed to their charge*, v. 2. But this Notion ſeems not well conſiſtent with what others have diſcourſed upon this Subject; For,

1ſt, They who make the *Biſhop*, *Prieſt*, or *Elder*, and *Deacon*, to be appointed, as anſwering to the *High Prieſt*, the *Prieſt*, and *Levites*, muſt ſuppoſe that all theſe three Orders were at firſt appointed, eſpecially in the *Church of Jeruſalem*, as being derived from their Platform. And ſo muſt all thoſe learned Men, who ſay the Church was modell'd after the manner of the *Jewiſh* Synagogue; for as to that, the Parallel muſt run between the chief of the Synagogue, the *Elders*, and their *Miniſterial Officers*, and the *Biſhops*, *Prieſts*, or *Elders*, and the *Deacons:* And if the middle Order had been wanting ſo long as is ſuppoſed, the Government of the Church would not have been formed after that Platform; which, as *Epiphanius*, * and the *Jews* inform us, had theſe ſeveral Offices in it. The ſame may be ſaid of thoſe who make the *Elders* or *Presbyters* to be anſwerable to the Seventy, appointed by *Chriſt* as inferiour Officers under the *Apoſtles*, and make this an Argument of an inequality betwixt *Biſhops* and *Presbyters*, eſtabliſhed in the Church by *Chriſt*.

2dly, Hence it muſt neceſſarily follow, that not only in the Times, but even in the Writings of the *Apoſtles*, the Names of *Presbyters* and *Biſhops* were ſo far confounded, that a *Presbyter*, in their Stile, did always ſignifie one that was properly a *Biſhop*; which yet the learned Biſhop *Pearſon* † ſeems not to allow.

3dly, This ſeems to make the Work and Office of a *Biſhop* too great to be diſcharged by a ſingle Perſon, eſpecially in ſuch great Churches as that of *Jeruſalem*, where there were many Myriads of Believing *Jews*, Acts 21. 20. For 'twas his Office, ſaith that *Reverend Perſon*, to be the Teacher of the whole Flock committed to him: *Acts* 20. 28. *Ye that are Biſhops of the ſeveral Churches of Aſia, look to the Churches committed to your Truſt, to rule and order all the faithful Chriſtians under you*; So the Paraphraſe. See the Paraphraſe and Note on *Heb.* 13. 7, 17. where he ſaith, *That to Teach, Exhort, and Confirm, and impoſe Hands, were all the Biſhop's Office in* Judæa. He was to exerciſe the whole Diſcipline of the Church, by hearing *all the Eccleſiaſtical Cauſes, inflicting Cenſures, and receiving Penitents*; (See the Paraphraſe and Note on *Titus* 3. 10.) He was to take the principal Care of the Poor, *to receive, and diſtribute to them the Church's Stock*; So here: The ſupreme Truſt and Charge of that, ſaith he, *being always reſerved to the Apoſtles and Biſhops of the Church*,

---

* Ἀρχισυναγωγῶν, ϗ πρεσβυτέρων, ϗ Ἀζανιτῶν τῶν παρ' αὐτοῖς διακόνων. Hær. 30. §. 11.

† Vind. l. 2. c. 12.

Note F. on 1 *Cor.* 12. 28. He was to Viſit the Sick, and pray with them; *that being*, ſaith he, *one Branch of the Office of Biſhops*; Note on *James* 5. 14. And how one *Biſhop* could perform all this to a Church conſiſting of many Myriads of Perſons, it is not eaſy to conceive. I therefore think it better to admit of the ordinary Acceptation of the Word *Presbyter* here; that is, to think they alſo may be included in the Term.

Ibid. Κοινωνὸς δόξης, *And alſo a Partaker of the Glory which ſhall be revealed:*] I. e. ſaith one, preſent at the Diſcourſe, concerning the Glory that ſhould be conſequent to his Death, the remarkable Deſtruction of his Crucifiers, and the Deliverance of his faithful Diſciples. But 1ſt, 'Tis certain, that the *Scripture* mentions nothing of any ſuch Diſcourſe; but only, that *Moſes and Elias then ſpake of his Deceaſe which he was to accompliſh at Jeruſalem*, Luke 9. 31. And tho' *Peter* was then preſent, he heard not a Word of that Diſcourſe; being then *faſt aſleep*, v. 32. This Glory therefore is doubtleſs the Glory which we ſhall enjoy at the Reſurrection, or the Redemption of our Bodies from Corruption, *Rom.* 8. 18, 23. ſtiled *the Glory of God*, Rom. 5. 2. *the Glory we ſhall enjoy when Chriſt appears*, Col. 3. 4. *when our vile Bodies ſhall be made like unto Chriſt's glorious Body*, Phil. 3. 21. and ſhall *be raiſed up in Glory*, 1 Cor. 15. 43. *eternal Glory*, v. 10. this being that we ſhall enjoy at the Revelation of Chriſt Jeſus, *v.* 4. 1 *Pet.* 1. 7, 13. *chap.* 4. 13. of this St. *Peter* was a Partaker then in the Promiſe, and in the Earneſt of it, the Firſt-Fruits of the Spirit.

c Ver. 2. *Not by conſtraint, but willingly;*] Μὴ ἀναγκαστῶς ἀλλ' ἑκουσίως.] Not as it were conſtrained to it by the dread of what you may ſuffer, the Woe impendent if you do not perform this Office; but voluntarily, and as a Free-Will-Offering to that God who hath loved you ſo much, and from a ready Mind to ſerve the Intereſts of Souls; as in thoſe Words of St. *Paul*, Ἀνάγκη, *A Neceſſity is laid upon me, and Woe unto me, if I preach not the Goſpel; but if*, ἑκὼν, *willingly I do this, I have a Reward*, 1 Cor. 9. 16, 17.

Ibid. Μηδὲ αἰσχροκερδῶς, *Not for filthy Lucre.*] As did the *Falſe Apoſtles*, and *Judaizers*, *teaching things they ought not, for filthy Lucre's ſake*, Tit. 1. 11. *thinking Gain Godlineſs*, 1 Tim. 6. 5.

e Ver. 3. Μηδ' ὡς κατακυριεύοντες τῶν κλήρων, *Not as Lords over God's Heritage:*] Or, as it might be rendered, *of the Poſſeſſions of the Church*. It was the Cuſtom then of many, to ſell their Heritages, and give the Money to the Governors, and *Biſhops* of the Church, to be diſtributed to the Uſe of poor Chriſtians; and theſe Inheritances and Moneys were ſtiled Κλῆροι, both the *Scriptures*, and the beſt *Greek Authors*, uſing it for a *Patrimony*, or *Heritage* obtained by Lot, as the Inheritance of the *Jews* was, *Joſh.* 12. 8. whence the word Κλῆρος is ſo often uſed in this ſenſe through the Books of *Joſhua* and *Judges*. And ſo the *Biſhops*, to whoſe Hands it was committed, are here required, not to act as if they were Lords, but only as Stewards of it; and ſo as to be Examples to others, of freedom from Avarice, and diligence in Relieving the Poor, Sick, and Needy. But ſeeing what is here κληρὸς, is in the ſame Sentence ſtiled τὸ ποίμνιον, the Flock of God, the common Interpretation of the Word for Heritage, ſeems to be eſtabliſhed by this latter Word.

Ver. 5. Ἐγκομβώσασθε, *Be ye cloathed with Humility.*] The Word hath two Significations, it ſignifies a Frock put over the reſt of our Cloaths, and ſo imports, that this Humility ſhould be viſible in us, above all other *Chriſtian* Vertues, in our whole Converſation, our Words, and Actions. 2dly, It ſignifies a Belt which girts about our Garments, and ſo imports, we ſhould tie it faſt unto us, and have thoſe Conſiderations always fixed upon our Spirits, which may ſtill keep us in an humble Frame of Soul. f

Ver. 6. Ταπεινώθητε.] *I. e.* Submit with Patience to the Chaſtiſements ſent by his powerful Hand upon you; that being truly ſenſible of the Divine Diſpleaſure, being afflicted, and mourning for thoſe Sins which brought theſe Evils down upon you, and turning unto him that ſmites you, he may draw nigh to you, and in due ſeaſon work for you a Deliverance from this afflicted State. (See this in the Place parallel to this, *James* 4. 7, 10.) g

Ver. 12. Ὡς νομίζω, *As I ſuppoſe.*] From theſe, and many like Expreſſions uſed in the *Epiſtles* of the *Apoſtles*, it is evident, that the Divine *Afflatus*, by which the Holy Ghoſt aſſiſted them to write, did not dictate the very Words, but only preſided over them to preſerve them from Error in Writing, ſeeing the *Holy Ghoſt* could not ſay, *As I ſuppoſe*; Nor could St. *Peter* have uſed this Phraſe, if the Divine Illumination had influenced and inſtructed him in this Matter. h

Ver. 13. Ἡ ἐν Βαβυλῶνι, *The Church in Babylon.*] That *Babylon* is figuratively here put for *Rome*, is an Opinion ſo early delivered by (a) *Papias*, and which afterwards ſo generally obtained, (as we learn from *Euſebius*, (b) St. *Jerom*, and *OEcumenius*, on i this Place,) that I ſubſcribe to the Note at the end of this *Epiſtle*, that ἐγράφη ἀπὸ Ῥώμης, *it was written from* Rome, ſtiled alſo *Babylon* by the (c) *Author* of the *Revelations*, chap. 17th and the 18th. For the *Apoſtle* muſt, at the writing of it, be at *Rome*, figuratively, or at ſome City, properly called *Babylon*: Now as it is uncertain whether St. *Peter* ever was at *Babylon* in *Chaldea*, or in *Egypt*, and improbable that he ever made any conſiderable ſtay there; ſo is it very improbable he ſhould do it ſo near his End. At *Rome* and *Antioch*, where he confeſſedly reſided, *Church-Hiſtory* is copious in giving an Account of his Succeſſors in thoſe Sees: But who can ſhew any thing of this nature, with reference to either of theſe *Babylons*? As to the reaſon why *Rome* is covertly thus repreſented by the Name of *Babylon*. I cannot think, with *OEcumenius*, it was ſo ſtiled, διὰ τὸ ἐπιφανὲς, *becauſe advanced to as great Eminency as* Babylon ever had been; for then why ſhould St. *Peter* have diſguiſed the Matter? I rather think it was ſo ſtiled, either becauſe it did reſemble that City in its *Idolatries*, and Oppoſition to the Church of God; or becauſe it was to be deſtroyed for ever, as the *Prophets* had foretold of *Babylon*; which though the (d) *Primitive Chriſtians* did believe, it was their Wiſdom to conceal. Thus (e) St. *Jerom* ſaith, That the Prophet *Jeremiah* covertly ſpake of *Babylon*, under the Name of *Seſack*, that he might not incenſe the *Babylonians* againſt him, who beſieged *Jeruſalem*; and that the *Apoſtle* ſpeaks of the *Roman* Empire under that Name of τὸ κατέχον, *that which letteth*, that he might not provoke them to perſecute the *Chriſtians* for ſpeaking of the *Roman Empire*, which was by them eſteemed (f) *Imperium ſine fine*, or *Eternal.*

---

(a) Apud Euſeb. Hiſt. Eccl. l. 2. c. 15.

(b) Verbo Marcus & in Iſaiam, c. 47. F. 77. B.

---

(a) Apud Euſeb. Hiſt. Eccl. l. 2. c. 15.

(b) Verbo Marcus & in Iſaiam, c. 47. F. 77. B.

(c) *Ea quæ dicuntur Apoc.* 18. *de Babylone quæ eſt apud Romanos, intelligenda ſunt juxta veterum Eccleſiæ Doctorum ſententiam.* Andr. Cæſar in Apoc. c. 55.

(d) *Sic & Babylon apud Joannem R. urbis figuram portat; proinde & magnæ & regno ſuperbæ & ſuorum debellatricis.* Ter. contra Judæos, c. 9. p. 193. & contra Marcion. l. 3. c. 13.

(e) In Jerom. p. 145. A.

(f) Dempſt. p. 8.

THE

# THE PREFACE TO THE

# Second Epiſtle of St. *PETER.*

ΠΕ΄ΤΡΟΥ τοῦ Ἀποστόλου ἐπιστολὴ καθολικὴ δευτέρα, The Second Catholick Epiſtle of St. Peter.] *That this* Epiſtle *alſo was written by the Apoſtle* Peter, *is evident beyond all Exception.* (1.) *From the Inſcription of it, in which the Writer ſtiles himſelf* Simon Peter, *a* Servant and Apoſtle of Jeſus Chriſt; *there being no other* Apoſtle *of that Name. Moreover, of this* Apoſtle *it is particularly noted in the Scripture, that he was* Σίμων ὁ λεγόμενος Πέτρος, Simon called Peter, *Matth.* 4. 18. *and* 10. 2. Σίμων ὁ ἐπικαλούμενος Πέτρος, Simon which was ſirnamed Peter, *Acts* 10. 18. *and* 11. 13. *He is ſtiled* Simon Peter *once by St.* Luke, *chap.* 5. 8. *and by St.* John the Evangeliſt *ſeventeen times*, chap. 1. 41. and 6. 8, 68. and 13. 6, 9, 24, 36. and 18. 10, 15, 25. and 20. 2, 6. and 21. 2, 3, 7, 11, 15. *Whereas* Symeon *Biſhop of* Jeruſalem, *to whom* Grotius *aſcribes the Writing of this* Epiſtle, *was neither* Peter, *nor Apoſtle.* (2.) *From a Concurrence of Circumſtances in it relating to St.* Peter, *and no other*; *as* (1.) *When he ſays*, He ſhortly muſt put off this Tabernacle, even as our Lord Jeſus Chriſt had ſhewed him, *chap.* 1. 14. *This well agrees to* Simon Peter, *to whom our Lord ſignified* what Death he ſhould die, *Joh.* 21. 18, 19. *And that this Death ſhould befal him before his coming to the Deſtruction of* Jeruſalem, *ver.* 22. *which was then at hand when St.* Peter *writ this.* (*See Note on* 1 Pet. 4. 7.) 2dly, *He adds, That he was* with him in the holy Mount, *when our* Lord Jeſus *was transfigured, and was an* Eye witneſs of his Majeſty, *and heard thoſe Words,* This is my beloved Son in whom I am well pleaſed, v. 16, 17, 18. *which he could hear only then, no ſuch Words being ſpoken,* John 12. 28. *to which* Grotius *would refer this Paſſage. Now at our Lord's Transfiguration, beſides St.* Peter, *were only preſent the two Sons of* Zebedee, James *and* John, *neither of which were ever thought to be the Author of this* Epiſtle. 3dly, *This alſo may be gathered from theſe Words,* chap. 3. 1, 2. This Second Epiſtle, Beloved, I write unto you; in which I ſtir up your ſincere Minds, by way of remembrance, *ver.* 2. That ye may be mindful of the Words which were ſpoken before by the holy Prophets, and of the Commandment of us the Apoſtles of the Lord and Saviour. *Whence it is manifeſt,* 1ſt, *That this* Epiſtle *was Writ by an* Apoſtle, *and therefore not by* Symeon *Biſhop of* Jeruſalem. 2dly, *That it was Writ by an* Apoſtle, *who had before directed an* Epiſtle *to the ſame Perſons. Now though ſome of the* Ancients *doubted whether this* Second Epiſtle *were* Canonical; *yet* (a) *they all owned, that it bore his Name, and was aſcribed to him, and never, that we find, was aſcribed to any other* Apoſtle: *We therefore have juſt reaſon to conclude, according to the Title of it, that it was alſo the* Epiſtle *of* Simon Peter *the* Apoſtle *of our Lord, to whom both theſe* Epiſtles *expreſly are aſcribed by* (b) Origen; *who alſo adds,* That Paul is called his Brother, by Peter the Apoſtle, *which he is only in this* Epiſtle. *Being therefore Written by an* Apoſtle *aſſiſted by the* Holy Ghoſt ſent down from Heaven, 1 *Pet.* 1. 12. *we cannot doubt of the Authority of this* Epiſtle: *For whereas* Grotius, *to avoid the ſtrength of this Argument, imagines that this Chapter contains a* Second Epiſtle; *and that the* Firſt Epiſtle *referred to, ended at the cloſe of the Second Chapter of that which is now called the* Second Epiſtle; *he not only doth this, without all Authority of any Ancient Verſions or Authors to countenance his Opinion; but againſt the Frame*

---

(a) Τὴν δὲ φερομένην αὐτοῦ δευτέραν, Euſeb. Hiſt. Eccl. l. 3. c. 3. Ἀλλὰ τὰ μὲν ὀνομαζόμενα Πέτρου. Ibid.

(b) *Petrus duabus Epiſtolarum ſuarum perſonat tubis,* Hom. 7. in Joſh. F. 156. Ὑπὸ Πέτρου τοῦ Ἀποστόλου γεγραμμένον, μετὰ τὴν σοφίαν, φησὶν, τὴν διδομένην τῷ ἀδελφῷ μου Παύλῳ, 2 Pet. 3. 15. contra Marcion. p. 58. Vide Firmilianum apud Cyprian. Ep. 75. Ed. Ox. p. 220. & Concil. Laod. Can. 59.

*and the Contexture of* Epiſtles, *which uſually begin with an Inſcription, which is not to be found in the Third Chapter.*

*As for the Time when this* Epiſtle *was Endited, I lay down this as certain, againſt* Grotius, *from what hath been diſcourſed already, that it could not be Written after the Deſtruction of* Jeruſalem; *for St.* Peter *here ſaith, That he was* ſhortly to put off his Tabernacle, *or, to die; whereas he was actually dead in the Fourteenth Year of* Nero, *that is, Three Years before the Deſtruction of* Jeruſalem *by* Titus. *But that it was written but a little before his Death, may juſtly be concluded from his Declaration, that* he knew, *either by Revelation, or by our Lord's Diſcourſe,* that the Time of his Death (c) was ſuddenly to follow, *or was nigh at hand.*

*Of the Perſons to whom it was Written, we are aſſured alſo from theſe Words,* This Second Epiſtle, Beloved, I write unto you; *they being a Demonſtration, that it was Written to the very ſame Perſons to whom the Firſt had been directed,* viz. *to the Converted* Jews, *diſperſed through* Pontus, Galatia, Cappadocia, Aſia, *and* Bithynia, 1 *Pet.* 1. 1.

*And laſtly, As for the Occaſion of his Writing, that plainly ſeems to have been double. 1ſt, To arm the* Jews *converted, againſt the Fiery Trial which was then come upon them; and againſt that* Apoſtacy *from the Faith, that* turning away from the holy Commandment, *chap.* 2. 21. *that* falling from their own Stedfaſtneſs, *chap.* 3. 17. *to which they of that Nation were ſo prone: And evident it is, that the chief Deſign of the* Epiſtle to the Hebrews *was to put a ſtop to it: And many Paſſages in all the* Catholick Epiſtles, *not excepting the* 2d *and* 3d Epiſtles, *of St.* John, *are evidently writ for the ſame Purpoſe; and to warn them of, and to preſerve them from the deſtructive Doctrines of thoſe* Jewiſh Solifidians, *who held it unneceſſary to* add unto their Faith, Vertue. *2dly, To arm them againſt thoſe impure* Nicolaitans *and* Simonians, *who* turned the Grace of God into Laſciviouſneſs: *Of whom ſee the Notes on the* 2d *Chapter. And 3dly, Againſt thoſe* Scoffers *at the Promiſe of* Chriſt's Coming, *as if it were a Promiſe which never would be verified.*

*But then I am conſtrained to diſſent from the Opinion of the Reverend and Judicious Dr.* Hammond, *and Dr.* Lightfoot, *who conceive, that the* Apoſtle *doth not diſcourſe of our Lord's Coming to the General Judgment, in his 3d Chapter, but only of his Coming to execute his Judgments on the* Jews, *by the Deſtruction of* Jeruſalem. *For not to inſiſt upon this Conſideration, that this Opinion is wholly new, and contrary to the Judgment of all the* Ancients, *who own this* Epiſtle, *and have Occaſion to make mention of theſe Words, they all agreeing in this with* OEcumenius, *that the* Apoſtle *ſpeaketh,* ἐπὶ συντελείᾳ τοῦ αἰῶνος, of the End of the World; *It is extremely evident.*

1. *From theſe very Words,* ver. 7. But the Heavens and Earth which now are, by the ſame Word are kept in ſtore, reſerved to Fire againſt the Day of Judgment, and Perdition of ungodly Men. *And, ver.* 10. But the Day of the Lord will come as a Thief in the night, in the which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent Heat; the Earth alſo, and the Works that are therein, ſhall be burnt up. *To interpret all theſe Words, only of the Deſtruction of* Jeruſalem, *is to turn them into* Metaphor *and* Allegory; *whereas St.* Peter *plainly ſays; That as the Old World was deſtroyed by Water, ſo ſhall the World that now is be deſtroyed by Fire.* Here then, *as one ſays truly,* is no Room for Allegories, or Allegorical Expoſitions; for, as the Heavens and Earth were deſtroyed by Water, ſo are they to be deſtroyed by Fire: And if in the firſt place you underſtand the Natural Material World, you muſt alſo underſtand it in the ſecond; they are both Allegories, or neither.

2. *Were the* Apoſtle *ſpeaking of the Deſtruction of* Jeruſalem *which happened thirty ſeven Years after the Death of Chriſt, and was according to our Lord's Prediction, to fall out whilſt ſome of them whom he ſpake to were yet living, what need was there of ſaying,* One Day with the Lord is as a thouſand Years, *&c. when he was ſpeaking, it ſeems, of that which he knew was to happen before four Years were expired? And laſtly, The ſolemn Exhortation,* Seeing then all theſe things ſhall be diſſolved, what manner of Perſons ought we to be, in all holy Converſations and Godlineſſes, looking for, and haſtening to the Coming of our Lord and Saviour Jeſus Chriſt, that we may be found of him without Spot, and blameleſs? *This, I ſay, ſounds too high for the Deſtruction of* Jeruſalem, *in which they of* Pontus *and* Galatia *could not be much concern'd; but 'tis an Exhortation very proper for thoſe who had the lively Idea of the Conflagration of the World, and the tremendous Judgment and* Perdition of ungodly Men, *then ſet before them.*

*There is I confeſs, a middle Opinion betwixt both theſe, which interprets the Words of St.* Peter, *in the 3d Chapter, of the Judgment of the Great Whore, or the* Antichriſtian Church, *mentioned,* Rev. 17. 1. *after which is to follow the* New Heaven, *and* New Earth, *promiſed to the* Jews, *and to be accompliſhed in the calling of them to the* Chriſtian Faith, *and the flowing in of all* Nations *to them. Concerning which, Note,*

---

(c) Ταχινή ἐστιν, 2 Pet. 3. 14.

*1ſt, That the Judgment, according to the Predictions both of the* Prophets *in the* Old, *and of St.* John *in the* New Teſtament, *is to be executed upon her by Fire. So,* Dan. 7. 11. The Beaſt was ſlain, and his Body deſtroyed, and given to the burning Flame: *And,* ver. 26. The Judgment ſhall ſit, and they ſhall take away his Dominion, to conſume and to deſtroy it to the End. *Accordingly, in the Judgment of the Whore,* ſhe ſhall be utterly burnt with Fire; for ſtrong is the Lord that judgeth her, *Rev.* 17. *Rev.* 18. 8, 9, 10.

*Note,* 2dly, *That it is uſual with the* Prophets *to repreſent God's Judgments on the Enemies of his Church and People, by the tragical Expreſſions of* burning up the Earth, diſſolving the Heavens. *Thus of the Deſtruction of* Babylon, *which Name was writ upon the Forehead of the* Great Whore, *God ſpeaks thus:* Behold, the Day of the Lord cometh, cruel, and with fierce Wrath, to lay the Land deſolate; for the Stars of Heaven, and the Conſtellations, ſhall not give their Light, and the Sun ſhall be darkened in his going forth, and the Moon ſhall not give her Light; and I will make the Heavens to ſhake, [or, *move away,*] and the Earth ſhall remove out of its place, *Iſai.* 13. 9, 10, 13. *The Indignation of the Lord againſt the* Idumæans, *is repreſented in theſe dreadful Words;* The Mountains ſhall be melted with their Blood, and (d) all the Hoſt of Heaven ſhall be diſſolved, and the Heavens ſhall be rolled together as a Scroll, and all their Hoſt ſhall fall down as a Leaf falleth from the Vine, and as a falling Fig from the Fig-tree. *Of the Deſtruction of* Sennacherib *and his People, God ſpeaketh thus:* The Heavens ſhall vaniſh away like Smoke; the Earth ſhall wax old like a Garment, and they that dwell therein ſhall die in like manner, *Iſai.* 51. 6. See *Deut.* 32. 22. *Jer.* 4. 23, 24. *Joel* 2. 30. *and* 3. 15. *Here then we ſee all the Expreſſions uſed in the 3d Chapter of St.* Peter, *uſed alſo by the* Prophets, *when they ſpeak of the Deſolation of a Nation and People, and eſpecially of the Enemies of the Church: Which is ſufficient to evince, that the* Apoſtle *being himſelf a* Jew, *and writing to thoſe* Jews *who were accuſtomed to theſe Expreſſions, might thus ſet forth the great Deſtruction of the Beaſt, mentioned* Revelations *17th and the 18th; and by the* New Heavens and New Earth, *that Glorious State of the* Church, *which was to enſue by the Converſion of the* Jewiſh *Nation, and the flowing-in of all* Nations *to them.*

---

(d) Τακήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, ϗ πᾶσα στρατία αὐτῶν ἀποῤῥεύσει. Iſai. 34. 3, 4.

A PA-

# A PARAPHRASE WITH ANNOTATIONS ON THE Second Epiſtle of St. *PETER.*

## CHAP. I.

Verſe 1. SImon Peter, a Servant and Apoſtle of Jeſus Chriſt, [*writing*] to them that have obtained like precious Faith
a with us [a] through the Righteouſneſs of God,
[*by Faith*, Rom. 1. 17] and [*the Sufferings of*]
our Saviour Jeſus Chriſt;

2. [*Wiſheth that*] Grace and Peace [*may*] be multiplied to you, through the knowledge of God, and of Jeſus [*Chriſt*] our Lord.

3. According as [*it hath been with us already; for*] his Divine Power hath given to us all things that pertain to Life and godlineſs, [or, *to the Life of godlineſs*,] through the
knowledge of him that hath called us to,
b [Gr. *by*] [b] Glory, and Vertue.

c 4. [c] Whereby are given to us exceeding
great and precious Promiſes, that by theſe
d ye might be [d] Partakers of the Divine Nature; having eſcaped the corruption which
is in the World through luſt.

e 5. [e] And beſides this, [Gr. Καὶ αὐτὸ τȣ̃το, *And for this Cauſe*,] giving all diligence, add to your Faith Vertue, [or, *Courage in the Profeſſion of it, and Sincerity in the Practice of thoſe things this Faith requires*,] and to Vertue [*an exact*] Knowledge [*of your Duty*;]

6. And to Knowledge, Temperance, [*in carefully abſtaining from thoſe Senſual Affections, and diſorderly Paſſions, which obſtruct the Performance of your Duty*,] and to Temperance, Patience [*under all the Sufferings which may afright you from it*,] and to Patience, Godlineſs, [*that fear of God, which will reſtrain you from Sin: that Love of him, which will conſtrain you to your Duty; that Conformity of Will, which will cauſe your Mind to approve of, your Heart to affect, and chuſe what is according to his Will, and your whole Man to be exerciſing it ſelf to Godlineſs*;]

7. And to Godlineſs Brotherly kindneſs, [i. e. *fervent Love to Chriſtians, as being Children of our Heavenly Father, and Fellow Members of Chriſt's Body*,] and to brotherly kindneſs, Charity [*to all Men, as proceeding from the ſame Stock, having the ſame Nature, and being ſubject to the ſame Neceſſities*:]

8. For if theſe things be in you, and abound, they make you that ye ſhall neither be [f] barren, [Gr. *ſlothful*,] nor unfruitful in the knowledge of our Lord Jeſus Chriſt.

9. But [*on the other hand*,] he that lacketh theſe things is [g] blind, and cannot ſee far off, and hath forgotten that he was purged from his old Sins, [*by that Baptiſm in which he being waſhed from the guilt of them, engaged to die to ſin*, Rom. 6. 4.]

10. Wherefore,] *being called to this Faith*,] the rather, Brethren, give diligence, [Gr. *give the more diligence, by practiſing theſe things*,] [h] to make your Calling and Election ſure; [i. e. *to ſecure to your ſelves the Bleſſings of Chriſtianity, to which God hath called you, and for which end he hath choſen you to be his People*:] for if you do theſe things, you ſhall never fall, [or, *miſcarry eternally*;]

11. For ſo an entrance ſhall be miniſtered to you abundantly, [i] into the Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

12. Where

12. Wherefore, I will not be negligent
k to put you always [k] in remembrance of these things, tho' you know them [*before*,] and be eſtabliſhed in the preſent Truth, [viz. *That the Practice of theſe Chriſtian Virtues is neceſſary to the making your Calling and Election ſure, and to your Entrance into Chriſt's Heavenly Kingdom.*]

13. Yea, I think it meet, as long as I am in this Tabernacle [*of the Body,*] to ſtir you up [*to the performance of your Duty,*] by putting you [*ſtill*] in remembrance [*of theſe things.*]

14. Knowing that ſhortly I muſt put off this my Tabernacle, [*by Martyrdom,* even as
l our Lord Jeſus Chriſt [l] hath ſhewed me, [*John* 21. 20.]

[14. Moreover, I will endeavour, [*by leaving theſe* Epiſtles, *deſign'd for that End,*] that
m you may be able, after my deceaſe, [m] to have theſe things always in remembrance.

16. For we have not followed cunningly deviſed Fables, when we made known to you the Power [*given to our Lord Chriſt over all Fleſh, that he might give Eternal Life to them that believe,* John 17. 2.] and [*the*] Coming of our Lord Jeſus Chriſt, [*to crown them with Glory* ;] but were Eye-witneſſes of his Majeſty.

17. For he received from God the Father, Honour and Glory, when there came
ſuch a Voice to him from the [n] excellent n
Glory, This is my Beloved Son, in whom I am well-pleaſed.

18. And this Voice which came from Heaven we heard, when we were with him in the Holy Mount.

19. We have alſo [o] a more ſure Word of o
Prophecy; whereunto you do well that ye take heed, as to a light that ſhineth in a dark place, until the day dawn, and the
[p] day-ſtar ariſe in your hearts. p

20. Knowing this firſt, [*as the foundation of all you learn from the Prophetick Writings,*]
[q] that no Prophecy of the Scripture is of q
any private Interpretation, [Gr. *of their own Incitation, Motion, or the Suggeſtion of their own private Spirits.*]

21. For Prophecy came not in old time by the will of Man; but holy Men of God ſpake as they were moved by the Holy Ghoſt.

## Annotations on Chap. I.

Verſe 1. 'EN δικαιοσιώῃ τῦ Θεῦ, *By the Righteouſneſs of God.*] That this Phraſe ſignifies our Juſtification through Faith in the Death and Sufferings of *Chriſt*, the Meritorious Cauſe of it, ſee the Note on *Rom.* 1. 17. Or ſince the *Hebrew* Word *Tzedakah* in the *Old*, and the *Greek* δικαιοσύνη, both in the *Old* and *New Teſtament* do often ſignify Kindneſs, and Mercy, it may here alſo bear that ſenſe.

Ver. 3. Διὰ δόξης ϗ ἀρετῆς, *By Glory and Virtue* :] *I. e.* Who hath called us with a Glorious Calling, as being attended with the Glorious Effuſion of the *Holy Ghoſt* ; by reaſon of which, the Revelation of the Goſpel is ſaid to be ἐν δόξῃ, or διὰ δόξης, *in*, and *with Glory*, 2 Cor. 3. 7, 11. And ſhewed his Power, Might, and Virtue, by the Miraculous Operations with which it was confirmed. For tho' *Mr. le Clerc* is poſitive, that ἀρετὴ no where ſignifies δύναμις, *Power* ; yet in *Heſychius* we read thus, ἀρετὴ θεία δύναμις, *Virtue*, i. e. Divine Power, ἡ κτ πόλεμον δύναμις, Strength for War, Fortitude, Dexterity in Wreſtling.

Ver. 4. Δι' ὧν, *By which.*] If the Reading of other Manuſcripts, δι' ὃν, *obtain*, the ſenſe runs plain and eaſy, thus, By *whom* thus *calling you*, are *given great* and *precious* Promiſes, *Chriſt* having *brought Life and Immortality to light*, 2 Tim. 1. 10. and eſtabliſhed the New Covenant in *better Promiſes*, Heb. 8. 6. But if we retain the Common Reading, δι' ὧν, *by which*, the Senſe ſeems to run thus; By which two the Effuſion of the Holy Ghoſt upon us, as the Earneſt of them, and his Miraculous Operations, as the Confirmation of them, and of that Goſpel which contains them, *are given to us great and precious Promiſes* ; or rather, By which God, and our Lord *Jeſus Chriſt*, mention'd, *v.* 1. and *v.* 3. are given *great and precious Promiſes*, they being the Promiſes made by God the *Father*, 2 *Cor.* 7. 1. And by the *Son*, 1 *John* 2. 25. And confirmed to us in and through *Chriſt Jeſus*, 2 Cor. 1. 20, 21.

Ibid. Θείας φύσεως κοινωνοὶ, *Partakers of the* d
*Divine Nature.*] Both (a) *Philo* and *Joſephus* repreſent them who had the Gift of Prophecy, as having τὴν ψυχὴν θειάζουσαν, *a Soul inſpired by the Deity* ; and by the Holy Spirit dwelling in them, made *Divine*. Thus (b) *Joſephus* ſaith of one *Papius*, renowned for his Wiſdom and Fore-knowledge of Things to come, that he did θείας μετεσχηκέναι φύσεως, *partake of the Divine Nature.*

---

(a) Phil. de Mut. Nom. p. 824.

(b) Contra Apion. p. 1052.

e Ver. 5. Καὶ αὐτὸ τοῦτο, *And for this cauſe* ; or, as other *Manuſcripts* read, Καὶ αὐτοὶ, *So ye.*] *Eſthius* here probably conjectures, that the ſenſe hitherto is pendent, thus ; As you have received from the Gift of God, all things neceſſary to Life and Godlineſs ; *ſo do ye add*, or, *for this cauſe*, add to your Faith, Virtue, *&c.*

f Ver. 8. Οὐκ ἀργοὺς, *You will not be ſlothful,*] Or *negligent*, in the Concerns of God's Glory, and your Soul's Welfare ; for Sloth proceeds from want of Faith, or Courage, or Love : Nor *unfruitful*, i. e. unprofitable to others ; for that proceeds from want of brotherly Kindneſs, or Charity.

g Ver. 9. Τυφλός ἐστι, *He is blind,*] For want of Knowledge, and blinded by his Paſſions and ſenſual Affections, and cannot ſee to the End and Deſign of *Chriſtianity*, and the Rewards of Faith and Patience ; nor conſiders he the Obligations which lie upon him, to *depart from Iniquity*. The word μυωπάζων following, is by our *Tranſlators* render'd, *one that cannot ſee afar off* ; agreeably to theſe words of *Ariſtotle*, they are ſaid, μυωπάζειν, who from their Birth are τὰ μὲν ἐγγὺς βλέποντες, τὰ δ' ἐξ ἀποστάσεως οὐχ ὁρῶντες, *Men who can only ſee things near, not thoſe that are remote* ; and it is ordinary to ſay, that ſuch a one is blind, as being comparatively ſo, and as to many things: And to this ſenſe the following words, *they cannot look back* to their Purgation of old, ſeem to lead ; tho' the great *Bochart* ſaith, the word here ſignifies, *to cloſe the Eyes againſt the Light*, Hieroz. l. 1. c. 4. p. 31, 32.

h Ver. 10. Βεβαίαν ὑμῶν κλῆσιν ποιεῖσθαι, *To make your Calling and Election ſure.*] Many *Manuſcripts*, and many of the *Ancients*, add, διὰ τῶν καλῶν ἔργων, *by good Works* : And this the Text ſeems to require ; for it immediately follows, *if you do theſe things, you ſhall never fall* ; plainly declaring, that the *making of their Calling and Election ſure*, depended on the doing thoſe Works of Virtue, Temperance, Patience, Godlineſs, brotherly Kindneſs, and Charity, (mention'd before,) and ſo was only a Conditional Election, upon their Perſeverance in a Life of Holineſs. And from the following Words, *he that doth theſe things, ſhall never fall*, it plainly ſeems to follow that even the Elect, by their neglect to do theſe things may fail of an Entrance into this heavenly Kingdom.

i Ver. 11. Εἰς τὴν αἰώνιον βασιλείαν, *Into the Everlaſting Kingdom*] As ζωὴ αἰώνιος is *Everlaſting Life*, Luke 10. 25. αἰώνιος κληρονομία, *an Everlaſting Inheritance*, Heb. 9. 15. αἰώνιοι σκηναὶ, *Everlaſting Tabernacles*, Luke 16. 9. οἰκία αἰώνιος, *an Everlaſting Houſe*, 2 Cor. 5. 1. δόξα αἰώνιος, *Everlaſting Glory*, 2 Tim. 2. 10. σωτηρία αἰώνιος, *Everlaſting Salvation*, Heb. 5. 9. So αἰώνιος βασιλεία is doubtleſs the *Everlaſting Kingdom* prepared for *Chriſt*'s faithful Servants, and not his Vindictive Kingdom over the *Jews* ; nor yet the Kingdom of Saints, mention'd by *Daniel*, as never to give place to any other Kingdom, they to whom the *Apoſtle* writ, being to die long before the Coming of that Kingdom.

Ver. 12. Ἐν ὑπομνήσει, *In Remembrance.*] For could we be eſtabliſhed in the Belief of Heavenly Things, and have them ſtill in Remembrance, we ſhould not flag in the Performance of our Duty. Moreover from theſe Verſes, and from Chap. 3. it ſeems reaſonable to conceive, that they, who were ſo concerned to write thoſe things the *Chriſtians* had *already heard*, and *in which they were eſtabliſhed*, would not neglect to write whatever elſe was neceſſary to be known to Salvation.

Ver. 14. Ἐδήλωσέ μοι, *Hath ſhewed me.*] Declaring to him, in a Viſion, ſay (c) *Hegeſippus*, and (d) St. *Ambroſe*, That he muſt go again to *Rome* to be Crucified. Thus (e) St. *Polycarp*, in a Viſion, ſaw his Pillow, or Night-cap, burning with Fire, a little before he was conſumed by the Flames : And St. *Cyprian*, by a Viſion, was admoniſhed of his Death, and of the kind of Martyrdom he was to ſuffer. *Pontius in Vitâ Cypr. Ed. Oxon. p.* 7.

Ver. 15. Τὴν τούτων μνήμην ποιεῖσθαι, *To make a Remembrance of theſe things.*] St. *Peter* therefore was not of the Opinion, that *Oral Tradition* was a better way than Writing, to preſerve the Memory of theſe Things ; and that without Writing they might be able ſo to do. Accordingly (f) *Ignatius*, adviſing the *Churches* to ſtand faſt in the Tradition of the *Apoſtles*, thought it neceſſary, *for the greater Security, to commit them to Writing*. For, ſaith (g) *Origen*, That *which is delivered only by Mouth, quickly vaniſheth, as having no Certainty.*

Ver. 17. Ὑπὸ τῆς μεγαλοπρεποῦς δόξης, *From the magnificent Glory.*] Some conſidering, that in all the three *Evangeliſts*, the Transfiguration of our Lord is mention'd, after he had ſpoken of the Coming of the Son of

---

(c) Hegeſip. de Excid. Hieroſ. l. 3. c. 2.
(d) Ambroſ. Ep. 33.
(e) Προσδεχόμενος ἐν ὀπτασίᾳ γέγονε, καὶ εἶδεν προσκεφάλαιον αὐτοῦ ὑπὸ πυρὸς κατακαιόμενον. Martyr. §. 5.
(f) Ὑπὲρ ἀσφαλείας καὶ ἐγγράφως ἤδη μαρτυρόμενος διατυποῦσθαι ἀναγκαῖον ἡγεῖτο. Apud Euſeb. H. Eccl. 3. c. 35.
(g) Τὰ γὰρ ἀγράφως λεγόμενα παύεται μετ' ὀλίγον οὐκ ἔχοντα ἀπόδειξιν. Dial. contra Marcion. p. 59.

Man in Glory, or in the Glory of the *Father*, think this Transfiguration was an Image of that glorious Kingdom he was to erect at the Calling of the *Jews*; and that St. *Peter* here refers to this, when he ſaith, *We made known to you the Power, and Coming*, or the Illuſtrious Coming *of our Lord Jeſus Chriſt*; whence *Moſes* and *Elias* are here ſeen with him in Glory, and according to ſome *Manuſcripts*, are ſaid to ſpeak of the δόξα, i. e. *his Glory*, which was to be hereafter in *Jeruſalem*. But that Glory being not yet come, to what purpoſe ſhould the *Apoſtle* write to them of that Age, to give all diligence to obtain an Entrance into that Kingdom? Or why doth he ſo generally promiſe an Entrance into it, to them who were to die ſo long before, and were not at all, unleſs they died *Martyrs*, to enter into it? Nor was it to be an Everlaſting, but only a *Millenary* Kingdom. Wherefore, for Explication of the Words, obſerve concerning the Transfiguration of our Lord, (1.) That when he was transfigured, his *Face did ſhine as the Sun, and his Garments were ſplendent*, Matth. 17. 2. And this, ſaith *Nazianzen*, God did, τὸ μέλλον μυσταγωγῶν, *ſhewing what he was to be hereafter*, and as an Introduction to that Glory in which he was to ſhine at *the Right Hand of Majeſty in the Heavens*: For, *to ſhine as the Sun*, is a Phraſe expreſſing ſomething belonging to *Celeſtial Majeſty*, Matth. 13. 43. The *white* and *ſplendid Garments*, being alſo proper to *Kings*, and the *Royal* Miniſters of the Heavenly Court, *Rev.* 3. 4. And hence when Chriſt is repreſented as *the Firſt-born from the Dead*, and *the Prince of the Kings of the Earth*, to whom Power and Glory belonged, he appears in Splendour, as the Sun ſhining in his Power, *Rev.* 1. 14, 15. And this is the Majeſty of Chriſt, of which St. *Peter*, *James*, and *John*, were Eye-witneſſes on the Mount.

2dly, Of the Teſtimony given to him, obſerve, (1.) That it was, *This is my Beloved Son*; i. e. This is He who is *Heir of all things*, Heb. 1. 2. And is *ſat down at the Right Hand of Majeſty and Glory*, v. 3. And therefore this is made a Proof of our Lord's Reſurrection, and Exaltation to the Higheſt Glory, that the *Father* ſaid to him, *Thou art my Son, this Day have I begotten thee.* Acts 13. 33. Heb. 1. 5. and 5. 5. This is He to whom the *Father* hath given *to have Life in himſelf*, John 5. 26. And ſo to raiſe the Dead, *v.* 24. And *give Eternal Life to them*, John 17. 1, 2. Now all this being comprehended in this Teſtimony, ſhews the Truth of what St. *Peter* ſaid he had declared to them. Note (2dly,) That this Voice was given *from the magnificent Glory*, or Bright Cloud, which then appeared, and was the conſtant Symbol of the Divine Preſence; ſee Note on *Phil.* 2. 6. And ſo aſſured them, this Teſtimony was given by the God of Truth. Note (3dly,) That this Teſtimony is delivered in the very Words ſpoken of that *Prophet* which ſhould come after *Moſes*, viz. *A Prophet will the Lord your God raiſe unto you, like to me, to him ſhall ye hearken*, Deut. 18. 15. And ſo aſſured them, That this *Beloved Son* was that *Prophet* of whom *Moſes* ſpake. Note, Laſtly, That theſe Words were directed, not to *Chriſt*, but to thoſe that attended him, and bad them obſerve, That God the *Father* here owned him as his *only Son* in whom he is *well-pleaſed*, and as the *only Prophet* whom they ought to hearken to.

Ver. 19. βεβαιότερον τὸν προφητικὸν λόγον; *A more ſure Word of Prophecy.*] This is ſpoken in compariſon of the *Apoſtle*'s Teſtimony of what he heard; which to the *Jews* was not ſo certain and convincing, as was the Record of their own *Prophets*: Whence the *Apoſtles*, both in diſputing with the Unbelieving *Jews*, and writing to the Believers among them, confirm their Doctrines from the Writings of the *Old Teſtament.*

Ibid. Καὶ φωσφόρος ἀνατείλῃ, &c.] *And the Day-Star ariſe in your Hearts.*] Some (conſidering that *Balaam* propheſies of the *Meſſiah*, as a *Star* that was to *come out of Jacob*; by which *Star*, ſay the *three Targums*, *Bereſchith Rabba*, *R. Moſes Hadarſon*, and *R. Iſaac*, is meant the *Meſſiah*, *compared to a* Star, *becauſe of the Splendour of his Dominion and Kingdom*, and who is ſtiled by St. *John*, ὁ ἀστὴρ λαμπρὸς, ὁ ὀρθεινὸς, *the Bright and Morning-Star*, Rev. 22. 16.) refer this to *Chriſt*'s Second Coming to convert the *Jews*, and ſet up the Kingdom of the Saints, *Dan.* 7. 27. ſaying, That the *Apoſtle* compares the intermediate Time in which *Antichriſt* was to reign, to the *Night*, and *Darkneſs*, according as the Scripture uſeth to expreſs the Times of *Ignorance*, and *Idolatry*, Eph. 5. 8. 1 *Theſſ.* 5. 4. (See Note on *Rom.* 13. 12.) And the Time of *Chriſt*'s Advent to call all *Iſrael*, and to bring in with them the *Fulneſs of the Gentiles*, to the Light diſſipating that Darkneſs; and doth here bid the *Jewiſh Nation* to attend to the *Prophecies* in the *Old Teſtament*, touching this glorious Time, till it ſhould be accompliſhed upon them. But the *Apoſtle* writes not here to the Unbelieving *Jews*, who are to be the only Subjects of that Calling, but to *them who had obtained like-precious Faith* with him. Moreover, that the Time from Writing this *Epiſtle*, to the Converſion of the *Jews*,

which

which is not yet accompliſhed, ſhould be accounted as *Darkneſs*, or a Time in which the Light, or Day, appeared not, ſeems not ſuitable to that Expreſſion of St. *Paul*, *The Night is far ſpent, and the Day is at hand.* (See Note on *Rom.* 13. 12.) Nor could he bid thoſe of that Age to expect, till that *Day-Star* ſhould ariſe in their Hearts, which to this very Day is not yet riſen. It therefore ſeems plain to me from theſe Words, tho' Dr. *Hammond*, and others, would interpret them to another ſenſe, That the *Apoſtle* ſpeaketh this, concerning ſome other Light that was to enlighten and affect their Hearts, and give them full Aſſurance, that our *Jeſus* was the Son of God, the *Prophet* God had ſent into the World. Now this was done by the Internal Gifts and Illuminations of the Holy Spirit vouchſafed to Believers; by which, ſaith the *Apoſtle* Paul, *The Teſtimony of Chriſt*, or, which the *Apoſtles* gave of him, ἐβεβαιώθη ἐν ὑμῖν, *was confirmed in*, or *upon them*, 1 Cor. 1. 6. By which God did βεβαιοῦν ἡμᾶς σὺν ὑμῖν εἰς χριστὸν, *confirm both the Apoſtles, and thoſe that believed in the Faith of Chriſt*, 2 Cor. 1. 21, 22. and 5. 5. So that the Import of the Words ſeems to be this; Till you yourſelves have thoſe *Prophetick Gifts*, by which you may be able, from what you find in your ſelves, to know by the Spirit, that *Jeſus is the Chriſt, the Son of God*, 1 Cor. 12. 3. And have that *Unction of the Holy Ghoſt*, by which you know all things, 1 *John* 2. 27. And have alſo the *Scriptures* of the *New Teſtament* committed to you, which contain a more perfect Light, *Rom.* 13. 14. And are endited alſo by the *Holy Spirit ſent down from Heaven*, 1 Pet. 1. 12. Like to this, is that Expreſſion of (h) *Philo*, *What* Reaſon *is in us, that is the* Sun *in the World*, ἐπειδὴ φωσφορεῖ ἑκάτερος, *both being unto us a* Phoſphorus; *the* Sun *giving Light to our Senſes, and* Reaſon, *Intellectual Rays to our Conceptions:* And *when*, φῶς ἐπιλάμπει τὸ θεῖον, *the Divine Light ſhines upon us, that of our Reaſon ſets; and when that ſets, this ariſeth*, τοῦ δὲ προφητικοῦ γένους φιλεῖ τοῦτο συμβαίνειν, *and ſo it was with the Prophets.*

Ver. 20. Ἰδίας ἐπιλύσεως οὐ γίνεται, *No Prophecy is of private Interpretation*:] I. e. Prophecy comes not from the *Prophet*'s own Suggeſtion, but from the Inſpiration of the Holy Ghoſt. That this is the true Senſe of theſe words, appears, (1ſt,) From the *Apoſtle*'s own Interpretation; for, not to be of the *Prophet*'s own Incitation, or Suggeſtion, *v.* 20. is, *not to come by the Will of Man*, v. 21. *i. e.* not by Human Reaſon, *but by the Will of God*, John 1. 13. (2dly,) From the Uſe of the Phraſe; for ἐπίλυσις, according to *Phavorinus* and *Suidas*, is ἔφοδος, *Acceſſion*, or *Incitation*, or *Inſult*; and the word ἰδία, added to it, muſt therefore ſignify, that *Prophecy is not of private Impulſe, or Incitation*: Whence the Expreſſion, uſed by the true *Prophets*, is generally this, ἐπῆλθεν ἐπ' ἐμὲ, *the Spirit came upon me*, Numb. 24. 2. 1 Sam. 10. 10. 2 Chron. 15. 1. and 24. 20. And, (3dly,) From the Nature of the Thing it ſelf, and the conſtant Opinion of the *Jews* about it; which was, as (i) *Philo* ſaith, That *a Prophet ſpeaketh nothing of himſelf, but he is the Organ of God in what he ſpeaks, God ſpeaking in and by him.* Whence, to ſpeak *of himſelf*, or, *of his own Heart or Mind*, is always made the Sign of a *falſe Prophet*, whom God had not ſent, *Numb.* 16. 28. and 22. 18. and 24. 13. *Jer.* 23. 16, 26. *Ezek.* 13. 17. Ridiculous therefore, and full of Ignorance, is the Inference of *Eſthius* hence, That the *Reformed*, and their *Paſtors*, muſt not interpret the Scriptures according to their own Senſe, or Judgments; which ſurely they may do, as well as he, or any other *Romiſh Commentator*, who have nothing but their own private Senſe, for many Interpretations of the Scriptures they diſcourſe upon.

---

(h) L. quis Rer. Div. Hæreſ. p. 404. F.

(i) Προφήτης γὰρ ἴδιον οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου. Quis Rer. Div. Hæreſ. p. 404. C. Ὄργανον Θεοῦ ἐστιν ἠχεῖον, κρουόμενον, καὶ πληττόμενον ἀοράτως ὑπ' αὐτοῦ. D. Ἑρμηνεὺς γάρ ἐστιν ὁ Προφήτης ἔνδοθεν ὑπηχοῦντος τὰ λεκτέα τοῦ Θεοῦ. De Præm. & Pœn. p. 711. E.

CHAP.

## CHAP. II.

Verſe 1. BUT there were falſe Prophets
alſo among the People, [*in
the former Ages of the Jewiſh Church,*] even as
ab there ſhall be [*hereafter*] [a] falſe Teachers [b]
among you, who privately ſhall bring in
c [c] damnable Hereſies, [i. e. *Doctrines tending
to the Deſtruction of them that hold them, and*]
d even [d] denying the Lord that bought them,
e and [*ſhall*] bring upon themſelves [e] ſwift
Deſtruction.

f 2. [f] And many ſhall follow their pernicious
Ways, by reaſon of whom the Way of
Truth ſhall be evil ſpoken of.

g 3. And through [g] Covetouſneſs ſhall they
with feigned Words make merchandiſe of
h you, [h] whoſe Judgment now of a long
time lingereth not, and their Damnation
ſlumbereth not.

4. For if God ſpared not the Angels that
i ſinn'd, but caſt them down [i] to Hell, and
delivered them to chains of darkneſs, to be
reſerved unto Judgment;

k 5. [k] And ſpared not the Old World, but
l ſaved [*only*] Noah [l] the eighth Perſon, a
Preacher of Righteouſneſs, bringing in the
Flood upon the World of the Ungodly;

6. And turning the Cities of Sodom and
Gomorrah into Aſhes, condemned them with
an Overthrow, making them an Example
to thoſe that after ſhould live ungodly; [*See
Note on* Jude, *v.* 7.]

7. And delivered juſt Lot, vexed with the
filthy Converſation of the Wicked:

8. (For that righteous Man dwelling among
them, in ſeeing and hearing [*of them,*]
vexed his righteous Soul from day to day
with their unlawful Deeds.

m 9. [*Then may we reſt aſſured, that*] [m] the
Lord knoweth how to deliver the Godly out
of Temptation, [*as he did* Noah, *and* Lot,]
n and to reſerve the Unjuſt [n] unto the Day of
Judgment, to be puniſhed:

o 10. But chiefly them [o] who walk after the
p fleſh, in the luſts of Uncleanneſs, and [p] deſpiſe
Government: Preſumptuous are they,
ſelf-willed, they are not afraid to ſpeak evil
of Dignities.

11. Whereas Angels, which are greater
in power and might [*than evil Spirits,*] bring
not railing Accuſations againſt them before
the Lord. [*See Note on* Jude, *v.* 9]

q 12. [q] But theſe, as natural Brute Beaſts,
[Gr. *as Irrational, Natural Living Creatures,
rather than Men,*] made to be taken and deſtroyed,
[or, *to raven, and deſtroy*] ſpeak evil
of the things they underſtand not, [i. e. *of
the Angelical Powers whom they blaſpheme*, v. 10.]
and ſhall utterly periſh in their own Corruption.

13. And ſhall receive, [Gr. *receiving, by
this Deſtruction,* v. 12.] the Reward of Unrighteouſneſs,
as they that count it pleaſure
to [r] riot in the day time: Spots they are, r
and Blemiſhes, [ſ] ſporting themſelves with ſ
their own Deceivings, whilſt [t] they feaſt t
with you;

14. Having Eyes full of Adultery, that
cannot ceaſe from Sin; beguiling unſtable
Souls: An heart they have exerciſed with
[u] covetous Practices; curſed Children: u

15. [x] Which have forſaken the right way, x
and are gone aſtray, following the way of
Balaam the Son of Boſor, who loved the
wages of unrighteouſneſs: [*And to obtain
them, counſelled* Balak *to entice God's People to
commit Fornication with the* Midianites, *Numb.*
31. 16. Βαλαὰμ τοῦ Βόσορ; *that is, ſaith* Grotius,
*of the City of* Boſor, *as* Pethor *his City,*
Numb. 22. 5. *is called*:]

16. But was rebuked for his Iniquity:
[*For*] the dumb Aſs ſpeaking with Man's
Voice, forbad the madneſs of the [y] Prophet. y

17. Theſe are Wells, [Gr. *Fountains*] without
Water, Clouds that are carried with a
Tempeſt; [*unprofitable for any good, as Fountains
without Water; and pernicious as Tempeſts,
which blaſt and root out all before them,*] to
whom the Miſt, [Gr. *the Blackneſs*] of Darkneſs
is reſerved for ever.

18. For when they ſpeak great [z] ſwelling z
Words of Vanity, they allure through
the luſts of the Fleſh, through much Wantonneſs,
[or, *to Laſciviouſneſs,*] thoſe who
were clean eſcaped from them that live in
Error.

19. Whilſt they promiſe them [aa] Liberty, aa
they themſelves are the Servants of Corruption;
for of whom a Man is overcome, of
the ſame is he brought in Bondage.

20. [bb] For if after they have eſcaped the bb
Pollutions of the World, through the knowledge
of the Lord and Saviour Jeſus Chriſt,
they are again entangled therein, and overcome;
the latter end is worſe with them
than the beginning:

21. For it had been better for them, not
to have known the way of Righteouſneſs,
than after they have known it, to turn from
the holy Commandment delivered unto
them; [*Becauſe they ſin by Apoſtacy againſt the
Light received, and with Ingratitude to the Author
of it.*]

22. But it is happened to them according
to the true Proverb, [cc] The Dog is cc
turned to his own vomit again, and the
Sow that was waſhed, to her wallowing in
the mire.

## Annotations on Chap. II.

a Verſe 1. Ψευδοδιδάσκαλοι, *Falſe Teachers.*] Concerning the Perſons chiefly concerned in this Chapter, and in the parallel Epiſtle of St. *Jude*, I find three Opinions.

1. That of Dr. *Lightfoot*, who thinks theſe Chapters ſpeak chiefly of the *Jews*, *i. e.* of the *falſe Teachers* of that Nation. The Second is,

2. That of the *Ancients*, who ſay expreſsly, Ἄρχεται ἐντεῦθεν τὸν περὶ τῆς Νικολαϊτῶν αἱρέσεως, *He begins to ſpeak of the Hereſy of the* Nicolaitans. So *OEcumenius.* The Third is,

3. That of the Reverend and Learned Dr. *Hammond*, and of the *Ancients* alſo; That the *Apoſtles* ſpeak theſe things, touching the *Gnoſticks.* And this Opinion ſeems not much to differ from the Second. For the *Ancient Fathers* ſay, The (a) *Gnoſticks ſprang from the Nicolaitans, and borrow'd from them all their Filthineſs and Laſciviouſneſs.* Moreover, the Apoſtle *Peter* ſpeaketh plainly of the *falſe Teachers* which were to be hereafter, for, *v.* 1, 2, 3. he ſpeaks ſtill in the Future Tenſe; tho' both St. *Jude* in his *Epiſtle*, and St. *Peter*, in the following words, do plainly intimate, that ſome of them were come already: So that in the Expoſition of this Chapter, and the *Epiſtle* of St. *Jude*, we have reaſon to take in thoſe *Hereticks*, who appeared after the Writing theſe *Epiſtles.*

Nevertheleſs, becauſe the *falſe Apoſtles*, and *falſe Teachers* of the *Jewiſh* Nation, and the *Nicolaitans*, were certainly then come, and we have expreſs and frequent mention of them in the *Epiſtles* of St. *Paul*, and in the *Revelation* of St. *John*, and becauſe St. *Peter* ſpeaks of them in the Plural Number; therefore I ſhall apply the words to all of them, giving the Preference to them in the Expoſition of theſe words, who are expreſsly mention'd in the Holy *Scriptures.*

b Ibid. Ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, *There ſhall be falſe Teachers among you.*] The *Apoſtle*, writing to the *Jews*, ſeems by theſe words to intimate, that theſe *falſe Teachers* ſhould be among the *Jewiſh* Converts, eſpecially, as being either *Jews* by Birth, or *Proſelytes* to that Religion, as was *Nicolas* of *Antioch*, Acts 6. 5. But then their entering in among the *Jewiſh* Converts, *Jude v.* 4. and being among them *in their Feaſts of Charity*, *v.* 12. their *leaving the right way*, 2 Pet. 2. 15. and their *returning with the Dog to the Vomit*, make it probable that they once profeſſed the *Chriſtian* Faith; tho' afterwards they revolted from it, or introduced ſuch *Doctrines of Perdition*, as fundamentally deſtroyed the Faith which they profeſſed.

c Ibid. Αἱρέσεις ἀπωλείας, *Damnable Hereſies:*] Such as tended to the preſent Deſtruction, and future *Damnation* of them who taught, and who believed them. Thus the Doctrine of the *falſe Apoſtles*, among the *Jews*, tended to *the perverting of Souls*, Acts 15. 24. To make *Chriſt die in vain*, Gal. 2. 21. And their Faith *to profit them nothing*, Gal. 5. 2. And *Chriſt become of none effect unto them*; they being by them *fallen from Grace*, v. 5. and become *Enemies to the Croſs of Chriſt*, Phil. 3. 18.

The Hereſy of the *Nicolaitans*, is ſtiled by (b) *Epiphanius*, An Hereſy which did ἑαυτοὺς καὶ τοὺς πειθομένους ἀπολλύειν, *deſtroy them that taught, and them that believed it.* Yea, *Chriſt* himſelf declares his hatred of it, *Rev.* 2. 15. And the ſame all the *Fathers* ſay of the *Gnoſtick* Hereſy.

d Ibid. Τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοις, *Denying the Lord that bought them.*] *Chriſt* being never ſtiled δεσπότης in the *New Teſtament*; and St. *Jude* diſtinguiſhing this δεσπότης, or *Maſter*, from our Lord, it ſeems moſt reaſonable to interpret this of God the Father, who is ſaid to have bought the *Jews*: *Is he not thy Father, who hath bought thee?* Deut. 22. 5. And the *Chriſtians*; *Ye are bought with a Price, therefore glorify God with your Souls and Bodies, which are his*, 1 Cor. 6. 20. Hence alſo it is truly obſerved by *Eſthius*, That *Chriſt* died for them that periſh, and bring Deſtruction upon themſelves.

e Ibid. Ταχινὴν ἀπώλειαν, *Shall bring upon themſelves ſwift Deſtruction.*] That the *Apoſtatizing Jews* did this, the *Scripture* every where informs us, and the *Apoſtles* frequently warn them of it. St. *Paul* doth it throughout the *Epiſtle to the Hebrews*, elſewhere ſpeaking of them as Men *whoſe End is Deſtruction*, Phil. 3. 19. On whom ſhould come *ſwift Deſtruction*, 1 Theſſ. 5. 3. they being *appointed for Wrath*, v. 9. St. *James*, as of Men *fattened for a day of ſlaughter*, chap. 5. 5. and that *ſuddenly* to come upon them, their *Judge ſtanding at the door*, v. 9. *Chriſt* alſo threatens to them that held the Doctrine of the *Nicolaitans*, That *he would come againſt them ſwiftly, and fight againſt them with the ſword of his mouth*, Rev. 2. 16. *i. e.* he would deſtroy them, *Rev.* 19. 15, 21. Accordingly *Church-Hiſtory* informs us, That they were extinct, (c) λόγου θᾶττον, in a very little time.

---

(a) Καὶ ἐντεῦθεν ἄρχονται οἱ τῆς ψευδωνύμου γνώσεως κακῶς τῷ κόσμῳ ἐπιφύεσθαι. Epiph. Hær. 25. §. 2. Ἐξ αὐτοῦ οἱ λεγόμενοι Γνωστικοί. Timoth. & Damaſc.

(b) Hær. 25. §. 4. p. 79.

But I find nothing of any ſuch remarkable or ſwift Deſtruction which befel the *Gnoſticks*, in *Church-Hiſtory*; not one word that any of them periſhed, at the Deſtruction of *Jeruſalem* by the *Roman* Army, tho' doubtleſs their Iniquities would find them out. We rather read in the *Church-Hiſtory*, that they were never perſecuted by the *Heathen Emperors*; this being the Obſervation of the *Fathers*, That the (d) *Simonians*, and the *Menandrians*, *were never perſecuted by the Heathens, their fury being only poured out upon the Chriſtians.* Nor could it probably be otherwiſe, ſeeing they made the Doctrine of the *Croſs* no part of their Religion; but held it lawful (e) *to deny the Faith in Times of Perſecution*, to avoid ſuffering for it, and counting Idolatry, in ſuch Caſes, a thing indifferent; whence, ſaith *Origen*, *they were never perſecuted at all.*

f Ver. 2. Καὶ πολλοὶ, *And many ſhall follow*, &c.] That the *Judaizers* much infeſted the *Chriſtian Church*, and perverted many in the *Church of Corinth*, *Galatia*, *Epheſus*, and *Crete*, we learn from St. *Paul's Epiſtles*; and that by reaſon of the *Jewiſh Zealots*, who *deſpiſed Dominions, and ſpake evil of Dignities, the way of Truth was evil ſpoken of*, from 1 *Pet.* 2. 12. Indeed, the *Heathens* ſeem to have made little or no diſtinction betwixt the *Jews*, and the *Chriſtians* that ſprang from them; but imputed all the Diſturbances they made, to *Chriſt*, or to the *Chriſtians*. Hence (f) *Suetonius* ſaith of *Claudius*, That *Judæos impulſore Chriſto aſſiduè tumultuantes Româ expulit*; "He expell'd the "*Jews* from *Rome*, as being frequently "tumultuous, through the Inſtigation of "*Chriſt*." Of the *Nicolaitans*, (g) *Epiphanius* ſaith, That *great was the Deceit which they brought upon Mankind.* And (h) *Clemens Alexandrinus* profeſſeth to write againſt them, and the *Gnoſticks*, *to remove the Scandal which they, by their Doctrines, might bring upon Chriſtianity*: As (i) *Juſtin Martyr* alſo hints. Yea, *Clemens* adds, That from theſe Men, who taught, (k) *That Women ſhould be Common, aroſe the greateſt Blaſphemy againſt the Name of Chriſt, or Chriſtians.*

Moreover, it is to be noted, That inſtead of ἀπωλείαις, many Copies read ἀσελγείαις, *their Laſcivious Ways*: Which Reading may be confirmed from St. *Jude*, who begins his Deſcription of the ſame Perſons, thus, *They turn the Grace of God*, εἰς ἀσέλγειαν, *into Laſciviouſneſs.* And this Character agrees, in ſome meaſure, to the *falſe Teachers* among the *Jews*, who taught *Fornication* and *Uncleanneſs*: See Note on 1 *Cor.* 6. 13. *Eph.* 5. 6. practiſed τὰ κρύπτα τῆς αἰσχύνης, *the hidden things of ſhame*, 2 *Cor.* 4. 2. And *gloried in their ſhame*, Phil. 3. 19. And *whoſe Exhortation was* ἐξ ἀκαθαρσίας, *of Uncleanneſs*, 1 Theſſ. 2. 3. And many of whoſe Followers were guilty of *Uncleanneſs, Fornication*, καὶ ἀσελγείας, *and Laſciviouſneſs*, 2 Cor. 12. 21. But this is more emphatically the Character of the *Nicolaitans*, and of the *Gnoſticks*, the Succeſſors of them: For they were, ſaith *OEcumenius*, περὶ μὲν δόγματος ἀσεβέστατοι, περὶ δὲ βίον ἀσελγέστατοι, *moſt Ungodly in their Principles, and moſt Laſcivious in their Lives.* Refert complexus, & permixtiones execrabiles, obſcœnóſque conjunctus, & quædam ex ipſis adhuc turpiora, *ſaith* (l) *Tertullian*; Yea, Things ſo exceeding filthy, *that we bluſh to mention them, and therefore paſs them by.* Πάνδημον Ἀφροδίτην κοινωνίαν μυστικὴν ἀναγορεύουσιν, ſaith (m) *Clemens* of *Alexandria.* Τὴν αἰσχρουργίαν ἅμα τοῖς ἄλλοις ἐπιτελεῖν τοὺς ἑαυτοῦ μαθητὰς ἐδίδαξεν, ſaith (n) *Damaſcen.* Hence (o) *Pſeud-Ignatius* ſtiles them ἀκαθάρτους Νικολαΐτας, immundiſſimos Nicolaitas, amatores libidinis; St. *Auſtin*, Sectam turpiſſimam: For, ſaith (p) *Timotheus*, οὐδεὶς τῶν ἄλλων αἱρεσιαρχῶν φαίνεται οὕτως αἴτιος πάσης βδελυκτῆς καὶ μυσερᾶς, καὶ ἀῤῥήτου πράξεως διδάσκαλος· *Amongſt all the Maſters of Hereſy, none taught ſuch filthy and abominable Actions.*

Ver. 3. Ἐν πλεονεξίᾳ, *Through Covetouſneſs.*] g If πλεονεξία ſhould here, and *v.* 14. ſignify *Adultery*, as 1 *Theſſ.* 4. 6. it ſeems to do: See

---

(c) Euſeb. Hiſt. Eccl. l. 3. c. 29.

(d) Οἱ οὐ μόνον οὐκ ἐδιώχθησαν ὑφ' ὑμῶν, ἀλλὰ καὶ τιμῶν κατηξιώθησαν. Σίμωνα μὲν, &c. Ἀλλὰ ὅτι μὴ διώκονται, μηδὲ φονεύονται ὑφ' ὑμῶν, κἂν διὰ τὰ δόγματα ἐπιστάμεθα. Juſtin. M. Apol. p. 67, 70.

(e) Σίμων τε ὁ Σαμαρεὺς ——— ὑπὲρ τοὺς πλείονας ὑπαγάγεσθαι τὸν περὶ τοῦ θανάτου κίνδυνον ὑφεῖλε τῶν μαθητῶν, ἐνδιαφορεῖν αὐτοὺς διδάξας πρὸς τὴν εἰδωλολατρείαν, ἀλλ' οὐδὲ τὴν ἀρχὴν Σιμωνιανοὶ ἐπιβουλεύθησαν. Orig. contra Celſ. l. 6. p. 282.

(f) Sueton. in Claud. c. 25.

(g) Καὶ πολλὴ ἁπλῶς ἡ διὰ τῆς πλάνης αὐτῶν γινομένη τῷ γένει τῶν ἀνθρώπων ἐπιβουλή. Hær. 25. §. 3.

(h) Μὴ τοίνυν ὑποδυόμενοι τὸ ὄνομα τοῦ Χριστοῦ καὶ τῶν ἐν ἔθνεσιν ἀκρατεστάτων ἀκολαστότερον βιοῦντες βλασφημίαν τῷ ὀνόματι προστριβέσθων. Strom. 3. ab initio.

(i) Πάντες οἱ ἀπὸ τούτων ὁρμώμενοι Χριστιανοὶ καλοῦνται. Juſt. Mart. p. 70.

(k) Κοινὰς εἶναι τὰς γυναῖκας ἀξιοῦσιν ἐξ ὧν ἡ μεγίστη κατὰ τοῦ ὀνόματος ἐῤῥύη βλασφημία. Strom. 3. p. 428. B.

(l) Præſcript. cap. 47. (m) Strom. 3. p. 436. (n) Coteler. Tom. 1. p. 286.

(o) Ep. ad Tral. §. 11. (p) Apud Cotel. Tom. 3. p. 381.

Note there; and as Dr. *Hammond* thinks it doth here, there will be no difficulty in applying this to the *Nicolaitans,* as well as to the *Gnosticks,* and *falſe Teachers* among the *Jews;* the Note on the 2d Verſe ſhewing, that this emphatically belonged to them, and gave the Riſe to that impure Sect. But becauſe they are accuſed, *v.* 15. *of following the way of Balaam, who loved the Wages of Unrighteouſneſs;* and by St. *Jude,* v. 11. *of running greedily after the Error of Balaam for Reward;* I think it better to admit of that ſenſe which our Tranſlation giveth of the word, and then to apply it at once to the *falſe Teachers* among the *Jews,* and to the *Nicolaitans:* It ſeems highly probable, from the 6th, the 8th, and the 10th Chapters of the *Firſt Epiſtle to the Corinthians,* that the *Apoſtle* is there diſcourſing againſt the *Nicolaitans.* Now of theſe *falſe Teachers* he ſaid, That they *devoured the Corinthians,* 2 Cor. 11. 20. St. *Paul,* in his *Second Epiſtle* to *Timothy,* chap. 3. 6. ſpeaks of a ſort of Men *who crept into Houſes, leading captive ſilly Women laden with Sins, and led away with divers Luſts;* a Character which perfectly agrees to the *Nicolaitans:* And ſpeaking to *Titus* of the ſame Perſons, he ſaith, *chap.* 1. 10, 11. *They ſubverted whole Houſes, teaching things which they ought not, for filthy lucre's ſake.* (q) *Irenæus* informs us of the *Valentinians,* That *they would not impart their Myſteries to all, but to them only who were able to pay great Sums for them.* Whenee the (r) *Pſeud-Ignatius* ſtiles them, *Covetous of what belongs to others, and violent Lovers of Riches.*

h Ibid. Οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, *Whoſe Judgment now of a long time lingereth not.*] St. *Jude,* in the parallel Place, *v.* 4. ſaying, they were Men, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, *of old aſſigned to this condemnation,* viz. by the Prophecy of *Enoch;* See the Note there: I think theſe words may be beſt render'd thus, *To whom the Judgment pronounced of old lingereth not,* it being a ſwift Deſtruction which the *falſe Teachers* among the *Jews,* and the *Nicolaitans,* brought upon themſelves: See Note on *v.* 1. of this Chapter. Note alſo, That *their Damnation* is, in the Greek, *their Deſtruction.*

Ver. 4. Ταρταρώσας, *Caſting them down to Hell.*] *Tartarus,* ſaith *Phavorinus,* is ἀὴρ ὑπόγαιος, καὶ ἀνήλιος, *the ſubterreſtrial Air,* where *the Sun comes not.* It ſignifies alſo, ſaith *Suidas,* τὸν περὶ τὰ νέφη τόπον, *the Place in the Clouds,* or *in the Air:* Hence τάρταρον ἠερόεντα, and ζόφον ἠερόεντα, in *Homer,* to intimate that *Tartarus* was *the dark Air;* as *Crates,* in *Stephanus* ſaith, Ὁ ᾅδης ὑπόγειος ἐστὶ τόπος σκοτεινὸς, *Hades is a dark Place under the Earth;* ſaith *Porphyry, where Souls are tormented,* ἐν ἀπεριφνεῖ σκότῳ, *in utter Darkneſs.* Apud Stob. Eccl. Ph. p. 133. Theſe *Angels* being therefore placed in the bright Regions of the Heavenly Light, and being now confined to the dark Air, (whence *Satan* is called *the Prince of the Power of the Air*) are ſaid to be caſt down into *Tartarus.* And this ſuits with the Opinion both of the *Heathens* and the *Jews,* who held, That *the Air was full of Spirits, or Dæmons;* (See Note on *Eph.* 2. 2.) but chiefly of the *Ancient Fathers,* according to thoſe words of *Jerom,* In his Comment on that Paſſage of St. *Paul, againſt Spiritual Wickedneſs,* ἐν τοῖς ἐπουρανίοις, *in Cœleſtibus;* that is, ſaith he, *in the Air:* (ſ) *For this is the Opinion of all the Doctors, That the Air, which divides between the Earth and Heaven, is full of contrary Powers.* He is ſtiled, *The Prince of the Power of the Air,* ſaith (t) *OEcumenius, becauſe he is the Prince of the Evil Spirits that are in the Air; not as having Dominion,* ſaith *Theophylact,* but only his Habitation there. That this was the Opinion of moſt of the *Ancients,* ſee *Petavius de Angelis, l.* 3. *c.* 4. Now hence it follows, That though the Devil and his Angels are at preſent for ever baniſhed from the Divine Preſence, and ſo do ſuffer the Puniſhment of Loſs now of the Beatifick Viſion; though they are, in the Language of *Tertullian,* Prædamnati ad Judicii diem, *Condemned before-hand to the Tremendous Day;* Prædeſtinati ſupplicio ſempiterno, *Fore-ordained to Eternal Puniſhment,* ſaith St. *Auſtin;* Reſervati in diem Judicii, *Reſerved to the Day of Judgment,* ſaith *Origen,* and St. *Peter* here; or *kept in Chains of Darkneſs to that Day,* ſaith St. *Jude;* and knowing and believing this, they cannot chuſe but *tremble,* and be filled with preſent Horror: Yet is the Doctrine of (u) *Rupertus* highly probable, That *at preſent they are not ſuffering in the Infernal Flames, but have their Reſidence in the dark Air; whence, at the Day of Judgment, they ſhall be precipitated into the Fire prepared for the Devil and his Angels.*

---

(q) Ἃ καὶ εἰκότως δοκοῦσί μοι μὴ ἅπαντας θέλειν ἐν φανερῷ διδάσκειν, ἀλλ' ἢ μόνους ἐκείνους τοὺς καὶ μεγάλους μισθοὺς ὑπὲρ τηλικούτων μυστηρίων τελεῖν δυναμένους. L. 1. c. 1. p. 20.

(r) Τῶν γυναικῶν φθορεῖς, καὶ τῶν ἀλλοτρίων ἐπιθυμηταὶ, καὶ χρηματολαίλαπες. Ep. ad Magneſ. §. 9.

(ſ) Hæc autem omnium Doctorum Opinio eſt, quod aer iſte qui cœlum & terram medius dividens inane appellatur, plenus ſit contrariis fortitudinibus.

(t) Τῶν ἐναερίων καὶ πονηρῶν πνευμάτων, τὸν τοῦ ἀέρος ἄρχοντα, τουτέστι τὸν ἐναέριον ἄρχοντα, οὐ γὰρ ἀέρος ἄρχει, ἀλλὰ ἐναερίων οἷον τῶν ἀερίων πονηρῶν πνευμάτων. In locum. Ἀλλ' ὡς ἐν αὐτῷ ἐμφιλοχωροῦντα.

(u) Et nunc quidem in hunc aerem illum eſſe dejectum, & omnes ſatellites ejus, quos aereas catervas dicimus, paſſim in Scripturis habemus —— futurum eſt autem ut infernum inferiorem videntibus cunctis præcipitetur in ignem æternum qui paratus eſt ei & Angelis ejus. *Com. in Gen.* 17.

1. Becauſe this ſeems to have been the Opinion of all *Antiquity*, for five whole *Centuries* together, as appears not only from their Common Doctrine, mention'd before, That they at preſent had their Habitation in the Air, but alſo from their expreſs words, who ſpake ſtill in the future, of their Infernal Puniſhments, ſaying; as (x) *Juſtin Mart. That they ſhall be puniſhed with Eternal Fire*; for that they *are now baniſhed by the Name of* Jeſus, *is an Indication of their future Puniſhment in Everlaſting Fire.* This he confeſſeth, μηδέπω τοῦτο πρᾶξαι τὸν Θεόν, that God hath not yet done; but yet he ſaith, (y) *Chriſt hath foretold, That he and his Angels ſhall be caſt into the Fire, and everlaſtingly tormented there.* And (z) *Tatianus* ſaith of them, *The Lord of all Things ſuffers them to expatiate, or inſult, till the Time of the Diſſolution of the World, and till the Judge comes.* (a) *Tertullian* ſaith, That *their deſperate Condition, on the account of their being condemned before, receives ſome Comfort from the Delay of their Puniſhment.* (b) *Minucius Felix* ſaith, That *he fore knowing, trembles at the Puniſhment appointed for him, and thoſe that worſhip him.* (c) *Lactantius*, That *at the Time of Judgment, this Prince, with his Miniſters, will be laid hold on, and condemned to Puniſhment.*

2dly, This muſt be the Doctrine of thoſe *Fathers*, who held, That the Devil knew not that he ſhould be certainly condemned, till our Lord's Advent, and therefore durſt not before blaſpheme God; which was the Doctrine of (d) *Juſtin Mart.* (e) *Irenæus*, *Euſebius*, and (f) *Epiphanius*; or, as (g) *OEcumenius* interprets them, He did not know it *manifeſtly, as being only obſcurely hinted by the Prophets; but when Chriſt coming, declared manifeſtly, That Everlaſting Fire was prepared for him and his Angels, he ceaſed not to practiſe his Wiles againſt his Saints.* And this Doctrine they founded on the following *Scriptures*, viz.

1. That Queſtion which theſe Devils put to *Chriſt*, *Art thou come to torment us before the time?* Concluding hence, That *not this preſent Age, but the future, was the Time when theſe Evil Spirits were to be puniſhed*; as (h) *Origen* ſaith twice. *They thought*, ſaith Saint *Jerom*, Ad judicandos ſe veniſſe, *That Chriſt was to come to judge them*: ſaith *Chryſoſtom*, Οὐκ ἀνέμεινεν τὸν καιρὸν τῆς κολάσεως, *That he would not ſtay till the Time of Puniſhment*, i. e. the Day of Judgment. Hence *Maldonate*, upon the Place, admires at the great Conſent of the *Ancients* in this Opinion.

This, 2dly, They gathered from thoſe Words of *Chriſt*, *Depart, ye Wicked, into the Fire prepared for the Devil and his Angels.* Whence they concluded, with (i) St. *Bernard*, That the Sentence againſt them was determined, *but was not yet paſs'd upon them*; and that, Jam Diabolo ignis paratus, etſi nondum ille præcipitatus in ignem, *The Fire was indeed prepared for the Devil, but he was not yet caſt into it*; concluding, that was only to be done, (k) *at the End of the World, at the Day of the Great Judgment, or in the World to come.*

But 3dly, This they chiefly concluded from theſe Words of (l) St. *Peter*, and St *Jude*,

---

(x) Οἱ τὴν ἀξίαν κόλασιν καὶ τιμωρείαν κομίσονται ἐν αἰωνίῳ πυρὶ ἐγκλεισθέντες. Εἰ γὰρ ὑπὸ τῶν ἀνθρώπων διὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ ἡττῶνται, δίδαγμα ἐστὶ καὶ τῆς μελλούσης αὐτοῖς ἐν πυρὶ αἰωνίῳ κολάσεως. Apol. 1. p. 46. D. Vide p. 45. E.

(y) Ὃν εἰς τὸ πῦρ πεμφθήσεσθαι μετὰ τῆς αὐτοῦ στρατιᾶς κολασθησομένους τὸν ἀπέραντον αἰῶνα προεμήνυσεν ὁ Χριστός. Apol. 2. p. 71. B.

(z) Ὁ δὲ τῶν ὅλων δεσπότης ἐντρυφᾷν αὐτοὺς ἐᾶσε μέχρις ἂν ὁ κοσμὸς πέρας λαβὼν ἀναλυθῇ, καὶ ὁ δικαστὴς παραγένηται. P. 151. D.

(a) Deſperata conditio eorum ex prædamnatione Solatium reputat fruendæ interim malignitatis ex pœnæ mora. *Apol. c.* 27.

(b) Deſtinatam enim ſibi cum ſuis cultoribus pœnam præſcius perhorreſcit. *P.* 39.

(c) Sed & dominus illorum cum miniſtris ſuis comprehendetur, ad pœnámque damnabitur, cum quo pariter omnis turba impiorum pro ſuis facinoribus perpetuo igni cremabitur in æternum. *L.* 7. *c.* 26. *p.* 729.

(d) Καλῶς ὁ Ἰουστῖνος ἔφη, ὅτι πρὸ μὲν τῆς τοῦ Κυρίου παρουσίας οὐδέποτε ἐτόλμησεν ὁ Σατανᾶς βλασφημῆσαι τὸν Θεὸν, ἅτε μηδέπω εἰδὼς αὐτοῦ τὴν κατάκρισιν. Euſeb. Hiſt. Eccl. l. 4. c. 18.

(e) Iren. l. 5. c. 26. (f) Epiph. Hær. 39. n. 8.

(g) Φησὶν Ἰουστῖνος, &c. ὡς ὁ διάβολος πρὸ τῆς τοῦ Κυρίου παρουσίας οὐκ ᾔδει τρανῶς, οὕτω τῆς ἑαυτοῦ τιμωρείας τὴν δύναμιν τῶν θείων προφητῶν αἰνιγματωδῶς ταύτην διαγορευσάντων. Ἐν οἷς δὲ τοῦ Κυρίου παραγγελλομένου, καὶ Διαβόλῳ σαφῶς ἀποκεῖσθαι, καὶ ἡτοιμάσθαι τὸ αἰώνιον πῦρ, καὶ τοῖς Ἀγγέλοις αὐτοῦ ἤκουσεν, οὐ παύεται τοῖς πιστοῖς ἐπιβουλεύειν. In 1 Pet. 5. 8.

(h) Diabolus in hoc ſeculo neque corripitur pro peccato, neque flagellatur, omnia namque ei ſervata ſunt in futurum, unde & ipſe ſciens ſibi illud ſtatutum tempus eſſe pœnarum dicebat ad Salvatorem, Quid veniſti ante tempus torquere nos? *Hom.* 8. *in Exod.* F. 44. H. Non vult Deus Dæmonum genus ante tempus damnare. Sciunt enim & ipſi Dæmones, quia tempus eorum præſens hoc ſeculum continet. Propterea denique & Dominum rogabant, ut non torqueret eos ante tempus. *Hom.* 13. *in Numer.* F. 116. I.

(i) *Serm. de Tranſ. S. Malachiæ.* (k) Sunt reſervati in diem judicii. *Orig.* Indigni ſunt qui in præſenti ſeculo corripiantur, ſed in futuro recipient quæ merentur. *Hom.* 8. *in Ex. ibid.* Dominus in die judicii quaſi in uno faſce pariter colligatos mittet in lacum inferni, *Hieron. in c.* 25. *Eſ.* In fine corporeo igne cruciandi. *Greg.* Servantur in Judicium puniendi. *Fulg. apud Petav. Tom.* 3. *l.* 3. *c.* 4.

(l) Mirum quanto conſenſu plerique veteres auctores docuerint Dæmones ante diem judicii non torqueri, quod Petrus ſcribat, 2 *Pet.* 2. 4. Si Angelis peccantibus non pepercit, *&c. & Judas, v.* 6. Si Angeli qui non ſervârunt ſuum principatum. *Maldonat. in Matth.* 8. 29. *Vide Auguſt. l.* 21. *c.* 27, &c. *de Civ. Dei.*

That *they were reſerved unto the Day of Judgment, to be puniſhed.* Nor is it eaſie to conceive a more natural Conſequence than this; They are reſerved unto the Day of Judgment to be puniſhed, therefore they are not yet puniſhed with the Fire prepared for the Devil and his Angels.

And laſtly, This they gathered from the *Revelations of St.* John, who often ſaith, (m) That *the Old Serpent the Devil ſhall be caſt into the Lake of Fire and Brimſtone, at the Day of Judgment*: To which the frequent Sayings of St. *Auſtin* do refer.

Since then, To torment the Devils at our Saviour's Advent, was, To torment them *before the time of Torment*; ſeeing our Saviour when he ſhall paſs the final Sentence, will only amand the Wicked to the Fire *prepared for*, not actually tormenting then, *the Devil and his Angels*; ſeeing they only are *reſerved in Chains of Darkneſs, to the Day of Judgment, to be puniſhed*: And ſo the Sentence, and the Execution of it, is no more paſſed upon them, than upon the Priſoner that's kept in Chains for the Aſſizes. Seeing the Devil is only ſaid to be then (n) *caſt into the Lake of Fire and Brimſtone*, when the Judge ſat upon the Throne, and all Men were judged according to their Works; there ſeems ſufficient reaſon to aſſert, that even the *Devils* ſhall not be tormented in the Infernal Flames, until the Day of Judgment: And if not they, then much leſs Wicked Men.

k Ver. 5. οὐκ ἐφείσατο, *And ſpared not the Old World.*] This Inſtance agrees very exactly to thoſe *Nicolaitans* and *Gnoſticks*, who had corrupted their Ways; as they of the Old World did, by taking to them what Women they pleaſed to enjoy, as far as appears, without any Solemnity of Matrimony, *Gen.* 6. 2, 4. for it is only ſaid, That *the Sons of God went in unto the Daughters of Men*: Hence are theſe *Giants* ſaid to be, οἱ ἐπιπίπτοντες οἱ βίαιοι, *Violent Men*, who, by Force, invaded them: And alſo by *Idolatry*. See *Ainſworth* on *Gen.* 4. 26.

Ibid. Ὄγδοον, *The Eighth Perſon,*] One would think, from *Adam*; whereas indeed he rather was the Tenth from *Adam*, Gen. 5. and ſo it is the Eighth of them that were ſaved from the *Deluge*, 1 Pet. 3. 8. So *Plutarch* ſaith of *Pelopidas*, That he came, εἰς οἰκίαν δωδέκατος, *unto his Houſe, with eleven more*: And *Polybius* of *Dioneſidorus*, That, τρίτος ἀπενήξατο, *he ſwam out with two more*: ſo here, *Noah* was ſaved, with ſeven Perſons; ſo celebrated in *Hiſtory*, that the Hill where the *Ark* reſted, is call'd, *The Hill of the Eighth*, or *Themanim*; and a Village by it bears the ſame Name. See Dr. *Hammond* on the Place.

Ver. 9. οἶδε, *The Lord knoweth.*] God's n
*Knowledge* here includes his *Power*, and his *Will*: So, *Pſalm* 1. Whatſoever the Righteous doth, it ſhall proſper; *for the Lord knoweth the way of the Righteous*, v. 6. *i. e.* he is able and willing to make it proſper, *Matth.* 6. 31. *Take no thought what you ſhall eat or drink, or wherewithal ye ſhall be cloathed; for your Heavenly Father knoweth you have need of all theſe things*, v. 32.

Ibid. Εἰς ἡμέραν κρίσεως, *To the Day of Judg-* n
*ment, to be puniſhed.*] Note, That this is ſignally the Time when the Ungodly ſhall be puniſhed: 2dly, That the Evils which wicked Men ſuffer in this Life, will not exempt them from future Puniſhments in the World to come; even *Sodom* and *Gomorrha* muſt then ſuffer, *Matth.* 10. 15. and 11. 22.

Ver. 10. Ὀπίσω σαρκός, *Who walk after the* o
*Fleſh.*] See Note on *v.* 2.

Ibid. Καὶ κυριότητος καταφρονοῦντας, *And* p
*deſpiſe Government.*] The Note of *Eſthius* on the Place is this; That *we read not in Church-Hiſtory, that the* Gnoſticks *deſpiſed Governments, but rather flatter'd them.* What Dr. *Hammond* ſaith, of their teaching *Chriſtians* to deſpiſe all Authority of Magiſtrates, or Maſters, is not proved by him; for he attempts not to prove, that they were κυριότητος καταφρονοῦντες, *Deſpiſers of Government*: And his Attempt to prove, that *they taught Chriſtian Servants to deſpiſe their Maſters*, from 1 *Tim.* 6. 2. hath been conſidered already. Nor do I find any thing of this nature charged upon the *Nicolaitans*. But then it may be noted, that κυριότητες καὶ δόξαι, *Dominions*, and *Glories*, in the *New Teſtament*, doth often ſignifie, the *Angelical Powers*; as when Chriſt is ſaid to be exalted, ὑπεράνω πάσης κυριότητος, *above all Dominion*, Epheſ. 1. 21. and when κυριότητες are mention'd among *the Inviſible things of the Creation*, Coloſ. 1. 16. Accordingly ſome of the (o) *Fathers* refer this to the *Angelical Powers*; and this they do, with great Probability: For, (1.) The Apoſtle *Peter* here aſſerts, That they blaſphemed, ἐν οἷς ἀγνοοῦσι, *in things of which they had no knowledge*: St. *Jude*, That they blaſphemed *things that they knew not*; which very well agrees with their bold Aſſertions touching the *Angels*; in which they did, as St. *Paul* ſaith, ἃ μὴ

---

(m) Sicut etiam Deſertores Angeli, licet ſecundùm modum quendam mortui ſunt peccando, quia fontem vitæ deſeruerant, qui Deus eſt ——in ſecundam mortem poſt ultimum præcipitabuntur judicium. *De* C. D. *l.* 13. *c.* 24. *p.* 746. C. *Vide eundem, l.* 21. *c.* 23.

(n) Rev. 20. 10, 15.

(o) Δόξας δὲ ἤτοι τὰς θείας φησὶ δυνάμεις, ἢ καὶ τὰς ἐκκλησιαστικὰς ἀρχάς. Oecum.

ἑώρακαν ἐμβατεύειν, *intrude into theſe things they had not ſeen*, Coloſ. 2. 18. but cannot ſo well be applied to Civil Dignities, of which theſe *Hereticks* muſt have ſufficient knowledge. (2.) The Apoſtle adds, That whereas theſe Men did not tremble to blaſpheme theſe Dignities, the *Holy Angels*, οὐ φέρουσι κατ' αὐτῶν βλάσφημον κρίσιν, *durſt not uſe Railing, or Blaſphemous Words againſt them.* Now they whom *Michael*, and his *Good Angels*, durſt not blaſpheme, were, ſaith St. *Jude*, *the Devil and his Angels*, who were in *Scripture* ſtiled *the Principalities, and Powers, and Rulers of the Darkneſs of this World*, Eph. 6. 12. And therefore they whom theſe *Hereticks* blaſphemed, muſt alſo be *Angelical Dignities.*

But againſt this it is objected, That we read not in *Church-Hiſtory*, that the Hereſy of the *Gnoſticks* had any thing in it of particular Oppoſition or Defiance to the *Angels*; but on the contrary, the *Æones*, noting the *Angels*, make up a great part of their Divinity. *Anſw.* This ſeems a great Miſtake; for both (p) *Irenæus* and (q) *Epiphanius* averr, That when they practiſed their moſt vile Impurities, they invoked ſome of the *Angels*, to whom they did aſcribe that Work, ſaying, when they performed it, Ὁ δεῖνα Ἄγγελε, καταχρῶμαί σου τὸ ἔργον, ἡ δεῖνα ἐξουσία, σου τὴν πρᾶξιν, *O Angel, I am doing thy Work, I am employ'd in thy Service*, which ſure muſt be, to *blaſpheme* theſe Dignities.

Moreover, it is evident, That the *Nicolaitans* did alſo horribly blaſpheme them. For, (1.) They made the *Angels to be the Off-ſpring of an obſcene and filthy* Æon, as both (r) *Tertullian* and (ſ) *Epiphanius* inform us. (2.) They add, That the (t) Mother appears in a beautiful Form to Princes, and extracts their Seed from them with Pleaſure, that ſhe may recollect her Power, or Virtue, diſpers'd among many: And from this Hypotheſis, ſaith (u) *Epiphanius*, *Nicolas brought the Myſtery of his Filthineſs into the World*: They doing all their Villanies, I ſuppoſe in Imitation of her.

Ver. 12. This Verſe, in St. *Jude*, runs thus; *But theſe ſpeak evil of the things they know not; but what they know naturally, as Brute-Beaſts, in theſe things they corrupt themſelves*, v. 10. And therefore to make this Verſe parallel to it, it ſeems neceſſary to make the Conſtruction run thus; οὗτοι δὲ, But theſe Blaſphemers of Dignities, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, blaſpheming in Things of which they have no knowledge, ſhall periſh in their own Corruption; as do the Natural Brute-Beaſts, made to be taken, and deſtroy'd; to whom they are, in this Practice, of *making all Women common alike; and whoſe Example they plead, in favour of their common Whoredoms* (x): Eſpecially the Followers of (y) *Carpocrates*, and his Son *Epiphanes*, *making the Marriage of one, a Violation of the Community ordained by God, and exemplified in other Living Creatures.*

Ver. 13. Τὴν ἐν ἡμέρᾳ τρυφήν, *Riot in the Day.*] This is exactly true of the *Nicolaitans* (z), who practiſed their Impurities *Day and Night*; and held, That *if a Man were not Laſcivious every Day, he could not be ſaved.*

Ibid. *Sporting themſelves in their own Deceits:*] *I. e.* In thoſe Practices which were the Effects of their deceitful Principles. So that there ſeems no need of reading ἀγάπαις, *their Love Feaſts*; for they were the Feaſts of the Church, not of the *Hereticks.*

Ibid. Συνευωχούμενοι, *When they feaſt with you.*] Of theſe *Feaſts*, ſee Note on *Jude*, v. 12. And alſo *Irenæus*'s Saying of *Marcus*, and other *Hereticks*, That εἰώθασιν ἐπὶ τοῖς δείπνοις τοῦ κλήρου οὗτοι πάντοτε παίζειν, they are always accuſtomed, in thoſe Suppers which they make, by Lot to play; or, as the *Latin* hath it, *Sortibus ludere*, to play by Lot: I ſuppoſe, what Women they ſhould commit Lewdneſs with, or who ſhould provide the Supper; which being ended, there followed, as (a) *Juſtin Martyr* hints, *the putting out of the Candle, and their promiſcuous Luſts*: He ſpeaking thus of the *Marcionites* ; and (b) *Clemens Alexandrinus*, of the *Carpocratians*.

---

(p) *Iren.* l. 1. c. 35. (q) *Epiph. Hær.* 18. §. 2.

(r) Æones refert quoſdam, turpitudinis natos, & complexus, & permixtiones execrabiles, obſcœnáſque conjunctas, natos prꝏterea Dæmones, & Deos & Spiritus Septem. *De Præſc.* c. 47.

(ſ) Ὕστερον δὲ μετὰ πάντας τούτους προβεβλῆσθαι φησί τινα αἰσχρὸν Αἰῶνα, μεμῖχθαι δὲ τοῦτον τῇ μήτρᾳ, καὶ ἐκ τούτου τοῦ Αἰῶνος τοῦ αἰσχροῦ τῆς μήτρας γεγονέναι Θεοὺς ἓξ καὶ τοὺς Ἀγγέλους, καὶ Δαίμονας, καὶ ἑπτὰ πνεύματα. Hær. 25. §. 5.

(t) Matrem viventium. Iren. l. 1. c. 24. Ταύτην δὲ (φασιν) ἀεὶ φαίνεσθαι τοῖς Ἄρχουσιν ἐν εὐμορφίᾳ τινὶ καὶ ἀποσυλᾶν τὸ ἀπ' αὐτῶν σπέρμα δι' ἡδονῆς, καὶ ἐκχύσεως, ἵνα δῆθεν τὴν αὐτῆς δύναμιν, τὴν εἰς διαφόρους σπαρεῖσαν αὖθις πάλιν ἀνακομίζῃ, καὶ οὕτως ἐκ τοιαύτης ὑποθέσεως τὸ τῆς αὐτοῦ αἰσχρολογίας μυστήριον τῷ κόσμῳ ὑπεισήνεγκε. Epiph. Hær. 25. § 2.

(u) Carpocrates. Λέγει τὴν δικαιοσύνην τοῦ Θεοῦ κοινωνίαν τινὰ εἶναι μετ' ἰσότητος, cujus exemplum dat ἐν τοῖς ἀλόγοις, in genere Boum, Suum, Ovium, & reliquorum omnium. *Clem. Alex. Strom.* 3. *p.* 428. C. D. & *p.* 429. A.

(x) Δικαιοσύνη γὰρ ἐν αὐτοῖς φαίνεται ἡ κοινότης, ἔπειτα κατὰ κοινότητα πάντα ὁμοίως κατὰ γένος σπείρεται, σπείρουσι δὲ καὶ γεννῶσιν ἐπ' ἴσης κοινωνίαν ὑπὸ δικαιοσύνης ἔμφυτον ἔχοντες. Ibid.

(y) Εἰ μίαν ἀγόμενος ἐχέτο, δυναμένων κοινωνεῖν ἁπάντων, ὥσπερ ἀπέφηνε τὰ λοιπὰ τῶν ζώων. Ibid. D.

(z) Tunc Nicolaus, die noctuque nuptias faciens obſcœnas, & auditu quoque erubeſcendos coitus ſomniavit. *Hieron. adv. Lucif.* F. 53. A. Y. Αὐτὸς γὰρ καὶ προηγήσατο τοῦ λέγειν, ὅτι ἐὰν μή τις καθ' ἑκάστην ἡμέραν λαγνεύῃ, ζωῆς μὴ δύνασθαι μετέχειν τῆς αἰωνίου. Epiph. Hær. 25. §. 1.

(a) Τὰ δύσφημα ἐκεῖνα λυχνίας μετὰ ἀνατροπήν, καὶ τὰς ἀναίδην μίξεις. Ap. 2. p. 70. B. C.

u Ver. 14. *Covetous Practices* ;] See Note on *ver.* 3.

x Ver. 15. This in St. *Jude* runs thus ; Πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, *They ran forth into the Error of the Reward of Balaam*, i. e. the Error which the Children of *Iſrael* committed, through the Counſel which *Balaam* gave to *Balak.* To explain this, let it be noted ;

1ſt, That *Balaam* not only went with the Princes of *Balak*, but alſo had the *Reward of his Divination* ; for 'tis expreſly ſaid, *Deut.* 23. 4. *Nehem.* 13. 2. That the *Ammonites* and *Moabites hired Balaam.* Note,

2dly, That *Balaam*, for his Reward, gave Counſel to *Balak*, to entice the Children of *Iſrael* to Idolatry and Fornication: This is hinted in thoſe words, *Come therefore, I will advertiſe thee*, Numb. 24. 14. i. e. *what to do to this People now*, and what they will do to thee in the latter days; ſo the *Chaldee Paraphraſt* upon the Place : *I will counſel thee what thou ſhalt do to this People, that thou mayſt make them to ſin* ; ſo the *Jeruſalem Targum.* This Counſel, ſaith *Joſephus*, was, that Balaam *told* Balak, *upon his Departure, that the only way to prevail upon this People, would be to draw them into ſin* ; *and to that purpoſe he counſell'd him to tempt them with their Beautiful Women : Theſe were firſt to entice the* Iſraelites *with their Beauty, and compliant Converſation, and when they had entangled their Affections, they were to conſent to their Embraces, upon Condition that the* Iſraelites *would forſake their own Law, and worſhip the God of the* Moabites, *Joſeph. Antiq. l.* 4. *c.* 6. Note,

3dly, That this Counſel made them *err in the matter of Peor*; and ſo not only to commit Fornication with the Women of *Midian*, 1 Cor. 10. 8. but alſo to commit *Idolatry.* Now this *Baal-Peor*, ſaith St. *Jerom*, and other Criticks, was *Priapus*, who was worſhipped, by ſhewing of their Shame; to which theſe Words of the Prophet *Hoſea* may refer, *They ſet up Altars to Baal-Peor, and ſeparated themſelves to that Shame*, chap. 9. 10. And thoſe of *Jeremiah*, *You have ſet up Altars to Shame, even Altars to burn Incenſe to Baal*, Jer. 11. 13. And then, as ἐξεχύθησαν, *they were diſperſed, or ran about* after the *Midianitiſh* Women, anſwers to the Practice of thoſe Men *who crept into Houſes, leading captive ſilly Women*; ſo the *Matter of Baal-Peor*, anſwers exactly to the execrable Villanies theſe Men committed *cum Membris Pudoris*.

Moreover, this Paſſage ſeems to confirm that Expoſition, which refers what is here ſpoken, to the *Nicolaitans.* For St. *John* ſpeaks thus to the Church of *Pergamus*, *I have a few things againſt thee, becauſe thou haſt there them that hold the Doctrine of* Balaam ; *who as he taught* Balak *to caſt a Stumbling-Block before the Children of Iſrael, to eat things ſacrificed to Idols, and to commit Fornication* ; *ſo haſt thou alſo them that hold the Doctrine of the* Nicolaitans, *which I hate.* Now the *Church-Hiſtory* informs us, this was the Doctrine of the *Nicolaitans*, that (c) *it was lawful to eat things offered to Idols, and to commit Fornication*, as *Irenæus*, St. *Auſtin*, and others teach.

Ver. 16. *The Prophet.*] That *Balaam* was y indeed a *Prophet* of God, and well acquainted with his Revelations, the Hiſtory in the Book of *Numbers* will not ſuffer us to doubt ; for thoſe words, *I cannot go beyond the Commandment of my God, to do good or evil*, Numb. 22. 18. ſhew he was not unacquainted with the True God. See alſo, *chap.* 24. 4. Tho' after, through a covetous deſire of Gain, he uſed Enchantments ; the *madneſs of the Prophet* appeared in this, that hearing the Aſs ſpeak, which argued the miraculous Aſſiſtance of God enabling him ſo to do, he goes on in his mad Fury, and ſaith, He would kill him.

Ibid. Τὴν τοῦ προφήτου παραφρονίαν, *The Madneſs of the Prophet.*] The *Jeruſalem Targum*, and *Ben Uziel* on Numb. 22. 30. introduce the Aſs ſpeaking thus to *Balaam*, *Wo to thee*, Balaam, *that art* cheſer deyetta, mente captus, i. e. *Mad.*

Ver. 18. Ὑπέρογκα, *Swelling Words of Vanity.*] z This did the *Hereticks* many ways, *v.* 9. by their barbarous Names, *quibus terrebant Auditores*, by which they afrighted the Hearers, ſay (d) St. *Auſtin*, and (e) *Epiphanius*, and impoſed upon them by thoſe vile Words; or by thoſe proud Words, that *they are the Spiritual, the Perfect, the Seed of Election*, Men who have perfect knowledge of God. See Note on *Jude* 19. that they have Grace, ἀπὸ τῆς ἀῤῥήτου καὶ ἀνωνομάστου συζυγίας, *from the ineffable and not to be named Conjugation*, and (f) *therefore ought to be always meditating the Myſtery of Conjugation* ; and that (g) *he that being in the World, does not love a Woman, ſo as to enjoy*

---

(b) Τούτους φασὶν εἰς τὰ δεῖπνα ἀθροιζομένους ἄνδρας ὁμοῦ καὶ γυναῖκας, μετὰ δὴ κορεσθῆναι ἐν πλησμονῇ τῇ κυπρείσι, τὸ καταισχῦνον αὐτῶν τὴν πορνικὴν ταύτην δικαιοσύνην, ἐκποδὼν ποιησαμένους φῶς τῇ τοῦ λύχνου περιτροπῇ, μίγνυσθαι ὅπως ἐθέλοιεν, αἷς βούλοιντο· Strom. l. 3. p. 430. C. D.

(c) Turpiſſima ſecta in quâ placet uſus indifferens fœminarum. Hi nec ab iis quæ Idolis immolantur cibos ſuos ſeparans. *De Hær. c.* 5. *Iren. l.* 1. *c.* 28.

(d) *Hær.* 5. (e) *Epiph. Hær.* 25. *ſect.* 3.

(f) Διὸ καὶ ἐκ παντὸς τρόπου δεῖν αὐτοὺς ἀεὶ τὸ τῆς συζυγίας μελετᾶν μυστήριον. Iren. l. 1. p. 28. Ed. Oe. 31.

(g) Ὃς ἂν ἐν κόσμῳ γενόμενος γυναῖκα οὐκ ἐφίλησεν ὥστε αὐτὴν κρατηθῆναι, οὐκ ἔστιν ἐξ ἀληθείας, καὶ οὐ χωρήσει εἰς ἀλήθειαν. Ib.

*ber*,

*her, is not of the Truth*; and that except a Man be Laſcivious every Day, he cannot enjoy Eternal Life: And that they being (h) *Spiritual, cannot receive Corruption by any evil Actions they do*, or be hurt by any material Actions, ſo as to loſe their Spiritual Subſtance. In Oppoſition to which vain Boaſts, theſe *Apoſtles* ſo expreſsly ſay, *They ſhall periſh in their Corruption*.

Ibid. Τοὺς ὄντως ἀποφυγόντας, ſee this Reading defended, *Examen Millii in locum.*

aa Ver. 19. Ἐλευθερίαν, *They promiſe them Liberty.*] They promiſed them a double Liberty. (1ſt,) *A Liberty to do any thing they pleaſed, without fear.* (2.) *A Liberty from the Eye and Hand of their Judge*; as we learn from the ὑπέρογκα, *ſwelling Words of Vanity*, cited by (i) *Irenæus* from them, which are a full Comment on *ver.* 18.

bb Ver. 20. From *v.* 18, 20, 21. it ſeemeth to be ſtrongly argued, That they who were once truly faithful, may totally and finally fall away. For, 1ſt, That the Perſons here mentioned were once truly faithful, ſeems evident from this, 1ſt, That they had once ὄντως, *truly*, and entirely *eſcaped from them that live in Error*, v. 18. Being not then entangled with, nor *overcome by the Pollutions which are in the World, through Luſt*, but having eſcaped them *through the knowledge of Chriſt Jeſus*: That they *turned from the holy Commandment* in which they formerly had walked: That they were once waſhed from that *mire* to which they returned, *v.* 22. All which cannot be truly ſaid of *Hypocritical Profeſſors*, who were ſtill *in the Gall of Bitterneſs, and the Bond of Iniquity.*

That theſe Men after fell away totally and finally, we learn from theſe Expreſſions, That *they were again allured to Wantonneſs*; That they were again *entangled, and overcome by the Pollutions which were in the World through Luſt*, and therefore *brought in Bondage*: That *they turned from the holy Commandment delivered to them*; yea, *with the Dog to the Vomit, and the waſh'd Sow, to the wallowing in the Mire*: And this ſo far, as that *it had been better for them, not to have known the way of Righteouſneſs.*

Ver. 22. Κύων ἐπιστρέψας, *The Dog is turned* cc *to his Vomit*, &c.] Theſe two Proverbs, of which the firſt is taken from *Prov.* 26. 11. and the ſecond is common among the Writers *de Re Ruſtica*, (See *Schotii adag. ſacra in locum*,) are very expreſſive of the Folly of thoſe Men, *who return* to thoſe Vices they had formerly renounced; and therefore the *Fathers* apply them to *Julian* returning to that *Heatheniſm* he had renounced in his Baptiſm: So *Nazianzen. Orat. Stel.* 1.

---

(h) Τὸ πνευματικὸν θέλουσιν οἱ αὐτοὶ εἶναι ἀδύνατον φθορὰν καταδέξασθαι, κἂν ὁποίαις συγκαταγίνωνται πράξεσιν —— καὶ αὐτοὺς λέγουσι κἂν ἐν ὁποίαις ὑλικαῖς πράξεσι καταγίνωνται μηδὲν αὐτοὺς παραβλάπτεσθαι, μηδὲ ἀποβάλλειν τὴν πνευματικὴν ὑπόστασιν. P. 26.

(i) Γυναικάρια πολλὰ διέφθειραν τελείους ἑαυτοὺς ἀναγορεύοντες, ὡς μηδενὸς δυναμένου ἐξισωθῆναι τῷ μεγέθει τῆς γνώσεως αὐτῶν, μηδ' ἂν Παῦλον, μηδ' ἂν Πέτρον εἴπῃς, μηδ' ἄλλον τινὰ τῶν Ἀποστόλων, ἀλλὰ πλείω πάντων ἐγνωκέναι, καὶ τὸ μέγεθος τῆς γνώσεως τῆς ἀῤῥήτου δυνάμεως μόνους καταπεπωκέναι, εἶναι τε αὐτοὺς ἐν ὕψει ὑπὲρ πᾶσαν δύναμιν, διὸ καὶ ἐλευθέρως πάντα πράσσειν, μηδένα ἐν μηδενὶ φόβον ἔχοντας, διὰ γὰρ τὴν ἀπολύτρωσιν ἀκρατήτους καὶ ἀοράτους γίνεσθαι τῷ κριτῇ. Lib. 1. c. 9. p. 72.

## CHAP. III.

Verſe 1. THE Second Epiſtle, Beloved, I now write unto you; in [*both*]
a which I ſtir up your [a] pure Minds, by way
of remembrance:

b 2. [b] That ye may be mindful of the words which were ſpoken before by the holy Prophets [*of the Old Teſtament*, Enoch, (*Jude*, v. 14.) *and* Daniel, *chap.* 12. 2. *touching the Judgment of ungodly Men*,] and of the Commandment of us the Apoſtles of our Lord and Saviour, [or, *of the Commandment of the Apoſtles of our Lord and Saviour, as St.* Jude, *v.* 17. *that is, to expect patiently, and with unſhaken Faith, that Day*, Heb. 10. 23, 35, 39. James 1. 6. and 5. 7, 11. 1 Pet. 1. 13. and 4. 1.]

3. Knowing this firſt, that [*according to their Predictions*,] there ſhall come in the
c laſt days [c] Scoffers, walking after their own
Luſts;

4. And ſaying, Where is the Promiſe of his Coming [*to judge the World, and raiſe his*
d *faithful Servants from the Dead?*] for [d] ſince
the Fathers, [*to whom theſe Promiſes were made*,] fell aſleep, all things continue as [*they were*] from the beginning of the Creation.

e 5. For this they willingly are [e] ignorant of, [Gr. *They that are of this mind, are ignorant*,] that by the Word of God the Heavens were of old, and the Earth ſtanding out of the Water, [viz. *Dry Land*,] and in the Water, [viz. *that part of it which is covered with the Sea.*]

6. Whereby the World that then was, being overflowed with Water, periſhed.

7. But the Heavens and Earth which now are by the ſame Word are kept in ſtore,
f [*being*] reſerved unto Fire, againſt [f] the Day
of Judgment, and Perdition of Ungodly Men, [*who, as the Antediluvians have been puniſhed by Water deſtroying the World then, ſhall be puniſhed with Fire deſtroying it again.*]

8. But [*for further Anſwer to this Queſtion*,] Beloved, Be not ignorant of this one thing,
g that one Day is with the Lord as a [g] thou-
ſand Years, and a thouſand Years as one Day.

9. The Lord is not ſlack concerning his Promiſe, as ſome Men count ſlackneſs; [*concluding thence, that he hath changed his Purpoſe, or will not perform it*,] but is [*in this*] long-
h ſuffering to us-ward; [h] not [*being*] willing
that any ſhould periſh, but that all ſhould come to repentance.

10. But [*though it be thus deferred for a time, yet*] the Day of the Lord will come as a thief in the Night, [i. e. *ſuddenly and unexpectedly to them*, Luke 21. 34. 1 Theſ. 5. 2. 3.] in the which the Heavens ſhall paſs away with a great Noiſe, and the Elements ſhall melt with fervent Heat; the Earth alſo, and the Works that are therein, ſhall be burnt up.

11. Seeing then that all theſe things ſhall be diſſolved, [*by Fire deſigned to puniſh the Ungodly*,] what manner of Perſons ought ye to be in all holy Converſation and Godlineſs?

12. Looking for, and haſting to [*prepare for*] the Coming of the Day of God, wherein the Heavens being on fire, ſhall be diſ-
ſolved, and the Elements [i] ſhall melt with i
fervent Heat.

13. Nevertheleſs, according to his Promiſe, we look for [καινοὺς δὲ οὐρανοὺς προσδοκῶμεν,
*we alſo do expect*] [k] New Heavens, and a k
New Earth, [l] in which dwelleth Righteouſ- l
neſs.

14. Wherefore, Beloved, ſeeing that [m] ye m
look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs.

15. And account that the Long ſuffering of our Lord is [*deſigned for the*] Salvation [*of you Jews*;] even as our beloved Brother Paul alſo, according to the [*Spirit of*] Wiſdom given unto him, hath written unto you, [*in theſe words*, Rom. 2. 4. *Deſpiſeſt thou the Riches of his Goodneſs and Long ſuffering, not knowing that the Goodneſs of God leadeth thee to Repentance? And more eſpecially in theſe, and ſo all Iſrael ſhall be ſaved*, &c. *Rom.* 11. 26. *For God hath concluded them all in Unbelief, that he might have Mercy upon all*, v. 32: *See the* Preface *to the* Epiſtle to the Hebrews.]

16. [n] As alſo in all his Epiſtles, ſpeaking n
in them of theſe things; [o] in which are o
ſome things hard to be underſtood, which they that are unlearned, and unſtable, wreſt, as they do alſo the other Scriptures, to their own Deſtruction.

17. Ye therefore, Beloved, ſeeing ye know theſe things before, beware leſt ye alſo being led away with the Error of the [*ſe*] wicked [*Scoffers*,] fall from your own Stedfaſtneſs.

18. But [*rather*] [p] grow in Grace, and in p
the knowledge of our Lord and Saviour Jeſus Chriſt: To him be Glory, both now and for ever. Amen.

Annota-

## Annotations on Chap. III.

a Verſe 1. ΤΗ'Ν εἰλικρινῆ διάνοιαν ὑμῶν, *Your ſincere Minds.*] A ſincere deſire to know, and regard to the Truth, being once ſeated in the Mind and Heart, we ſhall readily embrace and firmly ſtand in the Truth delivered to us,

b Ver. 2. That theſe Words ſhould relate to that notable Deſtruction of the Unbelieving *Jews*, foretold by *Chriſt*, ſeems not very probable; ſince the Believers are inſtructed to be mindful of theſe Commands, that they might be armed againſt the *Scoffers*, mention'd, *v.* 3. who ſaid, *Where is the Promiſe of his Coming?* Now that the Thing queſtioned by them, was, not our Lord's Coming to the Deſtruction of the *Jews*, but to the Judgment of the World, is evident; it being ſtiled emphatically, ἡμέρα κρίσεως, *the Day of Judgment, and Perdition of Ungodly Men*, v. 7, 10, 11, 12.

c Ver. 3. Since both St. *Peter*, and, as St. *Jude* tells us, the reſt of the *Apoſtles* were ſo careful to mind thoſe to whom they writ, or preached, of theſe *Scoffers*, we may conjecture that theſe *Scoffers* were then come; tho', in reſpect of the Prophecies concerning them, they were yet to come: Whence *Jude* ſaith of them, *Theſe are they that ſeparate themſelves*, &c. *v.* 8, 9.

Ibid. Ἐμπαῖκται, *Scoffers.*] St. *Jude* ſeems to teach us, That theſe *Scoffers* were the *Hereticks* mention'd in the former Chapter, *viz.* the *Simonians*, who being *Samaritans*, held ſtill their (a) *old Hereſy*, that *there ſhould be no Reſurrection of the Fleſh*; and therefore walked after their own Luſts: For theſe of whom (ſaith he) I have treated, and am ſpeaking, are they of whom the Apoſtles did forewarn you, *v.* 17, 18.

d Ver. 4. Ἀφ' ἧς, viz. ἡμέρας.] For *from the Day* that the *Fathers*, to whom this Promiſe of a *Reſurrection*, and an *Heavenly Country*, Heb. 11. 16. is ſuppoſed to be made, and who foretold this Judgment to come upon the Wicked, *Jude* 14. have ſlept, we ſee no ſuch thing verified to them; nothing anſwering their Predictions, but all Things continue as they were. That Ἀφ' ἧς, ſhould ſignifie, *except that*, I find no Inſtance or Example.

e Ver. 5. λανθάνει γὰρ αὐτοὺς.] That is, They conſider not God's Power in Making the World; which muſt enable him alſo to Deſtroy it, if he pleaſe; and that by his Word the Earth was ſeparated from the Waters which cover'd it, and gather'd into its Channels, ſo that the dry Land, which we call Earth, appeared; and that by theſe very Waters, deſcending partly from the Heavens, and partly from the Great Deep, *Gen.* 7. 11. the Earth was again overwhelmed, for the Sin of the *Antediluvians*, (eight Perſons being only preſerved,) ſo that thoſe wicked Men which then lived, periſhed in their Wickedneſs; and ſo the Prophecy of *Enoch* was remarkably fulfill'd upon them.

Ver. 7. Εἰς ἡμέραν κρίσεως, *To the day of Judgment.*] From theſe Words it ſeems to follow, f (1.) That the day of Judgment and Perdition of ungodly Men, and the Conflagration of the World, muſt be contemporary; and that therefore *New Heavens and New Earth*, in the literal ſenſe, muſt vainly be expected before the final Judgment of ungodly Men. (2dly,) That the ungodly are not to be judged, or puniſhed by Fire, before the Conflagration of the World: *For the Heaven and Earth that now are*, are to be burnt up with that very Fire by which the ungodly are to be deſtroyed, they being left in the midſt of thoſe Flames, whilſt the godly, being ſnatch'd up into the Air above the reach of them, *ſhall be for ever with the Lord*, 1 Theſ. 4. 16. For the wicked are *reſerved unto the day of Judgment to be puniſhed*, 2 Pet. 2. 9. That Fire in which they are to be tormented and deſtroyed, is reſerved unto the ſame day, *Matth.* 25. 41, 46. The *fallen Angels*, for whom the Fire is prepared, in which the Wicked ſhall be puniſhed, are reſerved to that day, 2 *Pet.* 2. 4. *Jude* 6. And laſtly, *Sodom* and *Gomorrah*, who periſhed by Fire and Brimſtone, are ſet forth ὡς δεῖγμα, *as an Example* of that Puniſhment the Wicked ſhall ſuffer at that great day of Retribution, 2 *Pet.* 2. 5. *Jude* 7. they are not therefore to be caſt into the Lake of Fire and Brimſtone before that day. Moreover, that the World was to be diſſolved by Fire, was the Opinion of *Anaximander*, *Anaxiphanes*, *Anaxagoras*, *Archelaus*, *Diogenes*, and *Leucippus*. Apud Stob. Eclog. Phyſ. p. 44.

Ver. 8. χίλια ἔτη, *A thouſand Years.*] That g is, Though God defer his Coming to this Judgment a thouſand Years or more, we muſt not think this long; for in reſpect of him whoſe Duration is eternal, and ſo who ever lives to make good his Promiſes and

---

(a) Ἠγνόησαν μὲν νεκρῶν ἀνάστασιν καὶ ἀπιστοῦσι. Epiph. l. 1. p. 25. Hær. Samar. Valentiniani etiam Λέγουσι μὴ εἶναι νεκρῶν ἀνάστασιν. Juſt. Mart. p. 307. p. 253.

Threats, a thouſand years are as one day. In like manner (b) *Zoſimus*, in his Hiſtory, produces a Prediction from the *Sibyls*, or from one *Phaellon*, and then adds, Let none think that this Prophecy was of ſome other thing, becauſe it was fulfilled, μετὰ χρόνους οὐκ ὀλίγους, *a long time after*, πᾶς γὰρ χρόνος τῷ Θεῷ βραχὺς ἀεὶ τε ὄντι, καὶ ἐσομένῳ, *for all time is ſhort to that God who ever is, and ever will be.* Mr. *Mede* indeed ſaith, that theſe Words cannot be thus interpreted, becauſe the Queſtion is not, whether the time in which they expected the Coming of the Lord, were long in reſpect of God, but only in reſpect of us, and ſo he would have the Words interpreted thus, *The Day of Judgment ſpoken of ſhall be a thouſand years.* But (1.) The Text ſaith not, *one day ſhall be a thouſand years*, but is *as a thouſand years*, and that again not abſolutely, but only παρὰ Κυρίῳ, *with reſpect to God.* (2dly,) Here is no Queſtion mentioned touching the Length of Time, either with reſpect to God, or us, but only touching the Truth of God's Promiſe, *ver.* 4. And to this the Interpretation well agrees, that God's Promiſe may be true, and in his time fulfilled, though he who ever lives to make it good ſhould defer it a thouſand Years. And (3dly.) That this reſpects God's Promiſe, and not *the Length of the Day of Judgment*, is evident from the enſuing Words.

h Ver. 9. Μὴ βουλόμενος τινὰς ἀπολέσθαι, *Not being willing that any ſhould periſh.*] Note here, that when it is ſaid, *God would have all Men come to Repentance*, 'tis certain that this Will refers to all to whom the preaching of the Goſpel is vouchſafed, to all to whom in the times of Ignorance *God winked at, for now he commandeth them all every where to repent*, Acts 17. 30. When therefore it is ſaid, *he is not willing any one ſhould periſh*; he muſt be ſuppoſed to mean, he would have none to whom the Goſpel is vouchſafed, to periſh. Vain therefore here are the Deſcants of *Eſtius* upon this place, as *V. G.*

1ſt, When he ſays, *God would have none to periſh, becauſe he gives to all ſome general means of Converſion to God, though they be not ſufficient for that end without thoſe ſpecial Aids he will not give them.* For certain it is, that he who wills not the means neceſſary to bring them to Repentance, wills not that they ſhould come to Repentance. And he that determines to with-hold the Means, which being with-held they muſt periſh, wills they ſhould periſh.

2dly, When he reſtrains this *to the Elect*, *ſaying, God is not willing any of them ſhould periſh*; for the Words are too general to admit of this Reſtriction, for they run thus. 1ſt, *He would have all to come to Repentance; he would not that any ſhould periſh.* 2dly, He is here ſpeaking of *the day of Judgment, and Perdition of ungodly Men*, and gives this Reaſon why it is deferred, *viz.* becauſe God is long ſuffering, and would not any Man ſhould periſh. He therefore muſt in Reaſon be ſuppoſed to ſpeak of God's Long ſuffering in the general.

3dly, When he adds, *He would not any Man ſhould periſh, becauſe he excites good Men to pray they may repent, and ſo not periſh.* For if this Prayer be according to the Will of God then muſt it alſo be his Will they ſhould not periſh; If it be not, they cannot thus pray in Faith or with expectance to be heard, becauſe they know, according to his Doctrine, they do not pray according to his Will: Nor can God excite them thus to pray.

Ver. 12. Προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν, *and haſtening to the Coming.*] Though πρὸς here may be taken from the foregoing Words, yet σπεύδω hath ſometimes an accuſative Caſe like this without it. As when *Thucydides* ſaith, σπεύδω τὴν ἡγεμονίαν, *I haſten to the Government*; and * *Pindar* μὴ βίον ἀθάνατον σπεῦδε, i. e. ἐπὶ βίον ἀθάνατον.

Ibid. Στοιχεῖα δὲ καυσούμενα, *And the Elements being burnt, ſhall be diſſolved.*] i That the Elements cannot be here taken in the common ſenſe, Mr. *Mede* proves well, becauſe one of them is that Fire which ſhall conſume theſe Elements; but, that they ſignify the *Planets*, he proves from the Teſtimonies of (c) *Juſtin Martyr*, (d) *Theophilus* of *Antioch*, of (e) *Polycrates*, and other *Ancient Fathers.* So ἐνέργεια στοιχείων is the Influence of the Stars, *Wiſd.* 7. 18. and στοιχεῖα ἐπουράνια, the *Cœleſtial Signs* or *Conſtellations*, as *Valeſius* proves (in his Notes upon theſe Words of (f) *Polycrates* Biſhop of *Epheſus*, κατὰ τὴν Ἀσίαν μεγάλα στοιχεῖα κεκοίμηνται, *in Aſia great Lights are extinct*,) out of *Diogenes Laertius* and *Epiphanius*; and ſince the Planetary Bodies are found to be as much Earth as that we tread on, and borrow all their Light from the Irradiations of the *Sun*; I think there is no need of thoſe Criticiſms which turn παρελεύσονται, *they ſhall paſs away*, into *they ſhall be changed*, and καυσούμενα λυθήσονται, *they ſhall be diſſolved being burnt*, into *they ſhall*

---

(b) Lib. 2. Ed. Steph. 1581. p. 67.

* Pyth. 3. v. 1.

(c) Ὁ Θεὸς τὰ οὐράνια στοιχεῖα εἰς αὔξησιν καρπῶν, καὶ ὡρῶν μεταβολὰς κοσμήσας, Juſtin M. Ap. 1. p. 44. A.

(d) Πρεσβύτερα γέγονεν τὰ φυτὰ, καὶ τὰ σπέρματα τῶν στοιχείων. Theoph. l. 2. p. 94. B. *Lex non ſolum vetat* Εἰδώλοις προσκυνεῖν, ἀλλὰ καὶ στοιχείοις, Ἡλίῳ καὶ Σελήνῃ καὶ τοῖς λοιποῖς ἄστροις. Ibid. p. 110. D. & l. 1. p. 72. A.

(e) Ἥλιος καὶ σελήνη ἀστέρες στοιχεῖα αὐτοῦ εἰσιν. Vide ib. C.

(f) Apud Euſeb. H. Eccl. l. 3. c. 31.

*be refined* ; whereas if they be refined as Silver is by Fire, they muſt be diſſolved as that is. Nor ſee I any Reaſon why we ſhould prefer either an unuſual, or *Metaphorical*, before the proper Import of theſe Words.

Ver. 13. Καινοὺς οὐρανοὺς, *New Heavens and new Earth* ] That this cannot refer to the *Millennium*, ſuppoſed to be promiſed in the *Revelations* of St. *John*, appears, not only becauſe this *Epiſtle* was writ before the *Revelations*, which, ſaith ( g ) *Irenæus*, were ſeen *ad finem Domitiani Imperii, about the end of the Reign of Domitian*, whereas St. *Peter* ſuffered Martyrdom in the Reign of *Nero*; but alſo ( *1ſt,* ) Becauſe the *Millennium* of St. *John* is peculiar to the *Martyrs*, and thoſe who have ſuffered for the Cauſe of *Chriſt* ; the *New Heavens and Earth* here mentioned, are the common Expectation of all *Chriſtians*, who upon this account are admoniſhed *to be found of him without Spot, and unblameable in Peace*, ver. 14. ( *2dly,* ) I grant that the *Apoſtle* is here ſpeaking of the Deſtruction, not only of the Sublunary Heavens and Earth, but alſo of the Planetary Heavens, *ver.* 12. by Fire: But this Conceſſion is ſo far from doing any Service to the *Hypotheſis* of the *Millennium* of St. *John*, that it doth perfectly deſtroy it: for this Conflagration of the World is contemporary with *the Day of Judgment, and Perdition of ungodly Men*: And by that very Fire which conſumes the World, are they to periſh. See Note on *ver.* 7. So doth the *Scripture* conſtantly expreſs the Puniſhment of the Wicked, ſaying, That *at the End of the World the Angels ſhall caſt them into a Furnace of Fire*, Matthew 13. 28. And that *Chriſt ſhall come in flaming Fire to take Vengeance on them*, 2 Theſ. 1. 7, 8. Whereas the *Millennium* of St. *John* muſt be at an end before that Day: For after he had ſpoken of the *Firſt Reſurrection*, and the Concluſion of the Thouſand Years, in which they were to reign who were then raiſed, and of the Inſurrection of Gog and *Magog* againſt them; I ſay, after the Concluſion of thoſe Years, doth he introduce *one ſitting on a great white Throne, and the dead both ſmall and great ſtanding before him, and being judged out of thoſe things which were written in the Book, according to their Works*, Rev. 20. 13, 14.

I alſo grant, that after the *Apoſtle* had ſpoken of the Conflagration of the World, he hath theſe Words, *We alſo do expect New Heavens and New Earth* ; but then I add, that theſe Words are not to be rendered thus; *Nevertheleſs, after this violent Diſſolution of the World, we expect new Heavens and new Earth, which are to ſucceed them* : But rather, as Dr. *More* renders them, But *before this Conflagration* we expect them; or rather, but *beſides* this Conflagration, we expect new Heavens and new Earth. As if the *Apoſtle* ſhould have ſaid, I hitherto have anſwered this Queſtion of theſe Scoffers, by ſhewing what ſubſtantial Mutations have been, and will be brought upon the World by the Word of the Lord, and his coming to judge his People: This alſo I think fit to add in anſwer to them, That we *Chriſtians* expect the Coming of our Lord to make ſuch a *Moral* Change in the Affairs of the *Church*, as will amount to the *new Creation of Heaven and Earth*, promiſed to the *Jews*, Iſa. 65. 16, 17, 18. So that theſe Scoffers have no cauſe to doubt of our Lord's Coming in behalf of his faithful Servants, ſince he will come to raiſe his Church by his calling the *Jewiſh* Nation to the Faith, and ſo to ſuch a glorious State.

Nor is it to be wonder'd that the Apoſtle ſhould ſpeak of theſe two Things together in anſwer to that Queſtion, *Where is the Promiſe of his coming?* Seeing the *Jews* thought them connected, expecting theſe *new Heavens and new Earth* at the coming of the *Meſſiah*, and his coming *at the end of the World*, according to that Queſtion of the Diſciples to our Lord, *When is the time of thy coming, and of the end of the World?* Matth 24. 3. *In the end of the World*, ſaith *R. Saadiah Gaon*, *there ſhall be to the Jews a World full of Joy and Exultation; ſo that their Heaven and Earth ſhall be as it were new, as it is ſaid*, Iſa. 65. 17. See this more fully in Mr. *Mede*, p. 535, 536, 537.

Ibid. Κατὰ τὸ ἐπάγγελμα αὐτοῦ, *According to his Promiſe.* ] This cannot relate, as I have proved, to St. *John*'s Diſcourſe of theſe *New Heavens*, &c. for this farther Reaſon, That he ſpeaks of them only as in Viſion, not by way of *Promiſe* ; it remains therefore, that the *New Heaven* and *New Earth* promiſed by *Iſaiah*, be the thing here referr'd to. Now theſe *New Heavens* and *New Earth* are manifeſtly promiſed to the *Jewiſh* Nation, to whom alſo the *Apoſtle* here writes; nor can they poſſibly admit of any other Senſe, or be primarily accompliſhed upon any other People: For God having ſaid by his *Prophet*, *Behold I create New Heavens, and a New Earth*, immediately adds, *Be ye* ( Jews ) *glad, and rejoyce for ever in what I do create ; for behold, I create Jeruſalem, a Rejoycing, and her People, a Joy ; and I will rejoyce in Jeruſalem, and joy in my People.* Now ſure this New Heaven and Earth promiſed to the *Jews* muſt be created

---

( g ) Lib. 5. c. 30.

before the Conflagration of the World, that is, before the *Jews* be burnt to Aſhes, they being not like to be converted afterward. St. *John* indeed ſpeaks of his *New Heaven and Earth*, after he had mentioned the Day of Judgment; but that he doth this by a *Prolepſis*, is evident from this Conſideration, that after his whole Diſcourſe of theſe *New Heavens and Earth*, the *New Jeruſalem* coming down from Heaven, and of the Bride, and the Lamb's Wife, *i. e.* the *Jews* converted then to *Chriſt*, follow theſe Words, *Behold I come quickly, and my Reward is with me, to render to every one according to his Works*, chap. 22. 13. which Words contain a Repetition of what was ſaid, *chap.* 20. 13. to ſhew that what was mentioned there, was not to be accompliſhed till after the appearance of the *New Heavens and the New Earth.*

m Ver. 14. Ταῦτα προσδοκῶντες, *Expecting theſe things.* Theſe Words directed to the *Jews* then living, ſeem to prove, that in ſome inferior Senſe this Promiſe of the *New Heavens*, &c. was to be made good in their times. For why ſhould he exhort them to this Diligence on the Account of what ſhould only happen One thouſand ſeven hundred Years after they were dead? For he plainly ſpeaks to them to whom St *Paul* had written, *ver.* 16. and therefore to the *Jews* of that preſent Age.

n Ver. 16. Ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, *As alſo in all his Epiſtles.*] I do not think it neceſſary ſo to underſtand theſe Words, as if the *Apoſtle* were ſaid to have ſpoken in all his *Epiſtles*, that *the long-ſuffering of God was deſigned for their Salvation*; for I do not find any thing of that nature in many of them: He ſpeaks indeed generally of *Chriſt's* coming to Judgment in them, but that ſeems not pertinent to the Text. I therefore give the Senſe of the Words thus; As alſo, according to the ſame Wiſdom, he hath written in all his *Epiſtles*, ſpeaking in them of theſe things of which I am now diſcourſing, that is, of the Day of the Lord's coming, and of the Preparation we ſhould make for it.

Ibid. Ἐν οἷς, *In which.*] This cannot relate to the *Epiſtles* of St. *Paul*, becauſe the Word, being of the Neuter Gender, cannot agree with ἐπιστολαὶ, *Epiſtles*, which is of the Feminine; but to thoſe things of which St. *Peter* had been diſcourſing in this Chapter, and which were ſo wreſted by the unlearned and unſtable, that ſome of them thought long before the writing of this *Epiſtle*, That *the Day of the Lord was inſtant*, 2 Theſſ. 2. 2. and ſo became unſtable in the Faith, *ver.* 15. Some ſaid, *The Reſurrection was paſt already*, and thereby *overthrew the Faith of ſome*, 2 Tim. 2. 18. ſome wanting Patience to expect it longer, left the Aſſemblies of *Chriſtians*, Heb. 10. 25. And ſome queſtioned whether this Promiſe would be made good at all, as here, *ver.* 4, 9. The Reſurrection of the Fleſh being by ſome thought a *thing abſurd*, they holding that it was (*h*) *incapable of Salvation*; and the Reſurrection of the ſame Body being by ſome looked on as a thing *impoſſible*; and theſe ſeem to be the δυσνόητα here mentioned.

Ver. 18. Αὐξάνετε ἐν χάριτι, *Grow in Grace.*] That Grace ſignifies generally in the *New Teſtament*, the Favour of God to us; ſee Note on 2 Cor. 6. 1.

---

(h) *Carnis ſalutem negant, & regenerationem ejus ſpernunt, dicentes non eam eſſe capacem incorruptibilitatis.* Iren. lib. 5. cap. 2.

THE

# THE PREFACE TO THE

# Firſt Epiſtle General of St. *JOHN.*

C*Oncerning the Author of this Epiſtle, all Ages have agreed that it was* St. John, *the Apoſtle of our Lord and Saviour.*

*As for the Time when it was written, ſome both* Ancient *and* Modern *Writers think his* Epiſtles *to be the laſt of his Works, and therefore to have been written in the laſt Years of* Domitian. *But Dr.* Hammond *hath very well obſerved, that this* Epiſtle *muſt have been written ſome time before the great Deſtruction which befel the* Jews, 1. *Becauſe he ſpeaks of* the laſt Hour *as now at hand ; which that it muſt be underſtood of the laſt Times of the* Jewiſh *State, ſee Note on* chap. 2. 18. 2. *Becauſe he ſpeaks of the* Antichriſt, *chap.* 2. 18. *and the* Falſe Prophets, *chap.* 4. 1. *which were then among them, or come into the World ; ſuch as Chriſt tells us were to be the immediate Forerunners of that Deſtruction,* Matth. 24. 24. *declaring that they went out from them of* Judea, *v.* 19.

3. *It being written by an* Apoſtle *of the Circumciſion, it is not doubted but it was written to the* Jews ; *but that it was an* Epiſtle *to the* Parthians, *as* (a) *St.* Auſtin, Poſſidonius *in his* Index, *and* Idacius contra Verim. *aver, as I know nothing can be ſaid againſt it, but that it only is aſſerted by* Authors *of a later Date ; ſo if* Parthia *be taken for the whole Empire, as it was enlarged by the* Arſacidæ, *it is a farther Proof, not only that this* Epiſtle *was written to the* Jews, *who, ſaith* (b) Joſephus, *abounded in* Babylon *and* Meſopotamia, *and had there three famous Univerſities, one of them at* Neerda *mention'd by* Joſephus ; *but alſo, that many of the Ten Tribes were then converted, they being ſeated in* Meſopotamia *and* Media ; *for the Text ſaith, that* they were carried away into Aſſyria, and placed in Halah and Habor by the River Gozan, and in the Cities of the *Medes,* 2 *Kings* 17. 6. and 18. 11. *Now all theſe Places, ſaith the learned* (c) Bochart, *are to be found thereabouts ; and therefore St.* John *being an* Apoſtle *of the Circumciſion, may well be ſuppoſed to have written to them tho' perhaps he was never there ; as St.* Paul *writ ſome of his* Epiſtles *to Churches he had never ſeen.*

*Whence it was written, neither Scripture, nor any thing in Antiquity that I have met with, gives any ground for a Conjecture.*

*The Occaſion of it ſeems to be,* 1. *To arm the* Jewiſh *Converts againſt thoſe looſe and pernicious Doctrines which had obtain'd among the* Jews, *viz. that* Solifidian *Doctrine of being righteous by a Faith, that is not fruitful in good Works, or without* doing Righteouſneſs, 1 *John* 2. 29. and 3, 7, 10. *being Children of the Light without walking in the Light, Favourites of God without Obedience to his Laws, or Love to his Servants.* 2dly, *Againſt the Madneſs of their Zealots abounding every where among them, who thought their Zeal for God, and for his Laws, would atone for their Hatred of, and Murther of their Brethren, and for all the other Sins which, ſaith* Joſephus, *they did ſo greedily commit. See Note on* Rom. 2. 1. *and on*

---

(a) Qu. Evang. lib. 2. cap. 39.

(b) Antiq. lib. 18. cap. 16.

(c) In Aſſyria vel Mediæ parte illi vicina reperiuntur loca quorum ſacra Hiſtoria meminit: Chaluch eſt Ptolemæi Caluchena ad Aquilonem Aſſyriæ, Chabor eſt ejuſdem Ptolemæi mons Chaboras inter Mediam & Aſſyriam, à quo monte ad Caſpium mare euntibus medio ſorte ſpatio occurrit Gauzania Urbs, *Geogr. S. l.* 3. *c.* 14. *p.* 220.

Ver. 24. *and on* James 1. 26. *And* 3dly, *To preſerve them ſtedfaſt in the Truth, which they had* heard from the beginning, *againſt thoſe Deceivers,* Antichriſts, *and* Falſe Prophets, *which were then among them,* chap. 2. 19, 26. Chap. 4. 1, 2, 3. *and to continue them ſtedfaſt in the belief that* Jeſus was the Chriſt the Son of God, *chap.* 5.

*And here, becauſe that Queſtion hath made ſo great a Noiſe of late,* Whether Salvation or Perdition depends upon believing or rejecting this one Propoſition, That Jeſus was the Meſſiah, *as ſaith* the Author of the Reaſonableneſs of Chriſtianity, *pag.* 43. *adding, pag.* 47. *that* all that was to be believed for Juſtification was no more but this ſingle Propoſition, That Jeſus of Nazareth was the Chriſt, or the Meſſiah; *I ſhall endeavour briefly to ſtate and explain this Matter, and ſo give farther Light to thoſe Words of this Epiſtle,* chap. 4. 2, 15. and chap. 5. 1, 5. *which ſeem to ſay the ſame thing.*

*Whereas then this Author challenges all the* Syſtematical *Divines,* pag. 192. to ſhew that there was any other Doctrine, upon their Aſſent to which, or Diſbelief of it, Men were pronounced Believers or Unbelievers, and accordingly received into the Church of Chriſt as Members of his Body, as far as mere Believing could make them ſo, or elſe kept out of it: *This I ſhall undertake to ſhew,*

1. *From the expreſs Words of Chriſt, who requires of all his Diſciples, in order to their admiſſion into the Church by Baptiſm, Faith in* the Father, Son, and Holy Ghoſt, *Matt.* 28. 19. *ſaying,* He that believeth (*this*) and is baptized, ſhall be ſaved; He that believeth not, ſhall be damn'd, *Mark* 16. 16. *He adds with an Aſſeveration,* Verily, verily, I ſay unto you, except you eat the Fleſh of the Son of Man, and drink his Blood, you have no Life in you, *John* 6. 53. *clearly declaring the neceſſity of Faith in his Body given, and his Blood ſhed for the Remiſſion of Sins; to Juſtification and Salvation; we being juſtified* by his Blood, *and* through Faith in his Blood, *Romans* 3. 25. and 5. 9.

2. *From the plain Declarations of St.* Paul, *who among the firſt things he preach'd to the* Corinthians, *as things by the belief of which they ſhould be ſaved, mentions three Articles; firſt of all,* That Chriſt died for our Sins according to the Scriptures, 1 *Corinth.* 15. 1, 2, 3, 4. 2. *That* he was buried, *And* 3. *That* he roſe from the dead. *In the ſame Chapter he plainly aſſerts the Neceſſity of the believing the Reſurrection of the Body,* verſe 19. and 32. *Among the Foundations and firſt Principles of the Doctrine of Chriſt, from which all Chriſtians were to go on to Perfection, he reckons the Doctrines of* Repentance, *of* Faith towards God, *of* Baptiſm, *of* laying on of Hands, (*for the receiving of the Holy Ghoſt,*) *of* the Reſurrection of the Dead, *and of* eternal Judgment, *Hebr.* 6. 1, 2. *Theſe therefore were then neceſſary to be believed by all Chriſtians. The Doctrine of the Sufficiency of Faith in Chriſt's Death for Juſtification, without the Works of the Law, is by the ſame Apoſtle declared to be ſo neceſſary, that he ſaith of them who gainſay'd it,* Chriſt is become of no effect to you, ye are fallen from Grace, *Galat.* 5. 2, 4.

*Moreover, it will be eaſy to account for the Practice of our Lord, and his* Apoſtles, *who inſiſt ſo much upon, and lay ſo great ſtreſs upon this one Article, if we conſider who they preached to, and how much was contained in, or neceſſarily depended upon the cordial Belief of this one Article.*

1. *Then, our Lord and his* Apoſtles *whilſt he was on Earth, preached only to the* Jews, Matth. 10. 6. *that is, to them to whom* pertained the Adoption, the Glory, the Covenants, the Giving of the Law, the Service of God, and the Promiſes, *Romans* 9. 4. *and to whom* were committed the Oracles of God, *Romans* 3. 2. i. e. *thoſe Scriptures which were* able to make them wiſe to Salvation, with faith in Chriſt Jeſus, 2 *Timothy* 3. 5. i. e. *If they, to the belief of them, added Faith in Chriſt, they teaching them the Knowledge of the true God, and the Way in which He would be worſhipped, and ſhewing them* what was good, and what the Lord required of them. *They alſo were writ by, and made frequent mention of the Spirit of God, of the New Covenant God would eſtabliſh with them,* of the Sufferings of Chriſt, and of the Glory that ſhould follow, 1 *Peter* 1. 11. *of his* Prophetical, Prieſtly, *and his* Kingly Office, *of an* Emanuel *that ſhould be born to them, whoſe* Name ſhould be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace, *Iſaiah,* 7. 1 14. and 9, 6. *It is not therefore to be wonder'd that whilſt our Saviour was on Earth he only call'd them to Repentance, and Faith in the promiſed* Meſſiah.

*Moreover, St.* Paul'*s Sermon,* Acts 13. *was preached to* the Children of the Stock of Abraham, *verſe* 26. *and yet he preached to them not only that* Jeſus *was the* Chriſt, *but alſo that* He died, *and* roſe again, *and that* Remiſſion of Sins was to be obtain'd through his Name; *and that* by him all that believed were to be juſtified from all thoſe things from which they could not be juſtified by the Law of Moſes, *verſe* 38, 39. *And though we find him once Diſputing in the School of one* Tyrannus, *we ſeldom find him preach any where but in a* Jewiſh Synagogue. *Others alſo preach'd to the ſame Perſons; for* they that were diſperſed upon the Perſecution of St. *Stephen,* preached to the Jews only, *Acts* 11. 19.

*We have, in the whole* Acts of the Apoſtles, *mention only of four Perſons who were not* Jews *by birth, to whom the Goſpel was thus preached; one of theſe was the* Eunuch, *who* *was before a Worſhipper of God, and, as is probably conjectured, of the* Jews *Religion ; and therefore* came up to Jeruſalem to Worſhip. *St.* Paul *preacheth to* Lydia *in a* Jewiſh Synagogue, *Acts* 16. 13, 14. *and ſhe was alſo one that* worſhip'd God, *and ſo in all probability of the* Jews *Religion. The* Centurion *to whom St.* Peter *preach'd was one that* feared God, wrought Righteouſneſs, was much in *Prayer and* Alms ; *and yet St.* Peter, *before his Baptiſm, preaches to him and his Friends, of* the Word that God ſent to the Children of Iſrael, preaching Peace by Jeſus Chriſt ; *declaring how he was* anointed by God with the Holy Ghoſt, healed all that were oppreſſed of the Devil, ſuffered and roſe again, *that he* was made Lord of all things, *that he* was ordain'd of God to be the Judge of the Quick and the Dead, *and that* through his Name whoſoever believed in him ſhould receive Remiſſion of Sins, *Acts* 10. 36, 43. *The only Heathen Family that St.* Paul *admits to Baptiſm, is the* Jaylor's ; *and he firſt preaches to them* the Word of the Lord, *Acts* 16. 32. i. e. *ſay even the* Socinians, *he ſummarily expounded to them* (d) *who this Jeſus, this Son of God, was, what Miracles he did, how he was Crucified by the* Jews, *rais'd up again by God, taken up into Heaven, made Lord of all things ; what Promiſes he had made, what Precepts he enjoin'd. I know this Author ſaith, that Preaching the Word was only Preaching that* Jeſus *was the* Meſſiah ; *but the Scriptures cited by him do not ſay ſo : For the Word mentioned,* Acts 10. 37. *is the whole* Word which God ſent to the Children of Iſrael, preaching Peace by Jeſus Chriſt. *It is the Word of the Goſpel,* Acts 15. 7. *It contains the whole Miniſtry of the Goſpel,* Acts 6. 4. *All the Counſel of God, being the* Word of his Grace which was able to build them up, and give them an Inheritance among them who were ſanctified through faith in Chriſt, *Acts* 20. 27, 32. *It cannot therefore be concluded from the Preaching of our Lord, or his* Apoſtles, *that they thought nothing more was neceſſary to be believ'd by Chriſtians ſaving this one Article, that* Jeſus was the Chriſt.

2dly, *The Belief of this Propoſition, that* Chriſt is the Meſſiah, and the Son of God, *may well be repreſented as the chief initiating Article of* Chriſtian Faith, ; *becauſe where it is heartily profeſs'd, it carries with it a Profeſſion of believing all Chriſt's Sayings, and of obeying all his Precepts : And where it cordially is embraced, it produceth both this Faith and Practice. That* Jeſus is the Chriſt, *as it is the principal Article of pure Faith, the moſt peculiar Doctrine of our Religion, as it ſtands oppoſed to that of* Judaiſm ; *ſo doth it virtually comprehend all other Doctrines of moment in it, regarding either Faith or Practice. For to believe him to be the Chriſt, is to beleive him to be* a Prophet ſent from God to teach the way of Life unto us, *John* 3. 3. *even* that Prophet which was to come into the World. *Hence Chriſt applies theſe Words to himſelf,* The Spirit of the Lord is upon me; becauſe he hath anointed me to Preach the Goſpel, *&c.* Luke 4. 18. *Now ſure we are obliged to embrace as Truth whatſoever was taught by ſuch a* Prophet, *and to obey all his Precepts upon pain of Deſtruction ; for* Whoſoever will not hear this Prophet, ſhall be deſtroyed from the People, *Acts* 3. 23.

*Again, To believe him to be the* Chriſt, *is to believe him to be the Son of God, according to that Profeſſion of St.* Peter, Thou art Chriſt the Son of the living God, *Matth.* 16. 16. *and the Enquiry of the* High-Prieſt, Art thou the Chriſt, the Son of God ? *Matth.* 26. 63. *Now this lays an Obligation upon us to Hear, that is, Obey him ; according to thoſe Words of God,* This is my beloved Son in whom I am well pleaſed, hear him, *Matth.* 17. 5. *'Tis alſo to believe him to be our Lord and King, according to thoſe Words of the Angel,* To you is born a Saviour, who is Chriſt the Lord, *Luke* 2. 11. *and of* Nathanael, Rabbi, thou art the Son of God, thou art the King of Iſrael. *Now this Relation calls for Obedience :* For why, *ſaith our Saviour,* call you me Lord, Lord, and do not the things that I ſay ? *Luke* 6.46. *and that on Penalty of Ruin from him, when he ſhall ſay,* Bring theſe mine Enemies, who would not I ſhould reign over them, and ſlay them before me, *Luke* 19. 27. *'Twas alſo Jeſus who was called Chriſt, even that Jeſus who was* to ſave his People from their Sins, *and* a Saviour to give Repentance and Remiſſion of Sins, *Matthew* 1. 21. *Now upon ſuch a King, and ſuch a Saviour, we may ſecurely rely for the obtainment of all the Bleſſings and Rewards which he hath promiſed to the Obedient. Hence we may learn, that it was highly reaſonable, that the* Apoſtles *ſhould begin their Preaching with proving and perſuading this Doctrine ; that they ſhould give ſuch great Commendations, annex ſuch excellent Privileges, offer ſuch high Rewards to the hearty Belief of ſuch a comprehenſive Article, and ſhould admit them to Baptiſm who profeſs'd it ; ſince* by that Baptiſm, *ſaith this Author,* pag. 196, 197. they own'd themſelves the Subjects of this Jeſus whom they believed to be their Meſſiah, (i. e. *The Prophet ſent from God to teach them,*) and received him for their Lord and King ; and this was the ſolemn viſible Act whereby they who believed him to be the Meſſiah, receiv'd him as their King, and profeſs'd Obedience to him, *and ſo* were admitted as Subjects into his Kingdom. *For as every one who was circumciſed* became a Debtor to obey the whole Law of Moſes, *Gal.* 5. 3. *and therefore to believe it; ſo every Perſon baptized being of Age, doth by that very Baptiſm profeſs to believe all the Doctrines, and obey the Precepts of the Holy Jeſus, into whoſe Name he is baptized. And therefore though St.* John *here ſays,* He that confeſſeth that Jeſus is the Son of God, God dwelleth in him, and he in God, *chap.* 4. 15. *and* Every one that believeth that Jeſus is the Chriſt, is born of God, *chap.* 5. 1. *Yet he requires of the ſame Perſons, in order to the ſame Ends, that they ſhould walk in the Truth of the Goſpel, in Conformity to the Example of Chriſt, and to the Love of God, and in Obedience to his Commands; and adds, that he that is born of God ſinneth not, neither can ſin*; clearly inſinuating, that this Propoſition, when cordially embraced, will produce a Faith and Practice anſwerable to it in our Lives.

---

(d) Woltzog. in locum.

# A
# PARAPHRASE
# WITH
# ANNOTATIONS
# ON THE
# Firſt Epiſtle General of St. *JOHN.*

## CHAP. I.

Verſe 1. THat which was [a] from the beginning, [ *of the Goſpel-Diſpenſation, that* ] which we have heard, which [b] we have ſeen [ i. e. *diſcerned, as clearly as if we had ſeen it* ] with our Eyes, [ *that* ] which we have looked upon, and our hands have [ *as it were* ] handled of the Word of Life, [ *declare we to you.* ]

2. *Nor have ye the leaſt reaſon to ſuſpect our Teſtimony, either of this Life, or the Author, and Procurer of it:* ] For the Life [ *we ſpeak of* ] was manifeſted [ *in the Author, and the Promiſe of it,* ] and we have ſeen [ *or known,* ] and bear witneſs [ *to it,* ] and ſhew unto you [c] that eternal Life which was with the Father, and was manifeſted unto us.

3. That which we have ſeen and heard [ *of this Word of Life,* ] declare we to you, that ye alſo may have[d] fellowſhip with us [ *in the ſame Life:* ] and truly our Fellowſhip is [e] with the Father, and with his Son Jeſus Chriſt.

4. And theſe things write we unto you that your Joy may be full, i. e. [ *that believing this eternal Life, you may rejoyce with joy unſpeakable, and full of glory,* 1 Pet. 1. 8, 9. *For which cauſe you muſt carefully attend to another Meſſage He hath ſent by us.* ]

5. This then [ *and this* ] is the Meſſage which we have heard of him, [ i. e. *From God by Jeſus Chriſt,* ] and declare unto you, that God is Light, [ *a pure and ſpotleſs Spirit,* ] and in him is no Darkneſs at all: [ *Nothing of Impurity or Iniquity in his Commands, which are all Holy,* Rom. 7. 12. *Or in his Actions, as in the Heathen Deities, He being Holy in all his Works.* ]

6. [ *And therefore* ] If we ſay that we have fellowſhip with him, and walk in darkneſs, we ly, and do not [ *ſpeak* ] the Truth.

7. But if we walk in the light, [f] as he is f
in the light, [ *endeavouring to be Holy, as He is*
*Holy,* ] we have [g] fellowſhip one with another g
and the [h] blood of Jeſus Chriſt his Son h
cleanſeth us from all [ *thoſe* ] ſins [ *which* ] *might obſtruct our Communion with this Holy God, and our Attainment of the Life thus manifeſted to us.* ]

8. [ *And of this Expiation we have all need,*
*for* ] [i] If we ſay that we have no ſin, [ *to be* i
*thus cleanſed from,* ] we deceive ourſelves, and the Truth is not in us; [ *For in many things we offend all,* Jam. 3. 2. *And therefore are required to pray daily for the remiſſion of our ſins, and have even after our Regeneration need of this Advocate for the Propitiation of our Sins,* chap. 2. 1, 2. See 1 *Kings* 8. 46. *Eccleſ.* 7. 21. ]

9. [ *But* ] If we confeſs [ *theſe* ] our ſins, he [ *who hath made this New Covenant in the Blood of Chriſt, that he will be merciful to our Iniquities,* Heb. 8. 8. ] is faithful [ *to his Promiſe,* ] and juſt to forgive us our ſins, [ *upon the Satisfaction made to his Juſtice by the Death of Chriſt,* ] and to cleanſe us from all unrighteouſneſs.

10. [ *But* ] If we [ *continue to* ] ſay that we have not ſinned, [ *and therefore do not need this Expiation through the Blood of Chriſt,*] we make him a Lyar, [ *who hath declared, both in the Old and New Teſtament, That all have ſinned, and fallen ſhort of the Glory of God,* Rom. 1. 23. ] and his Word is not in us.

## Annotations on Chap. I.

a Verſe 1. Ὃ Ἦν ἀπ' ἀρχῆς. ] This I here render, *From the beginning* of the Goſpel-Diſpenſation; becauſe I find that is the conſtant Import of the Phraſe in this *Epiſtle*, and elſewhere, where it relates to what *Chriſtians* had heard, and ſeen, as here. In this Senſe is, *That which you have heard,* ἀπ' ἀρχῆς, *from the beginning*, uſed ſix times by our *Apoſtle* in theſe *Epiſtles*; *viz.* 1 Epiſt. *chap.* 2. 7. 24. twice; *chap.* 3. 11. *Ep.* 2. *v.* 6. So, *The Commandment which we have received,* ἀπ' ἀρχῆς, *from the beginning*, 1 Ep. 2. 7. 2 Ep. *v.* 5. doth neceſſarily import it's being *Chriſt*'s New Commandment of Love. So, ἀπ' ἀρχῆς αὐτόπται, *are thoſe who from the beginning of Chriſt's Preaching were Witneſſes of what he ſaid, and did,* Luke 1. 2. And in this Senſe *Chriſt* ſaith to his Diſciples, *You have been with me,* ἀπ' ἀρχῆς, *from the beginning*, John 15. 27. Acts 1. 21.

b Ibid. Ὃ ἑωράκαμεν, *Which we have ſeen* : ] That is, in *Scripture* Phraſe, ſaid *to be ſeen*, and *look'd upon*, which is as truly known and diſcerned by us, as if we had ſeen it. So the *Jews* are ſaid to do the things which *they have ſeen with their Father*, John 8. 38. and to have *ſeen the End of the Lord's dealing with Job*, James 5. 11. So we are ſaid *to ſee God*, or not to ſee him, 1 *John* 3. 6. *Ep.* 3. 11. *To ſee the Life* here, ver. 2. So alſo, ψυλαφᾷν, when applied to Spiritual Things, is not *to touch with the Hand*, but *to apprehend with the Mind*, Acts 17. 27. I confeſs, all theſe things are more properly true of *the Word made Fleſh*; of whom the *Apoſtles* declared what they had heard from him, and ſeen of him, who *ſaw his Glory*, John 1. 14. and what one of them had touched. But then the λόγος agreeing only to the Divine Nature, a *Metaphorical* Senſe muſt be allowed, in *ſeeing* and *handling* that.

c Ver. 2. τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, *That Eternal Life which was with the Father.* ] Thus of our *Eternal Life*, the *Apoſtle* ſaith, *it is hid with Chriſt in God*, Col. 3. 3. And of the *Evangelical Diſpenſation*, That before the Revelation of it by *Chriſt*, and his *Apoſtles*, it was *a Myſtery hid in God*, Eph. 3. 9. But this alſo may be applied to the Divine Λόγος, ſtiled by this *Apoſtle*, *Life Eternal*, chap. 5. 20. who was *in the Boſom of the Father, and was manifeſted to us*, John 1. 18. Yet two things ſeem to favour the firſt Interpretation.

*1ſt*, That the Phraſe here uſed, being not, ἐν ἀρχῇ ἦν, *He ſubſiſted in the beginning of all things*; but only, ἀπ' ἀρχῆς ἦν, *he was from the beginning*: This Phraſe excludes not his Creation, as the other ſeems to do; and, as I have obſerved, it chiefly is applied by this *Apoſtle*, to the beginning of the Goſpel-Diſpenſation.

*2dly*, That tho' ὁ λόγος and ζωὴ, abſolutely put, are ſpoken of *Chriſt*; yet ὁ λόγος τῆς ζωῆς, is never uſed concerning the Perſon of *Chriſt*, but is expreſsly uſed of that Word by which Eternal Life is manifeſted; as when we are bid *to hold faſt*, λόγον ζωῆς, *the Word of Life*, Phil. 2. 16. and when the *Apoſtles* are bid to teach, τὰ ῥήματα τῆς ζωῆς, *the Words of this Life*, Acts 5. 20. See *Acts* 13. 26.

d Ver. 3. Κοινωνίαν μεθ' ἡμῶν, *Fellowſhip with us.*] It doth not follow hence, as *Eſthius* imagines, That no man can have Fellowſhip with God, who hath not Fellowſhip with the Church, ( tho' that be doubtleſs true of Fellowſhip with the Inviſible Church, united to Chriſt by the Spirit, and ſo made an Habitation of God through the Spirit and of Fellowſhip in Doctrine, and Communion with the Church of the *Apoſtles* : ) For as *like precious Faith with us*, is only ſuch Faith as we have, 2 *Pet.* 2. 1. ſo here, *Fellowſhip with us*, is only ſuch Fellowſhip as we have.

Ibid. Μετὰ τοῦ Πατρὸς, *With the Father.* ] We being *Heirs of God, Joint Heirs with Chriſt*, Rom. 8. 17. and being united to, and having Communion with the *Father* and the *Son*, by the Spirit of both dwelling in us, *John* 14. 21, 23. *Eph.* 2. 21, 22. *Rom.* 8. 9, 11. And he being to us the Earneſt of this Life, 2 *Cor.* 1. 22. and 5. 5. *Eph.* 1. 13, 14. who *Seals us up to the Day of Redemption*, Eph. 4. 30.

f Ver. 7. Ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, *As he is in the Light.* ] That this Metaphor of *Light*, relates not to the Knowledge or the Felicity, but to the Purity of the Divine Nature, appears, ( *1ſt*, ) From the Injunction, *to walk in the Light, as He is in the Light*; for we are not any where bid to reſemble God in Knowledge, or in Happineſs, but we are commanded *to be Holy as he is Holy.* ( *2dly*, ) From the *Darkneſs* ſet in oppoſition to it; which doth not refer ſo much to the Ignorance of Men, as to the Vices they practiſed in a State of Ignorance. See Note on *Rom.* 13. 12.

g Ibid. Κοινωνίαν ἔχομεν μετ' ἀλλήλων, *We have Communion with one another.* ] Some Manuſcripts read, μετ' αὐτοῦ, *with him* ; which either is the true Reading, or gives the true Senſe of the other Reading ; *i. e. We have Communion with God, and he with us* ; as is evident from *ver.* 6. Moreover, the *Apoſtle* had ſaid nothing before, of our Communion with one another, but only, of our *Fellowſhip with God*, ver. 6. *with the Father, and the Son*, ver. 3. which makes it reaſonable to refer the Words to that Communion, of which the *Apoſtle* ſo often ſpeaketh in this *Epiſtle*. See *chap.* 2. 5, 6, 24. *chap.* 3. 24. and *chap.* 4. 13. Notwithſtanding, it is true, that then we have Communion with one another, by virtue of that Holy Spirit which enlightens us, and enables us to walk in the Light.

h Ibid. Τὸ αἷμα Χριστοῦ, *The Blood of Chriſt cleanſeth us from all Sin.* ] This cannot well relate to that Effect of the Blood of Chriſt, which we call *Juſtification by Faith in his Blood*, or the Remiſſion of our paſt Sins, by virtue of our Faith in *Chriſt* dying for us ; for that follows immediately upon our Faith, and cannot require that an Habit of Purity, or of walking in the Light, ſhould precede it : It therefore ſeemeth to refer to thoſe ſinful Infirmities and Defects, which, in this State of Imperfection, cleave to our beſt Actions, and even good Men are ſtill ſubject to, and which do not deprive us of the Divine Favour, or of an Enterance into that *New Jeruſalem, into which nothing enters that is polluted, or unclean* ; becauſe in this New Covenant of Grace, eſtabliſh'd in the Death of *Chriſt*, his Blood doth cleanſe all faithful and ſincere *Chriſtians*, from the Guilt of them.

Ver. 8. *The Blood of Chriſt his Son cleanſeth us from all Sin.* ] Here note that theſe Words confute the *Quakers*, who hold that thoſe who are in the Light, are guilty of no Sin ; for were this ſo, they could be cleanſed from none *by the Blood of Jeſus* ; ſee the Text defended, *Examen* Millii.

i Ibid. & Ver. 10. The Queſtion is, Of whom the *Apoſtle* ſpeaketh here, Whether of ſincere *Chriſtians*, after their Converſion to the *Chriſtian Faith*, or only of them conſidered before they entered on that State. That Saint *John* here ſpeaks only of the latter, is argued from theſe Conſiderations :

1. That the *Apoſtle* doth plainly teach the contrary to the firſt Expoſition, by ſaying, *He that is born of God, ſinneth not*, chap. 3. 9. and 5. 18 But to this I ſhall return an Anſwer in the Comment on thoſe Places.

2*dly*, That the Words run, in the Præterperfect Tenſe, *If we ſay*, ὅτι ἡμαρτήκαμεν, *we have not ſinned* ; whereas ſome ſingle Acts of leſſer Sins they were then ſtill ſubject to, to whom he ſpeaks.

*Anſw.* True ; and therefore he adviſeth them to *confeſs them*, that they might obtain Forgiveneſs of them : Now Confeſſion of them muſt be after they have been committed.

3*dly*, Becauſe this Phraſe, ἁμαρτίαν ἔχειν, *to have Sin*, is ſtill uſed of ſuch Sins as will condemn us at the laſt, *John* 9. 41. and 15. 22, 24. and 19. 11.

*Anſw.* The Text cited from chap. 19. 11. is impertinent ; the other two may be taken abſolutely, as to the Matter ſpoken of : *i. e.* They had been guilty of no Sin of Infidelity, if Chriſt had not come to them, or if he had not proved his Miſſion, chap. 15. 22, 24. or if they had wanted Means to diſcern the Truth, *chap.* 9. 41. Nor would their Sin of Infidelity have been condemning, had they confeſſed it, and forſaken it.

Since then the *Apoſtle* was ſpeaking, *ver.* 7. of them *who walked in the Light*, who had *Communion with God*, and who were *cleanſed from the Guilt of Sin* : And, *ver.* 8. goes on to add, *If we ſay we have no Sin* ; it ſeems more probable, that he ſpeaks there at leaſt of the ſame Perſons.

Note alſo, That ſome of the ( a ) *Jews* profeſſed to be ἀναμάρτητοι πρὸς Θεὸν, καὶ μηδεμιᾶς μετάσχοντες, ſupply ἁμαρτίας, *free from all Sins and Offences againſt God* ; and of ſuch may the laſt Verſe be interpreted : They varying in this, from the Doctrine of other *Jews* ; for ( *b* ) *Maimonides* truly ſaith, *Nullus homo dari poteſt qui non peccet, vel ignoranter in dogmate & ſententia aliqua amplectenda, aut qualitate eligenda quæ non eligenda eſt, vel ob Iræ, aliorúmque affectuum, vehementiam & prædominationem.*

---

( a ) Joſ. de Bello Jud. l. 7. p. 990. B.

( b ) More Nevoch. l. 3. c. 36. p. 443.

## CHAP. II.

Verſe 1. MY little Children, theſe things, [*concerning the neceſſity of walking in the Light, and putting-off the Deeds of Darkneſs,*] write I unto you, that ye ſin not, [i. e. *that ye live not in any courſe of ſin:*] And
a [a] if any Man, [*through the Infirmity of the Fleſh, be overtaken with a*] Sin, we [*Chriſtians*] have an Advocate with the Father, Jeſus Chriſt the Righteous, [*the Juſt One, in whom was no Sin,* 1 Pet. 3. 18.]

b 2. And [b] he is the Propitiation for our
c Sins; and not for ours only, but [c] alſo for the Sins of the whole World.

d 3. [d] And hereby, [Gr. *in this*] we do know that we know, [Gr. *have known*] him, [*truly and acceptably,*] if we keep his Commandments.

4. He that ſaith, I [*have*] know- [*n*] him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him: [*He is a falſe Pretender to the knowledge of God; for ſuch Perſons do in Words profeſs to know God, but in Works they deny him, being diſobedient,* Tit. 1. 16. *They likewiſe know not Jeſus Chriſt according to the Truth,* Eph. 4. 21.]

5. But whoſo keepeth his Word, in him
e verily is the [e] Love of God perfected: hereby know we that we are in him.

f 6. [f] He that ſaith he abideth in him, [*in Chriſt, by the Spirit,*] ought himſelf alſo ſo to walk, even as he walked.

g 7. Brethren, I write [g] no new Commandment unto you, [*when I thus call upon you to walk in the Light, as he is in the Light, or to walk as Chriſt walked,*] but an old Commandment which you had from the Beginning [*of Chriſt's Preaching,*] John 3. 21. and 8. 12. and 12. 35. *See Note on* chap. 1. ver. 1.] The Old Commandment is the Word which ye have heard from the Beginning.

h 8. [h] Again, a New Commandment I write unto you; which thing is true in him, [*who is the Author of it; for no ſuch Light ever came into the World before, and no ſuch Love was manifeſted to the World before,*] and in you, [*who before were Darkneſs, but are now Light in the Lord,* Eph. 5. 8. *Children of the Light, and of the Day,* 1 Theſſ. 5. 5. *and to whom, not long ago, the Light appeared,* 2 Cor. 4. 6. *and who are taught of God to love one another,* 1 Theſſ. 4. 9.] becauſe [*by your late receiving the Goſpel,*] the [*former*] darkneſs [*you were in*] is paſt, and the True Light now ſhineth [*in, and upon you: Wherefore the Night of Ignorance and Darkneſs being far ſpent, and the Day being nigh at hand, and ſhining more and more upon you, you are obliged to put off the Works of Darkneſs, and to put on the Armour of Light,* Rom. 13. 12.] *Or thus;* Again, [*being now to ſpeak to you of Chriſtian Love,*] a New Commandment I write unto you, which thing is true in him; [*for thus he ſpeaks, A New Commandment I give unto you, That you love one another, as I have loved you,* John 13. 34.] and in you: Becauſe [*it ſhews*] the Darkneſs [*you were in whilſt* Jews, *bearing Affection only to them of your own Nation and Religion,*] is paſt, and the true Light [*of the Goſpel*] now ſhineth [*upon you.*]

9. He that ſaith he is in the Light, [*that he lives under the Influences of the Light of the Goſpel, and walks according to it,*] and [*yet*] hateth his Brother, [*wiſhing ill to him, and, from that Diſaffection doing ill Offices to him,*] is, [*whatever he profeſſes to the contrary,*] in Darkneſs, even until now. [*But,*]

10. He that loveth his Brother, [*as Chriſt loved us, being willing to do him all kind Offices which he is able, from Love to God, and as a fellow Member of Chriſt's Body,*] abideth in the Light, and there is [i] no occaſion of ſtum- i
bling, [Gr. *no ſcandal*] in him.

11. But he that hateth his Brother, [k] is k
in Darkneſs, and walketh in Darkneſs, and knoweth not whither [*the Way leads in which*] he goeth, becauſe that Darkneſs hath blinded his Eyes, [*John* 12. 35.]

12. [l] I write unto you, little Children, l
becauſe your Sins are forgiven you for his Name's ſake.

13. I write unto you, Fathers, becauſe ye have known him that is from the Beginning. I write unto you, Young Men, becauſe ye have overcome the Wicked One. I write unto you, Little Children, becauſe ye have known the Father.

14. I have written unto you, Fathers, becauſe you have known him that is from the Beginning. I have written unto you, Young Men, becauſe ye are ſtrong, and the Word of God abideth in you, and ye have overcome the Wicked One.

15. Love not the World, [i. e. *neither the Men of the World who will not own you, but hate, and perſecute you,* chap. 3. 1, 13. *and who live in Wickedneſs,* chap. 5. 19. *love them not, ſo as to be conformed to their Manners,* Rom. 12. 2.] neither the Things that are in the World, [*the Pleaſures, Honours, or Enjoyments of it, ſo as to cleave to them,* Matth. 6. 24. *or to be unwilling to part with them for Chriſt's ſake, and to ſecure the favour of God,* Matth. 19. 28.] If any Man [*thus*] loveth the World, the love of the Father is not in him; [*for ſeeing God is to*

*be loved above all, he loves him not at all truly, who cleaves to any other thing in oppoſition to him, or hazards his favour to ſecure it.* ]

16. For all that is in [ *vogue, or eſteem with the Men of* ] the World, the Luſt of the Fleſh, [ *all voluptuous Enjoyments which tend to Senſuality, and Intemperance, and making Proviſion for the Fleſh,* ] and the Luſt of the Eyes, [ *the deſire of Gold, Silver, ſtately Houſes, rich Furniture, fair Gardens, which tend to gratify the Eye,* ] and the Pride of Life, [ *the deſire of Places of Dignity, high Titles, all the Honour, Glory, and Splendour of the World, which tends to gratify our Pride,* ] is not of the Father, [ *they are not Deſires excited by him, nor is it according to his Will, that we ſhould ſet our Hearts upon them,* ] but is [ *the Deſire* ] of [ *the Men of* ] the World, [ *whoſe chief Concern is to gratify theſe Senſual Appetites.* ]

17. And the World paſſeth away, and the [*things which miniſter to the* ] Luſts thereof; but he that doth the Will of God, abideth for ever.

18. Little Children, it is the laſt Time, [ *or Hour of the Jewiſh Oeconomy* ; ] and as ye m have heard that [m] Antichriſt ſhall [ *ſhortly* ] come, [ *ſo* ] even now are there many Antichriſts, [ i. e. *Oppoſers of Chriſt, and Deniers of him to be the Chriſt,* ver. 22. ] whereby we [ *may* ] know that it is the laſt time.

n 19. [n] They went out from us, [ *Chriſtians of* Judea, *Acts* 15. 1. *and from us the Apoſtles,* Acts 15. 24. ] but they were not of us, [ *but were falſe Brethren,* Gal. 2. 4. *and falſe Apoſtles,* 2 Cor. 11. 13. ] For if they had been of us, [ *conſpiring with us the Apoſtles and true Churches of Chriſt, in the Doctrine and Truth of the Goſpel,* ] they would, no doubt, have, [ Gr. μεμενήκεισαν ἄν, *they might have ſtill* ] continued with us, [*preaching that Doctrine which we teach* ; ] but [ *they went out from us,* ] that they might be o made manifeſt [o] that they were not all, [ Gr. *that they all were not* ] of us.

p 20. But ye have an Unction [p] from the q Holy One, [q] and ye know all things: [ *Ye to whom I write; which ſhews, he ſpeaks not of the Chriſtians of all Ages in general, but of them in particular.* ]

21. I have not written to you, becauſe you know not the Truth; ] I. e. *to inſtruct you as Perſons ignorant of it:* ] But becauſe ye know it, and that no Lye, [ *utter'd by theſe Antichriſts and Falſe Prophets,* ] is of, [ or, *hath any Communion with* ] the Truth [ *of the Goſpel.* ]

22. Who is a Lyar, but he who denieth that Jeſus is the Chriſt? [ i. e. *who ſo emphatically deſerves that Title, ſeeing* ] he is Antichriſt, [ *by way of Eminency,* ] [r] who denieth r the Father and the Son.

23. [ *And let not the Jewiſh Antichriſts pretend, this belongs not to them who know the Father; for* ] whoſoever denieth the Son [ *of God,* ] the ſame hath not [ *the true knowledge of* the Father.

24. Let that [ *Doctrine* ] therefore abide in you, which you have heard from the Beginning [ *preached to you; for* ] if that which you have heard from the Beginning, ſhall remain, [ *and bring forth its due Fruits* ] in you, ye ſhall continue in the Son, and in the Father, [ *united to them by the Spirit; who alſo will inſtruct you in the ſaving Knowledge of them both,* John 14. 23. and 6. 56. ]

25. [s] And this is the Promiſe which he s hath promiſed us, [ *who thus remain in him, viz.* ] Eternal Life.

26. Theſe things have I written concerning them that deceive you, [ i. e. *who endeavour ſo to do.* ]

27. [t] But [ *this not out of abſolute neceſſity,* t *as if through Ignorance you could not otherwiſe be preſerved from their Seductions,* ver. 2. *For* ] the Anointing which ye have received of him, [ *who is your Head,* ] abideth in, [ or, *among* ] you, and [ *ſo* ] you need not that any Man [ *ſhould* ] teach you: But as the ſame Anointing, [ i. e. *Spirit of Wiſdom and Knowledge* ] teacheth you all things [ *neceſſary,* ] and [ *for it* ] is truth, and is no lye, and even as it hath taught you, ye ſhall abide in him.

28. And now, ϗ νῦν, *now therefore,* ] Little Children, abide in him, [ *in the Profeſſion and Practice of what he hath taught you;* ] that when he ſhall appear, we may have confidence [ *of the Life promiſed to them that do ſo,* ver. 25. ] and [ *may* ] not be aſhamed before him, [ Gr. *may not be put to ſhame by him, or, go aſhamed from him,* ] at his Coming [ *to Judgment,* chap. 4. 17. *as being judged by him unworthy of this Life; as we ſhall not be, if we be found doing Righteouſneſs; for.* ]

29. If ye know that he is righteous, ye know that every one that doth righteouſneſs is born of him; [ *as being born again of the Spirit derived from him, and ſo become a Son of God, and an Heir of Life,* Rom. 8. 14, 17. *and by this Spirit ſealed up unto the Day of Redemption,* Eph. 4. 30. ]

## Annotations on Chap. II.

a Verſe 1. ἘA'N τις ἁμάρτῃ, *And if any Man ſin.*] Tho' this is not to be interpreted of Sins of Infirmity only; yet ſince the *Apoſtle* is here ſpeaking of his *Little Children, whoſe paſt Sins were already forgiven them, for his Name's ſake*, ver. 12, 16. and the *Apoſtle* would not encourage them in Wilful, or Habitual Sins, I think, as it relates to them, it chiefly is to be referred to thoſe Sins of Ignorance, Weakneſs, and Infirmity, which will be pardoned by the Tenour of the New Covenant, through *Chriſt*'s Interceſſion.

b Ver. 2. Ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, *He is the Propitiation for our Sins.*] In the *Old Teſtament*, the Sin-Offering which made Atonement for a Treſpaſs, that it might be forgiven, is called, κριὸς ἱλασμοῦ, *the Ram of Atonement*, Lev. 6. 6, 7. Numb. 5. 8. And that which in the *Law* is φέρειν, or προσάγειν τὸ περὶ ἁμαρτίας, *To bring an Offering for Sin*, is in *Ezekiel*, προσφέρειν ἱλασμὸν, *To bring an Atonement*, or Propitiation, *Ezek.* 44, 27. When therefore it is ſaid here of *Jeſus Chriſt*, That he is ἱλασμὸς, *the Propitiation for our Sins*; and *chap.* 4. 10. That God ſent him into the World, to be, ἱλασμὸν, *the Propitiation for our Sins*; have we not reaſon to conclude, he was ſo our Propitiation, as were all the Sin-Offerings of the *Jews* for them; *viz.* by Suffering in our ſtead, to make Atonement for our Sins, and ſo to render God propitious to us, in the forgiveneſs of them? Moreover, Why is he ſtiled *Jeſus Chriſt the Juſt*, or *Righteous*, who made Propitiation for our Sins, if he intended not to intimate, That the Juſt ſuffered in ſtead of the Unjuſt, to make Atonement for their Sins? To this *Crellius* replies, That Δίκαιος ſhould be rendered, not *the Juſt*, but *the Faithful*.

*Anſw.* This is to ſay, It muſt here ſignify, not what it ordinarily and truly ſignifies, but what it both improperly and rarely ſignifies; and when it is aſcribed to *Chriſt*, as here it is, it never ſignifies: For it is aſcribed to him elſewhere ten times in the *New Teſtament*, Matth. 27. 24. Luke 23. 47. Acts 3. 14. and 7. 52. and 22. 14. 2 Tim. 4. 8. 1 Pet. 3. 18. Rev. 16. 5. and in thoſe Places it doth always ſignify that Juſt, or Righteous Perſon; yea, in this very Chapter, and the next, it is twice ſpoken of him, firſt in theſe Words, *ver.* 29. *If ye know that he is Righteous, ye know that every one that doth Righteouſneſs is born of him.* And, *chap.* 3. 7. *He that doth Righteouſneſs is Righteous, even as He is Righteous:* Where it is evident, that it retains its proper Senſe. Why therefore, in the Place conteſted, ſhould it import that, which when it is applied to *Chriſt*, it never ſignifies?

*Object.* And whereas *Crellius* objects, That the *Apoſtle* ſpeaks of *Chriſt* here, as of our Advocate in Heaven, where he doth not ſatisfy God, or ſuffer any Puniſhment on our Account.

*Anſw.* I anſwer, That ſeeing *Chriſt* there intercedes, by Virtue of his Blood ſhed to ſatisfy for our Offences, and of the Death he ſuffered as the Puniſhment of our Iniquities: The Parallel runs clearly thus; That as the Sacrifices of the *Old Teſtament* were ſlain, and the Blood ſhed, before it was brought to the Mercy-Seat, and yet the *High-Prieſt* made Atonement with it, when, at his Enterance into the Holy Place, he offered up that Blood to God, in his peculiar Preſence; ſo tho' our Lord was ſlain, and ſhed his Blood on Earth, yet may he make Atonement in the Preſence of God with it, by Virtue of the Sufferings he endured when his Blood was ſhed.

Ibid. Περὶ ὅλου τοῦ κόσμου, *For the Sins of the whole World:*] *I. e.* Of all Men in general. c For when he ſaith, *He is the Propitiation for our Sins*, ſure he intends this Comfort to all them to whom he ſpeaks, and means not, that *Chriſt* was the Propitiation for ſome of their Sins only; for this would have left them all in doubt, whether this *Advocate*, and this *Propitiation*, did belong to them, but would have comforted none of them. When then he adds, He is the Propitiation, *not for our Sins only, but for the Sins of the whole World*, he in like manner muſt extend this Phraſe to all Men in the World.

Again, When he ſaith, *He is the Propitiation for our Sins*; he doth not mean, that he was ſo ſufficiently, but not intentionally: For what Comfort would that afford them, that his Death was ſufficient to procure the Pardon of their Sins, had God deſigned it for that End, unleſs they alſo knew that he intended it for their Propitiation? When therefore he proceeds to ſay, *And not for ours only, but for the Sins of the whole World*; he muſt mean alſo, that he was the Propitiation for their Sins, not only ſufficiently, but alſo, in his gracious Intention. And indeed, otherwiſe, it might as properly have been ſaid of the *Fallen Angels*, or the whole Hoſt of *Devils*, He is the Propitiation for their

their Sins, as for the Sins of thoſe who are not elected; ſeeing, had God deſigned it for that End, *Chriſt*'s Death, by reaſon of its intrinſick Value, might have been ſufficient to procure Atonement for the Sins of *Fallen Angels.* Laſtly, The Import of theſe Words cannot be only this, He died, *or is the Propitiation for the Sins of the Elect throughout the World.* For, (1.) The whole World, in *Scripture,* never ſignifies the *Elect* only, in oppoſition to the *Wicked* in the whole World; but in this very *Epiſtle,* and in theſe Words, *We know that we are of God, and that the whole World lies in Wickedneſs,* chap. 5. 19. it plainly ſignifies, the *Wicked of the World,* in oppoſition to the *faithful Chriſtians.* (2*dly,*) Would it not be ſtrange, and alien from the Mind of *Scripture,* to ſay, *The whole World is elected to Salvation*; *The whole World ſhall be juſtified by Chriſt, and ſanctified by his Spirit dwelling in them,* and obtain an happy Reſurrection: And yet all this muſt be true of *the whole World of the Elect*? Why therefore are none of theſe Things equally affirmed of the whole World, as well as that *Chriſt died,* and is *the Propitiation for the Sins of the whole World,* if they be Words of equal Latitude, and Truth? Theſe Arguments are as ſtrong againſt the Expoſition of others, who ſay, The *Apoſtle* means, not only for the Sins of the *Jews,* but alſo of the *Gentiles.*

Ibid. *If we ſin we have an Advocate with the Father, and he is the Propitiation for our Sins.*] Moreover this being ſpoken by this *Apoſtle* to his *little Children, whoſe paſt Sins were already forgiven,* v. 12. muſt relate to their future Sins, to which they might be afterwards obnoxious, and therefore muſt ſuppoſe them ſtill ſubject to Sins of Infirmity.

d Ver. 3. It is a Rule in Divinity, That *Verba notitiæ denotant affectum, adde & effectum: i. e.* 'That when the Knowledge of God, 'or Chriſt, is put abſolutely, it ſignifies a 'Knowledge which is fruitful in Love; 'and Obedience, as the Effect of that Love 'and Knowledge.' Whence they who diſobey him, are ſtill, in *Scripture,* ſaid, *not to know God,* 1 Sam. 2. 12. Hoſ. 5. 14. Jer. 2. 8. and 9. 3. Tit. 1. 16. and here, *ver.* 4. And they that do what is acceptable and delightful to him, are ſaid *to know him,* Jer. 22. 15, 16. and 24. 7. and 31. 33, 34. Hoſ. 2. 19, 20. John 10. 4. Eph. 3. 19.

Moreover, 'tis obſervable, That many of the *Jews* had an Apprehenſion, That their Knowledge and Belief of the True God, would be ſufficient for their Juſtification, and Acceptance with him: Whence they are repreſented, as *boaſting in God,* and in the *Knowledge of his Will,* Rom. 2. 17, 18. And expecting Juſtification on this Account, That *they believed there was One God,* James 2. 19. And this might cauſe the *Apoſtle* to be ſo diligent in teaching them, That the true Knowledge of God, conſiſted in keeping his Commandments.

Ver. 5. Ἡ ἀγάπη τοῦ Θεοῦ, *The Love of God* e *perfected.*] The *Love of God* here, may ſignify either God's Love to us; as when 'tis ſaid, *Who ſhall ſeparate us from the Love of God which is* (ſhewed to us) *in Chriſt Jeſus?* Rom. 8. 39. And, That *the Love of God is ſhed abroad in our Hearts, through the Spirit that he hath given us,* Rom. 5. 5. See *Jude,* ver. 21. And then this *Love* is *perfected in us,* by that Aſſurance the Holy Spirit giveth of it, and that humble Confidence we have of it, *becauſe we keep his Commandments,* chap. 3. 21, 22. So the *Apoſtle* ſeems to interpret this *Perfection in Love,* chap. 4. 16, 17, 18. Or, (2*dly,*) This *Love* may ſignify, our Love to God and Chriſt; as when *Chriſt* upbraids the *Phariſees* with the want of the Love of God, *Luke* 11. 42. and ſaith to the *Jews, I know that you have not the Love of God in you,* John 5. 42. And when *Chriſt* ſaith *He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father,* John 14. 21. And, *ver.* 23. *If any Man love me, he will keep my Word; and my Father will love him, and we will come to him, and take up our Abode with him.* And this *Love* is *perfected in us,* by *keeping his Commandments*; becauſe that ſhews, we are fully inſtructed in the Nature of that *Love,* which is one Senſe of Perfection. See Note on 1 *Cor.* 2. 6. And it engages us to the ſincere Performance of our whole Duty to God, which is another Senſe of the Word *Perfection:* And hereby we know that we are in him, even by this Spirit, by which God abideth in us, *chap.* 3. 24. and who ſheds abroad the Senſe of the Divine Love in our Hearts.

Note alſo, That hence we may paſs a certain Eſtimate of neceſſary and fundamental Doctrines; for if they be ſuch as are neceſſary to the Love of God to us, or to that Love of ours to him, which conſiſts in keeping his Commandments, they are Doctrines truly neceſſary to Salvation: If not, they cannot be ſo; becauſe we may truly love God, and abide in his Love, without the Knowledge of them.

Ver. 6. For ſeeing we abide in God the f Father and the Son, only by the Communion of the Spirit, *chap.* 3. 24. and 4. 13. whence *he that is in Chriſt, is one Spirit with him,* 1 Cor. 6. 17. and *he that hath not the Spirit of Chriſt, is none of his,* Rom. 8. 9. We that are animated with the ſame Spirit that was in *Chriſt,* as we are enabled, ſo alſo are we thereby engaged to walk after his Example, or, *to walk in the Light, as he is in the Light,* chap. 1. 7.

Ver. 7. Οὐκ ἐντολὴν καινὴν, *No New Com-* g *mandment.*] Moſt Interpreters conceive, this relates to the Commandment of *Chriſtian Love,*

*Love*, that being the Commandment which they are ſaid to have *heard from the Beginning*, chap. 3. 11. and ſaid to be, on that Account, *no new Commandment*, Eph. 2. 5. and yet being ſtiled by *Chriſt*, *A New Commandment*, John 13. 34. Nor are the Arguments of *Epiſcopius* againſt this Expoſition cogent: For whereas,

*Object.* 1. He objects, That theſe Words ſeem to be ſpoken, to remove the Thought of ſome, That he was propounding a New Doctrine which they had not learned; whereas no Man who was acquainted with the Law of *Moſes*, or even with that of Nature, could think the Law of Charity was new.

*Anſw.* I anſwer, It is not the Law of Charity in general, which our *Lord*, and his *Apoſtles*, ſtile a New Commandment; but that, of *loving one another, as he had loved us*, John 13. 34, 35. And this might juſtly be looked on as a New Commandment; it being a Commandment of *laying down our Lives for the Brethren*, chap. 3. 16. and therefore a Commandment not contained in the Law of Nature, nor in that of *Moſes*.

*Object.* 2. Whereas he adds, That theſe Words, *I write unto you*, ſeem to reſpect not any thing that was to follow, but which was ſaid before; and to contain this Senſe, *When I write this to you, I write nothing New.*

*Anſw.* I anſwer, That it may be ſo; for having told us, That *he that ſaith he abideth in Chriſt, ought alſo to walk as he walketh*; he may well be conceived to have an eſpecial Eye to the Great Example of Love *Chriſt* ſhewed to Mankind, both in his Life and Death. Yet in his Expoſition given in the Paraphraſe, ſeems alſo very probable, by reaſon of the following Words, *Becauſe the Darkneſs is paſt, and the true Light now ſhineth*; and therefore I ſhall have reſpect to both.

Ver. 8. The Ceremonials of the Law, are ſometimes call'd a *Shadow*, but never *Darkneſs*; and tho' the *Alexandrian Manuſcript* reads σκιὰ, *a Shadow*; yet becauſe all other Copies read σκοτία, *Darkneſs*, and the following Words, *ver.* 9, and 11. ſhew that this is the true Reading, and becauſe it is ſo eaſy in ſhort-Writing, to miſtake σκοτία, for σκιὰ, the Interpretation of theſe Words, which depends upon that Reading, cannot be relied on.

i Ver. 10. Σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, i. e. *There is nothing at which he will fall, or ſtumble.*] So *Pſalm* 119. 156. *Great Peace have they that love thy Law*, καὶ οὐκ ἔστιν αὐτοῖς σκάνδαλον, *and they have no Stumbling-Block.* The Labour of Love they muſt undergo; the Evils they may be expoſed to, will not hinder them from doing the Duty they owe to God, and to their Brother, for his ſake; but they go on ſecurely and cheerfully in it; *for perfect Love caſts out Fear*, chap. 4. 18.

Ver. 11. Ἐν τῇ σκοτίᾳ ἐστὶν, *Is in Darkneſs.*] k *I. e.* He lives in great Ignorance of his Duty, and of the Way to Life, as not guiding his Actions by that Light of the Goſpel which hath appeared unto him.

Ver. 12, 13, 14. Note, That theſe Words l may either relate to the foregoing; and then they are to be interpreted, as Motives to walk in the *Light*, and as *Chriſt* walked, and in particular to walk in *Chriſtian* Love, thus; *I have written to you, Children*, touching this Love, and walking in the Light, and after *Chriſt*'s Example, becauſe *your Sins have been forgiven, for his Name's ſake*; and ſo, in Gratitude to him who hath procured the Pardon of them, you ought *to walk as he walked*, and to love the Brethren: Ye alſo have *known the Father*, and had Experience of his Love to you, and therefore ſtand obliged to imitate his Love to you, and *to walk in the Light*, that you may ſtill have Fellowſhip with him.

*I have written to you, Fathers, becauſe ye have known him who was from the Beginning*, i. e. *Chriſt Jeſus*, and ſo know how to walk by his Example, and to imitate his Obedience to the *Father*, and his Love to Mankind.

*I have written to you, Young Men, becauſe ye are ſtrong*,] by virtue of the Word of God abiding in you; and by the Sword of the Spirit, and Shield of Faith, have been enabled ſucceſsfully to combat and overcome that Wicked One, who tempts you to the Deeds of Darkneſs, and to Hatred of the Brethren, *chap.* 3. 10.

If they relate to the Words following, they muſt be an Exhortation to Little Children, to take off their Affections from the World, and place them upon *God*, and *Chriſt*, on the account of the Love and Mercy ſhew'd to them, by God the *Father* through *Chriſt*. To the *Fathers* ſo to do, *becauſe they have known Chriſt*, how dead he was to the World, and how he deſpiſed the Pleaſures, Honours, and Enjoyments of it. To *the Young Men* ſo to do, becauſe they had overcome the Wicked One, all whoſe Temptations ariſe from ſome Allurements, or Affrightments of the World. Or, laſtly, The Words may be extended to all he ſaith to them in this whole *Epiſtle*; and then both Expoſitions may take place.

Ver. 18. Ὁ Ἀντίχριστος ἔρχεται, *Antichriſt* m *cometh:*] To wit, then, *in the laſt Hour.* And this being repreſented, as the Character by which they might know that the *Laſt Hour was now come*, 'tis manifeſt, That the *Laſt*

*Hour* cannot ſignify the End of the World, or include the Times of the Laſt Judgment; but muſt be reſtrained to the Laſt Times of the *Jewiſh* State, which only were then inſtant, or at hand.

2*dly*, The ὁ Ἀντίχριστος, *Antichriſt*, then in being, if it refer to any Nation, muſt be the Nation of the Unbelieving *Jews*, perſecuting and oppoſing *Chriſtianity* with their whole Might, and denying *Jeſus* to be the *Chriſt*, or Promiſed *Meſſiah*; and then the *many Antichriſts* here mentioned, may be the *Falſe Prophets*, and *Deceitful Workers*, who transformed themſelves into the *Apoſtles* of *Chriſt*; 2 Cor. 11. 13, 14, 15. who *preached Chriſt not ſincerely, but out of Contention*, Phil. 1. 15. who as *Jannes and Jambres withſtood Moſes, ſo alſo did reſiſt the Truth*, 2 Tim. 3. 8. who were *Men of corrupt Minds, and deſtitute of the Truth*, 1 Tim. 6. 5.

n Ver. 19. Ἐξ ἡμῶν ἐξῆλθον, *They went out from us*,] Of *Judæa*. For ſome κατελθόντες ἀπὸ τῆς Ἰουδαίας, *going out from Judæa, taught the Brethren, That except they were Circumciſed after the manner of Moſes, they could not be ſaved*, Acts 15. 1. and from the Apoſtles; for ſo they ſpeak, *We have heard, that* τινὲς ἐξ ἡμῶν ἐξελθόντες, *ſome going out from us, have troubled you with Words perverting your Souls, ſaying, That ye ought to be Circumciſed, and to keep the Law*, ver. 24. The Perſons who taught theſe Doctrines, are ſtiled, ψευδάδελφοι, *Falſe Brethren*, Gal. 2. 4. ψευδαπόστολοι, *Falſe Apoſtles, Deceitful Workers, Miniſters of Satan*, 2 Cor. 11. 13, 15. *Dogs, evil Workers, the Conciſion*, Phil. 3. 2. their Doctrine tended to the *Subverſion of Souls*, Acts 15. 24. to the *corrupting and turning the Minds of Men from the Simplicity of Chriſt*, 1 Cor. 10. 3. to *hinder the Truth of the Goſpel from continuing with them*, Gal. 2. 5. *to make Chriſt die in vain*, ver. 21. *to cauſe Chriſtians to fall from Grace*, ſo that *Chriſt* ſhould profit them nothing, *Gal.* 5. 2. 4. So that they were *Falſe Prophets, Falſe Apoſtles*, and *Antichriſts*, in the worſt of Senſes; and by *going out from the Apoſtles*, and *Churches of Judæa*, to preach this deſtructive Doctrine to the *Gentiles*, which both the whole Church of *Judæa*, and the *Apoſtles* aſſembled for that purpoſe, flatly diſown'd and cenſured; it ſufficiently appeared, that all the Preachers of theſe Doctrines, ſo oppoſite to *Chriſtianity*, and deſtructive of it, were not of them. Theſe therefore, doubtleſs, were ſome of thoſe *many Antichriſts* which the *Apoſtle* ſpeaks of here, as Writing to the *Jews*; and they alſo divided, and ſeparated themſelves from the Church, and became *Hereticks* under the Name of *Cerinthians, Nazarens*, and *Ebionites*. (a) *Cerinthus* ſpread his Hereſy in *Aſia*, the Province of St. *John*, ſaith *Theodoret*, and was (b) Contemporary with the *Apoſtles*: Whence the (c) Church deſired him to write againſt *Cerinthus*, and the *Ebionites*: And (d) St. *John* left the Bath, becauſe *Cerinthus* the Enemy of Truth was in it. Moreover, theſe Words, *They were not of us*, cannot be interpreted of the Elect, but of the *Church* in general; for, *from them they went out*, and with them might have remained; not from the *Elect*, who are not viſible, nor could they have remained with the Church of the Elect, who were never of them. (2*dly*,) Their going out from them for a Seaſon, was no certain Argument they were not of the Elect; ſince 'tis confeſſed, they may fall *totally*, tho' not *finally*.

Ibid. Ὅτι οὐκ εἰσὶ πάντες, *That they all were not of us*.] So, *v.* 21. Πᾶν ψεῦδος οὐκ, *No Lye is of the Truth*: Οὐκ ἂν ἐσώθη πᾶσα σάρξ, *No Fleſh ſhould be ſaved*, Matth. 24. 22. Οὐ δικαιωθήσεται πᾶσα σάρξ, *No Fleſh ſhall be juſtified*, Rom. 3. 20. See *Gen.* 4. 15. *Pſal.* 143. 2. *Luke* 1. 37. *Hab.* 2. 9. o

Ver. 20. Ἀπὸ τοῦ ἁγίου, *From the Holy One*:] p *I. e.* From *Jeſus Chriſt*, emphatically ſo called, *Acts* 3. 14. *Apoc.* 3. 7. But then that *Unction* is the Holy Spirit which he hath given to them that believe. For he being *anointed with the Oil of Gladneſs above his Fellows*. Pſal. 45. 7. *anointed by God with the Holy Ghoſt*, Acts 10. 38. this Grace is given to *Chriſtians, according to the meaſure of the Gift of Chriſt*, Eph. 4. 7. And *we all beholding, as in a Glaſs, the Glory of the Lord, are changed into the ſame likeneſs, as by the Spirit of the Lord*, 2 Cor. 3. 18. See the Note there.

Ibid. Καὶ οἴδατε πάντα, *And ye know all* q *things*,] Belonging to the Saving Truths of the Goſpel, he being promiſed to teach them all things, *John* 14. 26. and to lead them into all Truth, *John* 16. 13. So (e) *Oecumenius*; *You have received in Baptiſm the Unction of the Holy Spirit, who leads you into all Truth.*

Ver. 22. Ἀρνούμενος τὸν Πατέρα, *That de-*

---

(a) Εἰς τὴν Ἀσίαν ἀφίκετο. Theodoret. Hær. Fab. l. 2. c. 3.

(b) Καὶ Κήρινθον δέ φασιν, Ἰωάννου τοῦ πανευφήμου, τοῦ τὸ θεῖον συγγράψαντος εὐαγγέλιον, ἔτι περιόντος, τὰ τῆς οἰκείας αἱρέσεως παρασπεῖραι ζιζάνια. Ibid. c. 1.

(c) Προτραπέντα ὑπὸ τῶν γνωρίμων. Euſeb. Hiſt. Eccl. l. 6. c. 14. Rogatus ab Aſiæ Epiſcopis adverſus Cerinthum alioſque Hæreticos, & maxime tunc Ebionitarum dogma conſurgens, qui aſſerunt Chriſtum ante Mariam non fuiſſe, compulſus eſt divinam ejus Nativitatem edicere. *Hieron. in Johan.*

(d) Φύγωμεν, μὴ καὶ τὸ βαλανεῖον συμπέσῃ, ἔνδον ὄντος Κηρίνθου τοῦ τῆς ἀληθείας ἐχθροῦ. Euſeb. Hiſt. Eccl. l. 4. c. 14.

(e) Ἐλάβετε διὰ τοῦ ἁγίου Βαπτίσματος τὸ χρῖσμα τὸ ἱερὸν, καὶ διὰ τούτου τὸ εἰς πᾶσαν ἀλήθειαν ὁδηγοῦν ὑμᾶς θεῖον πνεῦμα.

*nieth the Father* ; or, *Hath not the Father.*] To deny the *Father* here, is not, to deny him to be the True God, as the *Heathens* did; but, (1.) To deny the Truth of his Teſtimony : For, *He that believeth not the Teſtimony which God hath given to his Son, hath made him a Lyar*, chap. 5. 10. *whereas he that receives his Teſtimony, hath ſet to his Seal that God is true*, John 3. 33. (2.) To deny the Doctrine of the *Father*, or that Doctrine which proceedeth from him; for, *He whom God hath ſent ſpeaketh the Words of God*, John 3. 34. Whence it is evident, that he who denieth the Son, cannot thus retain the true Knowledge of the *Father*, becauſe *no Man hath ſeen God at any time* ; *the only begotten Son who is in the Boſom of the Father, he hath declared him*, John 1. 18. He only hath done it; for *no Man knoweth the Father but the Son, and he to whom the Son will reveal him*, Matth. 11. 27. By him only can we come acceptably to the *Father*, ſo as to have Life; for, he is *the Way, the Truth, and the Life*, John 14. 6. And by him only are we taught how to worſhip the Father *in Spirit, and in Truth*, John 4. 23, 24. Hence *Chriſt* ſo often tells the *Jews*, they therefore wanted the true Knowledge of the *Father*, becauſe they knew not him, ſaying : *Ye neither know me, nor my Father; if ye had known me, ye would have known the Father alſo*, John 8. 19. and 55. 14. 7. and *theſe things will they do unto you, becauſe they have not known the Father, nor me*, John 16. 3.

Ver. 23. See *Examen Millii.*

Ver. 25. For the Fruit of the Spirit is Life, *Rom.* 8. 6, 11, 13, 16, 17. *Gal.* 6. 8. and he is given as the Earneſt of our future Inheritance, *to ſeal us up to the Day of Redemption*, 2 Cor. 1. 22. 5. 5. Epheſ. 1. 13, 14. 4. 30. And this Life he hath often promiſed to us, *John* 5. 25, 26, 29. 6. 27, 29, 33, 39, 40, 47, 50, 51, 54, 57, 58.

Ver. 27. Καὶ ὑμεῖς, *vos quod attinet*, and *as for you.*] So *Iſaiah* 59. 21. and I, *i. e.* as for me this is my Covenant, 61. 18. *Vaani*, κἀγὼ, as for me. See 1 *Chron.* 28. 2.

Ibid. The *Quakers* and other Sectaries hence argue againſt the Neceſſity of the Miniſterial Function, or any Teachers of the Word, it being here ſaid, *You need not that any teach you*, &c. And others ſay, This ſeems to make all *Scripture*, and all that the *Apoſtle* writ to them, needleſs. But for Anſwer to this Objection, I ſay,

1. That it muſt be granted that in thoſe times of the Effuſion of the Spirit, and his miraculous Gifts upon Believers, this Unction was promiſed to teach them all things neceſſary, who had then no other Rule of knowing what was ſo, but by the teaching of the *Apoſtles* and *Prophets* then among them, acted by this Spirit, and teaching in their Aſſemblies, and doing other publick Offices by this *Afflatus*, and by the Spirit of Wiſdom and Instruction then imparted to them ; and hereby they were enabled to diſtinguiſh betwixt Pretenders to the Spirit, and thoſe who were really acted by him, (See Note on Chap. 4. 1, 2, 3.) and to know they dwelt in *Chriſt*, becauſe *he had thus given them of his Spirit*, John 3. 24. 4. 13. which things do certainly imply, that they who then had the Spirit, could certainly know they had it, and make an Argument of it to try the Doctrines and Spirits of others, and much more in themſelves; but now theſe ſenſible Indications, and extraordinary Gifts, of the Spirit, are long ſince ceaſed, and therefore now they are to be directed by thoſe Writings which were indited for their perpetual uſe, by Men aſſiſted with that Spirit, who led them into all Truth : And ſurely if in thoſe Times, when the Gifts of the Spirit were ſo generally vouchſafed, they were yet taught by *Apoſtles, Prophets, Evangeliſts, Paſtors*, and *Doctors*, aſſiſted by the Spirit for that Work ; 'tis reaſonable to believe that, now theſe Gifts are ceaſed, Believers ſhould be yet inſtructed by *Paſtors*, and *Doctors*, aſſiſted by the *Scriptures* indited by theſe Spiritual Men. And therefore,

2dly, It is obſervable, That the *Apoſtle* doth not here abſolutely ſay, they need not any one ſhould teach them, but only that they *need not any one ſhould teach them but as this Unction taught them.* Now the *Apoſtles* having this Unction in the higheſt Meaſure, theſe Words cannot exclude their Teachings, or render them unneceſſary, but rather muſt confirm them as a ſtanding Rule to all Poſterity. Till then theſe *Sectaries* can ſhew that they have ſtill ſuch an immediate and extraordinary *Afflatus* of the Holy Spirit, as was then vouchſafed to the *Primitive Chriſtians*, they cannot hence conclude the outward Miniſtry of the Word, by *Paſtors* and *Doctors* ſet apart for that Work, to be unneceſſary.

## CHAP. III.

Verſe 1. BEhold what manner of Love the Father hath beſtowed upon us, that we ſhould be called [a] the Sons of God: Therefore the World knoweth us not, [i. e. *doth not acknowledge, and affect us Chriſtians,*] becauſe it knew him not. [*The Heathens being wholly ignorant of the true God, and the Jews not knowing him, according to his Will,* John 8. 55. and 15. 21. and 16. 3. *And as he had diſcovered himſelf to them by his Son,* 1 John 2. 23. *And this may comfort you againſt the Perſecutions of the World, that 'tis their want of that ſaving knowledge of the true God, which miniſters ſo great advantage to you, which cauſes them to diſaffect you*]

2. Beloved, now are we the Sons of God, and it doth not appear what we ſhall be [*made farther Partakers of, as the compleat Import of that Title:*] But [*this*] we know,
b that [b] when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.

3. And every Man that hath this Hope in him, [*of ſeeing him in glory,*] doth purify him-
c ſelf, even [c] as he is pure, [*in whom was no ſin,* ver. 5.]

d 4. [d] Whoſoever committeth Sin, tranſgreſſeth alſo the Law, for Sin is the Tranſgreſſion of the Law.

5. And ye know that he [i. e. *Chriſt,* ver. 3.] was manifeſted to take away our Sins; [*not only by ſuffering to remove the guilt of our paſt Sins, but alſo to purify us from the Power and Dominion of it, that henceforth we might not ſerve Sin,* Rom. 6. 6. that ἁμαρτίαις ἀπογενόμενοι, *being freed from Sin, we might live unto Righteouſneſs,* 1 Pet. 2. 24.] and in him is no Sin, [*and ſo our likeneſs to him muſt conſiſt in ceaſing from it.*]

6. Whoſoever [*therefore*] abideth in him, ſinneth not: whoſoever [*thus*] ſinneth, hath not ſeen him, neither known him [*as the Truth is in Jeſus,* Eph. 4. 21.]

7. Little Children, let no Man deceive you [*with Pretenſions, that Faith without Works of Righteouſneſs will make you righteous before God; for only*] he that doth Righteouſneſs is righteous, even as he [i. e. *Chriſt,*] is righteous, [*by doing the Will of his Father,*] John 15. 10.

e 8. [e] He that committeth ſin is of the Devil; for the Devil [*thus*] ſinneth from the beginning. For this purpoſe the Son of God was manifeſted [*to the World,*] that he might deſtroy the works of the Devil.

f 9. Whoſoever is born [f] of God, doth not commit ſin; for his Seed [*the Word of God, Matthew* 13. 1 *Peter* 1. 23.] remaineth in him, and he cannot ſin, becauſe he is born of God.

10. In this the Children of God are manifeſt, and the Children of the Devil: who-
ſoever [g] doth not Righteouſneſs, is not of g
God, neither [*is*] he [*ſo*] that loveth not his Brother, [*and ſo both theſe are Children of the Devil.*]

11. For this is the Meſſage which ye have heard from the beginning, [*or from the firſt preaching of the Goſpel,*] that we ſhould love one another, [*from a pure heart fervently,* 1 Pet. 1. 23. *and as Chriſt hath loved us,* John 15. 12.]

12. [*And if we be not the Children of the Devil, but of God, we ſhall*] not [*be*] as Cain, who was of that wicked one, and [*therefore*] ſlew his Brother; and wherefore ſlew he him? [*viz.*] becauſe his own works were evil, and his Brother's righteous, [*as God himſelf teſtified by reſpecting the Offering, not of Cain, but of Abel; and this begat in him that hatred which concluded in his Brother's death.*]

13. [*And*] Marvel not, my Brethren, if [*in like manner*] the World, [*the Seed of Cain, who are alſo of that wicked one,* John 8. 44. 1 *John* 5. 19.] hate you, [i. e. *if they perſecute, and kill the Juſt, as being Condemners of their Actions, and alien from their Ways, and Manners, in Affection, Aim, Deſires, and therefore hated by them,* John 15. 19. *For whatſoever they may do to deſtroy this life;*]

14. We know that we have paſſed from Death to Life, [i. e. *that we have obtained a Right to eſcape Death eternal, and enjoy everlaſting Life,* John 5. 24.] becauſe we love the Brethren [*in Deed and Truth,* ver. 18. *for this is a ſign that we are tranſlated from Darkneſs to Light,* chap. 2. 10. *and ſo are the Children of the Light, yea, that we are born of God,* chap. 4. 7. *and therefore are Children and Heirs of God,* Rom. 8. 17.] He that loveth not his Brother, abideth in [*the ſtate, and under the ſentence of*] Death, [*he is ſtill in that darkneſs of Sin and Ignorance,* chap. 2. 11. *which will end in eternal Death.*]

15. [*For*] Whoſoever hateth his Brother, is [*in the Diſpoſition of his Heart, and the Conſtruction of God's Law,*] a Murtherer, [*Matthew* 5. 21, 22.] and ye know that no Murtherer [*being ſo great and wilful a Violater of the Moral Law,*] hath eternal life abiding in him; [*He therefore muſt be obnoxious to Death eternal, till with Holy David, by a deep and long Repentance, he is delivered from bloodguiltineſs; as in the Caſe of David,* 2 Sam. 12. 13]

16. Hereby perceive we the love of God [*to us*] becauſe he [*who was his beloved Son, at his command*, John 10. 18.] laid down his life for us, [i. e. *for our Salvation, and the Propitiation of our Sins*;] and we [*alſo*] ought [*in imitation of this Example*] to lay down our Lives, [i. e. *expoſe them to the Death*,] for [*the Salvation of*] the Brethren: [*Going on in the Proſecution of our Duty, to win them to life eternal, though with the hazard, and even the loſs of this temporal life.*]

17. But [*if Love requires us to part even with life for them, then*] whoſo hath this World's Goods, and ſeeth his Brother have need [*of ſome of them,*] and [*yet*] ſhutteth up his bowels of Compaſſion from him, [*not being moved out of Compaſſion to his Indigence to give him what he hath to ſpare,*] how dwelleth the Love of God in him?

18. My little Children, let us not love in Word, neither in Tongue [*only*, James 2. 16.] but in Deed and in Truth, [*in true affection of heart*, 1 Peter 1. 22. *and in ſincerity of Action*, Rom. 12. 9. *by Love ſerving one another*, Galat. 5. 13. *not pitying only, but relieving them according to their wants, and our ability to ſupply them.*]

h 19. And hereby we [*may*] know that [h] we are of the Truth, and ſhall [i] aſſure our hearts before him.

20. For if our heart [*the inward Witneſs of our Thoughts, and Actions,*] condemn us, [*of want of ſincerity, and Obedience to the Truth of the Goſpel,*] God is greater than our heart, [*both in holineſs to condemn,*] and [*in knowledge to perceive the evil of them, for he*] knoweth all things.

21. [*Whereas,*] Beloved, if our heart [*after a diligent ſearch of it, and a comparing of our Actions with the Law of Liberty,*] condemn us not [*of inſincerity in our Obedience,*] then have we [*humble*] confidence towards God [*in our Addreſſes*]

22. And whatſoever we ask] *according to his will*, John 5. 14.] we receive of him, becauſe we keep his Commandments, and do thoſe things which are pleaſing in his ſight.

23. And this is his Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us Commandment.

24. And he that keepeth his Commandments dwelleth in him, [*i. e. in God,*] and he [*God*] in him; and hereby we know that he abideth in us, by [*the efficacious gifts of*] [k] the Spirit which he hath given us. k

## Annotations on Chap. III.

a Verſe 1. Τέκνα Θεοῦ, *the Sons of God.*] The *Jews* were ſtiled the Children, and the Sons of God, becauſe they owned him as their God and Father, and enter'd into Covenant to ſerve him; and ſo became an Holy People to the Lord; and he had choſen them to be his People, *Deut.* 14. 1. So we are all *the Sons of God through faith in Chriſt Jeſus*, Gal. 3. 26. John 1. 12. The Land in which they dwelt is ſtiled, *The Lord's Land*, Hoſ. 9. 3. And they, as being *his Firſt-born*, Exod. 4. 22. have it given them for an Inheritance; but we, as being in a more ſpiritual ſenſe the Sons of God, are *Heirs of God, Joint-heirs with Chriſt*, as being thoſe that ſhall reign with him in his Heavenly Kingdom, *Romans* 8. 17. See the Note there. They in that Land enjoyed the *Majeſtick* Preſence of that God who dwelt among them; and therefore, ſaith he, *the Land is mine*, Levit. 25. 23. We, as his Sons, ſhall be admitted to his Celeſtial Preſence, where *we ſhall ſee him as he is*, ver. 2. The Enjoyment of that Land was unto them a Type of the *Heavenly Canaan*, which the faithful among them were to enjoy; and therefore they are repreſented as *Strangers and Sojourners with him in it:* Whence the *Apoſtle* tells them, that *there remained yet a Reſt for the People of God*, Hebr. 4. 9. And the *Patriarchs* are ſaid to have *confeſſed that they were Strangers and Pilgrims upon Earth*, and thereby to declare, *that they deſired, and ſought a better Country, that is, an heavenly*; and that upon this account God called himſelf *their God*, viz. *the God of Abraham, Iſaac, and Jacob*, becauſe he had *prepared for them a City*, Heb. 11. 13. 16. Now becauſe they in their own Perſons could not enjoy this Heavenly Country without a Reſurrection, hence the *Evangeliſt* informs us, that they were *the Sons of God*, τῆς ἀναστάσεως υἱοὶ ὄντες, *as being Sons of the Reſurrection*; The Redemption of their Bodies from Corruption, and the ἀναβίωσις, Reviviſcence of that which once died, and ſaw Corruption, being the conſequent of this υἱοθεσία, Adoption, or Sonſhip of God's Children; hence therefore doth our Saviour firmly prove the Reſurrection from thoſe Words, *I am the God of Abraham*, &c. *Matthew* 22. 32. *Luke* 20. 36, 37. And thus you ſee how great is the Love of God in owning us as his Sons, and have alſo a juſt Comment on the following Words.

Ver. 2. Ἐὰν φανερωθῇ, *when he doth appear.*] b Note here,

1. That as the *Hebrew* Word אם, ſo the Conjunction ἐὰν, ſignifies as well *when*, or poſtquam, *after that*, as *if*. So, *Judges* 6. 3. ἐὰν ἔσπειρεν, *when Iſrael ſowed*, 1 Sam. 1. 22.

ἐὰν ἀπογαλακτίσω, *when I have weaned him*, Prov. 3. 24. ἐὰν κάθῃ, ἐὰν καθεύδῃς, *when thou lieſt down thou ſhalt not be afraid.* So, *Judges* 21. 21. *Pſalm* 138. 7. *Prov.* 4. 12. See *Nald. Partic.* pag. 87, 89. So, *John* 12. 32. ἐὰν ὑψωθῶ, *when I am lifted up*, 13. 20. ἐὰν πέμψω, *when I ſend*, 14. 3. ἐὰν πορεύθω, *when I go away*, 16. 7. Note,

*2dly*, That this is ſpoken of *Chriſt*, ſeems evident, (*1ſt*,) From the Word φανερωθῇ, which is uſed of *Chriſt*; ver. 5. and agrees properly to him alone. And (2.) From the Phraſe *we ſhall be like him*, viz. *who ſhall change our vile Bodies into the likeneſs of his glorious Body*, Phil. 3. 21. And cauſe us to bear *the Image of the Lord from Heaven*, by being raiſed with glorious and incorruptible Bodies, 1 *Cor.* 15. 47, 49. And from the Words, *we ſhall ſee him as he is*, i.e. in Glory; this being his Prayer, That *they whom God had given him, might be with him, and behold his glory*, John 17. 24.

Ver. 3. Καθὼς ἐκεῖνος, *As he is pure.*] For he being manifeſted to take away our ſins, *ver.* 5. and to deſtroy the Works of the Devil in us, *ver.* 8. they who expect to be made like to him hereafter, muſt be ſo here in Purity and Righteouſneſs. But then let it be noted,

1. That this Imitation doth not require our Likeneſs to him we are to imitate, in the Manner, or inward Principle of his Actions; but only in the Quality, and, as far as human Frailty will permit us, in the Meaſure of them: For inſtance, It is as neceſſary for God to be abſolutely perfect in Holineſs and Goodneſs, as to be God; and yet we muſt *be holy as he is holy, and perfect as our heavenly Father is perfect.* And it is generally aſſerted in the *Schools*, That the Obedience and perfect Holineſs of *Chriſt* did neceſſarily reſult from the moſt intimate Union of the divine and humane Nature, and from that Grace of Unction, which he received without meaſure, whereas our Holineſs and Obedience muſt be Acts of Choice, and ſo our Holineſs and Virtue will proceed not from an inward Principle, which doth neceſſitate us to be good, but from the Choice of our own Wills; and yet we muſt *walk as he walked*, and muſt *purify ourſelves as he is pure.*

*2dly*, This Imitation doth not require an abſolute Equality, or full Proportion of our Actions to the Example ſet before us, this being not conſiſtent with the Frailty of our Human Nature. For the Example here is that of the Holy *Jeſus*, *in whom was no Sin*, and who performed perfect Obedience to the whole Law of God; whereas *in many things we offend all*, and our Obedience will be ſtill imperfect in this Life. When therefore we are commanded to be *holy*, and *perfect* as God is, to walk as *Chriſt* walked, and to purify our ſelves as he is pure, 'tis *ſicut ſimilitudinis, non æqualitatis*; i. e. The Word *As*, binds us not to equal them in Holineſs and Perfection, but to bear ſuch a likeneſs to them in theſe Perfections, as may diſcover that we truly aim at being holy in all manner of Converſation, and heartily endeavour to continue ſo, through the whole Tenour of our Lives.

Vain then is that Objection of the *Socinians*, That were *Chriſt* truly God, we could not poſſibly expect, nor therefore would it be our Duty, to imitate him; for ſeeing the Example of God himſelf is made the Matter of our Imitation, the Argument muſt equally conclude againſt the Deity of God the *Father.* In a word, a Likeneſs to him, as far as Human Frailty will permit, may be our Duty, though he ſhould be God; a perfect Likeneſs to him who did no ſin, could never be our Duty, though he were but Man.

[d] Ver. 4. Ὁ ποιῶν τὴν ἁμαρτίαν, *He that committeth Sin*] *I. e.* Who lives in the Commiſſion of it, lives in an Oppoſition to the Law of God; for he is *of the Devil*, ver. 8. He is *not born of God*, ver. 9. which could not be truly ſaid of him that is guilty of any one Sin, or Violation of God's Holy Law.

Ver. 6. *Whoſoever ſinneth*, οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτὸν, *hath not ſeen him, neither known him*:] To know God in the Senſe of this *Apoſtle*, is to know him as he is revealed by *Jeſus Chriſt*, and repreſented to the World by him. Hence *Chriſt* ſaith *if you have known me, you have known the Father alſo*, John 14. 7. and denies that the *Jews* knew God, *becauſe they knew not him*, John 8. 19. 15. 21. 16. 3. *To ſee God*, is to ſee his Will, Love, and Goodneſs, as it is revealed by *Jeſus Chriſt*; and thus ſaith *Chriſt*, *He that hath ſeen me, hath ſeen the Father*, Chap. 12. 45. 14. 9. Becauſe he is only known to them, to whom *Chriſt Jeſus* doth reveal him, *Matth.* 11. 27. *Luke* 10. 28. *John* 1. 18. 6. 46. And in this Senſe all that the *Apoſtle* ſaith in this Epiſtle of *ſeeing*, and *knowing God* is true, *viz.* that he who knoweth God, as he is revealed by *Jeſus Chriſt keepeth his Commandments*, Chap. 2. 3, 4. *He loves his Brother*, Chap. 4. 7, 8. He that is of the World *knows not God*, Chap. 3. 1. *Nor he that committeth Sin*, as here.

[e] Ver. 8, 9. Ὁ ποιῶν τὴν ἁμαρτίαν, *He that committeth ſin*:] I. e. He that lives, or goes on, in any way of Sin. That this is the true Import of this Phraſe in the Writings of this *Apoſtle*, will appear, (*1ſt.*) From the ſame Phraſe uſed in his Goſpel, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, *whoſoever committeth Sin, is the Servant of Sin*, John 8. 34. Now to be the Servant of Sin, is plainly to continue and to live in it, *Rom.* 6. 1, 2. *To yield Obedience to it in the luſtings of it*, ver. 12. for then *Sin reigns in our mortal Bodies*, ibid. and we are Slaves and

Subjects to it; then doth it κυριεύειν, Lord it over us, and we are δοῦλοι εἰς ὑπακοὴν, *Servants to yield Obedience to it*, ver. 14, 16, tho' the Conſcience may boggle at it, our Reaſon may condemn it, our Will be ſomewhat averſe to it, ſo that in obeying it we *do the Evil we would not*; yet if ἐμπλακέντες ἡττώμεθα, *we are ſo entangled as to be overcome by it*, we are Servants to Corruption, *for of what a Man is overcome, to that is he brought in Bondage*, 2 Pet. 2. 19, 20. *If the Law of our Members leads us captive to the Law of Sin*, Rom. 7. 23. So that *we yield our Members Inſtruments of unrighteouſneſs to Sin*, we ſo commit Sin as to be the Servants of Sin. And *he that is born of God, cannot* (*thus*) *ſin*, becauſe by that New Birth he is made free from (the Service of) Sin, *John* 8. 36. and become *a Servant to Righteouſneſs*, Rom. 6. 18. He hath that Seed within him which alienates his Mind and his Affections from Sin, and that Spirit which cauſes him to mortify the Deeds of the Fleſh, *Rom.* 8. 13. to die to Sin, and to live to God, *Rom.* 6. 10.

*2dly*, From thoſe Words, *neither can Sin*, for ſo he doth not do it, as he cannot do it. Now that doth not import that a good Man cannot be overtaken with a Fault, *Gal.* 6. 1. No, even thoſe *little Children whoſe ſins are forgiven*, and who have *known the Father*, may, and will be obnoxious ſtill to ſome Infirmities, and Wanderings out of the way, *chap.* 2. 1. They may *ſin not unto Death*, and therefore may have ſtill the Spiritual Life remaining in them, *chap.* 5. 16, 17, 18. But the true Import of that Phraſe is this, (a) That he hath ſuch an inward Frame of heart, ſuch a Diſpoſition of Spirit, as renders Sin exceeding odious, and hateful to him; ſo that he cannot entertain the Thoughts of doing it, or a Temptation to commit it, without the utmoſt deteſtation, and the greateſt horror, and ſo can very rarely, and only through ſurprize, or want of due deliberation, or through ſuch violent Temptations as prevent or hinder his Conſideration, be obnoxious to Sin; and when he comes to conſider of ſuch an Action, is preſently condemning himſelf for it, bitterly repenting of it, and for the future watching moſt carefully againſt it. Thus they that are evil *cannot ſpeak good things*, Matth. 12. 34. *A good Tree cannot bring forth bad fruit*, Matth. 17. 18. *The World cannot hate thoſe that are of it*, John 7. 7. The *Jews* could not hear *Chriſt*'s word, *John* 8. 43. *could not believe*, John 12. 39. *The World could not receive the Spirit*, John 14. 17. *They that are in the Fleſh cannot pleaſe God*, Rom. 8. 7, 8. *The Natural Man cannot know the things of God*, 1 Cor. 2. 14. The Church of *Epheſus could not bear the wicked*, Rev. 2. 2.

*3dly*, From the Phraſe, *He that committeth ſin is of the Devil*; for 'tis not he who committeth one or more Sins of Infirmity, for ſo did *Chriſt*'s Diſciples while they were with him; nor he who committeth one great Sin through the Power of a ſtrong Temptation, of which he bitterly repents, and from which he returns to his Obedience; for thus did *David*, and St. *Peter*, who yet were not then the Children of the Devil; but they who comply with the Luſts of Satan, and who *will do them*, John 8. 44.

The other Interpretations which are given of theſe Words, ſeem either vain and impertinent, or falſe and dangerous. And,

1. Vain is that Senſe which ſome put upon theſe Words, *viz. He that is born of God*, non debet peccare, *ought not to ſin*; or, that it is abſurd for him to ſin; for the *Apoſtle* ſpeaks not of what he ought not to do, but of what he doth not. Such is that alſo of thoſe *Fathers* who interpret this of him, who is perfectly born of God, by a παλιγγενεσία, or *a Reſurrection from the Dead*; for the *Apoſtle* ſpeaks not of what he ſhall not do hereafter, but of what he doth not do at preſent.

2. Falſe ſeems to be the Senſe which *Origen*, St. *Jerom*, and *Ambroſe* put upon the Words, That *he that is born of God ſinneth not*, quamdiu renatus eſt, *whilſt he is born of God*, becauſe he ceaſeth to be a Child of God when he ſins; for this is not only confuted by the Examples of *David* and St. *Peter*, whoſe Faith under that great Miſcarriage failed not, *Luke* 22. 32. but by the Words of the *Apoſtle*, *Little Children, if we ſin we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins*, *chap.* 2. 1. who yet is only the Advocate for the Sons of God. For the ſame Reaſon I cannot aſſent to that Expoſition which ſaith, *A Child of God cannot be guilty of any great, or deliberate Crime*, as *Tertullian de Pudicitiâ*, c. 19.

3. Dangerous is the Expoſition of St. *Bernard* *, That *they who are born of God ſin not*, Quia etiamſi peccent, peccata illis neutiquam imputentur, *becauſe their ſins will never be imputed to them*: And of thoſe who think it ſufficient to ſay, *He ſins not without great Reluctancy, or not willingly, the evil that*

---

(a) Ita de Catone Min. Velleius Paterc. Homo virtuti ſimillimus, & per omnia ingenio diis quàm hominibus propior, qui nunquam rectè fecit ut facere videretur, ſed quia aliter facere non poterat. *Hiſt.* R. *l.* 2. *c.* 35. Omnibus humanis vitiis immunis. *Ibid.*

* In Septuag. Serm. 1.

*he*

*e doth being that which he would not do*; for he Will of that Man, who after ſome Conteſt in his Soul yields to the Commiſſion of Sin, is more ſtrongly inclined to Sin than to the avoiding of it, and ſo is not renewed. Nor doth the *Apoſtle* ſay, He that is born of God ſins not willingly, or without Renitency; but abſolutely, *He doth not commit Sin.*

I conclude this Note with that of our Judicious *Gataker*, He that is born of God ſinneth not: That is, *Vitam à peccato immunem quantum poteſt ſibi proponit, nec peccato unquam ſponte dat operam; ſi aliquando præter animi propoſitum deliquerit, non in eodem perſiſtit, ſed errore agnito ad inſtitutum vitæ priſtinum quamprimùm quantúmque poteſt, feſtinus revertitur.*

Ver. 9. Ἐκ Θεοῦ, *Of God.*] By the Spirit and the Word, *John* 3. 6, 8. *James* 1. 18. 1 *Pet.* 1. 23. That is, he is preſerved from, and hath his Heart framed into an hatred, and loathing of Sin. 1. From the Word of God treaſured up in his Heart, demonſtrating to him the Vileneſs of Sin that he may hate it, the Danger of it that he may fly from it; *I have hid thy Word in my Heart, that I might not ſin againſt thee*, Pſalm 119. 11. And by attending to it as his Rule, and taking heed to his ways according to his word, *ibid.* ver. 9. (2) By the Holy Spirit abiding in him, as a new Principle of Life luſting againſt the Fleſh, ſo that we cannot do the things which that would have us do, *Galatians* 5. 16, 17.

Ver. 10. Ὁ μὴ ποιῶν δικαιοσύνην, *that doth not Righteouſneſs.*] That is, he that doth not from an Heart ſtudious of Conformity to him who is Righteous, *verſe* 7. and in Obedience to his Law, commanding us to live righteouſly, exerciſe himſelf in ſincere Endeavours of walking righteouſly through the general courſe of his Life, is not a Child of God, becauſe he only is born of God, and hath the Divine Nature in him, who thus doth Righteouſneſs, 1 *John* 2. 29. And he who doth not in Truth, and in Actions demonſtrating the Sincerity of his Affection to his Brother, *v.* 18. ſhew his Love to him, he hath no true Love to God, *chap.* 4. 21. and ſo is not born of God, nor can he be the Child of God, ſince he obeys not his Commandments, *chap.* 5. 1.

Ver. 12. Ἐκ τοῦ πονηροῦ, *of that wicked one.*] The *Jews* ſay that *Cain* was begot of the Seed of the *Devil*, this the Apoſtle myſtically expoundeth, ſaying of *Cain* as our Saviour doth of the *Jews* in general, *John* 8. 44. *that they were of their Father the Devil, who was a Murderer from the Beginning*, becauſe they did his Works, being maliciouſly bent upon the Murder of our *Lord.*

Ver. 19. Ἐκ τῆς ἀληθείας ἐσμὲν, *We are of the Truth* ] *I. e.* We are rightly acquainted with, and truly live according to the Rules delivered in that Goſpel which is emphatically ſtiled the Truth. See Note on *Romans* 2. 8. This is the Truth ſo often mentioned in theſe Epiſtles, 1 *John* 1. 6, 8. and 2. 4, 21. and 4. 6. 2 *Epiſt.* ver. 1, 2, 3, 4. 1 *Epiſt.* 3. 3, 4, 8, 12. and in the *Goſpel, chap.* 1. 14, 17. and 3. 21. and 4. 23, 24. and 5. 33. and 8. 32. and 17. 17. and 18. 37.

Ibid. Καὶ πείσομεν τὰς καρδίας ἡμῶν, *And ſhall perſwade our hearts.*] *Viz.* that we are ſo in the ſight of God.

Ver. 20. Ὅτι ἐὰν, *for if our Hearts condemn us*, ὅτι μείζων.] Some are inclined to read ἔτι μείζων, God is *yet* greater than our Hearts, and others to make it an Expletive, or to approve of thoſe few Copies where it is wanting: But ſeeing it is retained in moſt Copies, and is tranſlated by the *Arabick* profectò, this I believe to be the true import of it here, and to confirm this import, let it be noted, that the *Hebrew* Chi, which in its primary import ſignifieth *for*, and is by the *Septuagint* render'd ὅτι, doth alſo ſignify *certè*, and is by our Tranſlation often render'd *ſurely*, or *certainly*. So, *Gen.* 43. 10. *for if we had not lingered*, Chi, LXX. ἤδη ἄν, *ſurely we had return'd twice*, Ex. 3. 12. Chi, LXX. ὅτι, *ſurely I will be with thee*, Ch. 4. 25. Chi, LXX. *ſurely a bloody Husband art thou*, Numb. 22. 23. Chi, LXX. ἄν, *ſurely I had ſlain thee*, Judg. 6. 16. ϗ, *ſurely I will be with thee*, Ruth 1. 10. *ſurely we will return with thee*, 1 Kings 1. 13. Chi, LXX. ὅτι, *ſurely Solomon ſhall reign after me*, Joſh. 2. 24. Chi, LXX. ὅτι, *Truly the Lord hath delivered the Land into our Hands*, Pſal. 77. 12. Chi, LXX. ὅτι, *ſurely I will remember thy works of old*, 112. 6. Chi, ὅτι, *ſurely he ſhall not be remov'd for ever*, ſee *Job* 28. 1. *Iſa.* 7. 9. See *Examen* Millii here, *v.* 16. and *chap.* 5. 10, 12.

Ver. 21. Παῤῥησίαν ἔχομεν πρὸς τὸν Θεὸν, we have *Confidence with God.*] When is it, ſaith * *Philo, that a Servant may uſe*, παῤῥησίαν πρὸς τὸν Δεσπότην, *Confidence towards his Lord?* Is it not then ὅταν ἠδικηκότι μὲν ἑαυτοῦ οὐδὲν συνειδῇ, *when he is not conſcious of doing any Evil againſt him?*

Ver. 24. Ἐκ τοῦ πνεύματος, *By the Spirit.*] So the Word Spirit is taken in the Words following, *chap.* 4. 1. and ſo was he given in thoſe Times to them that believed, *Acts* 5. 32.

---

* L. quis Rer. Divin. Hæreſ. ab initio.

CHAP.

## CHAP. IV.

a Verſe 1. BEloved, [a] believe not every [*pretender to the*] Spirit [*of God,*] but try the Spirits, whether they be of God, [*or not,*] becauſe many falſe Prophets are gone out into the World.

2. [*And for your direction in this Trial,*] hereby know ye the Spirit of God, [*from that of Error*; Every Spirit, [i. e. *Perſon pretending to the Spirit of God, or of Prophecy,*] which confeſſeth that Jeſus Chriſt [Gr. *Jeſus Chriſt which*] is come in the Fleſh, is of God.

3. And every [*pretender to the*] Spirit, which confeſſeth not that Jeſus Chriſt [*Jeſus Chriſt which*] is come in the Fleſh, is not of God; and this is that Spirit of Antichriſt, whereof ye have heard that it ſhould come, and even now already is it in the World.

4. Ye [*to whom he hath given this Spirit,*
chap. 3. 24.] are of God, little Children;
b and [b] have overcome them, [*theſe Antichriſts*
*and falſe Prophets*;] becauſe greater is he
[*the Spirit*] that is in you, than he [*the*
*Spirit*] which is in the World.

5. They [*theſe Antichriſts, and falſe Pro-*
c *phets*] [c] are of the World, [*ſetting up to be*
*Temporal Princes, and to give the Jews Domi-*
*nion over the Heathen World, and*] therefore
ſpeak they of the World, [i. e. *of that Tem-*
*poral Dominion over the Heathens, which the*
*Carnal Jews expect, when their Meſſiah doth*
*appear,*] and the World [*he that is worldly-*
*minded*] heareth them.

d 6. [d] We are of God, [*deriving our Faith and Doctrine from that Jeſus, who was a Prophet ſent from God, and delivered his Doctrine in his Name: As therefore he ſaid to the Jews then, ſo we his Diſciples ſay now,*] He that knoweth God heareth us; he that is not of God heareth not us, [*John* 8. 47. and 6. 45.] hereby know we the Spirit of Truth, and the Spirit of Error. [*See Note on ver.* 1, 2, 3.]

7. Beloved, let us [*who are of God,* ver. 6.] love one another, for Love is of God, [*the fruit of his good Spirit in us,* Gal. 5. 22. 1 Pet. 1. 22.] and every one that loveth is born of God, [*by the Spirit,* John 3. 5.] and [*this reſemblance he hath to him, in love to Mankind in general, and to thoſe he hath ſo highly loved in particular,* ver. 9, 10. *ſhews that he*] knoweth God [*aright, becauſe he keepeth his Commandments,* chap. 2. 3, 4.]

8. He that loveth not [*his Brother,*] know-
eth not [Gr. *hath not known*] God [*aright,*]
e for [e] God is [*the God of*] Love.

9. In this was manifeſted [*the greatneſs of*] the Love of God toward us, becauſe that God ſent his only begotten Son into the World, [*and freely gave him up to the Death, Rom.* 8. 33.] that we might live through him.]

10. [f] Herein is [*the demonſtration of his*] Love, not that we loved God, but that he loved us, [*firſt,* ver. 19.] and ſent his Son to be the Propitiation for our Sins, [*which deſerved Death, and ſo to fit us for Eternal Life.*]

11. Beloved, if God ſo loved us, we ought alſo to love one another.

12. [*And ſay not, that it is enough that*
*you love God again, though you love not your*
*Brother,* ver. 20. *for*] no Man hath ſeen
God at any time, [*as we daily ſee, and con-*
*verſe with our Brother; and therefore if we love*
*not him whom we have ſeen, how can we love*
*God whom we have not ſeen?* ver. 20. *but*] if
we love one another [*after his Example, tho'*
*we ſee him not, we may be ſure, that*] God
dwelleth in us [*by his Spirit,*] and [*that*] his
love [g] is perfected in us. g

13. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit, [*who by his powerful Energies proves whoſe Spirit he is.*]

14. And [*by the Spirit given to us according to his Promiſe*] we have ſeen, [i. e. *perceived,*] and do teſtify, that the Father ſent the Son to be the Saviour of the World. [*See Note on ver.* 3.]

15. [h] Whoſoever [*believing this our Teſti-* h
*mony,*] ſhall [*from his heart believe, and,* Rom. 10. 9, 19.] confeſs, that Jeſus is the Son of God, God dwelleth in him, and he in God [*by the Spirit of Adoption.*]

16. And we [*by this Spirit*] have known, and believed the love that God hath [*ſhewed to us,* [*in ſending his Son to be the Saviour of the World,* ver. 10, 11, 14.] God is love, and he that dwelleth in love dwelleth in God, and God in him. [*v.* 7.]

17. Herein is our love made perfect, [i. e. *exactly correſponding to the Divine Pattern and Command, Note on* ver. 12. *ſo*] that we [*who thus love*] may have boldneſs in the day of Judgment, becauſe as he is, ſo are we in this World, [*conforming ourſelves to the Pattern of God's Affection to Mankind, and walking as Chriſt walked,* chap. 2. 6.]

18. [i] There is no fear [*of failing at that* i
*day,*] in love [*thus perfect*;] but perfect love caſteth out fear, becauſe [*that*] fear [*which takes away this boldneſs*] hath torment [*in it; torments the Mind with dreadful Expectations, and*] he that [*thus*] feareth is not made perfect in love.

19. [k] We love him, [*and teſtify this love to him by loving our Brother for his ſake, after his*

*Example, and in Obedience to his Command,*] becauſe he firſt loved us.

20. [1] If any Man ſay, I love God, and [*yet*] hateth his Brother; he is a lyar; for he that loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen?

21. And [*he moreover ſhews, by his Diſobedience to the Command of God, the want of true Affection to him; for*] this Commandment have we from him, that he who loveth God, love his Brother alſo.

## Annotations on Chap. IV.

Verſe 1, 2. THE *Jews* being then generally in expectation of their *Meſſiah*, were divided into two parts; a Remnant, who believed that he was come already, and that our *Jeſus* was the very Perſon promiſed under that Character; and a more prevailing part of them who rejected him and looked for another. Now among theſe appeared many who took upon them to be the *Meſſiah*, or the *Prophet* promiſed by *Moſes like unto him*, ſaying, *Lo Chriſt is here, and lo he is there*; (See the Note on *Matthew* 24. 24, 26.) and theſe declaring themſelves *Prophets*, muſt alſo pretend to the Spirit of *Prophecy*, and do this, as *Joſephus* ſaith they did, προσχήματι θειασμοῦ, *under the pretence of a divine Afflatus.* Theſe, ſaith the *Apoſtle* here, are *Antichriſts*, i. e. Pretenders falſly to be *Chriſt*, in oppoſition to him who was truly ſo; nor could they belong to him, or truly confeſs him who was *the Word made Fleſh.* Now the ſtrength of this Argument depends on theſe Conſiderations, That the Effuſion of the Spirit, promiſed in the times of the *Meſſiah*, could only belong to them who owned, and believed in the true *Meſſiah*; this being made one Character of the true *Meſſiah*, that he ſhould *baptize them who believed in him with the Holy Ghoſt*, *Matth.* 3. 11. This Promiſe of the *Father*, as the Holy Ghoſt is ſtiled, was to be ſent by *Chriſt*, Luke 24. 49. to his Diſciples, *John* 16. 7. and 15. 26. to be ſent *in his Name*, *John* 14. 26. And when he came, his Office was to enable thoſe who received him to teſtify of *Chriſt*, that he was indeed riſen from the Dead, and was the *Chriſt*, John 15. 26. Acts 1. 8. and 5. 32. and *to convince the World of Sin*, becauſe they believed not in him, *John* 16. 9. The Condition of receiving him was Faith in *Chriſt*, John 7. 37. Acts 2. 38, 39. And by his Aſſiſtance, did his Diſciples prove that *Jeſus Chriſt*, who appeared to the *Jews* in the *Fleſh*, and was crucified among them, was the *Chriſt*. He therefore, who was made Partaker of the χαρίσματα of the Holy Ghoſt, muſt be one who believed in that *Jeſus* who ſuffered in the Fleſh for us; and therefore they who denied this, could not be aſſiſted by that Spirit who was only ſent by him, and given to Believers: Whence the *Apoſtle* ſaith, That *no Man ſpeaking by the Spirit of God calleth Jeſus Anathema*, as theſe *falſe Prophets*, who owned him not, muſt do, 1 *Cor.* 12. 3. and that *no Man could ſay that Jeſus was the Chriſt, but by the Holy Ghoſt*: That is, he could not confeſs, and teſtify to the World this Truth, but by the Aſſiſtance of the Holy Ghoſt promiſed, and given to Believers for that end. See *ver.* 6, 13, 14, 15.

Note therefore, that the *Apoſtle* is not here ſpeaking of the Trial of Doctrines, but of Spirits, not of the Faith neceſſary to be believed to Salvation, but only of the Faith neceſſary to the Reception of the Holy Ghoſt, that Unction which would teach them all things, 1 *John* 2. 27.

Ver. 4. Καὶ νενικήκατε, *And have overcome.*] b
The Doctrine which you preach, and confirm by theſe Gifts, and Diſtributions of the Holy Ghoſt, hath mightily prevailed over all the Oppoſition which the unbelieving *Jews*, and their *falſe Prophets*, and *falſe Apoſtles*, make againſt it; becauſe the Spirit which acts in them is only able to work by them τέρατα ψεύδους, *falſe, counterfeit, and lying Wonders*; whereas the Spirit that is in you, enables you to confirm the Truth with real *Miracles, and Signs, and divers Diſtributions of the Holy Ghoſt*, by which God beareth witneſs to the Truth of that Doctrine which you preach, *Heb.* 2. 4. *Rom.* 15. 19. 1 *Theſſ.* 1. 5.

Ver. 5. That the hopes of Dominion over c
the *Heathens*, encouraged ſome of them to ſet up for the *Meſſiah*, and others to fight, ſee the Teſtimonies of *Joſephus*; Note on *James* 4. *ver.* 1, 2, 3. And on this account they rejected the true *Meſſiah*, becauſe his Kingdom was not of this World.

Ver. 6. When the *Romiſh Prelates* have once d
proved they are of God, as the *Apoſtle* did, it will be time to conſider the Inference of *Eſthius* from this place, That he that is of God muſt hear their *Prelates* and their *Church*, and come to them to be reſolved of any Doubt.

Ver. 8. Ὁ Θεὸς ἀγάπη, *God is Love.*] The e
*Apoſtle* by theſe Words intends not to expreſs what God is in his Eſſence, or to ſay, as the Schools do, that he is Love eſſentially, and Love *cauſaliter*, as being the Cauſe, or *objectivè*, as being the Object of our Love; but that he is ſo *demonſtrativè*, and ἐνεργητικῶς, ſhewing great *Philanthropy* to Men in all

all his Dealings with them, or his Diſpenſations towards them, as appears from the two following Verſes.

f Ver. 10. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, *herein is Love.*] Here the *Apoſtle* moſt lively doth expreſs the Freedom, and the Greatneſs of the Love of God; the Freedom of it, in that *he loved us firſt*, when there was nothing in us to deſerve or move Affection, but our Miſery; but many things which both deſerved, and might have moved him to the execution of his Wrath, we being *Enemies to God by wicked Works.* The Greatneſs of it, 1. In the Perſon ſending, the Great God of Heaven, who *humbles himſelf even to behold what's done in Heaven and Earth*; Oh therefore *what is Man that he ſhould be thus mindful of him?* 2dly, The Perſon ſent, τὸν μονογενῆ, *his only begotten*, τὸν ἴδιον υἱὸν, *his proper Son*, Romans 8. 32. for if to call God πατέρα ἴδιον, *his proper Father*, was to make himſelf *equal to God*, John 5. 18. the *Father* himſelf by calling him his *proper Son*, muſt equally exalt him. Hence even *Epiſcopius* here declares him to be ſo called, becauſe Eſſentiam ſuam à Patre per veram generationem accepiſſet, *he had received his Eſſence from the Father by a true Generation*: For it is certain that the *Apoſtle* is here extolling the Love of God to the higheſt pitch, and therefore muſt uſe this Phraſe, the *only begotten Son of God*, in the ſublimeſt Senſe in which that Word is uſed in *Scripture.* 3dly, The Place whither he was ſent, into *that World which lay in Wickedneſs.* 4thly, The Errand for which he was ſent; 1. *To give up himſelf a Sacrifice for the Propitiation of our Sins.* See Note on chap. 2. ver. 2. 2*dly*, To procure to us, who were dead in Treſpaſſes and Sins, *eternal Life.*

Ver. 12. Τετελειωμένη, *His Love is perfected in us.*] He then loves us intirely according to thoſe Words of *Chriſt*, *If any Man keep my Words, my Father will love him, and we will come unto him, and take up our abode with him*, *John* 14. 23. Or, then is our Love to him intire, becauſe then we love him ſo as to keep his Commandments, chap. 2. 5. and ſo as to follow that Example of Love which he hath ſet us; and *as he is, ſo are we in the World*, ver. 17.

Ver. 15. For *to as many as received him, gave he power to become the Sons of God, even to them that believe on his Name*, John 1. 12. And *becauſe we are Sons, God hath ſent the Spirit of his Son into our hearts, crying Abba Father*, *Galat.* 4. 6. Only let it be noted, that this hearty Confeſſion muſt be attended with a readineſs to believe all that this Son of God hath taught us in his *Father*'s Name, for *if he ſay the truth, why do we not believe him?* *John* 8. 46. and a firm purpoſe to obey his Commandments, for *why call we him, Lord, Lord, and do not the things that he ſaith?* Luke 6. 46.

Ver. 18. Φόβος οὐκ ἔστι, *There is no fear in Love.*] *Chriſt* having ſo expreſly promiſed a *Come ye bleſſed* to the Charitable Perſon, *Matthew* 25. 34, 35, 36. and the *Apoſtle* recommending it as the moſt excellent of *Chriſtian Graces*, 1 *Cor.* 13. 13. and *the fulfilling of the Law*, Rom. 13. 8, 10. when this Love is made perfect in us, it may well give Boldneſs, and caſt out Fear of Condemnation in the day of Judgment.

Others expound the Words thus: There is no fear of what we may loſe or ſuffer, in (perfect) Love (of our Brother,) but (ſuch) Love caſteth out (this) Fear, for Fear (of what we may loſe or ſuffer) hath torment in it: (And therefore) he that thus feareth, is not made perfect in Love (to him.)

Ver. 19. That is, whoſoever thus loves God, and ſhews it by loving thus his Brother, can challenge nothing on that account as due from God; it being God's preventing Love to him, which gave the Riſe to all the Love he bears to God, or to his Brother for his ſake. If therefore any Perſon be conſtrain'd by this Love to that Obedience which teſtifies the Sincerity of his Affection to God, or to imitate his Love to us by fervent Love to the Brethren, 'tis the Divine *Philanthropy* which hath excited this Affection in him. Or, if ἀγαπῶμεν be the Subjunctive Mood, the Senſe runs thus; Let the great Love of God to us, mention'd, *v.* 9, 10. provoke us to Returns of Love to him, and to our Brethren for his ſake; ſince we do hypocritically pretend to love him, if we do not ſhew it by fervent Charity towards his Children, and our Brethren.

Ver. 20. That is, If what we have more Opportunity to do, and can perform with leſs Difficulty, we do not do, how ſhall we perform what is more difficult? Now we have our *Chriſtian Brethren* ſtill in our view, they are the Object of our Senſes, we daily converſe with them; and their Wants and Miſeries, being the Objects of our Senſes, muſt naturally move Compaſſion in us; and ſo it is leſs difficult to expreſs our Love to them, than to that God whom we have not ſeen, and who is only preſent to our Minds by raiſed Meditations, which do not naturally occur to us, and which we cannot long continue, and ſo is more difficult than the Love of our Brother.

CHAP.

## CHAP. V.

Verſe 1. WHoſoever believeth that Jeſus is the Chriſt, [a] is born of God; and every one that loveth him that begot, loveth him alſo that is begotten of him; [*as being, by this New Birth, Partaker of the Divine Nature, and created a new after the Image of God,* Eph. 4. 24. Coloſ. 3. 10.]

2. [*And this Note is reciprocal; for*] By this we know that we love the Children of God, when we love God and keep his Commandments; [*when our Affection to God prevails upon us, to do to them all Acts of Charity he hath required, and by his Example recommended to us,* 1 John 3. 11, 23. and 4. 21.]

3. For this is [*the genuine Teſt of*] the Love of God, that we keep his Commandments: And his Commandments [*to the true Lover of him*] [b] are not grievous.

4. For whoſoever is born of God, overcometh the World; [*his Affections are taken off from it, and ſet upon his God; and ſo it cannot be grievous to him to part with it, or ſuffer the Loſs of any Worldly Good, to ſecure the Divine Favour:*] And this is the Victory which overcometh the World, even our Faith, [*to wit, that Faith which is the Subſtance of Things hoped for, the Evidence of Things not ſeen,* Heb. 11. 1. *which gives us the Aſſurance of a better and a more enduring Subſtance, and ſo makes us take joyfully the ſpoiling of our Goods,* Heb. 10. 34. *and patienty endure thoſe light Afflictions which are but for a ſeaſon, as knowing they work for us an Exceeding and Eternal weight of Glory,* 2 Cor. 4. 17.]

5. Who is he that overcometh the World, but he that believeth that Jeſus is the Son of God? [*And ſo the Author of Eternal Salvation to all that obey him; for hence we know that we have Eternal Life,* v. 11, 12, 13.]

6. This is he [c] that came by [or, *with the Teſtimony of*] Water and Blood, even Jeſus Chriſt; not [d] by Water only, but by Water and Blood: And it is [f] the Spirit that beareth witneſs, [*and on his Teſtimony we may rely,*] becauſe the Spirit is Truth.

7. [*The Law judges that ſufficiently proved, which is confirmed by two or three Witneſſes,* Deut. 19. 15. *That Jeſus is the Son of God,* ver. 5. *is thus proved, by Witneſſes from Heaven, and on Earth:*] For [g] there are Three that bear Record [*to this Truth,*] in [*and from*] Heaven, the [h] Father, the [i] Word, and the Holy Ghoſt, and theſe Three are One, [*as in Teſtimony, ſo in Eſſence:*]

8. And there are Three that bear Witeſs on Earth, the Spirit and the Water, and the Blood, and theſe Three [l] agree in One. l

9. [m] If we receive the Witneſs of Men, [*in theſe Caſes,*] the Witneſs of God is greater, [*of more Validity, and Certainty, than that of Men; he being neither liable to Ignorance, nor Falſhood: And if his Teſtimony be of ſuch force, we muſt believe that Jeſus is the Chriſt;*] for this is the Witneſs of God, which he hath teſtified of his Son. m

10. He that believeth on the Son of God, hath the Witneſs in himſelf, [*as having in himſelf that Spirit of God which gives this Teſtimony to Chriſt:*] He that believeth not [*this Teſtimony of*] God, hath made him a Liar, becauſe he believeth not the Record which God gave of his Son.

11. And this is the [*Subject of this*] Record, That God hath given to us [*Chriſtians the Promiſe of*] Eternal Life; and this Life is in his Son, [*he being the Hope of Glory,* Col, 1. 27. *this Life being hid with Chriſt in God,* Col. 3. 4. *and he being our Life,* ibid. *he being the Author, and Procurer of it, and having Power to confer it on us,* John 17. 2.]

12. He that hath the Son, hath Life; and he that hath not the Son of God, hath not Life: [*For we are all the Children of God, through Faith in Jeſus Chriſt,* Gal. 3. 26. *and if Children, then Heirs,* Rom. 8. 17.]

13. Theſe things have I written to you that believe on the Name of the Son of God, that ye may know that ye have, [*by Promiſe, a Right to, and, by the Spirit, an Earneſt of,*] Eternal Life, and that ye may [*more firmly*] believe in the Name of the Son of God.

14. And this is the [*farther*] confidence that we have in [*and through*] him, That if we ask any thing [*of God,* chap. 3. 21, 22.] according to his Will, he heareth us; [*according to Chriſt's Promiſe,* John 14. 13, 14, 15. and 7. 16. and 16. 23, 24.]

15. And if we know that he heareth us, whatever we [*thus*] ask, we know that we have the Petitions that we deſired of him, [*chap.* 3. 22.]

16. If any Man ſee his [*ſick*] Brother ſin a Sin which is not [n] unto Death, [i. e. *for which God hath not peremptorily threatened, and required that he ſhould die for it, as he did to them that were guilty of Murther,* Gen. 9. 5, 6. Numb. 35. 30, 31. *and for Idolatry,* Deut. 17. 2, 3, 4, 5.] he ſhall ask [*of God, Reſtoration of his Life and Health;*] and he ſhall give him Life, for them that ſin not [*thus*] unto Death. There is a Sin unto Death; [*of which God hath denounced, That he that doth it, ſhall die for it:*] n

*it :* I do ſay, that he ſhall pray for it, [i. e. *for Deliverance of the Perſon guilty of it, from Death.*]

17. All Unrighteouſneſs is Sin; and there is a Sin [*of Unrighteouſneſs againſt our Brother, which is*] not unto Death; [*the Law requiring, not that the guilty Perſon ſhould Die for it, but only, that he ſhould bring his Offering, and make Reparation for it.*]

18. We know, that whoſoever is born of God, ſinneth not [*thus*, chap. 3. 15.] but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not: [*See Note on Chap.* 3. 9.]

19. And we know that we are [*begotten*] of God, and [*that*] the whole World lieth [*ſtill*] [o] in Wickedneſs. o

20. And we know that the Son of God is come, and hath given us an Underſtanding, that we may know him that is [*the*] True [*God*;] and we are in him that is true, [*even*, or, *to wit*,] in his Son Jeſus Chriſt. [p] This is the true God, and [*in him is*] Eternal Life. p

21. [*Having therefore this Knowledge of the True God,* [Little Children, Keep your ſelves [q] from Idols, [or, *Falſe Gods.*] Amen. q

## Annotations on Chap. V.

a Verſe 1. 'ΕΚ θεȣ͂ γεγέννηται, *Is born of God.*] The *Jews* gloried in this Title, That they were the *Children of God*, and had him for their *Father*, John 8. 41, 42, 45. they being called his *Sons*, Deut. 14. 1. and 32. 19. *Pſal.* 72. 15. and his *Firſt born*, Exod. 4. 22. The *Apoſtle* therefore here informs them, That this Relation would ſtand them in no ſtead, unleſs they were *born again of Water, and of the Spirit*, John 3. 5. or baptized into the Name of *Chriſt*, and, by that Faith, *had Power to become the Sons of God*, John 1. 12. and alſo loved thoſe *Chriſtians* which were born of him; which the *Unbelieving Jews*, and the *Falſe Teachers* among them, were ſo far from doing, that they every-where perſecuted the *True Believers*. See Note on Chap. 3. 1.

b Ver. 3. βαρεῖαι ȣ̓κ εἰσὶν, *Are not grievous.*] Becauſe his Will is conformed to the Will of God, and ſo he only doth what he would do, and his Affections are chiefly placed upon him, and ſo he is then doing what he chuſeth and delighteth in; and it cannot be grievous to be employed as we would, and as we do delight to be.

c Ver. 6. *That came,*] *Viz.* In the Name of God, *Matth.* 21. 9. in his *Father's* Name, *John* 5. 43. See *Matth.* 11. 3. *John* 1. 9, 15. *Matth.* 21. 9.

d Ibid. Δι' ὕδατος, *By Water :*] *I. e.* With the Teſtimony of Water, or the Teſtimony given to him by St. *John* at his Baptiſm; for when *John* was Baptizing, he teſtified of him, ſaying, *This is he that cometh after me, who was before me*, John 1. 27, 28. He alſo declared, That he came baptizing, for this very End, that *he might be made manifeſt to Iſrael*, ver. 31. and teſtified, ſaying, *I ſaw the Spirit deſcending from Heaven like a Dove, and it abode upon him, and I knew him not: But he that ſent me to baptize with Water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending, and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt. And I ſaw, and bare Record, That this is the Son of God*, ver. 32, 33, 34. Hence is he ſtiled, *A Man ſent from God, who came for a Witneſs, to bear Witneſs of the Light, That all Men through him might believe*, ver. 6, 7, 8. Hence do St. *John's Diſciples* ſay to him, *He to whom thou beareſt Witneſs, baptizeth*, John 3. 26. And *Chriſt* himſelf appealeth to his Teſtimony, *John* 5. 32, 33. Now this Teſtimony could not be rejected by them, *for all Men held John as a Prophet*; nor durſt the *Phariſees* themſelves deny that his Teſtimony was from Heaven, *Matth.* 21. 25, 26.

e Ibid. Καὶ αἵματος, *And Blood.*] For he died in Teſtimony of the Truth, and came into the World for this End, *that he might bear Witneſs to the Truth*, John 18. 37. Whence he is ſaid *to witneſs before Pontius Pilate, a good Confeſſion*, viz. That he was the Son of God, or, the *Meſſiah*, the King of the *Jews*, 1 Tim. 6. 13. This he alſo teſtified to the *High Prieſt*, Matth. 26. 63, 64. And for this Teſtimony, was he condemned as worthy of Death, *ver.* 66. For this they mock him at his Sufferings, that *he ſaid, he was the Son of God*, Matth. 27. 43. Mark 15. 32. And at his Death he commends his Spirit to God, as his *Father*, Luke 23. 36, 46. The Miracles which attended his Crucifixion were ſo great, that they forced the *Jews*, the *Centurion*, and thoſe that were with him, to confeſs, *Truly, this was the Son of God*, Matth. 27. 54. and the whole Multitude *to ſmite their Breaſts*, Luke 23. 48. In a Word, The Spirit which aſſiſted the *Baptiſt*, proclaimed him, *The Lamb of God, who taketh away the Sins of the World*, John 1. 30. And that ſuppoſeth, he was to offer up himſelf unto the Death, for the Propitiation of their Sins. Yea, he himſelf doth frequently declare, That he was to be ſlain, *Matth.* 16. 21. To be *delivered into the Hands of Men, and killed*, Matth. 17. 22, 23. To be *condemned to Death*, Matth. 20. 18, 19. And to *riſe again the Third Day:* That he was to be *lifted up upon the Croſs*, John 3. 14. And that being thus lifted up.

he would *draw all Men to him*, John 12. 32. Now what Impoſtor would lay this as the Foundation of the Truth of all his Sayings, and all the Hopes of any Bleſſings which were to be expected from him, That he ſhould be Crucified, and die an ignominious and painful Death? Or, what could tempt him thus to die, who had no hopes to riſe again, if he were not the True *Meſſiah*, or the Son of God? How was it poſſible he ſhould be raiſed from the Dead, but by the mighty Power of God? And is it reaſonable to imagine that the God of Truth ſhould thus exert the Greatneſs of his Power, in Confirmation of a Lie? That he ſhould work ſo great a Miracle, in favour of a vile Impoſtor falſly uſurping his Name? Or give ſuch large Credentials to one who falſly did pretend to be a Prophet ſent from God, and to be honoured as his Son by all Men?

f Ibid. Καὶ πνεῦμα ἐστι, &c. *And 'tis the Spirit that beareth Witneſs.*] Here it is to be noted, That the *Witneſs*, in this Verſe, is only ſtiled, τὸ πνεῦμα, *viz.* that Spirit which enabled *Chriſt* to heal Diſeaſes, caſt out Devils, raiſe the Dead, and work all ſorts of Miracles, for Confirmation of his Miſſion; But in the 7th Verſe he is ſtiled, τὸ ἅγιον πνεῦμα, *the Holy Ghoſt*; which doth diſtinctly ſignifie the Inward Gifts, by which the Underſtanding is enlightened, and is enabled to perform Things which by Nature it could not do, without the immediate Workings of the Holy Ghoſt; as *V. G.* the Gifts of *Wiſdom, Knowledge, Faith, Prophecy, diſcerning of Spirits, the Gift of Tongues,* and *the Interpretation of them.* That there is ground for this Diſtinction, will appear from theſe Conſiderations.

1. Becauſe our *Saviour*, whilſt he was on Earth, gave to his *Apoſtles*, and the Seventy *Diſciples*, Power to *heal the Sick, cleanſe the Lepers, raiſe the Dead, caſt out Devils*, Matth. 10. 8. Luke 10. 9. And yet the *Evangeliſt* St. *John* informs us, That *the Holy Ghoſt was not yet, becauſe that Jeſus was not glorified*, John 7. 39. Our *Saviour* alſo tells his *Diſciples*, That *the Holy Ghoſt would not come, till he departed*, John 16. 7. And St. *Peter*, That our Lord *being exalted to the right hand of God, received the Promiſe of the Holy Ghoſt*, Acts 2. 33. The *Holy Ghoſt*, muſt therefore ſignifie ſomething diſtinct from the Power of working Miracles.

2. The Prophecy of *Joel*, which by Saint *Peter* is mentioned as the Promiſe on which the giving of the Holy Ghoſt was founded, is only a Promiſe of *Viſions, Dreams*, and *Prophecies*, but not of Miracles; and the Gifts of the Spirit, mentioned by the Prophet *Iſaiah*, are only thoſe of *Wiſdom, Knowledge, Underſtanding, Council, Courage, Piety*, and *of the Fear of the Lord*; no mention being made there, of Signs and Wonders.

3. Becauſe throughout the Hiſtory of the *Acts of the Apoſtles*, where St. *Luke* hath occaſion to mention the Miracles which the *Apoſtles*, and *Primitive Profeſſors* did, he always uſes theſe Words, τέρατα, σημεῖα, δυνάμεις, *Wonders, Signs*, and *Powers*: But where he ſpeaks of Perſons, Propheſying, or Speaking with Tongues, he doth as conſtantly aſcribe this to the *Holy Ghoſt*, deſcending on them.

And laſtly, Where the *Scripture* mentions theſe Things together, it puts a manifeſt Diſtinction betwixt Signs and Wonders, and the Gifts and Diſtributions of the *Holy Ghoſt*. Thus *God*, ſaith the *Apoſtle*, *bare witneſs to the Doctrine which they preached, by Signs and Wonders, and divers Miracles*, καὶ πνεύματος ἁγίου μερισμοῖς, and *Diſtributions of the Holy Ghoſt*, Heb. 2. 4. See *Rom.* 15. 19. *Galat.* 3 5.

The *Spirit* therefore bare witneſs to *Chriſt* on Earth, by the enabling him to do ſo many mighty Works in Confirmation of his Miſſion, to heal all manner of Diſeaſes, Sickneſſes and Maladies, to command the Wind and Seas to be obedient to him, to caſt out Devils, and to raiſe the Dead, and by aſſiſting his *Apoſtles* and *Diſciples* to do theſe Things in his Name: For that not only his *Diſciples*, but even our Lord himſelf did caſt out Devils, by the Spirit of God, he himſelf expreſsly teſtifies, *Matth.* 12. 28. and ſaith moreover, That in him was fulfilled that of *Iſaiah*, *The Spirit of the Lord is upon me, wherefore he hath anointed me to Preach the Goſpel to the Poor; he hath ſent me to heal the broken in Heart, to preach Deliverance to the Captives* (to Sin and Satan,) *and to give Sight to the Blind*, Luke 4. 18, 20. Hence St. *Peter* ſpeaks thus to *Cornelius* and his Friends, *You know how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with Power, who went about doing good, and healed all that were oppreſſed of the Devil*, Acts 10. 38. And to theſe Works thus wrought by the Aſſiſtance of the Spirit of God, our Lord doth frequently appeal, as to a ſure Teſtimony that God had ſent him: For, *the Works*, ſaith he, *that I do in my Father's Name, bear Witneſs of me*, John 10. 24. and 5. 36. Yea, they ſhewed, that *the Father was in him, and he in the Father*, John 10. 37, 38. and 14. 10, 11.

g Ver. 7. Τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, *There are three that bear witneſs in Heaven*, &c.] I ſhall ſay nothing of the Diſpute, whether this Verſe be genuine or not, ſeeing the learned Dr. *Mills* treats ſo copiouſly on that Subject, in his Edition of the *New Teſtament*. I only note, That the Places cited from *Tertullian*, and St. *Cyprian*, agree not exactly with the Words of St. *John*; ſeeing

ing they ſpeak *de Patre, Filio & Spiritu Sancto*, not *of the Father, the Word*, and *the Holy Ghoſt*. The Objections of *Schlictingius* againſt this Verſe are theſe:

*Object*. 1. That this Verſe, tho' it be introduced with ὅτι, *for*, hath no coherence with the former Verſe.

*Anſw*. It coheres well with it thus: The Witneſs of the Spirit ought in this Matter to be received, becauſe he is the Spirit of Truth, ſent from the Father, and the Son; for in the Teſtimony of the Holy Spirit ſent down from Heaven is contained the Witneſs of the Father, and the Son alſo: So that we may truly ſay, *There be Three that bear Witneſs*.

*Object*. 2. But if ſo, the Teſtimony of the *Father*, is included in the Teſtimony of the *Holy Ghoſt*.

*Anſw*. True: And by this, theſe Three Witneſſes become One in Teſtimony; and yet they differ, as the Perſon ſending, and the Perſon ſent.

*Object*. 3. The λόγος, or *Word*, is the Son of God; and therefore, to ſay, he teſtifies of the Son of God, is to make him teſtifie of himſelf.

*Anſw*. It is confeſſed, That the ſame Perſon is both the λόγος, and the Son of God; but the Thing teſtified, is not, That Chriſt was the λόγος, or the Son of God, by Eternal Generation, or by his Miraculous Conception; but that he was the *Chriſt*, the Promiſed *Meſſiah*, and in that Senſe the Son of God: And to this the Divine Nature might give Teſtimony.

h Ibid. Ὁ πατὴρ, *The Father*,] Teſtified this at his Baptiſm, by his Voice from Heaven, ſaying, *This is my Beloved Son*, &c. Matth. 3. 17. And at his Transfiguration, ſaying again, *This is my Beloved Son, hear him*, Matth. 17. 5, 6. See Note on 2 *Pet*. 1. 14, 15, 16. And chiefly, by ſending of the Holy Ghoſt, which he had promiſed in the Times of the *Meſſiah*, and who is therefore ſtiled, *The Promiſe of the Father*, Luke 24. 49. Acts 1. 4.

i Ibid. Ὁ λόγος, *The Word*.] Not only by appearing to St. *Stephen*, Acts 7. 56. and ſaying to *Saul*, *I am Jeſus, whom thou perſecuteſt*, Acts 9. 5. but chiefly, by ſhedding the Spirit on the *Apoſtles*, and other Believers, according to his Promiſe; for, *he being exalted to the Right Hand of God, and receiving from the Father the Promiſe of the Holy Ghoſt, hath*, ſaith St. *Peter*, *ſhed forth this which you now ſee and hear: Wherefore, let all the Houſe of Iſrael know, That God hath made this Jeſus Lord and Chriſt*, Acts 2. 33, 36.

k Ibid. Τὸ ἅγιον πνεῦμα, *The Holy Ghoſt*,] *The Power from on high* they were to be endued with, *Luke* 24. 49. by falling down from Heaven upon his Diſciples; whence *they were filled with the Holy Ghoſt, and ſpake with Tongues*, to Men of all Nations, *the wonderful Things of God*. Till his Deſcent upon them, they were not to ſtir from *Jeruſalem*, as being not fitted for their Work, *Acts* 1. 4. But when he was once given to them that believed, they proved and bare witneſs, That *God exalted Jeſus to his Right Hand, to be a Prince and a Saviour*, Acts 5. 31, 32. And this our Lord, by his Omniſcience, foretold that he ſhould teſtifie of him, *John* 15. 26. yea, That at his Coming he ſhould *convince the World of Sin, becauſe they believed not in him*; *of* [his] *Righteouſneſs, becauſe he was gone to the Father*; and *of Judgment, becauſe the Prince of this World was judged*, and caſt out of his Kingdom by him, *John* 16. 9, 10, 11. and 12. 31.

And thus 'tis eaſie to diſcern how theſe Three are One in Teſtimony, becauſe both the *Father* and the *Son* give in their Teſtimony by the *Holy Ghoſt*: But then if theſe be Three Witneſſes properly ſo called, they muſt be Three Perſons; and more eſpecially the *Holy Ghoſt*, by whom the other Perſons do bear Witneſs, muſt be ſo; and if his Teſtimony be alſo the Teſtimony of God the *Father*, and the *Word*, he muſt be One in Eſſence with them: For if the *Spirit* be a Creature, how can his Teſtimony be formally the Teſtimony of God? as it is ſtiled, *ver*. 9, 10.

l Ver. 8. Εἰς ἕν εἰσιν, *Agree in this One*.] If by ἕν εἰσι, *ver*. 7. were meant no more than εἰς ἕν εἰσι here, why did the *Apoſtle* change the Words; ſince theſe Three alſo are One in Teſtimony, as that imports this only, that they confirm this fundamental Truth, That *Jeſus is the Chriſt, the Son of God?* Eſpecially if we conſider what is inſinuated, *ver*. 6. that of theſe Three, the *Spirit* only beareth witneſs properly; the other, by ſome Action of the Spirit attending them, and by the Teſtimony of others of it; the *Water*, by the Spirit deſcending on *Chriſt* whilſt he was in the Water; and the *Baptiſt*'s Teſtimony, That by this Sign, God had declared to him, That he was the Chriſt; the *Blood*, as it aſſures us, That he who ſhed it, died for the Truth.

m Ver. 9. Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, *If we receive the Witneſs of Men*.] This is not ſo to be interpreted, as if the Three Witneſſes on Earth, related only to the Teſtimony of Men; and the Three from Heaven, only to the Teſtimony of God; and ſo that the *Apoſtle* intended here to ſignifie, we had greater Reaſon to believe the Witneſſes in Heaven, than thoſe on Earth: For, 1. The Teſtimony of the *Spirit*, and of the *Holy Ghoſt*, are of equal Certainty and Validity: And 2dly, *John Baptiſt* being *ſent from God*, John 1. 6. and his Baptiſm *being from Heaven, and not of Men*, Matth. 21. 25. was alſo, in effect, the Teſtimony of God. The Import therefore of theſe Words is rather this: If the Teſtimony of two or three Men be thought ſufficient to give Credit to any Matter in all Courts of Judicature, ſurely the Teſtimony of that God, *ver.* 8. who cannot lie or deceive us, muſt be of greater force and ſtrength to produce Faith in us.

Ver. 13. Ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, ϗ ἵνα πιστεύητε.] Here the *Codex Alexandrinus* reads thus, ὅτι ζωὴν ἔχετε αἰώνιον οἱ πιστεύοντες, ſo alſo reads the Vulgar, and the *Syriac*, the *Arabick* thus, *hæc ſcripſi vobis, O qui creditis in nomen Filii Dei, ut ſciatis quod vitam habetis æternam quamdiu creditis in nomen filii Dei.* Œcumenius, ἵνα πιστεύητε ἀδιαστάκτως, ϗ ἀμώμῳ πίστει.

Ver. 16. Ἁμαρτία πρὸς θάνατον, *A Sin unto Death.*] Note here, That the Phraſe, *He ſhall give him Life*, cannot reaſonably be interpreted of Eternal Life, for that depends not on the Prayers of other Men; nor can they be certain that their Interceſſion ſhall prevail for it, ſince it belongs only to them who truly repent, and reform their Lives. 2. Becauſe the Perſon to be prayed for, is one that *hath not ſinned unto death*, i. e. hath not committed a Sin which renders him obnoxious to Death eternal. 3. They who interpret this Phraſe, *A Sin unto Death*, of a Sin on which Eternal Death will certainly follow, by the Decree of God. 1. Make the Duty here enjoined, impracticable; for who can know when his Brother's Sin is thus to Death, or not? Who is acquainted with any ſuch Decree of God? 2. They make the Difference betwixt a Sin unto Death, and not to Death, to conſiſt, not in the Nature of the Sins themſelves, but in the Decree by God paſſed upon the Sinner. 3. They make the *Apoſtle* ſay, He dares not encourage them to pray, for the Salvation of them who are at preſent in a State of Death and Condemnation, which is againſt the Tenor of the *Scripture*. See *Rom.* 10. 1. The Words, *If a Man ſee his Brother ſin a Sin not unto Death*; ſeem like unto thoſe of St. *Paul*, *If he ſee him overtaken with a Fault*, Gal. 6. 1. *i. e.* with an Act of Injuſtice againſt his Brother, to awaken him out of which Sin, God hath inflicted Sickneſs on him, as he did on the *Corinthians*, 1 Cor. 11. 30. The Words, *Let him ask, and he ſhall give him Life*, ſeem parallel to thoſe of St. *James*, *The Prayer of Faith ſhall ſave the Sick, and the Lord ſhall raiſe him up*; See the Note on *James* 5. 15. If this Interpretation will not ſtand good, conſider, that after all the Miracles, and Diſtributions of the *Holy Ghoſt*, vouchſafed in Confirmation of the Goſpel, too many of the *Jews* apoſtatiſed from the Profeſſion of it, relapſing to their former *Judaiſm*: And this *Apoſtacy* may here be termed, The *Sin unto Death*; it being alſo that which our *Saviour* repreſents as the *Sin againſt the Holy Ghoſt*, which ſhould not be forgiven, *Matth.* 12. 32. And they who commit it, being *Men*, ſaith the *Apoſtle*, *whom it is impoſſible to renew unto Repentance*, Heb. 6. 4, 5, 6. and to whom there remaineth nothing but *fearful looking for of Judgment*, Heb. 10. 26, 27. the *Apoſtle* might well add, *I do not ſay, that you ſhall pray for them.*

Ver. 19. Ἐν τῷ πονηρῷ.] In *Satan*, who worketh in the Children of Diſobedience, *Eph.* 3. 2. and leads them Captive at his Will, 2 Tim. 2. 26. whence, by Faith in Chriſt, we are ſaid to be tranſlated *from the power of Darkneſs*, Col. 1. 13. *from the Power of Satan*, Acts 26. 18. and recovered from *the Snare of the Devil.*

Ver. 20. Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, *He is the true God.*] That this is not ſpoken of *Chriſt*, the *Socinians* endeavour to prove, becauſe the Article is here added to the Word Θεὸς, *God*; which is never, ſay they, done when *Chriſt* is called God: But this is manifeſtly falſe; for *Thomas* ſaith expreſly of him, Ὁ Κύριός μου, ϗ ὁ Θεός μου, *My Lord, and my God*, John 20. 28. And the *Apoſtle*, Ὁ ὢν ἐπὶ πάντων Θεὸς, who is *God over all, bleſſed for ever*, Rom. 9. 5. We prove that this is ſpoken of *Chriſt*;

1. Becauſe the Demonſtrative Pronoun οὗτος, moſt appoſitely relates to that which immediately went before; now this is *Jeſus Chriſt* the Son of God.

To this the * *Socinians* anſwer, That this is not always ſo; theſe Relatives often referring to what is more remote: And ſo this οὗτος may refer to the true God going before. To this we reply;

1. That when this happens to be ſo, the neceſſity of referring it to what is more remote, is evident from the Text, and neceſſary from the Nature of the Thing; as when 'tis ſaid, *Acts* 4. 11. οὗτος, *This is the Stone ſet at nought by you Builders*, this cannot be referred to the Man that was made whole, *ver.* 10. And, *Acts* 7. 19. οὗτος, *He dealt ſubtilly with our Nation*; this cannot refer to *Joſeph*, but to the *King of Egypt*. So alſo, *Acts* 10. 5, 6. 2 *Theſ.* 2. 9. 2 *John* 7. But here is no Neceſſity of referring the Pronoun to any Thing more remote, but on Suppoſition that *Chriſt* is not truly God.

---

* *See* Cl. Ars Critic. Part. 2, c. 9. p. 121.

2. This never happens when the Pronoun relates to any thing that is ſpoken of profeſſedly, but only when the neareſt Antecedent is only mentioned accidentally, and by the bye. So, *Ep.* 2. 7. *Many Deceivers are gone out into the World, who confeſs not, that Jeſus is the Chriſt*; οὗτος, *He is a Deceiver, and an Antichriſt*; where the Pronoun refers not to *Chriſt*, becauſe he is there mentioned only by accident, as being the Object of the Error of theſe Seducers: And ſo it is in all the other Places cited. But here the *Apoſtle* is profeſſedly ſpeaking of *Chriſt*, through the whole Verſe; and of the *Father*, only as we, by *Chriſt*, are taught to know him. And,

3. To refer this to the True God going before, makes the *Apoſtle* guilty of a Tautology, by ſaying, *The True God, he is the True God.*

4. Of the ſame Perſon it is ſaid, *He is the True God, and Eternal Life.* Now *Eternal Life*, is in this very Chapter thrice aſcribed to the *Son*, as the Author of it, *ver.* 11. 12, 13. He is ſtiled ζωὴ, *Life*, John 1. 4. and 5. 26. and 14. 6. and 17. 2. *Our Life*, Col. 3. 4. *Chriſt* is here alſo ſtiled, ὁ ἀληθινὸς, *The True*; as alſo, *Rev.* 3. 7. and 19. 11. And otherwiſe, the *Greek* ſhould have been ὦμεν, *that we may*, or *might be*, to anſwer to γινώσκωμεν, *that we might know*; and not ἐσμὲν, *we are*, in the true.

Ver. 21. Ἀπὸ τῶν εἰδώλων, *From the Idols.*] or *Falſe Gods* of the Heathens, among whom you live: So, 1 *Theſ.* 1. 9. they turned, ἀπὸ τῶν εἰδώλων, *from Idols, to the True and Living God*: Thus, an *Idol* is nothing in the World, *i. e.* no true God, becauſe there is but One true God, 2 Cor. 8. 4. Thus, to eat Things offered to *Idols*, συνειδήσει τοῦ εἰδώλου, *with Conſcience of the Idol*, is to eat it with Apprehenſion, that there was ſomewhat of Power or Virtue in that God to whom 'twas offered. Nevertheleſs, becauſe theſe Falſe Gods were ſtill repreſented by, and worſhipped in their (a) Images, and they were thought neceſſary to the Worſhip of their Deities; therefore the *Apoſtle* uſeth here the word *Idols*, and equally forbids that Way of worſhipping the True God.

---

(a) *Ut eos poſſimus coram, & cominùs intueri, affari de proximo, & cum præſentibus quodammodo venerationum colloquia miſcere, ſub axe enim nudo, & ſub æthereo tegmine invocati nihil audiunt*, &c. Ethnicus apud Arnob. l. 6. p. 192. Ab Idolis, id eſt, ab ipſa Effigie eorum, Tertullian. de Cor. Mill. c. 10.

# THE

# PREFACE

## TO THE

## Second Epiſtle General of St. *JOHN*.

THAT *St.* John, *the* Apoſtle *was the Author of the* Firſt Epiſtle, *is confeſſed by all the* Ancients; *and that the ſame Perſon was the Author of this* Epiſtle, *is evident from the exact Agreement of almoſt every Word of this with the former, except the Preface, and Concluſion. For,*

1ſt, *Theſe Words in the 5th Verſe,* I write no new Commandment to you, but that which you have had from the Beginning, That ye love one another; *are the ſame with thoſe,* Ep. 1. Chap. 2. 8, 10. *and* 3. 10.

2dly, *Theſe Words in the 6th Verſe,* This is Love, That we walk after his Commandments; *are the ſame with* 1 Ep. 5. 3. *and the following Words are in Senſe the ſame with* Chap. 4. 21.

3dly, *Theſe Words in the 7th Verſe,* For many Deceivers are gone out into the World, who confeſs not that Jeſus Chriſt is come in the Fleſh: He is a Deceiver, and an Antichriſt; *are in Senſe the ſame with* 1 John 2. 18, 19, 26. Chap. 4. 1, 2, 3.

4thly, *Theſe Words, Ver.* 9. He that tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God: He that abideth in the Doctrine of Chriſt, hath the Father and the Son; *are in Senſe the ſame with* 1 John 2. 24.

5thly, *Theſe Words, Ver.* 12. That your Joy may be full; *are expreſly found,* 1 John 1. 4.

*Morever, The Arguments which* Grotius *advances to the contrary, as* Magna Argumenta, *are of no Force againſt, but rather may be uſed as Confirmations of this Aſſertion, That St.* John *the* Apoſtle *was the Author of this* Epiſtle. *For whereas it is objected, That* Euſebius *puts this, and the following* Epiſtle, *among* the doubtful Epiſtles, *leaving it uncertain, whether they were written by the* Apoſtle, *or by* John *Presbyter of* Epheſus, *to whom they were aſcribed, ſaith St.* Jerom; *it is to be noted from* Euſebius, *That though by ſome they were doubted of, yet* (a) were they known to many of the Ancients. *Yea, This* Second Epiſtle *is cited twice by* Irenæus, *as the Genuine Epiſtle of St.* John *the* Apoſtle *and* Diſciple *of our Lord, declaring, That they who denied that* Jeſus Chriſt *was come in the Fleſh, were* (b) Seducers, *and* Antichriſts, *Ver. 7th and 8th: And they who bid the* (c) Heretick Good ſpeed, are Partakers of his Evil Deeds; *which are the Words found, Ver.* 10.

*And in the Council of* Carthage, *held* Anno Domini 256. (d) Aurelius *cites the 10th Verſe, as the Words of St.* John *the* Apoſtle *of the Lord.*

---

(a) Τῶν δὲ ἀντιλεγομένων, γνωρίμων δ' ὅμως τοῖς πολλοῖς, ——— ἡ ὀνομαζομένη δευτέρα, καὶ τρίτη Ἰωάννου Hiſt. Eccl. l. 3. c. 25.

(b) *Joannes Diſcipulus Chriſti in prædictâ Epiſtolâ fugere eos præcepit, dicens, multi Seductores exierunt in hunc Mundum, qui non confitentur Jeſum Chriſtum in Carne veniſſe; hic eſt Seductor, & Antichriſtus; videte eos, ne perdatis quod operati eſtis.* L. 3. c. 18. p. 278.

(c) Ἰωάννης δὲ ὁ τοῦ Κυρίου μαθητὴς ἐπέτεινε τὴν καταδίκην αὐτῶν, μηδὲ χαίρειν αὐτοῖς ὑφ' ἡμῶν λέγεσθαι βουληθεὶς, ὁ γὰρ λέγων αὐτοῖς, φησὶ, χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτῶν τοῖς πονηροῖς. L. 1. c. 13. p. 94. A.

(d) *Joannes Apoſtolus in Epiſtolâ ſuâ poſuit dicens, ſi quis ad vos venit & doctrinam Chriſti non habet, nolite eum in Domum veſtram admittere, & Ave ei ne dixeritis.* Apud Cypr. p. 242.

(e) Clemens *of* Alexandria *makes mention of the* Larger Epiſtle *of St.* John; *which ſuppoſeth, he had Writ one or more Shorter.*

*And* (f) Epiphanius *ſaith, That the* Alogi, *who rejected his* Goſpel and Revelations, would perhaps reject his Epiſtles alſo. *So that we have here the Teſtimony both of the* Eaſt, *and of the* Weſt, *concerning the true Author of this* Epiſtle, *That it was* John *the* Apoſtle *and* Diſciple of our Lord; *which ſure muſt be Proof ſufficient againſt a bare Doubt, or the Silence of ſome Men about this Matter, of which* Origen (g) *ſpeaks. The other Arguments of* Grotius, *are ſo fully anſwered by Dr.* Hammond, *in his Preface to this* Epiſtle, *that 'tis ſuperfluous to ſay any thing more upon that Subject.*

*As for the Name* Catholick, *that alſo ſeems to be given to this and the following* Epiſtle; *not as being written to All in general, ſome of the* Ancients *conceiving this was Written only to one Family, as was the other to one Perſon; but, as* (h) Cotelerius *notes, becauſe they were admitted by many* Churches, *and read as* Catholick Epiſtles.

---

(e) Φαίνεται δὲ καὶ Ἰωάννης ἐν τῇ μείζονι ἐπιστολῇ, τὰς διαφορὰς τῶν ἁμαρτιῶν ἐκδιδάσκων, ἐν τούτοις, ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον. Strom. 2. p. 389.

(f) Τάχα δὲ τὰς ἐπιστολάς, συνάδουσι γὰρ καὶ αὗται τῷ εὐαγγελίῳ καὶ τῇ ἀποκαλύψει. Hær. 51. §. 24.

(g) *Concedamus & ſecundam & tertiam,* ἐπεὶ οὐ πάντες φασὶ γνησίους εἶναι ταύτας. Orig. apud Euſeb. Hiſt. Eccl, l. 6. c. 25. p. 227.

(h) Not. in Epiſt. Barnab. p. 6.

### A
# PARAPHRASE
### WITH
# ANNOTATIONS
### ON THE
## Second Epiſtle of St. *JOHN.*

b Verſe 1. THE [a] Elder to the [b] Elect Lady and her Children, whom I love in the Truth; and not only I, but alſo all that have known the Truth:

2. For the Truth's ſake which dwelleth in
c us, and ſhall be with us [c] for ever;

3. Grace be with you, Mercy and Peace from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father, in Truth and Love, [or, *the True and Beloved Son of the Father.*]

4. I rejoyced greatly, that I found [*thoſe*]
d of thy Children walking [d] in the Truth, as we have received a Commandment from the Father.

5. And now I beſeech thee, Lady, not as though I wrote a New Commandment, but that which we had from the Beginning [*of the Goſpel,*] That we love one another. [*See Note on* 1 John 2. 7.]

6. And this is Love, That we walk after his Commandment, [*chap.* 5. 3.] And this is the Commandment, That as ye have heard from the Beginning, ye ſhould walk in it, [*chap.* 2. 24. i. e. *We ſhould continue walking according to the Truth of the Goſpel, which it concerns us now eſpecially to be careful of.*]

7. For many Deceivers are gone out into the World, who confeſs not that Jeſus Chriſt [e] is come in the Fleſh, [or, *Jeſus Chriſt coming in the Fleſh.*] This is a Deceiver and an Antichriſt. [*See Note on Chap.* 2. 18. 22. and *Chap.* 4. 1, 2, 3.] e

8. Look to yourſelves, that we loſe not the things that we have wrought, but that we may receive [f] a full Reward. f

9. Whoſoever tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God: He that [g] abideth in the Doctrine g of Chriſt, he hath both the Father and the Son.

10. If there come any one unto you, and bring not this Doctrine, receive him not into your Houſe, neither bid him God ſpeed; [i. e. *have no familiarity with him, and wiſh him no ſucceſs in his Enterprizes.*]

11. For he that biddeth him [h] God ſpeed, h is Partaker of his Evil Deeds, [*as ſhewing Friendſhip to him that does them, and Wiſhing well to them; for by this he ſhews he is willing he ſhould ſucceed in them.*]

12. Having many things to write unto you, I would not write [*them*] with Paper and Ink, [*as I do this* Epiſtle;] but I truſt [ἐλπίζω γὰρ, for I hope, *ſay ſome Copies,*] to come unto you, and ſpeak face to face, that your joy may be full.

13. The Children of thy Elect Siſter greet thee. Amen. [*See Note on Ver.* 1.]

# ANNOTATIONS.

a Verſe 1. Πρεσβύτερος, *The Elder.*] That the *Apoſtle* ſhould in this *Epiſtle* conceal his Name, as in the former he had done, is ſo far from being an Argument to conclude he was not the Author of it, that it proves rather the contrary; he being, as it is obſerved by Dr. *Hammond*, the only *Apoſtle* that affected to conceal his Name, and who, in his Goſpel, ſcarce ever ſpeaks of himſelf, without ſome Circumlocution.

That he ſhould call himſelf *Elder*, and not *Apoſtle*, as St. *Peter* alſo doth, is no more an Argument againſt the *Apoſtleſhip* of the One, than of the Other. The word *Elder*, being a Name of Honour and Dignity belonging to the Chief of their Tribes, agrees very well with the Office of the *Apoſtles*, ſet over the Twelve Tribes of the Houſe of *Iſrael*. But if this *Epiſtle* was Written before the Deſtruction of *Jeruſalem*, as is probably collected from that Caution given in it, *ver.* 7, 8. to beware of the *Deceivers that were gone out into the World*, *that they might not loſe the things which they had wrought*; the *Apoſtle* could not then be ſo aged when he Writ it, as he is generally thought to have been, though he might be then Seventy Years old, and therefore aged. See Note on *Philemon*, ver. 9.

Ibid. Ἐκλεκτῇ Κυρίᾳ, *To the Elect Lady.*] b That the *Apoſtle* wrote this *Epiſtle* to a ſingle Perſon who was of Honourable Deſcent, and therefore ſtiled *Lady*, will not follow from the mention of her Children, *ver.* 4. ſeeing that Phraſe is uſed both of the Members of the *Jewiſh*, and of the *Chriſtian Church*, Iſa. 54. 1. Gal. 4. 25, 27, 28, 31. nor from the words, *I hope to come to you, and ſpeak Mouth to Mouth*; for ſo St. *Paul* did to the *Church of* Jeruſalem, when he declared to them, *what things God had wrought by him, and Barnabas*, Acts 15. 4. And ſo might St. *John* do to that, or any other Church. It ſeems rather, from the words, *I have many things to write to you*; and from the *Children of the Elect Siſter*, mention'd, *ver.* 12, 13. that it ſhould be ſome *Chriſtian Church*: And then I think there is great reaſon to conjecture, it muſt not be that of *Epheſus*, but ſome *Jewiſh Church*, and moſt probably that of *Jeruſalem*, the Mother of all *Churches*. For,

1. All the other *Epiſtles*, excepting that one to *Gaius*, which paſs under the Name of *Catholick*, were Written to the *Jews*, and ſo this probably muſt be ſo.

2. As other Churches are ſtiled συνεκλεκταὶ, elected together with her, 1 *Pet.* 5. 13. ſo is the Church of the *Jews* ſtiled, throughout the Old Teſtament, *The Elect*; and the Converts of them in the New, *The Elect*, Matth. 24. 22. and, *The* Election, *Rom.* 11. 5, 7.

3. The Phraſe, *The Word that ye have heard, the Truth you have received*, ἀπ' ἀρχῆς, *from the Beginning*, ſeems moſt properly to agree to them, to whom it was neceſſary that the Word of God ſhould be firſt preached, *Acts* 13. 41.

4. This Church, being that Church from whence the Word came out to all other Churches, who all received of her Spiritual Things, ſhe may on that account, by the *Apoſtle of the Circumciſion*, be well ſtiled Κυρία, as being the Lady and Mother of all other Churches: And ſo we find, that anciently both ſhe, and her *Biſhops*, were at firſt preferr'd before other *Biſhops* and *Churches*; whence the Emperor (a) *Juſtinus*, in his Epiſtle to Pope *Hormiſda*, ſaith, That all Churches favour the Church of *Jeruſalem*, as being the Mother of all Churches. But yet if this Epiſtle was written after the Deſtruction of *Jeruſalem*, this Interpretation cannot ſtand.

Ver. 2. Εἰς τὸν αἰῶνα, *For ever.*] This ſeems to aſſert the Perpetuity and Indefectibility of the Church of God; for where the Truth of the Goſpel is for ever, there muſt be a Church for ever.

Ver. 4. Ἐν ἀληθείᾳ, *In the Truth*:] *I. e.* In the Doctrine of Chriſt, as the Father hath commanded, ſaying, *This is my Beloved Son, hear him*, Matth. 17. 5.

Ver. 7. Ἐρχόμενον ἐν σαρκὶ, *Coming in the Fleſh.*] It appears from the *Epiſtle* of *Ignatius* to the Church of *Smyrna*, that there were then *Hereticks*, or rather (b) *Infidels*, who denied that *Jeſus Chriſt* had taken upon him true Fleſh, ſaying, He only had the Appearance of it, and Suffered only in Appearance: And theſe are thought to be the Followers of *Simon Magus*, who taking upon him to be *Chriſt*, ſaid, That he (c) appeared in *Judæa* as a Man, not being ſo, and ſeem'd

---

(a) Ad Eccleſiam Hieroſolymitanam præcipuè omnes favorem impendunt, quaſi matri Chriſtiani nominis. *Vide Coteler. Not. in lib. 2. Recogn. p.* 338, 339.

(b) Οὐχ ὥσπερ ἄπιστοί τινες λέγουσι τὸ δοκεῖν αὐτὸν πεπονθέναι. §. 2. Μὴ ὁμολογῶν αὐτὸν σαρκοφόρον. §. 5. Vide §. 4, & 7.

(c) Καὶ φανῆναι ἐν Ἰουδαίᾳ ὡς ἄνθρωπον, μὴ ὄντα ἄνθρωπον, καὶ παθεῖν, ἥκιστα πεπονθότα. Theod. Hær. Fab. l. 1. c. 1.

*to ſuffer, when he did not ſo.* (d) *Saturninus*, one of his Followers taught, That *Chriſt only appeared as a Man, and ſuffered in Appearance only.* But the *Apoſtle* could not here put in this Caution againſt him, becauſe he was not yet in being when this *Epiſtle* was Endited. According to the other rendering of the words, *denying Jeſus Chriſt who is come in the Fleſh*, they will ſignifie the ſame as denying him to be the *Meſſiah*, and ſo reſpect the *Unbelieving Jews*, and be deſigned to eſtabliſh them to whom he wrote, againſt that *Apoſtacy* which was then among the *Jewiſh Converts.*

f Ver. 8. Μισθὸν πλήρη, *That we loſe not——a full Reward*] Hence it follows, That it is not only lawful, but is the Duty of a *Chriſtian*, to ſerve God, with reſpect to the Recompence of Reward. 2. That they who once walked *in the Truth, as they had received a Commandment*, ver. 4. had *Chriſtian Charity*, ver. 5. even that Love which enabled them to walk according to God's Commandments, *ver.* 6. might *loſe thoſe things which they had wrought.*

g Ver. 9. Ὁ μένων ἐν τῇ διδαχῇ, *He that abideth in the Doctrine of Chriſt.*] Theſe words being in ſenſe the ſame with thoſe we find, 1 *John* 2. 22, 23, 24. ſeem to ſhew, that the *Doctrine of Chriſt*, here mention'd, is this Fundamental Doctrine, That *Jeſus is the Chriſt*: And then, the *not abiding in it*, muſt be the Apoſtatizing from it to *Judaiſm*; which St. *Paul*, and the *Apoſtles* of the Circumciſion, ſo much labcured to prevent.

h Ver. 18. χαίρειν αὐτῷ μὲ λέγετε, *Bid him not God ſpeed.*] This Precept ſeems to be taken from the *Jews*, who were forbid to ſay אישר, *God ſpeed*, to a Man that was *Excommunicated*, or *was doing any Evil Action.* (e) Hence it is forbidden by their Canons, to ſay *God ſpeed* to a Man that is *Ploughing on the Sabbath Day.* They alſo are forbid to come within four Cubits of an *Heretick*, or of a Perſon *Excommunicated*; and much more, to admit him into their Houſes. But yet this doth not forbid us to ſhew Humanity towards a Diſtreſſed Heretick, (*ſeeing he ceaſeth not to be of the number of thoſe whom we ſhould pity, and pray for*;) but only is a Prohibition from doing any thing, which imports a Conſent to, or Approbation of, his Evil Actions.

---

(d) Putative viſum Hominom. *Iren. l.* 1. *c.* 22. Ἐν σχήματι ἀνθρώπου ἐληλυθέναι καὶ ἰδέᾳ μόνῃ, τὰ πάντα δὲ ἐν τῷ δοκεῖν πεποιηκέναι. Epiph. Hær. 22. § 1.

(e) Light. Harm. p. 153.

# A
# PARAPHRASE
## WITH
# ANNOTATIONS
## ON THE
# a [a]Third Epiſtle of St. *JOHN.*

Verſe 1. THE Elder, to the beloved [b] Gaius, whom I love in the Truth, [i. e. *with great Sincerity.*]

b

2. Beloved, I wiſh above all [*things,*] that thou mayſt proſper, and be in health, [περὶ πάντων, *in all things temporal,* even as thy Soul proſpereth [*in all things Spiritual.*]

3. For I rejoyced greatly when the Brethren came [*out of* Judæa,] and teſtified of the Truth of the Goſpel that is in thee, even as thou walkeſt in the Truth, [*confirming their Teſtimony by thy Converſation.*]

c 4. I have no greater Joy, [c] than to hear that my Children walk in [*the*] Truth.

5. Beloved, Thou doſt faithfully, [*as becomes a faithful Chriſtian,*] whatſoever thou doſt to the Brethren, and to Strangers [*whom thou receiveſt into thy Houſe,* Rom. 16. 23.]

6. Who have born Witneſs of thy Charity
d before the Church, [d] whom if thou bring forward on their Journey after a godly ſort, [i. e. *with ſuch Charity and Care, as becomes one who conſiders that he performs theſe Things, not to Men only, but to God and Chriſt, whoſe Miniſters they are,*] thou ſhalt do well.

e 7. Becauſe that [e] for his Name's Sake, they went forth [*to preach the Goſpel,* Acts 15. 26.] taking nothing of the Gentiles, [*to whom they preached the Goſpel without Charge,* 1 Cor. 9. 18.]

8. We therefore ought to receive ſuch, that we [ *Chriſtians who do not preach it,* ] might [*yet*] be Fellow-helpers to the Truth, [*by helping them that do ſo.*]

9. [f] I wrote to the Church: But Diotrephes, who loveth to have the Pre-eminence among them, receiveth us not.

10. Wherefore, if I come, [g] I will remember his Deeds which he doth, prating againſt us, [*me, and the other Apoſtles, who thought not fit to lay the burthen of Circumciſion on the Believing Gentiles,* ] with malicious Words: And not content therewith, neither doth he himſelf receive the Brethren, and [ *but* ] forbiddeth them that would, and caſteth them out of the Church, [ *as the Jews did the Uncircumciſed out of their Society*; *See Note on* Jam. 2. 12.]

11. Beloved, Follow not that which is evil, [*after the Example of* Diotrephes,] but that which is good, [*as* Demetrius *doth* ; *for*] he that doth good, is of God, [*who is good to all;*] but he that doth evil, hath not ſeen God, [1 *John* 3. 6, 10 ]

12. Demetrius hath [*a*] good report of all Men, and of the Truth itſelf; yea, and we alſo bear record [*of him,*] and ye know that our record is true. [*John* 19. 35. *and* 21. 14.]

13. I had many things [*which it would be profitable*] to write, but I will not with Ink and Pen write unto thee.

14. But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace be to thee. Our Friends ſalute thee. Greet the Friends by Name.

ANNO-

# ANNOTATIONS.

a Ἰωάννου τοῦ Ἀποστόλου ἐπιστολὴ καθολικὴ τρίτη, I. e. *The Third Epiſtle General of the Apoſtle John.*] That this *Epiſtle* was Written by the Author of the Firſt, and Second, and therefore by St. *John* the *Apoſtle*, appears by the Agreement of them in Words and Phraſes. For,

1ſt, *The Elder*, ver. 1. *I rejoyced greatly, that thou walkeſt in the Truth*, ver. 3. *He that doth Good, is of God; he that doth Evil, hath not ſeen God*; are the uſual Phraſes of the Firſt and Second Epiſtles.

2dly, Thoſe words, *I have no greater joy, than to hear that my Children walk in the Truth*; are in ſenſe the ſame with the 4th Verſe of the Second Epiſtle. The 13th and 14th Verſes are in words the ſame with the 12th Verſe of that Epiſtle.

3dly, Thoſe words, *ver.* 12. *And we bear Witneſs, and ye know that our Witneſs is true*; do characterize this *Apoſtle*: For as they are words of Confirmation, importing an *Apoſtolical* Authority, ſo are they twice uſed by this *Apoſtle*, John 19. 35. and 21. 24. and by him only.

b Ver. 1. *Gaius.*] This *Gaius*, who is here commended for his Charity to, and Entertainment both of the Brethren and Strangers, *v.* 5. and eſpecially of thoſe who went out from the *Church of Jeruſalem*, to preach the Goſpel among the *Gentiles*, and who had given *Teſtimony of his Love, before the Church*; ſeems to be *Gaius* of *Corinth*, ſtiled by St. *Paul*, *Gaius, my Hoſt, and of the whole Church*, Rom. 16. 23. where there is intimation of his Charity to the Brethren, and to himſelf, given by St. *Paul* to thoſe at *Rome*; and ſo a Teſtimony of it, from one of them *who went out to preach the Goſpel among the Gentiles, taking nothing of them.* And indeed *Paul* and *Barnabas* went out upon this Errand, firſt from *Antioch*, by the Direction of the Spirit, *Acts* 13. 4. then from *Jeruſalem*, being ſent by that Church to *Antioch*, Acts 15. 30. And they went out, ὑπὲρ ὀνόματος αὐτοῦ, *for the Name of Chriſt*, ver. 26. *taking nothing of the Gentiles*, 1 Cor. 9. 5, 6. So did alſo *Titus* and *Timothy*, and all that were ſent by St. *Paul* to *Achaia*, 2 Cor. 12. 17, 18. So did they at *Theſſalonica*, 1 Theſ. 2. 9. and ſo did none of the reſt of the *Apoſtles*, *or Brethren of the Lord*, 1 Corinth. 9. 5, 6. So that we have no Ground from *Scripture* to refer this to any other. And whereas it is ſaid, that *Gaius* of *Corinth* was the Convert of St. *Paul*, 1 Cor. 1. 14. whereas this *Gaius* is here ſtiled one of St. *John*'s *Children*, and ſo muſt be ſuppoſed to have been the Convert of St. *John*: To this it may be anſwer'd, That St. *John* calls all to whom he writes, *his Children*, 1 John 2. 1, 12, 18, 28. and 3. 7, 18. and 5. 21. and ſo the word *Children* ſignifies with him no more than the word *Chriſtian Brethren*; and *Elders* and *Fathers* being oft of the ſame import, he ſtiling himſelf an *Elder*, may well call them he writes to, *Children.*

c Ver. 4. Ἵνα ἀκούω, *Than to hear.*] This Conſtruction of the Conjunction ἵνα, ſaith *Betuleius*, is ſufficient to ſhew that this is the *Epiſtle of St.* John, it being almoſt peculiar to him to uſe this Conjunction for ὅτε, or ὅταν, or ἢ ἵνα, as, *John* 15. 8. *In this is my Father glorified*, ἵνα, *when you bring forth much Fruit*: And, *ver.* 13. *Greater love than this hath no Man*, i. e. ἵνα, *than that a Man lay down his Life for the Brethren*, chap. 16. 2. *The Time will come*, ἵνα, *when they will put you out of the Synagogues.* And, *ver.* 32. *The Hour cometh*, ἵνα, *when you ſhall be ſcattered.* See Note on 1 *John* 4. 17.

d Ver. 6. Οὓς προπέμψας ἀξίως τοῦ Θεοῦ, *Whom if you bring forward, as is worthy of God*; ] *I. e.* as it is fit to receive the Miniſters of God. So, to receive *Phœbe*, ἀξίως τῶν ἁγίων, is, to receive her, *as it becometh Chriſtians to receive the Saints*, Rom. 16. 2. The word προπέμψας, is the word ſtill uſed, concerning them who are to be ſent forward in Preaching the Goſpel, or in their Travels concerning the Affairs of the Church. See *Acts* 15. 3. and 20. 38. and 21. 5. *Rom.* 15. 24. 1 *Cor.* 16. 6, 11. 2 *Cor.* 1. 16. *Tit.* 3. 13.

e Ver. 7. Ὑπὲρ τοῦ ὀνόματος αὐτοῦ ἐξῆλθον, *For his Name's ſake they went forth:*] That is, ſaith one, *They were Expell'd, or Caſt-out*; referring this to the *Chriſtians*, who, by the Perſecution of the *Unbelieving Jews*, were driven from *Jeruſalem*, Acts 8. 1. But 1ſt, The word ἐξῆλθον, *they went forth*, is only uſed in the forcible ſenſe, when mention is made of *Devils* going forth, from thoſe they poſſeſſed, at *Chriſt*'s Command, and never of any *Chriſtians* expell'd from any Place for the Profeſſion of Chriſtianity. 2dly, The *Apoſtle* ſpeaks manifeſtly here of thoſe who went out as the *Apoſtles* and *Miniſters* of *Chriſt* to preach to the *Gentiles*; whereas they of the *Diſperſion*, mention'd, *Acts* 8. 1. went out to avoid Perſecutions, and preached to the *Jews* only, not thinking it lawful to converſe with, or preach to the *Gentiles*, Acts 11. 19.

f Ver. 9. Ἔγραψα, *I Wrote.*] *I had Written*, ſo the *Vulgar*: *I would have Writ*, ſo the *Syriac*: The *Hebrews* often uſe the *Præteritum*

*teritum*, for the *Pluſquam Perfectum*: And *Voſſius* obſerves of the *Aoriſt*, that it is ſo call'd, becauſe it is uſed ſometimes for the Perfect, ſometimes for the Preterperfect Tenſe, and then ἔγραψα may be rendered. *I had written.* See Examples of this Nature, Note on 1 *Cor.* 5. 9. The *Apoſtle* then ſeems here to obviate an Objection, why he writes to *Gaius* a ſingle Perſon, and not *to the whole Church*; declaring, That he would have Writ to the *Church*, but then *Diotrephes*, and his Party, would have hindered the Effect of his Writing. Now who this *Diotrephes* was, is wholly uncertain: I ſee no Ground for the Conjecture of *Grotius*, that he was a *Gentile* Convert, who would not admit thoſe *Jews*, who profeſſing Chriſtianity, ſtill obſerved the Rites of the Law, into the *Chriſtian* Aſſemblies. *Eſthius*, on the contrary, conjectures, that he was one of thoſe *Jewiſh Zealots* who held it neceſſary, that even the *Gentile* Converts ſhould be Circumciſed, and obſerve the Law; and rejected thoſe who had declar'd for the contrary, as we know from St. *Paul*, and the Council at *Jeruſalem*, St. *John* had done: And that there were Men in *Corinth*, and *Galatia*, who, upon this account, oppoſed the *Apoſtles*, we learn from thoſe *Epiſtles*; but read not of any *Gentile* Converts who would not receive the weak *Jews*, or be hoſpitable to them, on the account of their Obſervance of the Law, much leſs of any of them who oppoſed themſelves to the *Apoſtles* upon this account. Moreover, the Subject of the *Apoſtle's* Writing, being to exhort *Chriſtians* to receive them who had gone out to preach the Goſpel among the *Gentiles*, *taking nothing of them*; and all that did ſo, as far as we know any thing of them, being againſt theſe Impoſitions, the *Apoſtle* could not fear they ſhould not be received, becauſe Obſervers of the Law; but, on the contrary, becauſe they *were dead to the Law.*

Ver. 10. Ὑπομνήσω, *I will remember his Works.*] Private Offences againſt our ſelves, muſt be forgiven, and forgotten; but when the Offence, εἰς τὴν πίστιν ἐμπόδιον φέρῃ, is an Impediment to the Faith, and very prejudicial to the *Church*, it is to be oppoſed, and openly reproved.

# THE

# PREFACE

## TO THE

## General Epiſtle of St. *JUDE*.

H*AVING Proved, Note on* Ver. 1. *That* Jude *the* Apoſtle *was the Author of* Epiſtle, *I have nothing more to add, by way of* Preface *to it, but the Words of the learned Dr.* Lightfoot, *which are theſe:*

'*As the Second Epiſtle of* St. Peter, *and this of* Jude, *are very near a-kin, in Style, Matter, and Subject; ſo is it fairly conjecturable, that they were not far removed in Time, ſpeaking both of Wicked Ones, and Wickedneſs, at the ſame Height and Ripeneſs. It may be* Jude *ſtands up in the Charge of his Brother* James *among the Circumciſion of* Judæa, *and directs his* Epiſtle *to all thoſe who were* ſanctified and preſerved *in thoſe* Apoſtatizing Times, *as his Brother had done to* all the Twelve Tribes *in general.*

'*In citing the Story of* Michael the Arch-Angel, contending with the Devil about the Body of Moſes, *Ver.* 9. *he doth but the ſame that* St. Paul *doth, in naming* Jannes *and* Jambres, 2 *Tim.* 3. 8. *namely, alledge a Story which was current, and owned among that Nation, tho' there was no ſuch thing in* Scripture; *and ſo he argueth with them, from their own Authors, and Conceſſions: For among the* Talmudiſts, *there ſeems to be ſomething like the Reliques of ſuch a Matter,* viz. *of* Michael *and the* Angel of Death *diſputing, or diſcourſing, about fetching away the Soul of* Moſes.

'*His alledging the* Prophecy *of* Enoch, *is an arguing of the very like Nature; as reciting and referring to ſome known and common Tradition that they had among them. To this purpoſe, the Book* Sepher Jeſher, *an* Hebrew *Writer, ſpeaketh of* Enoch *after ſuch a Tenour; and in both theſe he uſeth their own Teſtimonies againſt themſelves, as if he ſhould have ſaid at large,* Theſe Men ſpeak evil of Dignities; *whereas they have, and own a Story for current, that even* Michael the Arch-Angel *did not ſpeak evil of the* Devil, *when he was ſtriving with him about the Body of* Moſes: *And whereas they ſhew and own a* Prophecy of Enoch, *of God Coming to Judgment, theſe are the very Men to whom this Matter is to be applied.' Which Words give a ſufficient Anſwer to the only Objection made againſt the Authority of this Book;* viz. *That it cites* Apocryphal Writings.

### A

# PARAPHRASE

### WITH

# ANNOTATIONS

### ON THE

## General Epiſtle of St. *JUDE.*

Verſe 1. JUDE, the Servant of Jeſus Chriſt, and [a] Brother of James; to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called: [Gr. *To the Called, who have been ſanctified by God the Father, and preſerved in (the Faith of) Jeſus Chriſt*:]

2. Mercy unto you, and Peace, and Love, be multiplied.

3. Beloved, when I gave all diligence to write unto you, of the Common Salvation, it was needful for me, [Gr. *I thought it neceſſary*] to write unto you, and exhort you, That
b you ſhould earneſtly contend for [b] the Faith
which was once delivered to the Saints.

4. For there are certain Men crept in unawares, [Gr. *for certain Men have entered*, viz.
c *into the Church*,] who were of [c] old ordained
d to this Condemnation, ungodly Men, [d] turning the Grace of God into Laſciviouſneſs
e and denying the only [e] Lord God, and our
Lord Jeſus Chriſt.

5. I will therefore put you in remembrance, though you once knew this, how that the Lord having ſaved the People [*of Iſrael, of whom you are a part*,] out of the Land
f of Egypt, afterwards deſtroyed [f] them that
believed not.

g 6. And the Angels [g] which kept not
their firſt Eſtate, but left their own Habitation, he hath reſerved in Everlaſting Chains under Darkneſs, unto the Judgment of the Great Day.

7. Even as Sodom and Gomorrha, and
the Cities about them, [h] in like manner giving h
themſelves over to Fornication, and
going after ſtrange [Gr. *other*] Fleſh, [i] are i
ſet forth for an Example, ſuffering the Vengeance of Eternal Fire.

8. Likewiſe alſo, [k] theſe filthy Dreamers k
defile the Fleſh, deſpiſe Dominion, and ſpeak evil of Dignities.

9. Yet Michael the Arch-Angel, when contending with the Devil he diſputed [l] about the Body of Moſes, durſt not bring againſt him a railing Accuſation, but ſaid, The Lord rebuke thee.

10. But theſe ſpeak evil of [m] thoſe things which they know not, but what they know naturally, as Brute Beaſts; in thoſe things they corrupt themſelves.

11. Wo unto them, for they have gone
[n] in the way of Cain, and ran greedily after n
the Error of Balaam for Reward, and periſhed [o] in the gain-ſaying of Core. o

12. Theſe are [p] Spots in your [q] Feaſts of p
Charity, when they feaſt with you, feeding themſelves without fear [*of Intemperance, or eating Things offered to Idols*:] [r] Clouds they are without Water, carried about of Winds; [s] Trees whoſe Fruit withereth, without Fruit, twice dead, plucked up by the Roots:

13. [t] Raging Waves of the Sea, foaming out their own ſhame, [u] Wandering Stars, to whom is reſerved the Blackneſs of Darkneſs for ever.

14. And Enoch alſo, the ſeventh from Adam, [x] propheſied of [Gr. *to*] theſe, ſaying, Behold, the Lord cometh [y] with ten thouſand of his Saints;

15. To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.

16. Theſe are [z] murmurers, complainers, walking after their own luſts; and their mouth ſpeaketh [aa] great ſwelling words, having men's perſons in admiration [bb] becauſe of advantage.

17. But beloved, remember ye the words which were ſpoken before [*by*] the Apoſtles of our Lord Jeſus Chriſt:

18. How that they told ye there ſhould be mockers in the laſt time who ſhould walk after their own ungodly Luſts. [*See Note on* 2 Pet. 3. 2, 3.]

19. Theſe be they [cc] who ſeparate themſelves, ſenſual, having not the Spirit.

20. But ye beloved, building up your ſelves in your moſt holy Faith, praying in [dd] the Holy Ghoſt, dd

21. Keep your ſelves in the love of [ee] God, ee looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

22. And of ſome have compaſſion, [ff] ff making a difference [*betwixt the Beguilers through ſubtilty, and the beguiled through ſimplicity.*]

23. And others ſave with fear, pulling them out of the fire, [gg] hating even the garment gg ſpotted by the fleſh.

24. Now unto him that is able, [*and willing to do his part,* See Note on *Rom.* 14. 4.] to keep you from falling, and to preſent you faultleſs before the Preſence of his Glory, with exceeding Joy;

25. To the only-wiſe God, [*who alone is infinite in Wiſdom, and hath Wiſdom from himſelf, and who is*] our Saviour, be Glory and Majeſty, Dominion and Power [*aſcribed*] both now and ever. Amen.

## ANNOTATIONS.

Verſe 1. Ἀδελφὸς Ἰακώβου, *the Brother of James.*] This *Characteriſtick* is ſufficient to aſſure us, this *Epiſtle* can belong only to *Jude* the *Apoſtle*, (diſtinguiſh'd from *Judas Iſcariot* by this Title, that he was *Judas the Brother of James,* Luke 6. 16.] and to confirm the Title given to this *Epiſtle* by the *Ancients, The General Epiſtle of Jude the Apoſtle:* This being a plain Demonſtration of the Point, *Grotius* will have theſe Words, *The Brother of James,* to be an Addition of ſome Tranſcriber; but this being ſaid without any Proof, lays the whole *Scripture* uncertain, ſince every Man may ſay, if that will be ſufficient without Proof, that what he diſlikes is the Addition of ſome Tranſcriber. (a) *Tertullian* is poſitive that *Enoch* apud Judam Apoſtolum teſtimonium poſſidet, *hath the Teſtimony of Jude the Apoſtle to confirm his Prophecy;* and among the *Apoſtles* of *Chriſt* (b) *Origen* reckons *Peter the Writer of two Epiſtles*, and *James* and *Jude.* That in this *Epiſtle* he doth not ſtile himſelf an *Apoſtle*, can be no Argument to conclude he was not an *Apoſtle;* ſince the ſame Argument will prove, that St. *James* and St. *John*, and even St. *Paul*, were no *Apoſtles.*

Ver. 3. Τῇ ἅπαξ παραδοθείσῃ πίστει, *the faith once delivered to the Saints.*] Here, ſaith *Eſthius*, the *Apoſtle* inſinuates that which the *Fathers* teach, *viz.* that nothing can be added to the Faith, becauſe it was delivered *all at once* as a *Depoſitum*, ſo to be kept that nothing ought to be added to it, or taken from it. Whence it is evident to a Demonſtration, that the new Articles added by the *Trent Council* to the *Apoſtles Creed*, can be no Articles of the *Chriſtian Faith*, as being not delivered by *Chriſt*, or his *Apoſtles*, to the World, nor known to the *Chriſtians* for many Ages after their Deceaſe.

Ver. 4. Προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, *be-* c
*fore-ordained to this Condemnation.*] *Gr.* of whom it was *before-written*, that this ſhould be their Condemnation. For, that this cannot be meant of any Divine Ordination, or Appointment of them to eternal Condemnation, is evident, 1ſt, Becauſe it cannot be thought, without horror, that God doth thus ordain Men to Perdition before they had any Being. 2dly, The Word κρῖμα here relates not unto Sin, but Puniſhment, the Fruit of Sin. So, *Mark* 12. 40. *They ſhall receive* περισσότερον κρῖμα, *greater puniſhment. Thinkeſt thou this, Oh Man, that thou ſhalt avoid* τὸ κρῖμα τοῦ Θεοῦ *the Judgment*, or Puniſhment *of God?* Now God ordaineth none to Puniſhment but Sinners, and ungodly Men, as theſe Perſons here are ſtiled. And, 3dly, Theſe were Men of whom it was before-written, or propheſied, that they ſhould be condemned for their

---

(a) De Hab. Mul. l. 1. c. 13. (b) Hom. 7. in Joſh. F. 156.

Wickedneſs; for, *ver.* 14. *Enoch* προεφήτευσε *propheſied before to,* (or of) *theſe Men,* ſaying, *That God would come* ποιῆσαι κρίσιν, *to do judgment upon all, and to reprove all the ungodly among them*; And in the parallel place of St. *Peter* (2 *Pet.* 2. 3.) their Puniſhment is ſtiled τὸ κρίμα ἔκπαλαι, *the Puniſhment long ago denounced* againſt them, *viz.* that they ſhould be *reſerved unto the day of Judgment to be puniſhed,* v. 9. that they ſhould *periſh in their Corruption,* v. 12. they being the Men to whom *the blackneſs of darkneſs was reſerved for ever,* ver. 13. And this is the very thing that both St. *Peter* from *v.* 4. to the 13th, and St. *Jude* from this *verſe* to the 16th, ſet themſelves to prove. And this alſo is the Import of the Word προεγράφη, *Rom.* 15. 4. ὅσα προεγράφη, *whatſoever things were before written, were written for our Inſtruction.* And *Gal.* 3. 1. See the Note there. *He ſpeaks this of them,* ſaith (c) OEcumenius, *becauſe St.* Peter *and St.* Paul *had before ſpoken of them, that in the laſt time there ſhould come ſuch Deceivers; and before them Chriſt himſelf, ſaying, many ſhall come in my Name, and deceive many.* And againſt this Interpretation of *Oecumenius* and Dr. *Hammond,* there lies only this Objection, that the Judgment mentioned by Chriſt and his *Apoſtles,* not long before, cannot ſo properly be called κρίμα τὸ ἔκπαλαι, *the Judgment long ago denounced*; nor could theſe ungodly Men be ſtiled οἱ πάλαι προγεγραμμένοι, *the Men propheſied of old,* on that account, ſo well as if this be referr'd to the Prophecy of *Enoch,* Jude 14. or to the Words ſpoken before by the Holy *Prophets,* 2 Pet. 3. 2. For ἔκπαλαι and πάλαι joined with προγεγραμμένοι, *ibid.* ſeem plainly to import ſome ancient time in which this Judgment was denounced againſt theſe ungodly Men.

d Ibid. Μετατιθέντες, *turning the Grace of God into Laſciviouſneſs.*] This agrees exactly with the lewd Doctrines of the *Nicolaitans,* mention'd Note on 2 *Pet.* 2. and as exactly with the Doctrine of *Simon Magus,* that *they who believed in him and his Helena might freely do what they liſted,* ſecundùm enim ipſius gratiam ſalvari, ſed non ſecundùm operas juſtas, *Men being to be ſaved by his Grace, and not by Works,* Iren. l. 1. c. 29. Theodoret. Hær. Fab. l. 1. c. 1.

e Ibid. Καὶ τὸν μόνον δεσπότην Θεὸν, ϗ Κύριον ἡμῶν Ἰησȣ̃ν Χριςὸν ἀρνȣ́μενοι.] Theſe Words may be thus render'd, *and denying Jeſus Chriſt our only Maſter, God and Lord.* And that they ought to be thus render'd, is argued, 1. Becauſe one Article only is put before all theſe Words, δεσπότης, Θεὸς, Κύριος, which ſhews they all belong to the ſame Perſon. 2. Becauſe the Perſon who is here δεσπότης Θεὸς, the only *Maſter God,* is by St. *Peter,* 2 Pet. 2. 1. ſtiled τὸν ἀγοράσαντα αὐτȣ̀ς δεσπότην, *the Lord that bought them*: Now it is *Chriſt* who bought us with the price of his own Blood. To the firſt of theſe Arguments *Grotius* and *Woltzogenius* anſwer, That it is common in *Scripture* to affix one and the ſame Article to divers Perſons, and in particular to God the *Father,* and to *Chriſt*: as V. g. *No Fornicator, or unclean Perſon, ſhall have any Inheritance in the Kingdom,* τȣ̃ Χριςȣ̃ ϗ Θεȣ̃, *of Chriſt and of God,* Eph. 5. 5. I charge thee ἐνώπιον τȣ̃ Θεȣ̃ ϗ Κυρίȣ Ἰησȣ̃ Χριςȣ̃, *before God and the Lord Jeſus Chriſt,* 1 Tim. 5. 21. which 2 Tim. 4. 1. is τȣ̃ Θεȣ̃ ϗ τȣ̃ Κυρίȣ, and 2 *Pet.* 1. 2. *in the knowledge,* τȣ̃ Θεȣ̃ ϗ Ἰησȣ̃ Κυρίȣ ἡμῶν, *of God, and our Lord Lord Jeſus Chriſt.* See 1 *Tim.* 6. 13. To the ſecond Argument it may be anſwered, That in *Scripture,* not only *Chriſt,* but the *Father,* is ſaid to have bought and purchaſed us, *Acts* 20. 28. 1 *Cor.* 6. 20. And that he is the Perſon intended by St. *Peter,* See the Note there. And ſeeing the Word δεσπότης is never elſewhere aſcribed to *Chriſt,* I think our Verſion, which puts the *Comma* after God, is without juſt Exception. Note alſo, that *Simon Magus* denied both the God of *Iſrael* and *Jeſus Chriſt,* declaring that he himſelf was that (d) *infinite Power, which appeared to the Samaritans as the Father, and to the Jews as the Son of God*; and ſo he and his Followers denied both the *Father* and the *Son.*

Ver. 5. Εἰδότας ὑμᾶς ἅπαξ τȣ̃το.] The *Jews* knowing the Deſtruction, which God brought upon the Unbelieving *Jews* in the Wilderneſs as well when St. *Jude* writ, as before, it ſeemeth not ſo proper to ſay to them, *you knew this once,* as to ſay, you knew it *before,* which ſeems to be the import of the Word ἅπαξ, *v.* 3. and in thoſe Words of *Sampſon,* Judg. 16. 21. ἐξελεύσομαι ὡς ἅπαξ, *I will go forth as before,* and Chap. 20. 31. The *Benjamites* began to ſmite them, ὡς ἅπαξ ϗ ἅπαξ, ſaying they flee before us, ὡς τὸ πρῶτον, *as before.* Or 2*dly,* It may be render'd *fully, plainly,* or *certainly,* for τὸ ἅπαξ, ſaith *Phavorinus,* is put ἀντὶ τȣ̃ ὄντως, βεβαίως, for *verily* and *firmly*; and *Suidas* ſaith it is uſed ἀντὶ τȣ̃ διόλȣ ὁλοσχερῶς for *entirely* and *fully,* and ſo it anſwers to the *Hebrew Achatz,* or *Achad,* which ſignifies truly, or certainly, and is render'd by the *Septuagint,* ἅπαξ.

f Ibid. Τȣ̀ς μὴ πιςεύσαντας, *them that believed not*;] *i. e.* ſaith *Grotius, thoſe that obeyed not, for ſuch ſhew they believe not at all, or not aright.* But this Note is needleſs here; for the *Scripture* expreſsly ſaith, they periſhed in the Wilderneſs, *becauſe they believed not in God, but tempted, i. e.* diſtruſted *him, ten times,*

---

(c) Προγεγραμμένȣς αὐτȣ̀ς λέγει, ὅτι ϗ Πέτρος ϗ Παῦλος περὶ αὐτῶν εἰρήκεν, ὅτι ἐν ἐσχάτοις καιροῖς ἐλεύσονται πλάνοι τοιȣ̃τοι, ϗ πρὸ τȣ́των αὐτὸς ὁ Χριςὸς, φάσκων, πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μȣ, ϗ πολλȣ̀ς πλανήσȣσι.

(d) Juſtin M. Apol. 2. p. 69. Iren. l. 1. c. 20. Theodoret. Hær. Fab. l. 1. c. 1.

Numb. 14. 22. Pſal. 106. 24. And St. *Paul*, *We ſee then they could not enter in becauſe of unbelief*, Heb. 3. 18, 19. Heb. 4. 2.

Ver. 6. Μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, *not keeping their original eſtate*, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, *but leaving their proper habitation.* That which we are to enjoy for ever, is in the Stile of *Scripture* called, τὸ ἴδιον, *our own*, that which is proper to us; that which we are to leave to others, τὸ ἀλλότριον, as in thoſe Words, *If you have been unfaithful in that which is another Man's, who will give you that which is your own?* Luke 16. 12. Theſe *Angels* being therefore primarily deſigned to live for ever in the higheſt Heavens, the Regions of Light and Bliſs, they are here ſtiled their proper Habitation. See Note on 2 *Pet.* 2. 4.

Ver. 7. Τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, *fornicating then, and going after other fleſh, in like manner,*] as theſe do now. Of both theſe Crimes the *Nicolaitans* were notoriouſly guilty: For 1*ſt*, They held that *Matrimony* was a mere human Inſtitution, that oblig'd no Man's Conſcience; and ſo did *indiſcretè vivere*, live without making any Difference betwixt one Woman and another. And 2*dly*, They practiſed unnatural Luſts, and *Sodomitical* Copulations, as may be proved from the Teſtimonies of (e) *Irenæus*, *Clemens* of *Alexandria*, the *Conſtitutions of the Apoſtles*, *Epiphanius*, and others.

Ibid. Πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι, *are ſet forth for an Example, ſuffering the vengeance of eternal Fire:*] That this is ſpoken not of the Cities themſelves, but of the Inhabitants which dwelt in them, *i. e.* of them who had *given themſelves over to Fornication, and gone after ſtrange Fleſh*, is evident; but yet I conceive they are ſaid to *ſuffer the vengeance of eternal Fire*, not becauſe their Souls are at preſent puniſhed in Hell-fire, but becauſe they and their Cities periſhed by that Fire from Heaven, which brought a perpetual and irreparable Deſtruction on them and their Cities. For 1*ſt*, We have proved, Note on 2 *Pet.* 2. 6. and 3. 7. that even the *Devils* themſelves are not tormented at preſent in that infernal Fire, but only will be caſt into it at the Day of Judgment; and therefore neither do the wicked *Sodomites* yet ſuffer in thoſe Flames. 2*dly*, I would admoniſh you, ſaith the Apoſtle, *Though you once knew this, that Sodom and Gomorrah thus ſuffered the vengeance of eternal Fire.* Now from the Hiſtory of *Geneſis*, and the Writings of the *Prophets*, they might know that theſe Cities, and the Inhabitants of them, were overthrown εἰς αἰῶνα, *with a perpetual Deſolation*, Zeph. 2. 9. but they could not know from thence that their Souls were afterwards caſt into Hell-fire. 3*dly*, Τὸ δεῖγμα, *an example*, is to be taken from ſomething viſible to, or knowable by all who were to be terrified by it, eſpecially when it is δεῖγμα προκείμενον, *an example manifeſted*, and propoſed: Now ſuch was not the Puniſhment of their Souls in Hell-fire; but nothing was more known and celebrated among Authors, Sacred and Profane, *Jewiſh*, *Chriſtian*, and *Heathen* Writers, than τὸ πῦρ καταβάσιον ἐπὶ Πενταπόλεως, *the fire that fell down upon Pentapolis*, or the five Cities of *Sodom*, they being mention'd ſtill in Scripture as *the Cities which God overthrew with a perpetual Deſolation*; in the *Apocryphal* Writings, *the waſt Land that yet ſmoketh, and the Plants bearing fruit that never come to ripeneſs*, being, ſaith the Book of *Wiſdom*, μαρτύριον τῆς πονηρίας, *a Teſtimony of their Wickedneſs*, *Wiſd.* 10. 7. and of the Divine Vengeance on them for it. The Author of the Hiſtory of the *Maccabees* ſaith, that *God deſtroying them by fire and brimſtone*, Macc. 3. 2, 5. παράδειγμα τοῖς ἐπιγινομένοις κατέστησεν, left them an Example to the Ages to come. (f) *Philo* ſaith, that the *Cinders, Brimſtone, and Smoke, and the obſcure Flame as it were of a Fire burning, yet appearing about* Syria, *are Memorials of the perpetual Evils which happened to them.* (g) *Joſephus* adds, that the things which are ſaid of *Sodom*, ἔχει πίστιν ἀπὸ τῆς ὄψεως, *are confirm'd by ocular Inſpection, there being yet viſible ſome Relicks of the Fire coming down from Heaven, and the ſhadows of the five Cities.* This Region, ſay (h) *Clemens Romanus*, and other Chriſtian Writers, being *condemned by Fire and Brimſtone, made it apparent that God reſerves the Wicked for Puniſhment and Stripes.* Even (i) *Heathen* Writers do confeſs that 'twas traditionally received, *that formerly there were fruitful Fields, and large Cities which were afterwards conſumed by Thunder and Lightning.* And 4*thly*, This Senſe may be farther confirmed from the parallel place of St. *Peter*, who ſaith, that *God reducing the Cities of* Sodom *and* Gomorrah *to Aſhes, condemned* (the Inhabitants of) *them by that overthrow*, propoſing them for an Example of his vindictive Juſtice upon them *who afterwards ſhould live ungodly*: Where plainly the τέφρωσις, the Reduction of thoſe Cities with their Inhabitants into Aſhes, or the burning them by Fire and Brimſtone falling down from Heaven, is mentioned as the thing which placed them as an Example of God's Vengeance on the Ungodly to all future Ages; nor could any thing be a more fit Example of it; for ſince St. *Peter* hath informed us, That *the Heavens and the Earth that now are, are reſerved to Fire againſt the Day of Judgment, and Deſtruction of ungodly Men, when the Earth and the Works that are therein ſhall be burnt up*, what could be a more exact Emblem of that Day, *when God will come in flaming Fire to take vengeance on the wicked*, and leave them burning with the Earth for ever, than was this burning of the Cities and the Inhabitants of *Sodom*, by Fire and Brimſtone falling down from Heaven? Nor is there any thing more common and familiar in Scripture, than to repreſent a thorough and irreparable Vaſtation, whoſe Effects and Signs ſhould be ſtill remaining, by the Word αἰώνιος, which we here render *eternal. I will ſet thee* εἰς ἔρημον αἰώνιον, *in places deſolate of old*, Ezek. 26. 20. *I will deſtroy thee, and thou ſhalt be no more*, εἰς τὸν αἰῶνα, *for ever*, ver. 21. *I will make thee* ἐρημίαν αἰώνιον, *a perpetual Deſolation, and thy Cities ſhall be built no more*, chap. 35. 9. See alſo *Ezek.* 36. 2. *Iſai.* 58. 12. *They have cauſed them to ſtumble in their ways, to make their Land deſolate, and* σύριγμα αἰώνιον, *a perpetual hiſſing*, Jer. 18. 15, 16. *I will bring upon you*, ὀνειδισμὸν αἰώνιον, *an everlaſting reproach and a perpetual ſhame, which ſhall not be forgotten*, Jer. 23. 40. and 25. 9. *I will make the Land of the Chaldeans a perpetual Deſolation*, θήσομαι αὐτοὺς εἰς ἀφανισμὸν αἰώνιον, *they ſhall ſleep*, ὕπνον αἰώνιον, *a perpetual ſleep*, Jer. 51. 39. And this eſpecially is threatened, where the Deſtruction of a Nation or People is likened to the Overthrow of *Sodom* and *Gomorrah*; thus, *Babylon ſhall be as when God overthrew* Sodom *and* Gomorrah, οὐ κατοικηθήσεται εἰς τὸν αἰῶνα χρόνον, *It ſhall never be inhabited*, Iſai. 13. 19, 20. And again, *Jer.* 50. 40. The like is ſaid of *Edom*, Jer. 49. 17, 18. and of Moab, *Surely Moab ſhall be as Sodom, and the Children of Ammon as Gomorrah*, ἠφανισμένη εἰς τὸν αἰῶνα, *a perpetual Deſolation*, Zeph. 2. 9.

---

(e) *Docuerunt* ἀναίδην ἐκπορνεύειν καὶ παραχρᾶσθαι τῇ σαρκί. Conſt. Apoſt. l. 6. c. 10. p. 273. Ἐκπορνεύουσιν ἀναίδην οἱ τῆς αἱρέσεως αὐτοῦ μετιόντες. Strom. p. 436. Vide Reliqua. Ἐν πολυμιξίᾳ γυναικῶν καὶ ἐν αἰσχροποιίαις ἀνηκέστοις ἀναστρέφεσθαι ἐδίδαξαν. Epiph. Hær. 25. §. 1, 2.

(f) Καὶ μέχρι τοῦ νῦν μνημεῖα τοῦ συμβεβηκότος ἀλέκτου πάθους δείκνυται κατὰ Συρίαν ἐρείπια, &c. l. 2. de vitâ Moſ. p. 512. D.

(g) Ἔστι γοῦν ἔτι λείψανα τοῦ θείου πυρὸς, καὶ πέντε μὲν πόλεων ἰδεῖν σκιάς. De Bell. Jud. l. 5. c. 27.

(h) Πρόδηλον —— ὅτι τοὺς ἑτεροκλινεῖς εἰς κόλασιν καὶ αἰκισμὸν τίθησι. Epiſt. 1. §. 11. Juſt. M. Apol. 2. p. 88. Tertul. Apol. c. 40. Chryſoſt. in Ep. 1. ad Theſſal. Hom. 8. Μαρτυρήσατέ μοι ὑμεῖς οἱ τοὺς τόπους ἑωρακότες, &c.

(i) *Haud procul inde campi quos ferunt olim uberes, fulminum ictu arſiſſe. Poſtea igne cœleſti flagraſſe.* Tac. Hiſt. 5. p. 618. *De cœlo tactum teſtatur humus nigra & in cinerem ſoluta.* Solin. c. 6. vid. Strab. l. 16. p. 764. Diod. Sicul. l. 19. p. 724.

Ver. 7, 8. The Grammatical Expoſition of theſe Words ſeems to be thus. *Even as*, ὡς καὶ, *and as* Sodom *and* Gomorrha, *and the other Cities who were like to them in Fornication, and unnatural Luſts were exemplarily puniſhed*: ὁμοίως μέντοι καὶ οἱ οὗτοι ἐνυπνιαζόμενοι, *ſo likewiſe do theſe filthy Dreamers act, defiling the Fleſh as they did*, and as the Men of *Sodom* contemned the good *Angels*, which came to *Lot*'s Houſe, and ſpake evil of them; ſo do theſe Men contemn and blaſpheme the good *Angels*, who are ſtiled ἀρχαὶ καὶ κυριότητες, *Eph.* 1. 21. *Coloſſ.* 1. 16. and therefore ſhall alſo periſh as they did, *v.* 11.

Ibid. Οἱ ἐνυπνιαζόμενοι, *theſe filthy Dreamers.*] Theſe Dreamers of Dreams, or vain Imaginations; for I find not that the Word ἐνυπνιάζω bears any impure ſenſe, as ὀνειρώττω ſometimes doth. The *Apoſtle* therefore ſeems to refer to the delirious Fancies of their filthy *Æones*, *Prunice* and *Calacauth*, which gave the Riſe to all the Filthineſs the *Nicolaitans* committed, and after them the *Gnoſticks* and the *Carpocratians*. See the Note on 2 *Pet.* 2. 11. And therefore (k) *Clemens* of *Alexandria* ſaith of theſe *Nicolaitans* and their Succeſſors the *Gnoſticks*, and the *Carpocratians*, that St. *Jude ſpeaks of them in theſe Words prophetically*, the *Nicolaitans* being only then in being, and the *Gnoſticks* and *Carpocratians* ſucceeding them.

Ver. 9. Περὶ τοῦ Μωσέως σώματος, *about the Body of Moſes.*] That the Body of the *Jews*, and their Service, ſhould be here called the Body of *Moſes*, and that theſe Words are to be referred to *Zach.* 3. 1. ſeems not very probable, ſeeing in that *Prophet* there is no mention of *Michael*, or of the Body, or the Death of *Moſes*. Nor doth *Onias* ſpeak of the Body of *Moſes*, 2 Macc. 15. 12. but περὶ παντὸς Ἰουδαίων συστήματος, *of the whole Jewiſh Nation.* Moreover, that *Moſes* was not buried by the *Jews*, we learn from the Scripture which ſaith, *No Man knoweth of his Sepulchre unto this day*, *Deut.* 34. 6. and therefore (l) *Philo* ſaith, he was buried χερσὶν οὐ θνηταῖς, ἀλλ' ἀθανάτοις δυνάμεσιν, not by *Men*, but *Angels*: That there was an Altercation betwixt *Michael* the *Archangel*, and *Samael* the Prince of *Devils*, about the Body of *Moſes*, we learn from the Traditions of the (m) *Jews*, and 'tis moſt probable it was not only that his Sepulchre might be unknown, leſt the *Jews* who were prone to Idolatry, ſhould worſhip him, but about the aſcent of it into Heaven, he being taken away as *Enoch* and *Elias* were, and not dying the common Death of all Men, (which *Satan* contended he ought to do (n) διὰ τὸν τοῦ Αἰγυπτίου φόνον, for killing the *Egyptian*) but diſappearing only. Hence the *Jews* ſay, *aſcendit ad miniſtrandum excelſo*, that he aſcended to miniſter to the Lord: And (o) *Philo* ſaith, God brought him πλησίον ἑαυτοῦ, near to himſelf, ſaying to him, *ſtand with me*, and that by the Word of God, μετανίσταται, he was

---

(k) Ἐπὶ τούτων οἶμαι καὶ τῶν ὁμοίων Αἱρέσεων προφητικῶς Ἰούδαν ἐν τῇ ἐπιστολῇ εἰρηκέναι, ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι. Strom. l. 3. p. 425. (l) De Vita Moſis, l. 3. p. 538. D. (m) Vide lib. de Morte Moſis, p. 161. & ſeq. (n) Oecum. in locum. (o) De Sacr. Abel. & Cain, p. 102. C.

*tranſlated*, whence he was preſent with *Elias* at the Transfiguration of our Lord: But ſee the Note on *Matth.* 17. 3.

Ver. 10. *The things they know not.*] See Note on 2 *Pet.* 2. 12.

Ver. 11. Ἐν τῇ ὁδῷ τοῦ Κάϊν, *in the way of Cain.*] Seducing their Brethren as he did, to their Deſtruction. Ἡ καὶ σπερμοφαγοῦντες τὴν δύναμιν ἀδελφὸν ἀποκτίννυσιν, ὃν ἡ τοῦ σπέρματος τελεσφορία ἤνεγκεν ἂν εἰς βίον. *Oecumenius. After the Error of Balaam.*] See the Note on 2 *Pet.* 2. 15.

Ibid. Τῇ ἀντιλογίᾳ τοῦ Κορὲ, *and periſhed in the gainſaying of Core.*] *I. e.* ſaith *Grotius*, ſhall certainly periſh in it: For as he, ſo they being unworthy, uſurp διδασκαλικὸν, the Dignity of Teachers. Being, ſaith St. *Peter*, ψευδοδιδάσκαλοι, *falſe Teachers*: 2 Pet. 2. 1. pretending to be inſpired *Prophets*, when indeed they are ἐνυπνιαζόμενοι, *Dreamers* of vain Dreams; and to be *Apoſtles*, when they are only falſe *Apoſtles*.

Ver. 12. Σπιλάδες, *Spots.*] Σπίλας, πέτρα πις, the Word ſignifies, *a Rock*, ſaith *Phavorinus*. They are hollow Stones or Rocks in the Sea, againſt which Ships ſplit, ſay the *Lexicons*: Σπιλάδες τοῖς πλέουσιν ὀλέθριοι, ἀπροσδοκήτως ἐπιγινόμεναι, *Rocks which are pernicious to Navigators, who fall upon them unawares*; to which theſe Perſons are compared; becauſe ἀνέλπιστον κακὸν, they bring an *unexpected Miſchief* upon them that feaſt with them.

q Ibid. Ἐν ταῖς ἀγάπαις, *in their Feaſts of Charity.*] I ſee no neceſſity of referring this to the *Chriſtians* Love-Feaſts, celebrated after the Holy Sacrament. It is obſerved by Dr. *Lightfoot*, Note on 1 *Cor.* 10. 16. that in the Evening of the Sabbath the *Jews* had their Κοινωνία, or *Communion*, when the Inhabitants of the ſame City met together in a common place to eat together; and that they had near to their *Synagogues* their ξενοδόχια, or Places where Strangers were entertained at the publick Charge, and where they had their *Dormitory*; theſe ſurely were more likely Places for ſuch Perſons to come to, and play their Pranks in, than the Love-Feaſts of the *Chriſtians*.

r Ibid. Νεφέλαι ἄνυδροι, *Clouds without Water, carried about with the Wind.*] Such Clouds, ſaith *Oecumenius*, refreſh no places with their Showers, for they have no Water in them, but they blacken and darken the places over which they hang: Even ſo theſe Men diſtil the Waters of Life upon none, but blacken them with their filthy Practices, being moved to them by the Impulſe of *Satan*, as theſe Clouds are moved by the Winds.

ſ Ibid. Φθινοπωρινὰ, *Trees without fruit, twice dead.*] *I. e.* ſaith *Oecumenius*, by caſting their Fruit, and their Leaves too, which gives a Beauty to them: And ſomething like this, ſaith he, happens to theſe Men, who twice die, caſting off their Fruit, διὰ τῆς σπερμοφαγίας, and putting away the Beauty of a ſober Converſation, whence they are rooted up out of the Garden of the Church of God.

Ver. 13. Κύματα ἄγρια, *Raging Waves of the Sea.*] To which, ſaith he, they are likened for the inſtability of their Life, καὶ ἐκ τοῦ εὐδιαλύτου αἰσχρότητος. τοιοῦτος γὰρ ὁ πρὸς ὃν παρεικάσθησαν ἀφρὸς τῶν Κυμάτων. t

Ibid. Ἀστέρες πλανῆται, *wandering Stars.*] u The *Jews*, ſaith *Grotius*, were wont to call them who took upon them to be Teachers, *Stars*: So the *Apoſtle* calls theſe falſe Teachers, *wandering Stars*; becauſe they kept not their Station, but wandered from the Truth, having no true light in them.

Ver. 14. Προεφήτευσε, *propheſied.*] From theſe x Words we learn, that *Enoch* was a *Prophet*, which he ſhewed even in the Name he gave to his Son *Methuſelah*, by the Spirit of *Prophecy*, which ſignifies, ſaith (p) *Bochartus*, That when he is dead ſhall enſue an Inundation of Waters; whence that of *Stephanus* concerning *Enoch* or *Hannock*, ἐδόθη δὲ χρησμὸς ὅτι τούτου τελευτήσαντος πάντες διαφθαρήσονται, *there was an Oracle given out, that when he was dead all Men ſhould be deſtroyed.*

Προεφήτευσε τούτοις, *he before propheſied to them.*] This is ſaid very appoſitely, the *Prophecy* of *Enoch* being directed to them, who in like manner had corrupted their ways by Carnality, or Fornication, *Gen.* 6. 2. and by *Idolatry*, chap. 4. 26.

Ibid. Ἐν μυριάσιν ἁγίαις, *with his ten thou-* y *ſand Saints.*] *I. e.* with his glorious attendance of *Myriads* of *Angels*, ſo called, *Heb.* 12. 22. So was he preſent at Mount *Sinai* when he delivered the Law; whence the *Pſalmiſt* ſaith, *The Chariot of God is Myriads of Angels*: ſo the Chaldee; *And the Lord is among them as in Sinai*, Pſal. 68. 18. So, *Deut.* 32. 2. *The Lord cometh from Sinai with his Myriads of holy ones*: with Myriads *of Holy Angels*, ſay the *Talmud of Jeruſalem*, and *Jonathan*, and *Zach.* 14. 5. *The Lord my God ſhall come, and all his holy ones with him, i. e.* and all his Guard of *Angels*; thoſe who attend him ſitting on his Throne, *Dan.* 7. 10. or coming to execute Judgment, *Matth.* 16. 27. and 25. 31. 2 *Theſſ.* 1. 7.

Ver. 16. *Murmurers and Complainers.*] I find z nothing of this nature applicable to the *Nicolaitans* and *Gnoſticks* in *Church-Hiſtory*; only the *Apoſtle* having ſaid, *Be ye not Idolaters, nor Fornicators, with reſpect to them*, 1 Cor. 10. 7,8. adds, *Neither be ye Murmurers*, ver. 10. And the *Pſeud-Ignatius* calls them Συκοφάντας, *malos Calumniatores, Ep. ad Tral.* §. 11. But the *Jews*, of whom the *Nicolaitans* were a part, were notorious for their Complaints againſt that Providence, which ſeemed to neglect, and deal ſo hardly with ſuch Zealots for

---

(p) Phaleg. l. 2. c. 1.

God as they were, as you may ſee in *Joſeph. de Bell. Jud. l.* 7. *c.* 34. p. 950. B.

aa Ibid. Ὑπέρογκα, *great ſwelling words.*] This Dr. *Hammond* refers to *Simon Magus*, exalting himſelf above all that is called God; but ὑπέρογκα being only proud ſwelling words, called by St. *Peter* in the parallel place ὑπέρογκα ματαιότητος, *ſwelling words of Vanity, by which they allured, through the Luſts of the Fleſh, to Laſciviouſneſs, thoſe who were clean eſcaped from them that live in Error,* 2 Pet. 2. 18. I think it may more probably refer to the Words relating to their Luſts mentioned in the Note upon that place.

bb Ibid. Ὠφελείας χάριν, *becauſe of Advantage.*] See Note on 2 *Pet.* 2. 3, 14.

cc Ver. 19. Οἱ ἀποδιορίζοντες ἑαυτοὺς, *ſeparating themſelves.*] Of the *Jewiſh Zealots* we read, that they ſeparated, and withdrew from all who were not circumciſed, *Acts* 11. 3. *Gal.* 2. 12. But of the *Nicolaitans* and *Gnoſticks* we read no ſuch thing, but rather that they aſſembled with the *Chriſtians*, or *Jews*, in their Feaſts of Love, *verſe* 12. 2 *Pet.* 2. 13. Ἀποδιορίζεσθαι therefore, as it reſpects them, may rather ſignify that they diſtinguiſhed themſelves from others as more perfect, and as φύσει πνευματικοὶ *by nature* (q) *Spiritual*, ſtiling all other *Chriſtians* ψυχικοὶ, *Animal Men*; which perhaps made the *Apoſtle* return this *Character* upon them, as being truly ſenſual Perſons.

dd Ver. 20. Ἐν πνεύματι ἁγίῳ, *in the Holy Ghoſt.*] The *Holy Ghoſt*, in the *New Teſtament*, always ſignifies ſome *Afflatus*, or χάρισμα of the Spirit; and ſeeing the Perſon of the Holy Ghoſt cannot here well be underſtood, it ſeems to follow, that the *Apoſtle* here ſpeaketh of that gift of Prayer which by the *Holy Ghoſt* was conferred upon them in their Publick Aſſemblies and Chriſtian Exerciſes, where they prayed by the Spirit, 1 *Cor.* 14, 15. and ſpake to one another *in Pſalms, and Hymns, and Spiritual Songs*, being filled with the Spirit, *Epheſ.* 5. 18, 19. *Coloſſ.* 3. 16. And ſo this Paſſage is interpreted by (r) *Oecumenius* and Dr. *Hammond.*

Ver. 21. Ἑαυτοὺς τηρήσατε, *Keep your ſelves*, &c.] Hence it is evident, That we are not ſo kept by the Power of God, but that ſomething muſt be done on our parts, to preſerve ourſelves in the Divine Favour. And alſo that Men once in this State, may neglect to keep themſelves in the Love of God.

Ver. 22. Διακρινόμενοι, *making, or putting a difference.*] Diſcerning which of them are to be treated with this Mercy, which of them with ſharp Reproof. That this is the true Senſe of the Word διακρινόμενοι, ſee Note on *Romans* 14. 23. *Oecumenius*, and ſome Manuſcripts, read not ἐλεεῖτε, *of ſome have Compaſſion*, but ἐλέγχετε, *ſome reprove*, putting a difference betwixt them who are to be rejected, and them who only are to be reproved.

Ver. 23. Ἐσπιλωμένον χιτῶνα, *hating even the Garment.*] To hate and fly the Garments ſpotted with the Fleſh, is only to hate every thing that doth defile, though in the leaſt degree, for ſo the leprous and unclean Garments did. This Text can therefore yield no Argument againſt the Uſe of our *Ceremonies*, till it be proved there is ſome Defilement or Impurity in the Uſe of them.

---

(q) Seipſos πνευματικοὺς ἀνθρώπους, οἱ τὴν τελείαν γνῶσιν ἔχοντες περὶ Θεοῦ, καὶ τῆς Ἀχαμώθ. Ψυχικοὺς ἀπὸ τῆς ἐκκλησίας ἡμᾶς λέγουσι. Iren. l. 1. p. 26. C. Ἑαυτοὺς δὲ ὑπερυψοῦσι τελείους, ἀποκαλοῦντες, καὶ σπέρματα ἐκλογῆς. p. 28. B.

(r) Ἐκτίσι, κατὰ τὴν τοῦ ἁγίου πνεύματος διδασκαλίαν τὰς ἑαυτῶν ἀθροίσεις ἐν ταῖς προσευχαῖς ὑμῶν ποιούμενοι.

A TREA

# A
# TREATISE
OF THE
# True Millennium:

SHEWING that it is not a
REIGN of PERSONS
Raiſed from the DEAD,
BUT OF THE
CHURCH
Flouriſhing glorouſly for a
THOUSAND YEARS
AFTER THE
**Converſion of the Jews,**
AND THE
*Flowing-in of all Nations to them thus Converted*
TO THE
CHRISTIAN FAITH.

# THE

# PREFACE.

SCaliger *was pleaſed to ſay,* Calvinus ſapuit, quia non ſcripſit in Apocalypſin; "Calvin *was wiſe, becauſe* "*he did not write upon the* Revelations." *I confeſs, I do it not for want of Wiſdom; that is, becauſe I neither have ſufficient Reading, nor Judgment, to diſcern the Intendment of the Propheſies contained in that Book. But yet conceiving that I have either found out the true Senſe of thoſe Words,* Chap. 20. 4. *which uſually are alledged as the Foundation of the ſuppoſed* Millennium, *or* Reſurrection of the Martyrs to reign with Chriſt on Earth a Thouſand Years; *or at the leaſt, have ſaid what is ſufficient to ſhew, it is not neceſſary to underſtand them in a proper Senſe; I have compriſed my Sentiments of that Controverſy in the enſuing Treatiſe, which I ſubmit to the Judgment of the Reader.*

# The Introduction.

HAving employ'd ſome Thoughts upon the *Myſtery* of the Converſion of the *Jewiſh Nation*, mention'd by St. *Paul*, *Rom.* 11. and comparing the glorious Things he there ſays of it, with what the *Prophets* had foretold of the ſame thing in very high Expreſſions; I began to compare them with what was written in the *Revelations*, concerning the *New Jeruſalem*, the *New Heavens*, and *New Earth*, and the *Bride of the Lamb made ready for a Marriage with him*; and finding that this *Bride* was thought, by the beſt Commentators, to be the *Jewiſh Church* and *Nation*, repreſented formerly by our *Saviour*, as *not having on her Wedding-Garment*, Matt. 22. 12. that the *New Heavens* and the *New Earth*, were the very Things promiſed to the *Jews*; that the *New Jeruſalem* was deſcribed in the very Words of the *Prophets* and *Jewiſh Writers*, ſpeaking of that Glorious State they expected towards the End of the World; I was ſtrongly inclined to conceive this Glorious Converſion, which St. *Paul* ſaith, ſhall be even to the *Gentile*, ζωὴ ἐκ νεκρῶν, *Life from the Dead*, Rom. 11. 15. and which is by the *Prophets* frequently repreſented as the ζωοποίησις, ἀνάστασις, *i. e.* the *New Birth, Reviviſcence, Reſurrection* of their *Dead Church* and *Nation*, by the *Meſſiah*: So that ὁ θάνατος οὐκ ἔσται ἔτι, *Death ſhall be no more*, Rev. 21. 4. might be the very Reſurrection intended by St. *John*, and the flouriſhing Condition and Union both of the *Jewiſh* and the *Gentile Church*, thus raiſed from the Dead, and ſo continuing in Peace and Plenty, and a great encreaſe of Knowledge and of Righteouſneſs, and a return of the *Primitive* Purity of Doctrine, and of Manners, might be *the Reign of the Saints* on Earth a Thouſand Years, which the *Apoſtle* mentions: This naturally led me to a Diſcourſe of the *Millennium*; which being framed according to this new *Hypotheſis*, I ſhall now offer it to the Conſideration of the Learned, in the following Method.

1. I ſhall ſtate the True *Millennium* of the *Ancients*; ſhewing how far it was received, and by whom oppoſed, in the four firſt *Centuries*, and what were the particular Opinions, which then obtained, concerning the *Millennium*; and how far the *Modern Patrons* of the *Millenary* State have diſcarded the received Opinion of the *Ancients* who embrac'd that Doctrine.

2. I ſhall ſhew what reaſon I have to conceive that this *Millennium* is to begin with the Converſion of the *Jewiſh Nation*; and doth indeed relate to the moſt happy State, and flouriſhing Condition the *Church of Chriſt* ſhall at that Time enjoy.

3. I ſhall attempt to anſwer all that hath been offer'd to prove a proper and literal Reſurrection of the *Martyrs*, and other *Chriſtian Sufferers*, and *Saints, to reign on Earth a Thouſand Years*; conſider the Pretences of them who place this Reign before the Conflagration of the World, as moſt of the Aſſerters of this Doctrine do; and of the Reverend Dr. *Burnet*, who makes it to begin after the Conflagration of the World. And,

4. I ſhall offer ſome Arguments againſt this Doctrine of the *Millennium*, or of the literal Reſurrection of the *Saints* and *Martyrs*, *to Reign on Earth a Thouſand Years.*

OF

# OF THE
# MILLENNIUM
# OF THE
# Ancient Doctors of the CHURCH.

## CHAP. I.

*That the Doctrine of the* Millennium *was never generally received in the Church of Chriſt, is proved,* 1. *From the Teſtimony of* Juſtin Martyr *and* Irenæus, §. I. *Of* Euſebius, Origen, *and* Stephanus Gobarus, *and the Diſtinction which then obtain'd betwixt the Allegoriſts and the Diſciples of the Letter*, §. 2. *An Anſwer to the pretended Tradition of* Papias, *mention'd by* Irenæus, §. 3. *The* Millennium *of the Ancients differed from that which is now aſſerted by the moſt judicious of the Modern Millenaries, in Five Particulars*: (1ſt,) *The Ancients generally held, That the Temple, or City of* Jeruſalem, *ſhould be new-built.* (2dly,) *That all the Juſt were then to riſe, and not Martyrs only.* (3dly,) *That Jeſus Chriſt ſhould then reign on Earth.* (4thly,) *That they ſhould fare Deliciouſly, and enjoy Corporal Delights.* (5thly,) *That they ſhould beget Children*: *All which Things are denied by the Modern Millenaries*, §. 4. *The Neceſſity of theſe Doctrines, according to the Letter of the Scriptures, cited for the* Millennium, *by thoſe Ancients who eſpouſed that Doctrine*, §. V. *This Error of ſome of the Fathers, as to the* Millennium, *will not invalidate their Authority as to any thing deliver'd by them as Eye-Witneſſes, or which they deliver as the Practice of the Church of Chriſt in their Days*, §. VI.

THE *Patrons* of the *Millennium* do uſually ſay, Their Doctrine was both generally receiv'd in the Three firſt Centuries, and was derived by Tradition from the *Apoſtles*; and that the *firſt Man who oppos'd it, was* Dionyſius *of* Alexandria. In oppoſition to this Pretence, I ſhall endeavour to make it appear;

I. That this Opinion was never generally received in the Church of Chriſt.

II. That there is no juſt Ground to think it was derived from the *Apoſtles*, but rather from a miſtake of the Words of the Author of the *Apocalypſe*; or from the Notions of the *Jews*, and of the *Sibylline Author*. See L. 2, L. 3, L. 4.

III. That the New *Patrons* of the *Millennium* differ in many Things of Moment from the Ancient Aſſerters of it, and have indeed ſcarce any Suffrage of Antiquity for that *Millennium* which they do ſo ſtiffly maintain. And,

§. I. That this Opinion was never generally received in the Church of Chriſt, appears ſufficiently from the Confeſſions and very Words of the two firſt Aſſertors of it, whoſe Writings are ſtill extant, *viz. Juſtin Martyr*, and *Irenæus*. I begin with *Irenæus*, becauſe his Words will juſtify the ancient Reading of the Words of *Juſtin Martyr*, againſt the Criticiſm upon them, or rather the Corruption of them by (a) Mr. *Mead*, and (b) Mr. *Daille*. *Irenæus* therefore ſpeaks thus; (c) *I am not ignorant, that ſome among us, who believe, in divers Nations, and by various Works, and who, believing, do conſent with the Juſt, do yet endeavour*, transferre hæc (Gr. μεταφέρειν,)

---

(a) P. 533, 534.

(b) De Pœnis Satisf. & Human. l. 5. c. 7.

(c) L. 5. c. 33.

*to turn theſe things into Metaphors*, or to carry them from their proper, to an improper Senſe, as *Metaphors* are wont to do: That this is his Meaning, is evident from theſe Words following, *But if ſome have attempted to allegorize theſe things, they have not been found in all things conſiſtent with themſelves, and may be convinced from the Words themſelves.* Again, he complains, That (d) *the Sentiments of ſome were carried away by the Diſcourſes of the Hereticks; ſo that they were ignorant of the Appointments of God, and the Myſtery of the Reſurrection of the Juſt, and the Kingdom.* Here then we may evidently diſcern Three ſorts of Men: *1ſt.* The Hereticks denying the Reſurrection of the Fleſh, and the *Millennium.* *2dly.* The exactly Orthodox aſſerting both the Reſurrection, and the Kingdom of Chriſt upon Earth. *3dly.* The Believers who conſented with the Juſt, and yet endeavoured to allegorize, and turn into *Metaphor* all thoſe Scriptures he had produced for a proper Reign of Chriſt, and who had Sentiments rather agreeing with thoſe *Hereticks* who denied, than thoſe exactly Orthodox, who maintain'd this Reign of Chriſt on Earth. Now theſe being almoſt a Tranſlation of the Words of (e) *Juſt. Mart.* they vindicate the Reading of all the Manuſcript Copies of that Writer; and exclude the bold Criticiſm of *Daille* and Mr. *Mead.* (f) *Tell me truly*, ſays *Trypho*, *Do you* [Chriſtians,] *indeed confeſs, that* Jeruſalem *ſhall be built again, and that your People ſhall be gathered together* (there,) *and rejoice with Chriſt, together with the Patriarchs, and Prophets, and thoſe of our Nation, or thoſe who are made Proſelytes before the Coming of your Chriſt*, or before you expect your Chriſt ſhall come (to Judgment?) *Or do you only confeſs this, that thou may'ſt ſeem to overcome us in Queſtions?*

Here you ſee, that *Juſtin Martyr* did before, ταῦτα ὁμολογεῖν, confeſs theſe things, as he doth plainly, *p.* 243. where *Trypho* having put the Queſtion thus, *What! do you ſay, that none of us ſhall have any Inheritance in the Holy Mount of God?* *Juſtin Martyr* replies; *I ſay not ſo, but that the Gentiles who repent, and believe in Chriſt, ſhall inherit* (it,) *with all the Patriarchs, and Prophets, and the Juſt which proceed from* Jacob: And therefore he here anſwers thus; (g) *I have before confeſſed, that I, and many others are of this Mind, That theſe things ſhall happen. But then again, I have intimated to you, That many Chriſtians of a pure and pious Judgment, do not own this;* (I ſpeak of Chriſtians of a pure and pious Judgment!) *For as for thoſe who are called Chriſtians, but indeed are Atheiſts, and Ungodly, and Hereticks, I have told you already, That they teach things wholly blaſphemous, atheiſtical, and abſurd* (and therefore are not to come into the Account of Chriſtians.) If *therefore you have met with ſome of them who blaſpheme the God of* Abraham, Iſaac, *and* Jacob, *and deny the Reſurrection of the Dead, that confeſs not this, you are not to eſteem them Chriſtians*, (or to take an Eſtimate of the Doctrines of the *Chriſtians* from them.) They indeed deny the Reſurrection of the Fleſh, and the *Millennium*; (h) *But I, and all Chriſtians who are exactly and in all things Orthodox, know there will be a Reſurrection of the Fleſh, and a* Millennium *in* Jeruſalem, *built, adorned, and enlarged.* Here then, as in *Irenæus*, is a plain Diſtinction of three ſorts of Men, (1.) Of *Hereticks*, that were κατὰ πάντα βλάσφημοι, *entirely blaſphemers* of the God of *Iſrael*, and Denyers of the Reſurrection of the Fleſh, and conſequently of the *Millennium* which ſuppoſed this Reſurrection. *2dly.* Of *Chriſtians*, who were κατὰ πάντα ὀρθογνώμονες, *in all things Orthodox*, who owned both the Reſurrection of the Fleſh, and the *Millennium*: And *Juſtin Martyr* being of this Opinion, and declaring here, That he thought it a Doctrine delivered by God; it could not be expected that he ſhould affirm of them, that held it not, That they were of *a right Opinion in all things.* 3dly. Of *many Chriſtians of a pure and pious Judgment*, who did not own this *Millennium.*

*Object.* But *where*, ſaith Mr. *Daille*, *had he made mention before of any ſuch?* I anſwer with another Queſtion, Where had he made mention before of the many who confeſſed the *Millennium*, as he here ſaith he had? Mr. *Daille* ſhould have conſidered, that *Juſtin*'s

---

(d) Quoniam igitur transferuntur quorundam ſententiæ ab Hæreticis ſermonibus, & ſunt ignorantes Diſpoſitiones Dei, & Myſterium Juſtorum Reſurrectionis, & Regni quod eſt principium incorruptelæ, per quod Regnum, qui digni fuerint, aſſueſcunt capere Deum. *L.* 5. *c.* 32. *p.* 495.

(e) Et rurſus, quoniam autem quidam *ex his qui putantur rectè credidiſſe*, ſupergrediuntur ordinem promotionis Juſtorum, & modos meditationis ad incorruptelam, ignorant Hæreticos ſenſus in ſe habentes, &c. *C.* 31.

(f) Εἶπε δέ μοι ἀληθῶς, ὑμεῖς ἀνοικοδομηθῆναι τὸν τόπον Ἱερουσαλὴμ τοῦτον ὁμολογεῖτε, καὶ συναχθήσεσθαι τὸν λαὸν ὑμῶν, καὶ εὐφρανθῆναι σὺν τῷ Χριστῷ, ἅμα τοῖς πατριάρχαις, καὶ τοῖς προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ τῶν προσηλύτων γενομένων, πρὶν ἐλθεῖν ὑμῶν τὸν Χριστὸν προσδοκᾶτε. Dial. cum Tryph. p. 306.

(g) Ὁμολόγησα οὖν σοι καὶ πρότερον, ὅτι ἐγὼ μὲν καὶ ἄλλοι πολλοὶ ταῦτα φρονοῦμεν, ὡς καὶ πάντως ἐπίστασθε τοῦτο γενησόμενον, πολλοὺς δ' αὖ, καὶ τῶν τῆς καθαρᾶς καὶ εὐσεβοῦς ὄντων Χριστιανῶν γνώμης, τοῦτο μὴ γνωρίζειν ἐσήμηνά σοι. Dial. cum Tryph. p. 306.

(h) Ἐγὼ δὲ, καὶ εἴ τινές εἰσιν ὀρθογνώμονες κατὰ πάντα Χριστιανοὶ, καὶ σαρκὸς ἀνάστασιν γενήσεσθαι ἐπιστάμεθα, καὶ χίλια ἔτη ἐν Ἱερουσαλὴμ οἰκοδομηθείσῃ, καὶ κοσμηθείσῃ, καὶ πλατυνθείσῃ. P. 307.

Memory could not ſerve him to write down all he had diſcourſed with *Trypho*, or that he might not think that part of his Diſcourſe neceſſary to be afterwards committed unto Writing; and then this Objection would not have ſeem'd of force ſufficient to have authoriz'd him to change *Juſtin*'s Words without any conſent of Copies, into the direct contradictory Words, and for *Chriſtians* τῆς καθαρᾶς *γνώμης*, *of a pure Judgment*, to read, *Chriſtians* μὴ τῆς καθαρᾶς γνώμης, *of an Impure Judgment*; ſince ſuch bold Criticiſms will evacuate both the Senſe and Force of any Teſtimony.

§. II. 2*dly*. This is ſtill further evident from the *Ancient Writers* of the *Church*, who plainly tell us, That this was a particular Opinion of ſome Doctors of the Church, and never was received by all. *It had its Riſe*, ſaith *Euſebius*, *from* Papias, *a Man of ſlender Judgment*; (i) *But the Antiquity of the Man prevailed with many of the Eccleſiaſticks to be of that Opinion, particularly with* Irenæus, *and if there were any other of the ſame Judgment with him.* Now he that confeſſeth that *moſt of the Eccleſiaſticks were of that Opinion*, plainly denies that all were of it. He that particularly ſpeaks of *Irenæus*, adding, *if there were any other of the ſame Judgment*, ſeems to intimate, they were not many. *Origen* in his *Philocalia*, [*c.* 26. *p.* 99.] ſaith, They were only τινὲς, *ſome* that held this Doctrine, and that ſo clancularly, that it had not yet come to the Ears of the *Heathens*: And in his *Prolegomena* to the *Canticles*, [*f.* 69. B.] that they were only *Simpliciores quidam*, ſome of the Simpler ſort of Chriſtians. Beſides, of all the Fathers of the *Chriſtian Church*, none hath ſpoken more ſeverely, and more contemptibly of that Doctrine, than *Origen*, who repreſents it as *a wicked Doctrine*, *a Reproach to Chriſtianity*; *the Heathens*, ſaith he, *having better Sentiments than theſe*. He therefore being then the great *Doctor* of the *Church*, and continuing in great Authority amongſt all Church-men for above an hundred Years; his *Scholars* being alſo the moſt celebrated Doctors of that Age, and one of them, *viz.* *Dionyſius Alexandrinus*, undertaking to confute this Doctrine; and his *Philocalia*, where we find theſe ſevere Sayings, being a Collection of the two great Lights of the Fourth Century, St. *Baſil*, and *Gregory the Divine*; it cannot be doubted but this Opinion then loſt ground daily, and was generally decry'd by the Learned of thoſe Centuries. In a word, (k) *Stephanus Gobarus*, in his account of Opinions in which the *Fathers* differed from each other, reckons this as the tenth, *That the Juſt ſhall riſe firſt, and live deliciouſly a Thouſand Years, eating, drinking, and begetting Children; and that there ſhould be no Precedence in the Reſurrection, no Millenary Delight, no Marriage then.*

3*dly*. This will be more evident, if it be conſider'd, that as the Doctors of the Church were then of different Opinions, ſo were they then diſtinguiſhed by different Names; as they who denied the *Millennium*, ſaith *Irenæus*, attempted to *Allegorize* the Places produced by others for it, ſo had they upon that account, the Name of *Allegoriſts*; and therefore *Nepos*, a Man, ſaith *Euſebius*, from *Dionyſius* of *Alexandria*, otherwiſe *Orthodox*, but a Writer for the *Millennium*, ſtiled his Book Ἔλεγχον τῶν Ἀλληγοριστῶν, or, *A Refutation of the Allegoriſts*. H. Eccl. l. 7. c. 24.

Accordingly, in (l) *Origen*, they who deny the *Millennium*, are οἱ τροπολογοῦντες τὰ προφητικὰ, *they who interpret the Sayings of the Prophets by a Trope*; and they who aſſert it are ſtiled *Solius literæ diſcipuli*, Diſciples of the Letter of the Scripture only: The firſt, ſaith he, aſſert, *Horum vim figuraliter intelligi debere*, The Paſſages which they produce from Scripture ought to be figuratively underſtood; the other, ſaith he, underſtand the Scripture, *Judaico ſenſu*, after the manner of the *Jews*. (m) *Epiphanius* ſpeaking of the *Millennium* aſſerted by *Apollinarius*, ſaith, *There is indeed a* Millennium *mention'd by St.* John; *but the moſt, and thoſe pious Men, look upon thoſe Words as true indeed, but to be taken in a Spiritual Senſe.*

And here it may deſerve to be obſerved by the bye, That the Primitive Fathers derived almoſt all their conſiderable Errors from the Jews, *viz.* That *Angels* had to do with Women, and begat *Giants* of them; That the World was to end ſoon after the Coming of the *Meſſiah*; That *Elias* was in Perſon to uſher in his Second Advent, *&c.*

§. III. 2*dly*. As for the pretended Tradition from the Apoſtle *John*, touching this Doctrine, it is only mention'd by *Irenæus*, as received from *Papias*; and the Words in which it is delivered are ſufficient to demonſtrate the Incredibility, and the apparent folly of it: For theſe Elders pretend to have heard from

---

(i) Πλὴν καὶ τοῖς μετ' αὐτὸν πλείστοις ὅσοις τῶν ἐκκλησιαστικῶν τῆς ὁμοίας αὐτῷ δόξης παραίτιος γέγονε, τὴν ἀρχαιότητα τἀνδρὸς προβεβλημένοις, ὥσπερ οὖν Εἰρηναίῳ, καὶ εἴ τις ἄλλος τὰ ὅμοια φρονῶν ἀναπέφηνεν. Euſeb. Hiſt. Eccl. l. 3. c. 39.

(k) Apud Photium, Cod. 232. p. 894.

(l) Περὶ ἀρχῶν, l. 2. c. 12. f. 135. B. col. 1. B. c.

(m) Τὴν δὲ βίβλον ἀναγινώσκοντες οἱ πλεῖστοι καὶ εὐλαβεῖς περὶ τῶν πνευματικῶν εἰδότες, καὶ ἐν αὐτῇ πνευματικῶς ἔχοντα λαμβάνοντες, ἀληθῆ μὲν ὄντα, ἐν βαθύτητι δὲ σαφηνιζόμενα πεπιστεύκασιν. Hær. 77. §. 26. p. 1031.

St. *John*,

*John*, theſe Romantick Words; (o) ‘The Days ſhall come, in which there ſhall be Vines which ſhall ſeverally have ten thouſand Branches, and every of theſe Branches ſhall have ten thouſand leſſer Branches, and every of theſe Branches ſhall have ten thouſand Twigs, and every one of theſe Twigs ſhall have ten thouſand cluſters of Grapes, and in every one of theſe cluſters ſhall be ten thouſand Grapes, and every one of theſe Grapes, being preſſed, ſhall give twenty five *Metreta*'s (that is, according to the mildeſt Computation, 275 Gallons) of Wine; and when one ſhall take hold of one of theſe ſacred Bunches, another ſhall cry out, I am a better Bunch, take me, and by me bleſs the Lord:’ To omit what he ſays, from the ſame Tradition, of every Grain of Wheat, and of Apples, Seeds, and Herbs. Now can any Man be ſo wholly bereft of Senſe, as to imagine this Stuff could ever come out of the Mouth of an *Apoſtle?* No certainly, he had it only from the Converted *Jews*, in whoſe Writings, ſome learned Perſons have inform'd me, the Words cited by *Irenæus* from *Papias*, are yet to be found. As for *Papias*, the only Voucher of this Tradition, *Euſebius* informs us, *he was a Man of a very ſlender Judgment*, as the Story cited by *Irenæus*, from the 4th Book of his Diſcourſe, may abundantly convince us, there being ſcarcely any things in the moſt infamous of Romiſh Legends, *more fabulous*, than, as *Euſebius* truly ſaith, *his Traditional Relations* were.

§. IV. 3*dly*. That the New *Patrons* of the *Millennium* differ in many things of Moment from the *Ancients*, and have indeed ſcarce any Suffrage of Antiquity for that *Millennium* they maintain, will be apparent, from a juſt Repreſentation of the *Millennium* of the *Ancients*: For,

1. The *Ancient Millenaries* generally held, That the Temple, or the City of *Jeruſalem*, ſhould be rebuilt, and that the Land of *Judæa* ſhould be the Habitation of thoſe who were to reign on Earth a Thouſand Years. So *Juſt. M.* [*Dial. cum Tryph. p.* 243. G.] tells the *Jews*, That the *Believing Gentiles* ſhould then dwell, ἐν τῷ ὄρει τῷ ἁγίῳ, *in the Holy Mount*, and that they ſhould then acknowledge him, [*p.* 259. E] ἐν τῷ αὐτῷ τόπῳ τῆς Ἱεροσολύμων, *in the ſame Place of* Jeruſalem *where they had crucified him*: He confeſſes alſo to *Trypho*, [*p.* 306. *B.* 307. *B.*] ἀνοικοδομηθῆναι τὸν τόπον Ἱερουσαλὴμ, *That the Place of* Jeruſalem *ſhould be built, and that the Saints ſhould ſpend a Thouſand Years in* Jeruſalem *built, adorned, and augmented*, and that *all Chriſtians entirely Orthodox knew this would be ſo*; and therefore they all, ſaith he, [*p.* 312. *B.*] expected τὸν Χριστὸν ἐν Ἱερουσαλὴμ φανήσεσθαι, *Chriſt to appear in* Jeruſalem. (p) *In the Times of that Kingdom* Jeruſalem *ſhall be built*, ſaith *Irenæus*, and the Jews ſhall be reſtored to the Land he gave to their Fathers. (q) *He* (*i. e.* Chriſt) *ſhall build the Holy City, ſaith* Lactantius, *and there ſhall be the Reign of the Juſt for a Thouſand Years.* St. *Barnaby* is very poſitive, (r) *That the very Temple which was deſtroyed by their Enemies, ſhall be rebuilt gloriouſly. They feign to themſelves,* ſaith *Origen*, (ſ) *that the Terreſtrial* Jeruſalem *ſhall be rebuilt with Precious Stones, and that the Aliens ſhall be their Servants to rebuild it.* (t) Hence *Dionyſius* of *Alexandria*, in his Book writ againſt them, derides their *Golden* Jeruſalem *upon Earth, adorned with Jewels, and the Reſtoration of the Temple.* Whereas, ſcarce any of our New *Millenaries* dare aſſert, that this ſhall be the Place of the Habitation of the raiſed Saints, and one of them makes the whole Earth to become a Paradiſe for the Reception of them.

2*dly*. They held, This Reſurrection was not to be confined to the *Martyrs* only, but that all the Juſt were then to riſe, and reign with *Chriſt*: This *Juſt. Mart.* confeſſes, touching all Chriſtian People, all the Believing *Gentiles*, and the juſt Progeny of *Jacob* in the fore-cited Places. *Irenæus* frequently declares of the Juſt in general, that they ſhall ariſe to inherit the Promiſes. (u) *Tertullian* affirms, That ſome ſhall riſe ſooner, and ſome later, but that all the Juſt ſhall riſe within the Time of the *Millennium*. This *Millennium*, ſaith *Lactantius*, (x) belongs *to all the Juſt which ever were*

---

(o) Quemadmodum Presbyteri meminerunt, qui Joannem Diſcipulum Domini viderunt, audiſſe de eo, quemadmodum de temporibus illis docebat Dominus, & dicebat, venient dies in quibus vineæ naſcentur ſingulæ decem millia palmitum habentes, & in uno palmite dena millia brachiorum, & in uno vero palmite dena millia flagellorum, & in unoquoque flagello dena millia botruum, & in unoquoque botru dena millia acinorum, & unumquodque acinum expreſſum dabit viginti quinque metretas vini, & cum eorum apprehenderit aliquis Sanctorum botrum, alius clamabit botrus, ego melior ſum, me ſume, per me Dominum benedic. *L.* 5. *c.* 3.

(p) Reſtituet illos in terram ipſorum quam dedit patribus ipſorum. *Iren. l.* 5. *c.* 34, & *c.* 35. Sed in Regni temporibus Revocata (*l.* renovata) terra à Chriſto & reædificata Hieruſalem.

(q) In terra cum his ipſe regnabit, & condet ſanctam civitatem, & erit Regnum juſtorum mille annis. *Epit.* §. 11. *p.* 758. (r) Καὶ αὐτοὶ οἱ τῶν ἐχθρῶν ὑπηρέται ἀνοικοδομοῦσιν αὐτόν. §. 16.

(ſ) Περὶ ἀρχῶν, l. 2. c. 12.

(t) Adverſus Irenæum Dionyſius Eccleſiæ Alexandrinæ Pontifex elegantem ſcribit librum, irridens mille annorum fabulam, & auream atque gemmatam in terris Hieruſalem, inſtaurationem Templi &c. *Hieron. Præfat. in lib.* 18. *Com. in Iſaiam.* (u) *Lib.* 3. *contr. Mar. c. ult. verba vide infra.*

(x) Verum ille cum deleverit injuſtitiam, ac juſtos qui à principio fuerint ad vitam reſtauraverit, mille annis inter homines verſabitur, eóſque juſtiſſimo imperio reget. *Lib.* 7. *c.* 24. *p.* 722.

*were from the beginning of the World*: Whereas the *Millenaries* of this Age do generally, with (x) Dr. *Burnet*, ſay, The *Firſt Reſurrection, and the Reign of Chriſt, ſeem to be appropriated to the Martyrs*, Rev. 20. 4.

Moreover, the Ancients extended this Reign on Earth, not only to the Dead, but to the Juſt alſo who ſhall be then alive at this Firſt Reſurrection; this being a neceſſary Conſequent of the former Doctrine, That this *Millennium* belongs to all the Juſt. Thus *Irenæus*, amongſt thoſe who are to enjoy the *Millennium*, reckons (y) *thoſe whom the Lord ſhall find in the Fleſh, expecting him from Heaven, who having ſuffer'd Tribulation, did nevertheleſs eſcape the Hands of the Wicked.* (z) Then *they that are found living, ſhall not die*, ſaith *Lactantius*: Whereas 'tis inconſiſtent with the Hypotheſis of Dr. *Burnet*, That any of the Juſt ſhould be then living, ſince this *Millennium* only begins after the Conflagration of the World, and the burning of all Things that are in it.

3*dly*, The Ancients generally conſent in this, That *Jeſus Chriſt* ſhall then come down from Heaven, and be ſeen on Earth, and reign there with his Servants. *Papias*, the firſt Aſſerter of this Doctrine, declares, That (a) *it ſhall be a Reign of Chriſt bodily upon Earth*: *Juſtin Martyr* tells the *Jews*, That they ſhould then *ſee him whom they had pierced*, and this in that very Place of *Jeruſalem* where they had crucified him, That both they, and *Chriſtians*, ſhould then be gathered together, and rejoyce with him. *Victorinus* ſaith, (b) This is that *true Sabbath*, in quo Chriſtus cum electis ſuis regnaturus eſt, *in which Chriſt is to reign with his Elect*; and *Lactantius* ſaith expreſly, *That* Mille annos inter homines verſabitur, *he ſhall be converſant with Men a Thouſand Years. Irenæus* (c) ſeems not ſo clear as to this Matter; yet he declares, the Juſt ſhall reign on Earth, encreaſing by the Viſion of Chriſt; for, ſaith he, *Chriſt will be every where ſeen, as Men are worthy to ſee him*: That which ſeems moſt expreſly in him to relate to this Affair, is this; That diſcourſing of our Lord's Promiſe, To drink New Wine with his Diſciples in the Kingdom of Heaven, he declares, (d) this *cannot be done by him, whilſt he remains in thoſe Celeſtial Regions.* But *Nepos was* expreſs in this, That (e) *after this Reſurrection, the Kingdom of Chriſt was to be upon Earth a Thouſand Years*; and the Saints were to reign with him in Pleaſures, or faring deliciouſly there: And therefore *Dionyſius* ſaith of him, and the Brethren that magnify'd his Book, That (f) *they had no ſublime or magnificent Thoughts of the Glorious and Divine Advent of our Lord, or of our Reſurrection, and our Gathering together, and Aſſimilation to Chriſt*; but *hoped then for little and mortal things, and ſuch as Men now hope for in the Kingdom of God.*

4*thly*, They all declare, they ſhall then fare deliciouſly, and ſhall enjoy the richeſt Wines, and moſt delicious Fruits, build Houſes, plant Vineyards, and eat the Fruits of them: Thus *Juſtin Martyr* (g) underſtands thoſe Words of *Iſaiah*, (c. 65. 21.) of the *Millennium*, viz. *They ſhall build Houſes, and inhabit them; and they ſhall plant Vineyards, and eat the Fruit of them.* And *Irenæus* ſaith, (h) *They ſhall have a Table prepared for them by God, who ſhall feed them with Dainties*; adding, That *the Promiſes* he had cited, *Creaturæ epulationem ſignificant*, do ſignifie *the Banquets they ſhould have upon the Creature*: Hence doth he tell us of the prodigious Cluſters of Grapes, and Ears of Corn, the Vines, and the Earth, ſhall then bring forth. (i) *The Earth*, ſaith *Lactantius*, *ſhall open its Fertility, and of its own accord produce Fruits plentifully, the Rocks of the Mountains ſhall ſweat with Honey, Wines ſhall run down with Streams, and the Rivers flow with Milk.* Of this Opinion, doubtleſs, was *Tertullian*, in his Book *De Spe Fidelium*: And *Nepos*, who promiſed, ſaith *Dionyſius* of *Alexandria*, *a Thouſand Years of Corporal Delights on Earth.* Accordingly *Gennadius* ſaith,

---

(x) *B.* 4. *ch.* 4. *p.* 151, 152.

(y) Et illos quos Dominus in carne inveniet expectantes eum de cœlis, & perpeſſos tribulationem, qui & effugerint iniqui manus. *Lib.* 5. *c.* 35.

(z) Tum qui erunt in corporibus vivi non morientur, ſed per eoſdem mille annos infinitam multitudinem generabunt, & erit Soboles eorum Sancta. *Lib.* 7. *c.* 24. *p.* 722.

(a) Χιλιάδα τινά φησιν ἐτῶν ἔσεσθαι μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν σωματικῶς τῆς τοῦ Χριστοῦ βασιλείας ἐπὶ ταυτησὶ τῆς γῆς ὑποστησομένης. Apud Euſeb. l. 3. c. 39. p, 112. C.

(b) De Fabrica Mundi apud *D.* Doct. *Cave*, *p.* 104. *Epit. p.* 772.

(c) In qua regnabunt Juſti in terra creſcentes ex viſione Domini. *C.* 35. Πανταχοῦ γὰρ ὁ Σωτὴρ ὀφθήσεται καθὼς ἄξιοι ἔσονται οἱ ὁρῶντες. *C.* 36.

(d) Neque autem ſurſum inſuper cœleſti loco conſtitutus cum ſuis poteſt intelligi bibens vitis generationem, *l.* 5. *c.* 33. (e) Χιλιάδα ἐτῶν τρυφῆς σωματικῆς ἐπὶ τῆς ξηρᾶς ταύτης ἔσεσθαι ὑποτιθέμενος. Euſeb. Hiſt. Eccl. l. 7. c. 24. (f) Οὐδὲ ὑψηλὸν καὶ μεγαλεῖον φρονεῖν, οὔτε περὶ τῆς ἐνδόξου καὶ ἀληθῶς ἐνθέου τοῦ Κυρίου ἡμῶν ἐπιφανείας, οὔτε τῆς ἡμετέρας ἐκ νεκρῶν ἀναστάσεως καὶ τῆς πρὸς αὐτὸν ἐπισυναγωγῆς καὶ ὁμοιώσεως. Euſeb. Hiſt. Eccl. l. 7. c. 24. p. 271. (g) Dial. cum Tryph. p. 308.

(h) Hæc ſunt in regni temporibus, hoc eſt, in ſeptima die, quæ eſt verum juſtorum Sabbatum, in quâ non facient omne terrenum opus, ſed adjacentem habebunt paratam menſam à Deo paſcentem eos epulis omnibus, *l.* 5. *c.* 33. Ἐν τῇ χιλιονταετηρίδι τῶν φυσικῶν μεταλαμβάνομεν ἡδέων. Apollinaris apud Epiph. Hær. 77. p. 1032.

(i) *Cap.* 34. Terra vero aperiet fœcunditatem ſuam, & uberrimas fruges ſuâ ſponte generabit: Rupes montium melle ſudabunt, per rivos vina decurrent, & flumina lacte inundabunt, *l.* 7. *c.* 24.

(k) *In the Divine Promiſes, we believe nothing concerning Meat and Drink,* as *Irenæus, Tertullian,* and *Lactantius* teach *from their Author* Papias, *nor of the Reign of a Thouſand Years with Chriſt on Earth after the Reſurrection, and the Saints reigning deliciouſly with him, as* Nepos *taught.* St. *Auſtin* therefore ſaith of this Opinion, (l) That *it might be tolerable, if they mentioned any Spiritual Delights which the Saints might enjoy by Chriſt's Preſence; but ſince they affirm, That they who then riſe, ſhall enjoy carnal and immoderate Banquets of Meat and Drink without Modeſty, theſe things can only be believed by Carnal Men.* And becauſe all this Plenty could not be procured and enjoyed, theſe Houſes could not be built, nor theſe Vineyards planted, nor this Wine brought into the Fat, nor this Corn into the Barn, threſh'd, ground, and made fit for theſe new-raiſed Inhabitants, without Hands: The *Ancients* have made Proviſion for this alſo, telling us, *That they ſhall be* (m) Κυριεύοντες ἐπὶ τῆς γῆς, *ſuch as lord it upon Earth*; and therefore (n) *Irenæus* ſaith, that which was ſpoken to *Jacob, The Nations ſhall ſerve, and Princes ſhall bow down to thee,* Gen. 27. 27, 28. Ad tempora Regni ſine contradictione pertinet, quando regnabunt Juſti ſurgentes à mortuis, *without all contradiction, belongs to this* Millenary Kingdom. (o) *The Nations ſhall not utterly be deſtroyed,* ſaith *Lactantius, but ſome of them ſhall be left to be triumphed over by the Juſt, and ſubjected to perpetual Slavery.* (p) *They think,* ſaith *Origen, that Aliens ſhall be given them to be Miniſters of their Delights, who ſhall either ſerve at the Plough, or be their Maſons and Carpenters to build up their fallen City, and they ſuppoſe they ſhall have of their Proviſions to eat, and have Dominion over their Riches, ſo that they ſhall come and offer to them Gold, and Frankincenſe, and Precious Stones.* Dr. *Burnet* muſt either produce theſe ſervile Nations, as he hath done *Gog* or *Magog,* out of the *Mud,* or his Opinion muſt fall into it, unleſs he hopes to avoid this, by ſaying, that *in this State it will be part of their Diverſion and Entertainment, to learn Mechanicks,* p. 213.

And becauſe Men can hardly do this whole Buſineſs without Beaſts, the *Ancients* have made Proviſions of them alſo, ſubjecting to them not only Sheep, and Goats, and Oxen or Bulls; but Wolves, and Bears, and Leopards, and Lions, *which* (q) *with all other Animals,* ſaith *Irenæus, ſhall be then ſubject to Man.* And that the Doctor may not be at a loſs for the Production of theſe Beaſts, (r) *Stephanus Gobarus* informs him, the Doctrine of the Ancients was this, *That the Juſt ſhould riſe firſt,* Καὶ σὺν αὐτοῖς πάντα τὰ ζῷα, *and all thoſe Living Creatures with them.* Now the New *Millenaries,* as they ſay little of theſe Slaves, and theſe Brute Beaſts, who are ſo neceſſary for the enjoyment of the Univerſal Plenty, and the Goods of Fortune prepared in this State; ſo are they ſhy of owning *Futuras corporis voluptates & luxurias,* Such *Luxuries* and *Bodily Pleaſures,* as *Origen* ſaith (ſ) the *Millenaries* of his Time did expect.

For, *5thly,* In their *Millennium,* they were not only to Feaſt and Junket it, but alſo to beget Children. (t) *The Virgins,* ſaith *Irenæus, ſhall rejoyce in the Aſſemblies of the Young Men; and they that are left, ſhall be multiplied upon Earth:* Accordingly he ſpeaks of ſome Believers, whom God had prepared to multiply thoſe who were left upon the Earth, to be under the Kingdom of the Saints, and miniſter to this *Jeruſalem. They ſhall beget an infinite Multitude,* ſaith *Lactantius,* (u) *and their Seed ſhall be holy. To their other Luxuries,* ſaith (w) *Origen,* they add, *Nuptiarum conventiones, & filiorum procreationes etiam poſt reſurrectionem futuras;* The *Solemnities of Marriage, and the Procreation of Children, even after the Reſurrection:* And again, (x) *They think,* ſaith he, *that after the Reſurrection we ſhall eat and drink Cor-*

---

(k) Non quod ad cibum vel ad potum pertinet ſicut, Papia Authore, Irenæus, Tertullianus, & Lactantius acquieſcunt, neque poſt (l. per) mille annos poſt reſurrectionem Regnum Chriſti in terra futurum, & ſanctos cum illo in deliciis regnaturos ſperamus, ſicut *Nepos* docuit, qui primam juſtorum reſurrectionem, & ſecundam impiorum confixit. *Eccl. Dogmat. c.* 55. (l) Sed cum eos qui tunc reſurrexerint dicunt immoderatiſſimis carnalibus epulis vacaturos, in quibus cibus ſit tantus & potus, ut non ſolum nullam modeſtiam teneant, ſed modum quoque ipſius incredulitatis excedant, nullo modo iſta poſſunt, niſi de carnalibus, credi. *De C. D. l.* 20. *c.* 7. (m) *Barnab.* §. 6. (n) *Lib.* 5. *c.* 33.

(o) Gentes vero non extinguentur omnino, ſed quidam relinquentur in victoriam Dei, ut triumphentur à juſtis, & ſubjungentur perpetuæ ſervituti. *Lact. l.* 7. *c.* 24. *Vide Epit.* §. 11.

(p) Quinetiam miniſtros deliciarum harum dandos ſibi alienigenas putant, quos vel Aratores habeat, vel ſtructores parietum à quibus diruta ipſorum & collapſa civitas extruatur, & arbitrantur quod facultates eorum accipiant ad edendum, & in divitiis eorum dominentur, ut veniant & afferant ſibi aurum, & thus, & lapides pretioſos. Περὶ Ἀρχῶν, *l.* 2. *c.* 12. (q) Oportet ſubjecta eſſe omnia animalia homini. *L.* 5. *c.* 33.

(r) *Apud Photium, Cod.* 232. *p.* 894.

(ſ) Περὶ Ἀρχῶν, *l.* 2. *c.* 12. *p.* 235. 8. B.

(t) Ipſi ſunt de quibus ait Propheta, & derelicti multiplicabuntur in terra, & quotquot ex credentibus ad hoc præparavit Deus ad derelictos multiplicandos in terra, & ſub regno ſanctorum fieri & miniſtrari huic Jeruſalem. *Lib.* 5. *c.* 35. (u) Qui remanſerint, multiplicabuntur ſuper terram. *L.* 5. *c.* 34.

(w) Περὶ Ἀρχῶν, *l.* 2. *c.* 12.

(x) Οὕτως καὶ τὰ περὶ γάμων γεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν, τηροῦντες ἐπὶ τοῦ ῥητοῦ καὶ οἰόμενοι συνουσίας ἡμᾶς καὶ τότε χρήσεσθαι, δι' ἃς οὐδὲ σχολάζειν ἐστὶν ἐν τῇ προσευχῇ δυνατὸν, ἐν μολυσμῷ πως ὄντων καὶ ἀκαθαρσίᾳ τινὶ τῶν χρωμένων Ἀφροδισίοις. Com. in Matth. Ed. Huet. p. 498.

*poreal Meats, and ſhall uſe thoſe conjugal Duties by which our Prayers are hindred, and which cannot be performed without ſome impurity:* And a third time (x) they believe, *That after the Reſurrection, we ſhall, according to the chief Promiſes of the Goſpel, eat and drink, and, as ſome of them ſay, beget Children; theſe things,* ſaith he, *ſhould they come to the Ears of Heathens, would lay a great imputation of Folly upon Chriſtianity, ſince many Heathens have better Opinions than theſe are:* So much are they miſtaken who reckon *Origen* among the *Patrons* of the *Millennium. Stephanus Gobarus* gives us the Opinion of the *Millenaries* in theſe Words, (y) *The Juſt ſhall riſe firſt, and for a thouſand Years ſhall fare deliciouſly, eating, and drinking, and getting Children; and after this ſhall be the general Reſurrection. Methodius* is the only Perſon who (z) *denies they ſhall be thus employ'd after the Reſurrection*; and with him doubtleſs all our *Modern Millenaries* do agree, as knowing this unworthy to be the Matter of a Goſpel Promiſe.

§. V. Moreover, if we conſider the Scriptures on which the Ancients grounded this *Millennium*, we ſhall perceive it neceſſary that all theſe Doctrines ſhould be maintained by them. For,

1. That the *Temple*, or *City* of *Jeruſalem*, ſhould be new built, and that the Land of *Judea* ſhould be the Habitation of thoſe who are to enjoy this *New Heaven* and *Earth*, can never reaſonably be denied by thoſe who interpret the Sayings of the *Prophets* literally, ſince they ſo plainly and ſo fully ſpeak of a *Mount Zion, to be eſtabliſhed upon the top of the Mountains*, Iſa. 2. 2.—27. 13.—56. 7. and of God's Promiſes to *beautify the place of his Sanctuary, the Houſe of his Glory, and to make the place of his Feet glorious*, c. 60. 7, 13. and of *all Nations flowing in to her*, and being gathered to her, and of all *Nations and Tongues coming to ſee her Glory*, Iſa. 60. 5. and 66. 18. when God had brought them again into their own Land.

2*dly*, That this Reſurrection muſt belong to all faithful *Chriſtians*, and that they muſt all reign with *Chriſt* on Earth, will follow from the literal Interpretation of thoſe Words of St. *John*, (a) *Thou haſt redeemed us to God by thy Blood out of every Kindred and Tongue, and People, and Nation, and haſt made us to be Kings, and Prieſts to God, and we ſhall reign on Earth*, Rev. 5. 9. 10. For, according to the import of theſe Words, if, as Dr. *Burnet* ſaith, they belong to the firſt Reſurrection, all that have been redeemed by the Blood of Chriſt, muſt reign on Earth. This follows alſo from thoſe Words, *I ſaw the Souls of them that were beheaded for the witneſs of Jeſus, and for the Word of God, and* (of them) *which had not worſhipped the Beaſt, nor his Image, and which had not received his Mark upon their Foreheads, nor upon their Hands, and they lived and reigned with Chriſt a thouſand years*, Rev. 20. 4. for, *they who worſhipped not the Beaſt*, are all they *whoſe Names were written in the Book of Life*, Rev. 13. 8. and 17. 8. This follows from St. *Peter*'s *New Heaven* and *New Earth*, if truly interpreted by Dr. *Burnet* of this Reſurrection; for theſe, ſaith he, we *Chriſtians* do *expect*, and therefore are concerned *to be found of him without ſpot, and blameleſs*, 2 Pet. 3. 13, 14. This follows from the Words of St. *Paul*, if they belong to the *Millennium*, as he ſaith they do; for they introduce *the whole Creation groaning to be delivered from the Bondage of Corruption, into the glorious liberty of the Sons of God*, and all that had *the Firſt-fruits of the Spirit, groaning for the Adoption*, i. e. *for the Redemption of their Bodies* from Corruption, *Rom.* 8. 16, 23.

3*dly*, They muſt bring Chriſt from Heaven to reign on Earth, who contend that this Reign is the very Time of *the Reſtitution of all things*, Acts 3. 21. for the Heavens are only to contain him till that time; and who infer this Reign of Chriſt from thoſe Words, *They that have part in the firſt Reſurrection ſhall be Prieſts of God and of Chriſt, and ſhall reign with him a thouſand years*; for if they reign on Earth without him, they do not reign there with him. Moreover, if he continue ſtill at the Right-Hand of God, with what Propriety is this Reſurrection called, ἡ παρουσία, *the Preſence*, the Appearance of our Lord, and that from Heaven?

4*thly*, That in this *Millennium* they muſt *fare deliciouſly, drink precious Wines*, and have thoſe ſplendid Banquetings of which the *Fathers* often ſpeak, muſt follow from the Application of all thoſe Paſſages to this State, which ſay, *The Meek ſhall inherit the Earth*, that they ſhall *drink new Wine with Chriſt in his*

---

(x) Τινὲς προσήκοντο καὶ μετὰ τὴν ἀνάστασιν ἐν ταῖς προηγουμέναις ἐπαγγελείαις ἐσθίειν ἡμᾶς μέλλειν τὰ τοιάδε βρώματα, καὶ πίνειν, τινὲς καὶ τεκνογονεῖν, ταῦτα δὲ φθάσοντα καὶ εἰς τοὺς ἀπὸ τῶν ἐθνῶν μεγάλης εὐηθείας δόξαν ἀπενέγκασθαι ποιήσει τὸν Χριστιανισμόν, πολλῷ βελτίονα δόγματα ἐχόντων τινῶν ἀλλοτρίων τῆς πίστεως. Philocal. cap. 26. p. 99.

(y) Ὅτι πρότεροι οἱ δίκαιοι ἀναστήσονται, καὶ σὺν αὐτοῖς πάντα τὰ ζῶα. καὶ ἐπὶ Χίλια ἔτη τρυφήσουσι, καὶ ἐσθίοντες, καὶ πίνοντες, καὶ τεκνοῦντες, καὶ μετὰ τοῦτο ἡ καθολικὴ ἐπιστήσεται ἀνάστασις. Apud Phot. Cod. 232. p. 894.

(z) Ἐσομένης γὰρ καὶ μετὰ τοῦτον τὸν αἰῶνα γῆς ἀνάγκη πᾶσα ἔσεσθαι καὶ τοὺς οἰκήσοντας, οὐκέτι τεθνηξομένους, καὶ γαμήσοντας, καὶ γεννησομένους, ἀλλ' ὡς Ἀγγέλους ἀμεταστρόφως ἐν ἀφθαρσίᾳ τὰ ἄριστα πράξοντας. Apud Epiph. Hær. 64. §. 32.

(a) Χίλια ἔτη ποιήσειν ἐν Ἱερουσαλὴμ τοὺς τῷ ἡμετέρῳ Χριστῷ πιστεύσαντας προεφήτευσε Ἰωάννης. Juſt. M. Dial. pag. 308.

*Kingdom*, that they ſhall receive (b) *an hundred fold encreaſe of Goods and Lands*; that there ſhall be then a *Recompence* of their Alms given, and their Feaſts made for the Poor; and from all the Prophets who ſay, of the *fruitfulneſs of the Earth*, and of the temporal Bleſſings they ſhall then enjoy.

*5thly*, That the *Nations* ſhall then ſerve them, and even build up *Jeruſalem* for them, cannot be denied by them who literally interpret thoſe Words of the Prophets, *The Sons of Strangers ſhall build up thy Walls, and their Kings ſhall miniſter to thee: The Sons alſo of them that afflicted thee ſhall come bending unto thee, and they that deſpiſed thee ſhall bow themſelves down at the Soles of thy Feet: And the Nation and Kingdom that will not ſerve thee, ſhall periſh*, Iſaiah 60. 10, 12, 13. *And Strangers ſhall ſtand and feed your Flocks, and the Sons of the Alien ſhall be your Plow-men and your Vine-dreſſers; ye ſhall eat the Riches of the Gentiles, and in their Glory ſhall you boaſt your ſelves*, chap. 61. 5. See alſo chap. 49. 22, 23. And,

*6thly*, That they ſhall have Wives and Children, and, as *Irenæus* ſaith, *ſhall be multiplied upon the Earth*, muſt follow from the literal Expoſition of our Saviour's Promiſe, That they who have loſt, or forſaken Wife, *or Children for his ſake, ſhall receive an hundred fold*; for Children cannot lawfully be begotten without Wives, and the Uſe of the Marriage-bed: And laſtly, whereas the *Millennium* of the Reverend Dr. *Burnet* is to begin after the Conflagration of the World, that of the Ancients is ſtill placed before it; *We expect it*, ſaith *Juſtin Martyr*, (c) *before Chriſt's coming to Judgment*, (d) *After this*, ſaith *Tertullian*, *ſhall be the Deſtruction of the World, and the Conflagration at the day of Judgment, and we ſhall be changed in a moment into an Angelical Subſtance.* (e) *God ſhall after this Reign on Earth a thouſand Years, renew the World*, ſaith *Lactantius.*

It therefore deſerves to be admired, that learned Men, with ſo much Confidence, make uſe of theſe Teſtimonies of Scriptures, and theſe Authorities of the Fathers, to eſtabliſh their *Millennium*, and yet ſo ſtiffly ſhould deny the Conſequences which flow ſo naturally from thoſe Scriptures, and reject what theſe *Ancients* ſo generally delivered as a part of that Doctrine. But, to inſiſt no longer on theſe things, hence I ſuppoſe it evident,

*Firſt*, That the Doctrine of the *Millennium* was not the general Doctrine of the *Primitive Church* from the Times of the *Apoſtle* to the *Nicene* Council, as Dr. *Burnet* hath aſſerted; for then it could have made no Schiſms in the Church, as (f) *Dionyſius* of *Alexandria* ſaith it did, declaring how fully he confuted it, and reconciled the Brethren that were contending about it, and prevailed upon *Coracius*, the Author and Ringleader of this Doctrine, to own he was convinced of his Error, and promiſe he would no more embrace, or diſcourſe of it to the People.

*2dly*, That the old Doctrine of the *Millennium* differed in many material Points from that which is aſſerted by the new Patrons of it.

§. VI. If any Man think it not ſafe, to diſcover ſo much of the Nakedneſs of the *Fathers*, as I have done in this Chapter, I anſwer:

*Firſt*, That I think it more ſafe than to let it be confidently ſaid and believed, that they were all *Millenaries* from the 1ſt to the 4th Century, ſeeing that ſhakes the Foundation of *Epiſcopacy*, and the Tranſlation of the *Sabbath* to the Lord's Day, and other Conſtitutions derived from the *Apoſtles*.

*2dly*, I anſwer, That this Miſtake of the *Fathers*, in a Matter which they received from the Traditions and Notions of the *Jews*, will not invalidate their Authority in any thing delivered by them as Witneſſes of what they ſaw with their own Eyes, or declared to have been then the Practice of the Church of *Chriſt*; nor will it affect their Teſtimony in any other Doctrine which they neither did nor could receive, only on the Authority of the *Jewiſh Doctors.*

---

(b) Quæ enim ſunt in hoc ſeculo centupla, & prandia exhibita, & cœnæ quæ redduntur pauperibus, hæc ſunt in Regni temporibus. *Iren. l.* 5. *c.* 33.

(c) Πρὶν ἐλθεῖν τὸν ὑμῶν Χριστὸν προσδοκᾶτε. *Dial. p.* 306.

(d) Hæc eſt ratio Regni terreni poſt cujus mille Annos, intra quam ætatem includitur ſanctorum Reſurrectio pro meritis maturiùs vel tardiùs reſurgentium, tunc & mundi deſtructione, & judicii conflagratione commiſsâ, demutati in atomo in Angelicam ſubſtantiam, ſcilicet per illud incorruptelæ ſuper indumentum transferrentur in cœleſte Regnum. *Contr. Marcion. l.* 3. *c. ult.*

(e) Poſt hæc renovabit Deus mundum, & transformabit juſtos in figuram Angelorum, ut immortalitatis veſte donati ſerviant Deo in ſempiternum. *Epit. c.* 11. *p.* 759.

(f) B. 4. c. 6. p. 173. Ὡς καὶ σχίσματα καὶ ἀποστασίας ὅλων ἐκκλησιῶν γεγονέναι. Euſeb. l. 7. c. 24.

CHAP.

## CHAP. II.

*How far I differ from the Ancient and Modern* Millenaries, *and in what I agree with them*, §. I. *The Propoſition that the True* Millennium *is only a Reign of the Converted Jews, and of the Gentiles flowing in to them*, Ibid. *Where it is noted*, 1. *That all Spiritual Bleſſings have been ſtill conveyed from the Jews to other Nations.* 2. *That there will be a glorious Converſion of the Jews to the Chriſtian Faith*, §. II. *That the Deſcription of this Converſion of the Jews, made by their own Prophets and Writers, anſwers fully to the* Millennium *of St.* John, *which he ſpeaks of in the very Words of the ſaid Prophets*, §. III. *The Characters which the Patrons of the* Millennium *give of thoſe Times, accord exactly with the Characters given by the Prophets of the Converſion of the Jews*, §. IV. *The Prophets ſeem to intimate, that this Converſion ſhall be effected by a full Influence of the Holy Ghoſt upon them*, §. V. *All the Paſſages cited to this Effect, from the Jewiſh Writers, ſpeak only of the* Millennium, *the Reſurrection, the New Heavens and Earth belonging to the Jewiſh Nation*, §. VI.

HAving thus given you a juſt Account of the *Millennium* of the *Ancients*, and of the true Extent of that Opinion in the *Primitive Ages* of the *Church*; I proceed now to ſhew, in what things I agree with the Aſſerters of that Doctrine, and how far I find myſelf conſtrained, by the Force of Truth, to differ from them.

§. I. I believe then, That after the Fall of *Antichriſt*, there ſhall be ſuch a glorious State of the *Church*, by the Converſion of the *Jews* to the *Chriſtian* Faith, as ſhall be to it *Life from the Dead*; that it ſhall then flouriſh in Peace and Plenty, in Righteouſneſs and Holineſs, and in a pious Off-ſpring; that then ſhall begin a glorious and undiſturbed Reign of *Chriſt* over both *Jew* and *Gentile*, to continue a thouſand Years during the time of *Satan's binding*; and that, as *John the Baptiſt* was *Elias*, becauſe he came *in the Spirit and Power of Elias*; ſo ſhall this be the *Church of Martyrs*, and of thoſe who had not received the *Mark of the Beaſt*, becauſe of their entire Freedom from all the Doctrines and Practices of the *Antichriſtian Church*, and becauſe the Spirit and Purity of the Times of the *Primitive Martyrs* ſhall return. And therefore,

1. I agree with the Patrons of the *Millennium* in this, That I believe *Satan* hath not yet *been bound a thouſand Years*, nor will he be ſo bound till the time of the Calling of the *Jews*, and the time of St. *John's Millennium.*

2. I agree with them in this, That the true *Millennium* will not begin till the Fall of *Antichriſt*; nor will the *Jews* be converted till that time, the *Idolatry* of the *Roman Church* being one great Obſtacle of their Converſion.

3. I agree both with the *Modern* and the *Ancient Millenaries*, That then ſhall be great Peace and Plenty, and great Meaſures of Knowledge and of Righteouſneſs in the whole *Church* of God.

I therefore only differ from the Ancient *Millenaries* in three Things;

1. In denying *Chriſt's Perſonal* Reign upon Earth during this *thouſand Years*; and in this both Dr. *Burnet* and Mr. *Mead* expreſly have renounc'd their Doctrine.

2. Though I dare not abſolutely deny what they all poſitively affirm, that the City of *Jeruſalem* ſhall be then rebuilt, and the converted *Jews* ſhall return to it, becauſe this probably may be collected from thoſe Words of Chriſt, *Jeruſalem ſhall be trodden down till the time of the Gentiles is come in*, Luke 21. 24. and all the *Prophets* ſeem to declare the *Jews* ſhall then return to their own Land, *Jer.* 31. 38, 39, 40. yet do I confidently deny what *Barnabas*, and others of them, do contend for; *viz.* That the *Temple* of *Jeruſalem* ſhall be then built again: For this is contrary not only to the plain Declaration of St. *John*, who ſaith, *I ſaw no Temple in this New Jeruſalem*, Revel. 21. 22. whence I infer, there is to be no Temple in any part of it; but to the whole Deſign of the Epiſtle to the *Hebrews*, which is to ſhew the Diſſolution of the *Temple* Service, for the Weakneſs and Unprofitableneſs of it; That the *Jewiſh Tabernacle* was only a Figure of the true and *the more perfect Tabernacle which the Lord pitched, and not Man*; the *Jewiſh* Sanctuary only *a worldly Sanctuary*, a *Pattern*, and a *Figure* of the heavenly one into which *Chriſt* our *High-Prieſt* is enter'd, *Heb.* 8. 2. 9. 2. 11. 23, 24. Now ſuch a *Temple*, ſuch a *Sanctuary*, and ſuch *Service*, cannot be ſuitable to the moſt glorious and ſplendid Times of the *Chriſtian Church*; and therefore the

*Apoſtle* ſaith, *The Lord God omnipotent, and the Lamb, ſhall be their Temple.*

3. I differ both from the *Ancient* and the *Modern Millenaries*, as far as they aſſert that this ſhall be a Reign of ſuch *Chriſtians*, as have ſuffer'd under the *Heathen Perſecutors*; or by the Rage of *Antichriſt*; making it only a Reign of the converted *Jews* and of the *Gentiles* then flowing-in to them, and uniting into one Church with them. This I believe to be indeed the truth of this miſtaken Doctrine; and therefore I ſhall ſet myſelf more fully to explain, and to confirm it: Let it be noted therefore,

§ II. 1. That as the *Jews* were the firſt *Nation* which were owned by God as his People, and therefore are ſtiled *his Firſt-born*, Exod. 4. 22. *Iſrael* his *Elect*, Iſa. 54. 4. *the Children of Jacob, his choſen ones*, 1 Chron. 16. 13. Pſal. 105. 6. God having choſen them *to be a peculiar treaſure to himſelf above all the people of the Earth*, Exod. 19. 5. Deut. 7. 6. ſo all *Nations* of the World have ever-ſince received the Word of God and the true Religion from the *Jewiſh Nation*, and *Jeruſalem* hath been ſtill the *Mother* of all other *Churches*. Before the Advent of our *Lord* and *Saviour*, to them alone, ſaith the Apoſtle *Paul*, *belonged the Adoption, the Glory, and the Covenant, and the giving of the Law, and the Service of God, and the Promiſes*, Rom. 9. 3. and none then could be *join'd to the Lord*, Iſai. 56. 3. and worſhip him aright, unleſs he join'd himſelf to the *Jews*, and became a Worſhipper of the God of *Iſrael*, or a Member of that *Church*.

After Chriſt's coming in the Fleſh, the *Goſpel* was firſt ſent to them, as being *the Children of the Kingdom*, Matth. 8. 12. our Lord exerciſed his Miniſtry only among them, whence he is ſtiled *The Miniſter of the Circumciſion*, Rom. 15. 8. and ſaith, he was not then ſent to any but *only to the loſt Sheep of the Houſe of Iſrael*, Matth. 15. 24. And ſending his *Apoſtles*, he forbids them, whilſt he was on Earth, *to go into the way of the Gentiles, or to enter into any City of Samaria*, *Matth.* 10. 5. but ſaith to them, *Go rather to the loſt Sheep of the Houſe of Iſrael.* After his Aſcenſion, they were charged to begin their Preaching at *Jeruſalem*, Luke 24. 47. as accordingly they did, *preaching the Word to none but the Jews only*, Acts 11. 19. *Paul*, the *Apoſtle* of the *Gentiles*, firſt offers his Miniſtry to them, preaching *Chriſt* in their *Synagogues*, *as his manner was*, Acts 9. 20. 13. 5. 14. 1. 17. 12, 17. 18. 4. and declaring *it was neceſſary that the Word of God ſhould be firſt ſpoken to them*, Acts 13. 46. the Goſpel being *the power of God to Salvation to every one that believeth, to the Jew firſt*, Rom. 2. 10. and that *through their fall*, and rejection of it, *the Goſpel came unto the Gentiles*, Rom. 11. 28. the halt, lame, and blind, being called to this Feaſt, becauſe thoſe Gueſts firſt-bidden refuſed to come, *Luke* 14. 21.

Note alſo, That notwithſtanding the Infidelity of many of them, the firſt *Church* that ever received the Goſpel, the Doctrine, the Sacraments of the *New Teſtament*, was the *Jewiſh Church*, Acts 2. 42, 47. All the *Churches* of the *Gentiles* received the Goſpel from them, they being *made partakers of their ſpiritual things*, Rom. 15. 27. and the Word of God *coming-out from them* to other *Churches*, 1 Cor. 17. 36. they being all *grafted into their good Olive-Tree.* Hence, in the Primitive Times, the Church of *Jeruſalem* had the preeminence of all other Churches; to her they went for the Deciſion of their Controverſies, *Acts* 15. and the *Biſhop* of *Jeruſalem* is therefore ſtiled by the Ancients, (a) *The firſt Biſhop, the Guide of Prieſts, the Top of the Heads, the Biſhop, and Chief of the Apoſtles*; and the Church of *Jeruſalem* is ſaid to be the Church, *cui omnes favorem impendunt quaſi matri Chriſtiani nominis*, which all favoured as the Mother of Chriſtians.

After the Fall of *Antichriſt*, and before the ſecond Coming of our Lord to Judgment, the *Jews* ſhall be converted, and become a moſt famous Church again. For this Myſtery the *Apoſtle* hath revealed, *that Blindneſs in part hath happened to Iſrael until the fulneſs of the Gentiles be come in, and ſo all Iſrael ſhall be ſaved, as it is written* in the Prophet *Iſaiah*, chap. 59. 20. *There ſhall come out of Zion the Deliverer, and ſhall turn-away ungodlineſs from Jacob; for this is my Covenant with them, ſaith the Lord, when I ſhall take away their ſins.* Theſe words are as a Key to the great things ſaid by *Iſaiah* touching the *Jewiſh* Nation, and teach us to interpret them of their glorious Converſion to the *Chriſtian* Faith, and the gathering them *out of every Kindred, and Tongue, and Nation, and People*; that *at the blowing of the great Trumpet they may come from the Land of Aſſyria and Egypt, and may worſhip the Lord in the holy Mount in Jeruſalem*, Iſa. 27. 13. and they may *fear the Lord from the Weſt, and his Glory from the riſing of the Sun.* Iſa. 59. 19. This is that Day *when the Lord ſhall ſet his hand* שנית, *a ſecond time to recover the remnant of his People, and ſhall aſſemble the Out-caſts of Iſrael, and gather together the diſperſed of Judah from the four corners of the Earth*, Iſa. 11. 11, 12. when he will ſo *bring again the Captivity of Jacob, and have mercy on the whole Houſe of Iſrael, as to leave none of them any more there, nor hide his face any more from them*, Ezek. 39, 25, 28, 29. when he ſhall ſo

---

(a) Cotel. Not. pag. 138.

*plant them in their Land, that they ſhall no more be pulled up out of the Land that he hath given them,* Amos 9. 14, 15. So *Tobit* ſaith, That *when* Πληρωθῶσιν οἱ καιροὶ τοῦ αἰῶνος, *the times of the Age ſhall be accompliſhed, they ſhall return from all places of their Captivity, and build-up Jeruſalem glorioufly, and the Houſe of God ſhall be built in it glorioufly, as the Prophets have ſpoken thereof,* Tobit 14, 51. 6. 7. And when they ſhall be thus converted, and receive the Goſpel, then ſhall Salvation be again derived from them to the *Gentiles,* and they ſhall be the Means of converting ſuch of them as ſtill remain to be converted; and ſhall draw them to as great Purity and Zeal, and as great Knowledge of the Truth, as ever the Church enjoy'd: For, ſaith the Apoſtle, *If the Fall of them be the Riches of the World, and the diminiſhing them the Riches of the Gentiles, how much more their Fulneſs?* And *if the caſting-away of them be the reconciling of the World, what ſhall be the reconciling them but Life from the Dead,* to the ſame World? *Rom.* 11. 12, 15. Of this the *Prophets* ſpeak very fully, ſaying, *In that Day there ſhall be a Root of Jeſſe which ſhall ſtand for an Enſign to the People, and to it ſhall the Gentiles ſeek, and his Reſt ſhall be glorious,* Iſa. 11. 10. *Behold,* ſaith God, *I will then lift-up my hands to the Gentiles, and ſet-up my Standard to the People, and they ſhall bring thy Sons in their Arms, and thy Daughters ſhall be carried upon their Shoulders, and Kings ſhall be thy nurſing Fathers, and Queens thy nurſing Mothers; they ſhall bow down to thee with their Faces towards the Earth, and lick-up the Duſt of thy Feet,* Iſaiah 49. 22, 23. *Behold, thou ſhalt call a Nation that thou knoweſt not, and Nations that have not known thee ſhall run unto thee, becauſe of the Lord thy God, and for the Holy-One of Iſrael, for he hath glorified thee,* Iſaiah 55. 5. *The Lord God that gathereth the Out-caſts of Iſrael ſaith, yet will I gather others to him beſides thoſe that are gathered to him,* chap. 56. 8. *And the Gentiles ſhall come to thy Light, and Kings to the Brightneſs of thy Riſing; lift-up thine Eyes round about, and ſee; all they gather themſelves together, they come to thee; thy Sons ſhall come from far, and thy Daughters ſhall be nurſed at thy ſide; the abundance of the Sea ſhall be converted unto thee, the Forces of the Gentiles ſhall come to thee,* chap. 60. 3, 4, 5. *And the Sons of Strangers ſhall build-up thy Walls, and their Kings ſhall miniſter unto thee; therefore thy Gates ſhall be open continually, they ſhall not be ſhut day or night, that Men may bring unto thee the Forces of the Gentiles, and that their Kings may be brought. For the Nation and Kingdom that will not ſerve thee ſhall periſh, and ſhall be utterly waſted,* ver. 10, 11, 12. *Thou ſhalt ſuck the Milk of the Gentiles, and ſhall ſuck the Breaſts of Kings,* ver. 16. *Ye ſhall be named the Prieſts of the Lord; Men ſhall call you the Miniſters of our God,* chap. 61. 6, 9. *Ye ſhall eat the Riches of the Gentiles, and in their Glory ſhall you boaſt yourſelves,* chap. 62. 2. *The Gentiles ſhall ſee thy Righteouſneſs, and all Kings thy Glory. Behold, I will extend Peace to her like a River, and the Glory of the Gentiles like a flowing Stream,* chap. 66. 12. *I will gather all Nations and Tongues, and they ſhall come and ſee my Glory,* ver. 18. *And they ſhall bring all their Brethren for an Offering to the Lord, out of all Nations to my holy Mountain Jeruſalem, and I will alſo take of them for Prieſts and for Levites, ſaith the Lord,* ver. 20. 21, 22. For, *as the New Heavens and the New Earth which I ſhall make ſhall remain before me, ſaith the Lord, ſo ſhall their Seed and their Name remain. Many Nations,* ſaith *Tobit, ſhall come from far to the Name of the Lord God, with Gifts in their hands, even Gifts to the King of Heaven, when his Tabernacle ſhall be built again with Joy, and he ſhall make his Captives joyful in Jeruſalem; yea, all Nations ſhall turn, and fear the Lord God truly,* chap. 13. 10, 11.

§. III. Now here 'tis eaſie to obſerve, how fully this Deſcription of the Converſion of the *Jews,* by their *Prophets,* anſwers to the *Millenium* of St. *John,* who uſeth the very Words by which the *Prophets* had foretold their glorious Converſion, and ſaith, they ſhall be then accompliſhed. And,

*Firſt,* St. *John* ſpeaks of a Reviviſcence of the Church of the Primitive Martyrs, that ſuffered *for the Teſtimony of Jeſus, and for the Word of God,* Revel. 20. 4. *See* Chap. 3. §. I. and with them all the Juſt. Now the very Words Ἀνάστασις and Ἔζησαν, uſed by St. *John,* are very frequently uſed by the *Prophets,* to expreſs the glorious State of the Jewiſh Church; and by St. *Paul,* to ſignify the flouriſhing Condition of the Gentiles then. St. *John* ſaith, They who enjoy this *Millennium,* ſhall be *Prieſts to God and Chriſt,* Revel. 20. 6. And the Prophet *Iſaiah* ſaith of the converted *Jews, Ye ſhall be named the Prieſts of the Lord; Men ſhall call you the Miniſters of our God,* chap. 6. 6. And of the *Gentiles* that come to them, *I will take of them to be Prieſts and Levites,* chap. 65. 20. This was the very thing promiſed to the Jewiſh Nation when God enter'd into Covenant with them, That they ſhould be *a Kingdom of Prieſts,* Exod. 19. 6. Βασίλειον Ἱεράτευμα, *a Kingly Prieſthood,* ſaith the *Septuagint,* מלכין כהנין, i. e. *Kings and Prieſts,* ſaith the *Targum.* This all Chriſtians are already made, ſaith St. *Peter,* 1 *Pet.* 2. 5. and St. *John, Rev.* 16. 5, 10. *We are,* ſaith (a) *Juſtin Martyr, truly Prieſts to God;* it therefore may be expected Men ſhould be more eminently ſo in that glorious State of the Church.

---

(a) Ἀρχιερατικὸν τὸ ἀληθινὸν γένος, γένος ἐσμὲν τοῦ Θεοῦ, Dial. cum Tryph. p. 334. 6.

2*dly*, St. *John* ſpeaks of *a New Heaven and a New Earth* that he ſaw, ſaying, *The former Heaven and Earth were paſſed away*, Revel. 21. 1. and introduceth our Lord, ſaying, *Behold, I make all things new*, verſe 5. And the Prophet *Iſaiah* introduceth God, thus ſpeaking at the Converſion of the *Jews*, *Behold, I create New Heavens and New Earth, and the former ſhall not be remembred, nor come into my Mind*, Iſaiah 65. 17. And again, *I have put my word in thy mouth, that I may plant the Heavens, and lay the Foundations of the Earth, and ſay unto Zion, Thou art my People*, chap. 51. 16. And, *Thirdly*, in the very Words of the Author of the *Revelations*, *Behold, I make all things new*, chap. 43. 18, 19. Seeing then theſe New Heavens and New Earth muſt be contemporary with the Converſion of the *Jews*, ſure they muſt be before the Conflagration of the World, *i. e.* before the *Jewiſh* Nation be conſumed to Aſhes; and therefore can be only a *New Heaven and New Earth*, in that moral Senſe in which *Maimonides* explains the Phraſe, (b) when he ſays, *It ſignifies, that God will place them in perpetual Joy, in lieu of their former Sorrow and Anxiety; ſo that the Memory of their former Sorrow ſhall no more remain.*

I confeſs, there is this Peculiarity in St. *John*'s New Earth, that it is ſaid of it, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι, *and the Sea is not yet*, becauſe he had all along repreſented the Beaſt as aſcending out of the *Abyſs*, *and ſitting upon many Waters*, which were *the People, and Multitude, and Nations, and Tongues, that had ſubmitted to her*, Rev. 17. 1.—8. 15. Now becauſe the Beaſt was utterly deſtroy'd, and *Satan* was bound up for a thouſand Years, and *Gog* and *Magog* were not to be gathered till then, nor were the Armies of the Beaſt which were ſlain, to riſe again till the thouſand Years were paſt, *Rev.* 19. 21.—20. 6. therefore the *Apoſtle* ſaith, That in this New Earth *the Sea was not yet.*

3*dly*, St. *John* ſaith, *I heard a great Voice from Heaven, ſaying, The Tabernacle of God is with Men, and he will dwell with them, and they ſhall be his People, and God himſelf with them ſhall be their God*, Revel. 21. 3. And *Ezekiel* the other *Prophet*, who by the *Ancients* is ſuppoſed to ſpeak of the *Millennium*, ſaith in like manner, *I will make a Covenant of Peace with them, and will place them, and multiply them, and will ſet my Sanctuary in the midſt of them for evermore; my Tabernacle alſo ſhall be with them, and I will be their God, and they ſhall be my People*, Ezek. 37. 26, 27.

4*thly*, St. *John* ſaith, *God ſhall wipe away all Tears from their Eyes, and there ſhall be no more Death, neither Sorrow, nor Crying, neither ſhall there be any more Pain; for the former things are paſſed away*, Revel. 21. 4. So alſo ſaith the Prophet *Iſaiah* of *Jeruſalem*, that after the former Heaven and Earth were paſſed away, *the Voice of weeping ſhall be no more heard in her, nor the Voice of Crying*, chap. 65. 19. That *the Lord will wipe away Tears from all Faces*, chap. 25. 8. That *they ſhall not hunger, nor thirſt, neither ſhall the Heat nor Sun ſmite them, for he that hath mercy on them ſhall lead them, even by the Springs of Water ſhall he guide them*, chap. 49. 10. Which Words exactly anſwer to thoſe of St. *John*, *Revel.* 7. 16, 17.

5*thly*, St. *John* ſaith, *The Building of the Wall of the City was of Jaſper, and the City was of pure Gold like unto clear Glaſs, and the Foundations of the Wall of the City were garniſhed with all manner of precious Stones*, Revel. 21. 18, 19. And *Iſaiah* ſaith, *I will lay thy Stones with fair Colours, and thy Foundations with Sapphires, and I will make thy Windows of Agats, and thy Gates of Carbuncles, and all thy Borders of pleaſant Stones*, chap. 54. 11, 12. And *Tobit* ſaith, *Jeruſalem ſhall be built up with Sapphires, and Emeralds, and precious Stones, thy Walls, and Towers, and Battlements, with pure Gold; and the Streets of Jeruſalem ſhall be paved with Beryl, Carbuncle, and Stones of Ophir*, chap. 13. 16, 17, 18.

6*thly*, St. *John* ſpeaks of *the Tree of Life planted there*, and of *a pure River of Water of Life, proceeding out of the Throne of God, and of the Lamb*, Revel. 22. 1, 2. And the Prophet *Zachary* ſpeaks of *Living Water going out of* Jeruſalem, chap. 14. 8. And he that paſſeth under the Name of *Eſdras* ſaith, *They ſhall have the Tree of Life planted for an Ornament of ſweet ſavour; For unto you*, ſaith he, *is Paradiſe opened, The Tree of Life is planted*, 2 Eſdr. 2. 12.

7*thly*, St. *John* ſaith, *There ſhall be no Night there, and they need no Candle, neither Light of the Sun*, chap. 22. 5. *Iſaiah* ſaith the ſame, chap. 60. 19. And the Prophet *Zachariah* ſaith, *It ſhall be one day which ſhall be known unto the Lord, not day nor night, and it ſhall come to paſs, that at the evening time it ſhall be light*, chap. 14. 7.

Moreover, St. *John* ſo repreſents the Scene of things following the Fall of *Antichriſt*, as plainly to inform us, That he is ſpeaking of this glorious Converſion of the *Jewiſh* Nation, and God's marrying her again whom he had formerly divorced; for as the Church of Chriſt is repreſented as *the Iſrael of God*, Gal. 6. 16. *the Commonwealth of Iſrael*, Epheſ. 2. 12. *the Jeruſalem which is above*, Galat. 4. 46. *the Celeſtial Jeruſalem*, Hebr. 12. 22. So St. *John* repreſents the new Scene of things in the ſame Language, ſaying, *I John ſaw the Holy City, New Jeruſalem, coming down from God out of Heaven*, Rev. 21. 2. And again, *He ſhewed me the Great City, the Holy Jeruſalem, deſcending out of Heaven from God*, ver. 10. Now that this great and holy City, this *New Jeruſalem*, is the *Jewiſh* Church converted to God, the Characters he gives of it will not ſuffer us to doubt: For, Firſt, he ſaith, *The City had no need of the Sun, neither of the Moon to ſhine in it; for the Glory of God did lighten it*, and the *Lamb is the Light thereof*, Revel. 21. 23. So ſaith God of the Converſion of the *Jews*: *They ſhall call thee the City of the Lord, the Zion, the Holy One of Iſrael*, Iſaiah 60. 14. *Thou ſhalt call thy Wall Salvation, and thy Gates Praiſe; the Sun ſhall be no more thy Light by day, neither for Brightneſs ſhall the Moon give Light unto thee; but the Lord ſhall be unto thee an everlaſting Light, and thy God thy Glory.* He ſaith, *The Gates of this City ſhall not be ſhut at all by day, neither ſhall there be any night there, and they ſhall bring the Glory, and Honour*, Τιμὴν, *the Subſtance of the Nations unto it*, ver. 25, 26. Even as *Iſaias* had ſaid, *Thy Gates ſhall be open continually, they ſhall not be ſhut day nor night, that Men may bring unto thee the Wealth of the Gentiles, and that their Kings may be brought*, Iſa. 60. 11. Laſtly, he ſaith, *The Nations of them that are ſaved, ſhall walk in the Light of this City, and the Kings of the Earth do bring their Glory and Honour to it*, verſe 24. which I have ſhewed to be the very thing foretold by the *Prophets* at the Converſion of the *Jewiſh* Nation.

---

(b) Quod dixi creabo novos cœlos, &c. id ita intelligo, quòd vos poſiturus ſum in lætitiam perpetuam loco luctûs & anxietatis prioris, neque illius luctûs prioris memoria ſit manſura. *More Nevoch. Part.* 2. *cap.* 29. *pag.* 268.

Add to this, That he introduceth this *Holy City*, this *New Jeruſalem, prepared as a Bride adorned for her Husband*, Revel. 21. 2. and ſaith, *Come hither, I will ſhew thee the Bride, the Lamb's Wife*, ver. 9, 10. and then ſhews *the Great City, the Holy Jeruſalem*; and chap. 19. 7, 8. he ſaith, *He heard a Voice, ſaying, the Marriage of the Lamb is come, and his Wife hath made herſelf ready*; and to *her was granted, that ſhe ſhould be arrayed in fine Linnen, clean and white, for the fine Linnen is the Righteouſneſs of the Saints.* Now thus have the *Prophets* repreſented the *Jewiſh* Church converted to God: Hence is ſhe introduced, ſpeaking thus; *I will greatly rejoyce in the Lord, my Soul ſhall be joyful in my God; for he hath cloathed me with the Garments of Salvation, he hath covered me with the Robe of Righteouſneſs, as a Bridegroom decketh himſelf with Ornaments, and as a Bride adorneth herſelf with Jewels*, Iſaiah 61. 10. And again, *Thou ſhalt no more be termed Forſaken, neither ſhall thy Land any more be termed Deſolate, but thou ſhalt be called Hephzibah, and thy Land Beulah, for the Lord delighteth in thee, and thy Land ſhall be married*, chap. 62. 4. and ver. 5. *For as a young Man marrieth a Virgin, ſo ſhall thy Sons marry thee; and as the Bridegroom rejoiceth over the Bride, ſo ſhall thy God rejoice over thee.*

§. IV. Add to this, that all the Characters which the *Patrons* of the *Millennium* give of thoſe Times, exactly accord with the Characters given by the *Prophets* of the Converſion of the *Jews*, and are many of them taken from the very Words of the *Prophets*, foretelling thoſe Times: For inſtance,

*Firſt, Indolence and Plenty*, ſaith Dr. *Burnet*, [B. 4. cap. 7. pag. 183.] *ſeem to be two Ingredients of this happy State.* Accordingly the *Prophets* every where ſpeak, how *the Riches of the Gentiles ſhall then flow in to them*, Iſaiah 60. 5, 11. *and they ſhall eat the Riches of the Gentiles*, chap. 61. 6. That *there ſhall be then no Hunger nor Thirſt, no Heat nor Sun to ſmite them, no Voice of Crying or Weeping.* See *Iſaiah* 35. 10.

2*dly*, That it ſhall be *a time of univerſal Peace, and Freedom from War and Perſecution*, [Ibid. pag. 184.] and this he proves from the Words of the *Prophets*, declaring, That at the Day, that Time when God ſhall create *New Heavens and New Earth, the Lamb and the Lion ſhall lie down together, and the ſucking Child ſhall play with the Baſilisk, and they ſhall not hurt in all my holy Mountain*, as it is written, *Iſa.* 11. 6, 7, 8, 9. and chap. 65. 25. and ſaying, That *the Nations ſhall beat their Swords into Plow-ſhares, and their Spears into Pruning-hooks; Nation ſhall not lift up a Sword againſt Nation, neither ſhall they learn War any more*, Iſa. 2. 4. Mich. 4. 3. as appears alſo from the Promiſes, that God will then *make her Officers Peace*, Iſa. 60. 17. *and will extend Peace to her as a River*, chap. 66. 12.

3*dly*, That it ſhall be *a Kingdom of Righteouſneſs*, [Ibid.] Accordingly of this holy City, *Jeruſalem*, it is ſaid, *There ſhall no more come into thee the uncircumciſed and unclean*, Iſa. 52. 1. *An High-way ſhall be there, and it ſhall be called the way of Holineſs, the Unclean ſhall not paſs over it*, chap. 35. 8. which exactly anſwers to thoſe Words of St. *John*, *Into the holy City ſhall nothing enter that is polluted or unclean*, Revel. 21. 27. And again, *Thy People ſhall be all righteous*, chap. 61. 21. *See* Zeph. 3. 9. Zach. 14. 20, 21.

Moreover this, ſaith he, [*pag.* 185.] will be *a State under a peculiar Preſence and divine Conduct, becauſe the Tabernacle of God will be with Men, and he will dwell with them*; and this we ſee was promiſed at the Converſion of the *Jewiſh* Nation, *Ezek.* 37. 27.

*The laſt Character*, ſaith he, *that belongs to this State, or rather to thoſe that enjoy it, is this, that they are Kings and Prieſts unto God*; and this alſo we have ſhewed to be promiſed to the converted *Jews*, Iſa. 61. 6.——65. 20.

I add, That as the ancient *Fathers* generally held that the time would come when *All Iſrael ſhall be ſaved*, and be converted to the *Chriſtian* Faith; ſo did they as generally conceive that this ſhould happen at the Cloſe of the World, (c) and about the time of our *Saviour*'s ſecond coming; and moſt of 'em ſpeak of it as a Branch of the *Millennium*.

So *Juſtin Martyr* ſays once and again, that (d) *then the Jews ſhall ſee and ſhall acknowledge him whom they have pierced*; and he confeſſes to *Trypho*, (e) that *Jeruſalem ſhall be rebuilt*, and that (f) *Chriſtians ſhall rejoice with Chriſt, together with the Patriarchs and Prophets, and with the Jews and their Proſelytes*, i. e. *the Nations then flowing in to them before the coming of our Lord.* So (g) *Irenæus* declares, that then *God will reſtore them to the Land which he had promiſed, and given to their Fathers, and they ſhall dwell in it in hope.* And (h) *Tertullian* ſaith, that *he will then own the Circumcision*, Et Abrahæ gentem, cum ultimò venerit, acceptatione, & benedictione dignabitur, *and at his laſt coming will vouchſafe to accept, and bleſs the Seed of Abraham.* And this is ſuitable to the ancient Opinion of the (i) *Jews, that in the end of the World, there ſhould be to them a World full of joy and exultation, ſo that their Heaven and Earth ſhould as it were be renewed, according to the words of Iſaiah*, chap. 65. 17. So the *Targum* upon thoſe Words of *Hoſea, the Children of Iſrael ſhall ſeek the Lord their God, and David their King, and ſhall fear the Lord and his goodneſs in the latter days.*

§. V. Nor is it to be wonder'd that there ſhould be then ſuch a glorious Converſion of them, and ſuch a flowing-in of the Nations to them, ſeeing the *Prophets* ſeem to intimate there ſhall be then *a full Effuſion of the Holy Ghoſt* upon them, ſomewhat reſembling that which was vouchſafed to the firſt Ages of *Chriſtianity.* So the Prophet *Iſaiah* ſpeaks of the Deſolation of the City, ἕως ἂν ἔλθῃ ἐφ' ὑμᾶς πνεῦμα ἀφ' ὑψηλοῦ, *until the Spirit be poured upon them from on high*, Iſaiah 32. 15. which is the very Phraſe in which our Lord promiſeth the Spirit to his *Apoſtles*, *Luke* 24. 49. St. *Paul* proves their Converſion from thoſe Words of the Prophet *Iſaiah*, *The Deliverer ſhall come out of Zion, and ſhall turn away iniquity from Jacob*: with which theſe are immediately connected, *And this is my Covenant with them, ſaith the Lord, My Spirit that is upon thee, and my Words which I have put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seed's Seed from henceforth for ever*, chap. 59. 20, 21. And again, chap. 44. 3. *I will pour water upon him that is thirſty, and floods upon the dry ground; I will pour my Spirit upon thy Seed, and my Bleſſing on thy Offſpring.* So *Ezek.* 36. 24. *I will take you from among the Heathen, and gather you out of all Countries, and will bring you into your own Land.* And ver. 27. *I will put my Spirit within you, and cauſe you to walk in my Statutes.* And chap. 39. 28, 29. *I have gathered them unto their own Land, and have left none of them any more there, neither will I hide my face any more from them, for I have poured out my Spirit upon the Houſe of Iſrael, ſaith the Lord.* And this ſeems plainly to be hinted in theſe Words of St. *Paul*, 2 Corinth. 3. 15, 16, 17. *Even unto this day, when Moſes is read, the Veil is upon their Heart. Nevertheleſs, when it ſhall turn to the Lord, the Veil ſhall be taken away; for the Lord is* (the Giver of) *that Spirit*, (or οὗ ὁ) *where the Lord is, there is the Spirit; and where the Spirit of the Lord is, there is Liberty*, from Subjection to the Law, and from that Veil which hinders them from turning to Chriſt.

To this Mr. *Mead* (*pag.* 761, 767.) conjectures there ſhall be added a Viſion of Jeſus Chriſt to them; for, ſaith God by his Prophet *Zachariah*, chap. 12. 10. *I will pour upon the Houſe of David, and upon the Inhabitants of Jeruſalem, the Spirit of Grace and of Supplications, and they ſhall look upon him whom they have pierced, and mourn for him.* And Chriſt being ask'd, *What ſhall be the Sign of the End of the World?* Matth. 24. 3. ſaith, ver. 30. *Then ſhall appear the Sign of the Son of Man in Heaven, and they ſhall ſee all the Tribes of the Earth mourn, and they ſhall ſee the Son of Man coming in the Clouds of Heaven, with Power and great Glory.* And he ſpeaks to the Jews thus, *Verily I ſay unto you, Yet a lettle while, and you ſhall not ſee me till you ſay, Bleſſed is he that cometh in the Name of the Lord*, Matth. 23. 39.

Or that according to the ancient and general Doctrine both of *Jew* and *Chriſtian*, they ſhall have an *Elias* ſent to inſtruct them, a Deliverer ἕνεκεν Σιών, *for the ſake of Zion*, as the *Septuagint*, Iſaiah 59. 20. For, ſaith he, *It may be fit to conceive magnificently of ſo great a Work of God, towards a People for whom he hath formerly ſhewed ſo many Wonders; eſpecially this being the greateſt Work of Mercy and Wonder*

---

(c) In the End of the World, 2 *Eſdr.* 2. 34, 6, 15. 25. (d) Pag. 232. D. Ὅτε ἐπιγνώσεσθε εἰς ὃν ἐξεκεντήσατε. (e) Pag. 249. C. (f) Ἅμα τοῖς Πατριάρχαις, καὶ τοῖς Προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ τῶν προσηλύτων γινομένων, πρὶν ἐλθεῖν ὑμῶν τὸν Χριστὸν προσδοκᾶτε. Pag. 306. (g) Lib. 5. cap. 34. (h) Adv. Marc. lib. 5. cap. 9. pag. 472. C. (i) R. Saadias Gaon Sepher Hæmunot.

*der that ever he did for them, far beyond the bringing them forth of* Egypt, *and leading them in the Wilderneſs.* And to this he refers theſe Words of *Eccleſiaſticus*; *Elias was ordained to turn the Hearts of the Father to the Son, and to reſtore,* καταςῆσαι, *the Tribes of Jacob:* Μακάριοι οἱ ἰδόντες σε, ϗ οἱ ἀγαπήσει κεκοσμημένοι, ϗ γὰρ ἡμεῖς ζωῇ ζησόμεθα, *Bleſſed are they that ſee thee, and are adorned with love, for we ſhall ſurely live*, Eccleſ. 48. 10, 11. Where note, That their Converſion is again repreſented by a New Life, and by the very word uſed concerning the Souls of the *Martyrs* which were ſlain, *Rev.* 20. 4.

§. VI. Add to this, That as all the Ancient *Millenaries* held, That this Reign on Earth ſhould be at (k) *Jeruſalem*, and that the *Jews* converted then, ſhould reign together with the *Chriſtians*; ſo all the Paſſages cited from *Jewiſh* Writers concerning the *Millennium*, ſpeak only of the *Millennium* of the Reſurrection, the New Heavens and New Earth the *Jewiſh* Nation ſhall enjoy. This is apparent from thoſe words on which the *Midraſh-Tehillim* founds this *Millennium*, viz. *Comfort us, according to the Days in which thou haſt afflicted us,* Pſal. 90. 15. *in* Babylon, *in* Greece, *in* Rome. From the words cited by *Galatinus*, l. 12. c. 1. from *R. Eliezer*, c. 34. *As I live, ſaith the Lord, I will raiſe you in the time to come, in the Reſurrection of the Dead, and I will gather you, with all Iſrael, into the Land of Iſrael.* From thoſe cited from *R. Saadias* on *Dan.* 7. 18. *Becauſe the Jews rebelled againſt their Lord, their Kingdom ſhall be taken from them, and given to the four Monarchies who ſhall poſſeſs it in this World, and ſhall ſubdue and carry captive Iſrael, till the Age to come, in which the Meſſiah ſhall reign.* From the *Targum* on *Hoſ.* 14. 8. *They ſhall be gathered from the midſt of their Captivity*; and on *Pſal.* 50. 4. From the Paſſage quoted by *Galatinus*, l. 11. c. 1. From the Book *Beracoth*, That *Iſrael ſhall no more make mention of their Departure out of Egypt in the Age to come, in the Days of the Meſſiah.* And from the words cited by Mr. *Mead*, Luke 21. 24. *The Jews ſhall be carried Captives into all Nations, till the Times of the Gentiles be fulfilled, and then ſhall they ſee the Son of Man coming in the Clouds.* From the words of *Tobit*, cited by Mr. *Mead*, p. 579. *Then the Children of Iſrael ſhall go into a very long Captivity; but the Bleſſed God ſhall remember them, and gather them from the four corners of the Earth.* Accordingly, Mr. *Mead* ſums up their Opinion, thus; *They expect their Fore-fathers, at leaſt ſuch as were juſt and holy, ſhould riſe in the Beginning of the ſame* Millennium, *and reign in the Land of Iſrael, with their Off-ſpring, under the Meſſiah. And,* ſaith he, *I can hardly believe that all this Smoke of Tradition could ariſe, but from ſome Fire of Truth anciently made known unto them.* And this I freely grant, and do indeed ſuppoſe, by aſſerting a Prediction of ſuch a General Call of the *Jews*, near the Cloſe of the World, as they ſtiled ζωοποίησις, *a Reviving*, and a *Reſurrection* of them. But how comes this Tradition to relate to *Chriſtian Martyrs beheaded for the Name of Chriſt*, or to be fulfilled in the Reſurrection of them only who are chiefly *Chriſtians*, not of the *Jews*, but of the *Gentiles*? Mr. *Mead* ſolves the Matter thus, *p.* 604. *Under the ſecond ſort of theſe Reigners, I would in a particular reſpect underſtand, the Nation of the Jews then converted to the Chriſtian Faith, who coming in toward the End of the Day, may, above all others, be ſaid to be thoſe who had not worſhipped the Beaſt, nor his Image, nor had received his Mark upon their Foreheads or their Hands.* And thus will Truth prevail at laſt, but to the Ruin of this literal Reſurrection: For how can they literally be ſaid *to live again, and to have a part in the Firſt Reſurrection, who were never ſlain for the Faith?* And who are not to be converted, ſay their own Prophecies and Traditions, till God createth *a New Heaven, and a New Earth*, and much leſs till the Fall of *Babylon*?

---

(k) Juſtin M. Iren. Tertul. ſupra.

## CHAP. III.

*This Chapter contains an Anſwer to all the Arguments produc'd from Scripture, to prove this Literal Reſurrection of the Martyrs, and this Reign of them on Earth a Thouſand Years,* viz. 1. *To the chief Argument for this Opinion, from* Rev. 20. 4, 5, 6. §. I. *To* 2 Pet. 3. *from* ver. 5. 13. §. II. *To* Heb. 2. 5. *compared with* chap. 1. 6. §. III. *To* Matt. 5. 5. The Meek ſhall inherit the Earth, §. IV. *To* Rom. 8. 19, 20. The Creature ſhall be delivered from the Bondage of Corruption, into the glorious Liberty of the Sons of God, §. V. *To* Acts 3. 20, 21. The Heavens muſt receive him, till the Time of the Reſtitution of all Things, §. VI. *To Matt.* 19. 27, 28, 29. Ye that have followed me in the Regeneration, ſhall ſit upon Twelve Thrones, §. VII. And they ſhall receive an hundred fold now in this Life, *ibid.*

I Proceed now to the Arguments produced from Scripture, for the Doctrine of the *Millennium*; to which I hope to return a clear and ſatisfactory Anſwer, beginning with thoſe Words of the *Revelations*, in which all the Aſſerters of this Doctrine place their Confidence. And they are theſe:

§. I. Arg. I. *And I ſaw Thrones, and they ſat upon them, and Judgment was given to them: And I ſaw the Souls of them that were beheaded for the Witneſs of Jeſus, and for the Word of God, and which had not worſhipped the Beaſt, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands, and they lived and reigned with Chriſt a Thouſand Years,* Rev. 20. 4.

*But the reſt of the Dead lived not again till the Thouſand Years were finiſhed. This is the Firſt Reſurrection,* ver. 5.

*Bleſſed and holy is he who hath part in the Firſt Reſurrection: On ſuch the Second Death hath no power; but they ſhall be Prieſts of God and of Chriſt, and ſhall reign with him a Thouſand Years,* ver. 6.

*1ſt*, Here, ſay they, is mention of a *Firſt Reſurrection*, antecedent to the General Reſurrection of the Juſt, who are not to live again, till they who firſt riſe, have reigned *a Thouſand Years* on Earth.

*2dly*, This Reſurrection, ſay they, is proper to thoſe who were *ſlain for the Teſtimony of Jeſus, and the Word of God*, and were not *Worſhippers of the Beaſt.*

*3dly*, This Reſurrection, ſay they, is not a Metaphorical, but a Proper Reſurrection; for the *Souls*, i. e. the Perſons of them that were ſlain, *live again.*

*4thly*, They do *reign with Chriſt a Thouſand Years*, and that Reign, ſay moſt of them, is to be upon Earth; therefore there is to be a Reign of thoſe *Martyrs*, who were *ſlain for the Teſtimony of Jeſus, and the Word of God*, upon Earth a *Thouſand Years.*

Now, in Anſwer to this Argument, let it be noted:

*Anſw.* 1. That it is not the Bodies, but the *Souls* of them that are beheaded, who are ſaid *to live.* Now the word ψυχὴ, rendred *Soul*, occurs ſix times in this Book, this Place excepted; and in all theſe Places, it ſignifies either the Soul in Separation, or Diſtinction from the Body, or *the Living Soul*; for, *chap.* 6. 9. *The Souls under the Altar*, not only *cry with a loud Voice*, but they are *cloathed with white Robes*, ver. 10, 11. Which Expreſſions cannot be well applied to Dead Bodies, *chap.* 8. 9. The κτίσματα ἔχοντα ψυχὰς, are the Creatures having Animal Souls by which they lived, *chap.* 12. 11. It plainly ſignifies their Lives, *i. e.* the Souls by which Men live, *chap.* 16. 3. It is expreſly ἡ ψυχὴ ζῶσα, *the living Soul*, chap. 18. 13. It ſignifies the Lives of Men, or elſe the Souls of Men, which they did hunt for, or devour, as *Ezek.* 13. 18, 20.—22. 25. and *ver.* 14. ἐπιθυμία τῆς ψυχῆς, is, *the deſire*, not of the Body, but *the Soul*: Why therefore muſt this Word be here ſuppoſed to ſignifie, not the *Soul*, but that *dead Body* oppoſite to it, which alone properly can be ſaid to riſe, and *live again?*

*2dly*, Let it be noted, That a Proper and a Literal Reſurrection, is never in the whole *New Teſtament* expreſſed, or repreſented to us, by the *Living of the Soul*; but always by the Living, Raiſing, or the Reſuſcitation of the Dead, the Raiſing *of the Bodies of the Saints*, *of them that ſlept in the Duſt*, or *in their Graves and Sepulchres*, or who were *buried in the Sea*, or *in the Earth*: If then the *Holy Ghoſt* here, meant a Literal and Proper Reſurrection, why doth he ſo much vary from the Terms he conſtantly doth uſe elſewhere, whenever he diſcourſeth of ſuch a Reſurrection, and take up with the Terms ſo oft applied, in Scripture, to a Moral, and Metaphorical Reſurrection? As we ſhall ſee hereafter.

*Anſw.* 2. 2*dly*, I grant, that here is mention of a *Firſt Reſurrection*, antecedent to the General and Proper Reſurrection; but then it plainly is a Reſurrection, in which all that are *bleſſed and holy*, and over whom the *Second Death hath no Power*, have a part, *ver.* 6. and they are all whoſe *Names are written in the Book of Life*, ver. 14, 15. It is a Reſurrection of all who had not worſhipped the *Beaſt*, *ver.* 4. and they are all the ſame Perſons, *Rev.* 13. 8. It is a Reſurrection of thoſe who are made *Kings and Prieſts to God and Chriſt*, which all *good Chriſtians* are, 1 *Pet.* 2. 5, 6. and therefore not of *Martyrs* only.

Again, It is a Reſurrection before the Day of Judgment, and before the Sea, and Death, and the Grave, deliver up their Dead, as the Words following intimate, *ver.* 12, 13. viz. *I ſaw the Dead, ſmall and great, ſtand before God, and the Books were opened; and another Book which is the Book of Life; and the Dead were judged out of thoſe things which were written in the Books, according to their Works. And the Sea gave up her Dead, that were in it: And Death and Hades delivered up their Dead that were in them: And they were judged every Man according to his Works.* Where note, That the Dead delivered up, were all that were *judged according to their Works.* It alſo is a Reſurrection before Chriſt's Coming *to render to every Man as his Works ſhall be*; for this he after promiſeth to do, *chap.* 22. 12. Whereas, according to the Doctrine of the *Millennium*, Chriſt had already given to them, whom he had raiſed to reign with him on Earth, the Bleſſing promiſed *to him that overcometh*, Rev. 2. 26, 27. and 3. 21. and 5. 10.

3*dly*, *The reſt of the Dead*, that *lived not again until the Thouſand Years were finiſhed*, are not *the Juſt*, but, *the Synagogue of Satan*, *Gog and Magog*, ver. 8. For St. *John*, chap. 19. repreſents the *King of kings, and Lord of lords*, with *the Armies which were in Heaven, making War with the Kings of the Earth, and their Armies*, and giving *their Fleſh to be Meat* unto them; in which War *the Beaſt was taken, and the Falſe Prophet, and caſt alive into a Lake of Fire*, ver. 20. And then it follows thus, ϗ οἱ λοιποὶ, *and the reſt of them*, who were gather'd together to make War with this King of Kings, *were ſlain with the Sword that came out of his Mouth, and all the Fowls were filled with their Fleſh*, verſe 21. Now it being, by the *Pagan Emperors* firſt, and by the *Beaſt* afterwards, That *Satan*, *the great Dragon, made war with the Seed of the Woman which kept the Commandments of God, and had the Teſtimony of Jeſus Chriſt*, Rev. 12. 17. Theſe Inſtruments of *Satan* being thus ſlain, and overcome by *Chriſt*, Satan is *bound a Thouſand Years*; i. e. he is ſo long diſabled from perſecuting and moleſting the *Church of Chriſt*; and during this Space, She is raiſed up to her Primitive Purity, and flouriſheth gloriouſly, and ſo is repreſented, as having a Reſurrection from the Dead: This Thouſand Years being ended, *Satan* is let looſe again, and gathers again his Inſtruments, *i. e. the Nations which are in the four Quarters of the Earth, Gog and Magog, to Battle, and they compaſs the Camp of the Saints*, Rev. 20. 8, 9. And this is the living of the reſt of the Dead again, *after the Thouſand Years was ended*, ver. 5. For it is only, οἱ λοιποὶ, *the* reſt that were ſlain, *chap.* 19. 21. that lived again; it is only thoſe who had no ſhare in the *Firſt Reſurrection*, and ſo were neither *bleſſed* nor *holy*, ver. 6. nor had their Names written in the Book of Life; and conſequently, thoſe on which the Second Death had place, which Death they ſuffered when *Fire came down from Heaven and devour'd them*, and they were caſt *into the Lake of Fire with the Devil*, ver. 10. 15.

And that οἱ λοιποὶ, *the reſt*, chap. 19. 21. and chap. 20. 5. ſhould ſignifie the ſame Perſons, cannot ſeem ſtrange, if we conſider that only four Verſes intervene betwixt them. And that they muſt be the ſame Perſons, is evident from the connexion of the Words, thus; *The reſt of the Dead lived not till the Thouſand Years* of Satan's Binding, and the Saints Reign was ended, *ver.* 5. And when thoſe *Thouſand Years* were ended, *Satan* was looſed, and gathered them together againſt that *Church of Chriſt*, which had thus reigned a *Thouſand Years*, ver. 7, 8, 9, 10.

And this Interpretation, of *the reſt of the Dead* riſing again, gives a clear Anſwer to the Objection of Mr. *Mead*, againſt the other Senſes commonly impoſed upon theſe Words; viz. *That it would be a moſt harſh and violent Interpretation, to ſay, The Dead and the living again of the Dead, ſhould not be taken in the ſame Senſe*: For according to this Expoſition, they are exactly taken in the ſame Senſe; the Dead Church living again, in the ſame Metaphorical Senſe in which the reſt of the Dead, the Enemies of the Church, live again, at the End of the *Thouſand Years*, when Satan is looſed, and gathers them to Battle againſt the Church.

4*thly*, The Souls of them who were *ſlain for the Teſtimony of Jeſus, and for the Word of God*, are thoſe *Chriſtians* who were ſlain in the Time of the Ten Perſecutions, and the Souls of them *who worſhipped not the Beaſt*, are thoſe *Chriſtians* who choſe rather to die, or ſuffer Perſecution, than to be guilty of *Romiſh Idolatry*: And they are ſaid to live again, as the Beaſt which had received τὴν πληγὴν θανάτȣ, *the Wound of Death, and one of whoſe Heads was wounded to Death*, ἔζησεν, *lived again*, Rev. 13. 3, 12. *viz.* in the Succeſſion of the *Antichriſtian* Beaſt, to him which exerciſed the Power of the *Heathen Emperors* over the Earth, and reviv'd the *Idolatry*

*latry* of the *Heathen Empire.* And as the *two Witneſſes*, when ſlain, are ſaid to live again, *the Spirit of Life from God entring into them*, Rev. 11. 7, 11. becauſe a Succeſſion of Men of the ſame Faith, and the ſame Oppoſition to the Beaſt revive and flouriſh after they were ſlain. Some here reply, That *this was ſpoken of the two Churches*, that they were ſlain, and lived again, *not of the* Suppoſita. But why then may not the Words of St. *John* be ſpoken of the *Church* of *Jew* and *Gentile*, then reviving, and not of the *Suppoſita?* Moreover, theſe *two Witneſſes* are ſaid to be ſlain, *ver.* 7. and their *dead Bodies to lie in the Streets of the great City*, ver. 18. to be ſeen lying there *three Days and an half*, and not to be ſuffered to be put into their Graves, ver. 9. and *after three Days and an half*, the *Spirit of God* is ſaid to *enter into them*, to *make them ſtand upon their feet*, and *live again.* If therefore nothing of this be ſpoken of the *Suppoſita*, why ſhould thoſe Words, *I ſaw the Souls of them who were beheaded for the Witneſs of Jeſus, and they lived again*, be ſpoken of the *Suppoſita*, and not of the *Churches* of the converted *Jews* and *Gentiles?* This being the *Prophetick Scheme* by which the *Scripture* ſtill repreſents the glorious Reſtoration of God's Church and People. For,

1. The Reſtoration of the *Church*, is ſometimes repreſented as a Reſurrection of it from the Dead. So ſaith the Prophet *Iſaiah* Ἀναστήσονται οἱ νεκροὶ, *Thy Dead ſhall ariſe, and be raiſed out of their Tombs*, chap. 26. 19. So God ſpeaks to the *Jewiſh Nation* by *Ezekiel*, ſaying, *I will open your Graves, and cauſe you to come out of your Graves, and bring you into the Land of Iſrael*, Ezek. 37. 13, 14. The Prophet *Hoſea* ſpeaks thus; *In three Days*, Ἐξαναστησόμεθα, *we ſhall riſe up again, and we ſhall live before him*, Hoſ. 6. 2. And the *Apoſtle*, ſpeaking of this very Matter, *viz.* the Converſion of the *Jews*, ſaith, It ſhall be even to the *Gentiles*, ζωὴ ἐκ νεκρῶν, *as Life from the Dead*, Rom. 11. 15. Here then is a Reſurrection of the Church of *God*, agreeable to that which our Interpretation of this Paſſage of the *Revelations* doth import: Nor is there any more reaſon to ſay, the Words of St. *John* reſpect the *Suppoſita*, and not the *Churches*, than to ſay the ſame of many of the Places cited.

Moreover, the *Scripture* doth more frequently mention the Reſtoration of the *Church*, and her return from a low, captive, and afflicted State, under the Metaphor of *a new Life, a Life from the Dead, a Reviviſcence of God's Church and People.* Thus when God moved the *Perſian Kings* to let the *Jews* return to their own Land, he is by *Ezra* ſaid to give them, ζωοποίησιν, *a Reviviſence*, Ezra 9. 8, 9. The *Pſalmiſt*, ſpeaking of himſelf, as the Text, or of God's People alſo, ſaith the Marginal Reading, uſeth theſe Words, *Thou which haſt ſhewed me great and ſore Troubles, ſhalt quicken me* [Marg. *us*] *again, and ſhalt bring me up again* [Marg. *us*] *from the depth of the Earth*, Pſal. 71. 20. And the *Church* ſpeaketh thus to God, Ζωώσεις, *Thou wilt quicken us*, and *we will call upon thy Name*, Pſal. 80. 18. And again, *Thou wilt return*, καὶ ζωώσεις ἡμᾶς, *and revive us, and thy People ſhall rejoyce in thee*, Pſal. 85. 6. Ζήσονται οἱ τεθνεῶτές σου, *Thy dead Men ſhall live*, Iſa. 26. 19. ſay *Symmachus* and *Theodotion:* Ζησόμεθα, *We ſhall live in his ſight*, ſaith the Prophet *Hoſea*, chap. 6. 2, 3. and chap. 14. 17. *They ſhall live with their Children, and return again*, ſaith the Prophet *Zachary*, chap. 10. 8, 9. The Son of *Syrach* ſaith, At the coming of *Elias*, ζωῇ ζησόμεθα, *we ſhall live again*, chap. 48. 11. But the chief Seat of this Metaphor is in the 37th Chapter of *Ezekiel*, where God is introduced enquiring of the *Jews* in *Babylon*, Εἰ ζήσεται; *Can theſe Bones live?* ver. 3. and promiſing to put into them πνεῦμα ζωῆς, *the Breath of Life*, ver. 5. and ſaying, *I will put my Spirit into you*, καὶ ζήσεσθε, *and ye ſhall live*; and bidding the Prophet *blow* upon them, καὶ ζησάτωσαν, *that they may live*, v. 9. and declaring, that when he had done ſo, *Breath entred into them*, καὶ ἔζησαν, *and they lived again, and ſtood upon their feet*, v. 10. in all which Places, the very word which St. *John* uſeth to expreſs the Firſt Reſurrection is here uſed to expreſs the Return of the *Church* from her Obſcurity and Thraldom, to a Glorious State. Why therefore may not the Word in St. *John* bear that Senſe which it ſo often bears in the *Prophetick Writings*, and twice in the (a) *New Teſtament*, when ſpoken of the *Gentiles?* It hence at laſt appears, that by this Interpretation, I put no Force upon the Words, but do expound them in the familiar Senſe, in which they are ſtill uſed upon the like Occaſion in the *Prophetick Writings.*

Now it is generally agreed, by thoſe who own this Converſion of the *Jews*, That it is not to commence till after the Deſtruction of the *Beaſt*, or the Down-fall of *Antichriſt*, mention'd *chap.* 18. And therefore, in the next Chapter, he begins his Diſcourſe upon it, ſaying, *chap.* 19. 7. *The Marriage of the Lamb is come, and his Wife hath made herſelf ready*; i. e. She who was formerly put away, becauſe ſhe was not (b) *prepar'd* for the *Bridegroom*'s Coming, was now to be married to God again. And, *chap.* 21. he re-aſſumes this Matter, and ſhews the *Bride*, the *Lamb*'s Wife, in ſuch a Deſcription, as will not ſuffer us to doubt ſhe is the *Jewiſh Nation* converted to the *Chriſtian Faith*: For, he calls her, the *Holy City*, and, the *New Jeruſalem*; and tells us, in the very Words of *Iſaiah*, chap. 60. 3. 10. That the *Nations which ſhall be ſaved, ſhall walk in the Light of this City*. He calleth her alſo the *Bride* to be married to the *Lamb*; which is the Deſcription the *Prophets* make of this converted Nation, *viz.* as *of a Bride adorned with her Jewels, and as one that is to be married to the Lord*, Iſa. 61. 10. and 62. 4, 5. And he goes on in a continual Deſcription of this *New Jeruſalem*, in the Words of the Prophets *Iſaiah* and *Ezekiel*, ſpeaking of the Converſion of the *Jewiſh Nation*. The *City* alſo *coming down from Heaven*, ver. 10. is the New Church of the Converted *Jews*, ſaid to come down from Heaven, according to the *Hebrew Phraſe*; becauſe of that Divine Wiſdom, and thoſe Spiritual Gifts and Graces with which ſhe ſhall be adorned from Heaven: For as they were wont to ſay of one who treated of Sublime Heavenly Things, that he did לרקיע עלה, (a) *aſcend into Heaven*, and ſpeak as one who was admitted into the Divine Councils, *Deut.* 30. 11, 12. *Prov.* 30. 3. and of thoſe who heard theſe things, that they were *exalted to Heaven*, Matth. 11. 23. ſo the pouring down of theſe Gifts and Bleſſings, is repreſented as *the opening of Heaven*, and letting them down upon the Earth. Thus when St. *John* receives his Prophecy, he *ſees a Door opened in Heaven*, and hears *a Voice, ſaying, Come up hither, and I will ſhew thee what ſhall be hereafter*, Rev. 4. 1. Where note, That the Voice he heard then, was *as the Voice of a Trumpet*: And ſo the very ſame Voice he heard when he was *in the Spirit*, Rev. 1. 10. The *two Witneſſes* alſo, when they live again, are *called up into Heaven*, Rev. 11. 11, 12. as being filled with Heavenly Wiſdom. And ſince the Spiritual Gifts, imparted to the Church, are ſaid to come *from above, from the Father of Lights*, Jam. 1. 17. and they who were made Partakers of them, to have *taſted*, τῆς δωρεᾶς ἐπȣρανίȣ, *of the Heavenly Gift*; ſeeing the *Church of Chriſt*, is *the Jeruſalem which is from above*, Gal. 4. 25. *the Heavenly Jeruſalem*, Heb. 12. 22. it is no wonder that ſhe is repreſented here, as coming down from Heaven, when ſhe was, as it were, to have a *New Birth* which is *from above*, John 3. 3. and to be adorned with *ſpiritual bleſſings in heavenly things in Chriſt Jeſus*, Eph. 1, 3. and to be reduc'd to her Primitive Luſtre and Purity; for then ſhall the Purity of the Church return, and be as it was in the Times of the firſt *Martyrs* for the Faith; and the Goſpel ſhall be profeſſed, without any *Antichriſtian* Mixture; as they who oppoſed the Beaſt, endeavoured to preſerve it: And thus ſhall theſe *Martyrs*, and Oppoſers of the Beaſt, live again.

---

(a) Ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε, Luke 15. 32. Rom. 11. 15.

(b) Not ἑτοίμη, *Ready.*

A Reverend and Worthy Perſon, of more than ordinary Skill in Matters of this Nature, is of Opinion;

*1ſt*, That *the firſt Reſurrection*, here mention'd, *will be a literal Reſurrection of them that have loſt their Lives for the Teſtimony of Chriſt, to enjoy Eternal Life in Heaven a Thouſand Years before the General Reſurrection, as the Martyrs of the Old Teſtament aroſe with the Body of Chriſt*, Matth. 27. 52. *They ſhall reign*, ſaith he, *with Chriſt, not on Earth, but in Heaven, where Chriſt is, and ſhall be, till he come to Judgment.*

*2dly*, He is of Opinion, That *not only the Martyrs ſhall then riſe to Heavenly Bliſs, but that their Murtherers ſhall then alſo ariſe to Eternal Puniſhment*: Which he gathers from thoſe Words of *Daniel*, chap. 12. 2. *And many of them that ſleep in the Duſt, ſhall ariſe, ſome to Everlaſting Life, and ſome to Everlaſting Shame and Contempt.* Now,

* *1ſt*, Againſt the Doctrine of the Firſt and Second Reſurrection, properly ſo called, I have offered ſome Arguments in the Annotations on 1 *Cor.* 15. and *chap.* 4. §. 2. I therefore only farther note;

*Firſt*, That St. *Matthew* ſpeaks not one word of any *Martyrs* that aroſe after Chriſt's Reſurrection, but only of *the ariſing of ſome Saints that ſlept*, and their *going into the Holy City, and appearing unto many*; which ſeems rather to make it probable, they were Saints who had lived in the Memory of thoſe to whom they appeared; and were known. (See the Note there.)

*2dly*, St. *Matthew* doth not ſay, as St. *John* doth, That *many Souls lived*; but, That, πολλὰ σώματα, *many Bodies of thoſe that ſlept, aroſe out of their Sepulchres*: His Words muſt therefore be underſtood of a proper Reſurrection of the Bodies of the Saints; but it cannot be hence inferr'd, that the Words of St. *John* bear the ſame Senſe.

*3dly*, St. *John* doth not ſay, his *Martyrs* ſhall reign with Chriſt a Thouſand Years *before the General Reſurrection*, but only, that *they ſhall reign with Chriſt a Thouſand Years*; which ſeems an odd Expreſſion, when applied to them who are rais'd *to reign for ever with him*: Add to this, That after the Reſurrection of Saint *John*'s Saints to *reign with Chriſt a Thouſand Years*, Satan is looſed, and raiſes his Armies to fight againſt, and compaſs about τὴν παρεμβολὴν τῶν ἁγίων, *the Camp of the Saints*, ver. 7, 8, 9. Which fairly intimates, that the *Saints*, mention'd *ver.* 6. as Partakers of the Firſt Reſurrection, were ſtill on Earth, and not reigning with *Chriſt* in Heaven.

*Laſtly*, The Second Part of this Opinion ſeems to contradict many *Scriptures* which expreſly teach, That the Time of the Puniſhment

---

(a) Buxt. Floril. p. 4.

ment of the Wicked, ſhall be after the Sentence of Abſolution hath been paſſed upon the Bleſſed, *Matth.* 25. 41,—46. when all the Good have gone into Everlaſting Life, *Joh.* 5. 28, 29. at the Day of Judgment, and when we ſhall appear before the Judgment Seat of Chriſt, *Rom.* 2. 8, 9, 16. 2 *Cor.* 5. 10. And that they who have perſecuted Chriſt's Members, ſhall be puniſhed at *the Revelation of Chriſt from Heaven*, 2 Theſ. 1. 6,—9. at *the Conflagration of the World*, 2 Pet. 2. 9. and 3. 7. at *the Day of Judgment*, Jude, *ver.* 14, 15. *when he cometh in the Clouds*, Rev. 1. 7. and that the *Crown of Glory* ſhall be given to the Righteous at the ſame Time. (See Note on 2 *Tim.* 4. 8.)

*Obj.* 2. Some refer to this *Millennium*, thoſe Words of *Chriſt*, Matt. 5. 5. *Bleſſed are the Meek, for they ſhall inherit the Earth*; ſaying, That *neither* David, *nor our* Saviour, *could underſtand this otherwiſe than of a Future State; becauſe it is not the Meek, but the Great Ones of the World, that ſlice the Earth among them, and Court Flatterers that ſcramble for Preferment.*

*Anſw.* But it is evident to a Demonſtration, that *David* did underſtand this of the preſent Earth, or of the *Land of Canaan*; for the Tenor of this whole 37th *Pſalm* is deſign'd to ſhew, That Wicked Men ſhall, by God's Judgment, ſuddenly periſh, whilſt Righteous Men lived eaſily and quietly in the *Land of Canaan*: So *ver.* 9. *Evil Doers ſhall be cut off: but they that wait upon the Lord, they ſhall inherit the Earth: For yet a little while, and the Wicked ſhall not be, but the Meek ſhall inherit the Earth. They that are bleſſed of him, ſhall inherit the Earth; and they that are curſed of him, ſhall be rooted out.* So *ver.* 34. *Wait on the Lord, and keep his Way, and he ſhall exalt thee,* τοῦ κληρονομῆσαι τὴν γῆν, *to inherit the Earth: When the Wicked are deſtroyed, thou ſhall ſee it.* See alſo *ver.* 14, 17, 19, 23, 24, 25, 29. 'Tis therefore unadviſedly ſaid, The *Pſalmiſt could not underſtand this of the preſent Earth*, and that upon a plain Miſtake of the Import of the Phraſe; as if *inheriting the Earth*, was enjoying a vaſt Fortune, or a great Share of Temporal Enjoyments here; whereas, the Comfort of this Life, as our Lord teacheth, *Luke* 12. 15. *conſiſteth not in the abundance of the things that we poſſeſs.* The Phraſe rather imports, That *Meekneſs* is the beſt way to procure us a long and peaceable Life on Earth, *Pſal.* 14. 12, 14. 1 *Pet.* 3. 10. And that the *Meek Perſon* ſhall ordinarily have the moſt ſure Enjoyment of theſe Things, as far as they are needful: That he ſhall enjoy them with the greateſt Quiet and Tranquillity, without that Strife, Debate, Anxiety, and Trouble, which imbitter the Enjoyment of theſe Things to others; and with the trueſt Comfort, Satisfaction, and Contentedneſs of Mind. For, as *Chryſoſtom* well obſerves upon the Place, Becauſe the *Jews* had been oft taught this Leſſon in the *Old Teſtament*, our *Saviour* addreſſes himſelf to them, in the Language they had been accuſtomed to; this Son of *David* repeateth and confirmeth to them the Promiſe made by *David*. And this I judge to be the moſt natural, and trueſt Expoſition of theſe Words.

*Obj.* 3. Our *Saviour* promiſes to his Diſciples and Followers, That, for the Loſſes they ſhould ſuſtain here on his Account, and for the ſake of his Goſpel, they ſhould receive there an hundred fold, and ſit upon Thrones with him, Judging the Tribes of *Iſrael*. The Words are theſe: *And Jeſus ſaid unto them, Verily I ſay unto you, That ye which have followed me in the Regeneration, when the Son of Man ſhall ſit on the Throne of his Glory, ye alſo ſhall ſit upon twelve Thrones, judging the Twelve Tribes of Iſrael*, Matth. 19. 27, 28. Theſe Thrones muſt, in all reaſon, be the ſame with the Thrones mentioned, *Dan.* 7. 9. *Apoc.* 20. 4. and therefore mark the ſame Time and State. And ſeeing, in thoſe Places, they plainly ſignifie the *Millennial* State, or the Kingdom of *Chriſt*, and his *Saints*, they muſt here ſignifie the ſame in this Promiſe of our *Saviour* to his Suffering Followers. And as to the word παλιγγενεσία, which is here tranſlated *Regeneration*, 'tis very well known, that both the *Greek Philoſophers*, and *Greek Fathers*, uſe that word for the Renovation of the World, which is to be at, or before, the *Millennial* State.

*Anſw.* In Anſwer to this Argument, I ſhall not take notice, that what the Argument ſaith is promiſed to *Chriſt's Diſciples and Followers* in general, is indeed promiſed only to his Twelve *Apoſtles*, to them who had then *loſt all, and followed him*, Matth. 12. 17. to them who had *continued with him in his Temptations*, Luke 22. 28. The *Thrones* here mentioned therefore, cannot be the *Thrones* ſpoken of in *Daniel*, and the *Revelations*; for theſe Thrones are peculiar to the Twelve *Apoſtles*: Thoſe in the *Revelations*, are ſuppoſed to belong to all that have a ſhare in the Firſt Reſurrection: The *Apoſtles* ſit upon theſe Thrones, only *to Judge the Twelve Tribes of Iſrael*; but they who *ſit on the Thrones*, mentioned in the *Revelations*, are to *Rule over the Nations, and Judge them*, Rev. 2. 26, 27. and 3. 21. and 5. 10, 20. and 4. 6. But,

2*dly*, I grant, the παλιγγενεσία, or *Regeneration*, here mention'd, may be referr'd to the Conſummation of the World, and to the *New Heavens* and *Earth* of which the *Prophets* ſpeak: But then I add, This παλιγγενεσία, or *New Birth*, is only that of the *Church of Chriſt*, that ζωοποίησις, or *New Life*, that ζωὴ ἐκ νεκρῶν, *Life from the Dead*, ſhe ſhall receive, when all *Iſrael* ſhall be ſaved, and the *Fulneſs of the Gentiles* ſhall flow in to them. For,

1*ſt*, The Perſons here to be judged, are only the *Twelve Tribes of Iſrael*; which makes it more than probable, that the whole Promiſe made to the *Apoſtles*, reſpects their Government over theſe Tribes, coming in at the Cloſe of the World, after the Fall of *Antichriſt*; and that not by a Reſurrection of their Perſons, but by a Reviviſcence of that Spirit which reſided in them, and of that Purity and Knowledge which they delivered to the World; and chiefly by Admiſſion of their Goſpel to be the Standard of their Faith, and the Direction of their Lives.

*2dly*, It hath been obſerv'd already, That the Delivery of the *Jews* from their former Captivities and Miſeries, is always repreſented as a ζωοποίησις, *a giving of Life, and a Reſurrection to the Jews.* And thus may thoſe Words of St. *John* be primarily referr'd to them, *viz. I ſaw Thrones, and they ſat upon them, and Judgment was given to them,* chap. 20. 4. tho' theſe things belong not to them only, but in general *to him that overcometh,* chap. 2. 26, 27. and 3. 1. Seeing then their Return from their Captivity, is, in the Stile of the *Prophets*, uſually repreſented as a παλιγγενεσία, *a Reviving*, or *New Life*; Why may not the Time of their moſt glorious Converſion, and Collection from all the Corners of the Earth, be by our *Saviour* here repreſented under that known Metaphor? And this Converſion of the *Jewiſh* Nation, being by me placed in Saint *John's Epocha, viz.* after the Deſtruction of the Beaſt, and the Death and Slaughter of the Armies of them that fought for him, or worſhipped his Image; and her Converted Members, being, in my Opinion, the very *Bride of the Lamb, which had made herſelf ready*, and, after a long Divorce, was now marry'd to God again; I comply in this with all the *Ancient Millenaries*, and eſpecially with (b) *Juſtin Martyr*, when he ſaith, This παλιγγενεσία, *is the Myſtery of the Regeneration of all that expect Jeſus Chriſt* ~~*to appear at*~~ Jeruſalem, *ſpoken of by* Iſaiah, *chap.* 66. And that *all Chriſtians entirely Orthodox, expect to ſpend a Thouſand Years in* Jeruſalem, *as the Prophet* Iſaiah *hath foretold, ſaying, There ſhall be a New Heaven, and New Earth.* For as theſe Things are ſpoken by a Prophet of the *Jews*, (one ſent to ſpeak theſe Things to them) ſo is it beyond diſpute, that they chiefly and immediately concern that Nation, and her τεκνογονία, New Birth of a numerous Off-ſpring, after a long Barrenneſs, *chap.* 66. 7, 8, 9. and her Exaltation to an high Eſtate of Excellence and Glory; and that ſo viſible to the *Gentiles*, that all Nations and Tongues ſhall ſee her Glory.

As for the following words, urged ſtiffly by the ancient, and ſome latter *Millenaries*, viz. *And every one that hath forſaken Houſe, or Brethren, or Siſter, or Father, or Mother, or Wife and Children, or Lands, for my Name's ſake, ſhall receive an hundred fold now in this time, Houſes, and Brothers, and Siſters, and Mothers, and Children, and Lands; and in the World to come, Eternal Life:* It is, in my Opinion,

*1ſt*, Very unreaſonable, to interpret theſe Words of Bleſſings to be conferr'd on Men after the Reſurrection; for they that are thought *worthy to be Sons of the Reſurrection*, ſaith our Lord, *neither marry, nor are given in marriage*, Luke 20. 35. Whence therefore ſhould they have theſe *Mothers*, and theſe *Children*, not to add *Wives*, an *hundred fold?* They are made *like to Angels* at the Reſurrection; and what ſhould ſuch *Angelical* Perſons do with, what Advantage will they reap from an hundred Houſes, or a like Encreaſe of Land, in Earth?

If you reply, That theſe Words of our *Saviour* relate not to the Firſt Reſurrection; of which this Text, which ſpeaks of *Wives* and *Children*, is to interpreted, but only to the Second and General Reſurrection; I anſwer, That the Words are general, and therefore muſt include all that are *Sons of the Reſurrection.* Moreover, by admitting this double Reſurrection, the Firſt, in which they that are raiſed, might marry, or have Wives and Children, and the Second, in which they could not, the Objection or Enquiry of the *Sadducees* is partly left unanſwered; for this Diſtinction, doth ſuppoſe a Reſurrection, in which the Ground of their Enquiry might take place.

*2dly*, This wonderful Encreaſe is promiſed, νῦν, *at preſent*, ἐν τῷ καιρῷ τούτῳ, *in this time of Life*, Mark 10. 30. Luke 18. 28. in oppoſion to what they ſhall receive *in the Age to come.* Now the *Millennium* is ſtill placed, by Dr. B. in the Age to come after the Conflagration of the World; this Promiſe therefore cannot refer to his *Millennium*, nor yet to any other which begins after the Reſurrection of theſe Perſons; for that Time can with no propriety of Speech be ſaid to be *now*; nor can the Bleſſings then received, be ſaid to be received *in this Life.* Moreover, theſe Bleſſings are to be received, μετὰ διωγμῶν, *with Perſecutions*; it being the known Obſervation of *Criticks* and (c) *Grammarians*, that μετὰ *with a Genitive Caſe, ſignifies* with, *and denotes*, τὸν αὐτὸν καιρόν, *the ſame time*; *and only with an Accuſative Caſe ſigni-*

---

(b) Ὅπερ ϗ διὰ Ἡσαΐου ἐκήρυξε διὰ πλειόνων, ἐν οἷς καὶ τὸ μυστήριον πάλιν τῆς γενέσεως ἡμῶν, καὶ ἁπλῶς πάντων, τῶν Χριστὸν ἐν Ἱερουσαλὴμ φανήσεσθαι προσδοκώντων. Dial. cum Tryph. p. 312. B. & p. 307.

(c) Phavorinus.

*fies* after, and denotes ὑστεροχρονίαν, *a following time; ſo that theſe Perſecutions muſt be contemporary with the Enjoyment of theſe Bleſſings; whereas a General Peace, and* (d) *Freedom from all Perſecutions, is made a neceſſary Character of the* Millennial *State.*

*Laſtly*, Theſe Words afford an Argument againſt the Doctrine of the *Millennium*; becauſe, according to them, the only Bleſſing to be receiv'd, ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, *in the Age to come, is Life Everlaſting*; which Bleſſing is confin'd to Heaven, and not to be enjoyed on the Earth, our *Houſe Eternal being in the Heavens*, 2 Cor. 5. 1. and our *Inheritance Eternal reſerved in the Heavens for us*: And therefore, they to whom the Promiſe is here made, are not in the World to come to live a Thouſand Years on Earth, or to enjoy the Temporal Bleſſings promiſed here; becauſe they are not to be enjoyed in the World to come, but *now, in this preſent Life*; and becauſe the only Bleſſing promis'd in the World to come, is not to be enjoyed on Earth, but is reſerved in the Heavens for us, 1 *Pet.* 1. 4.

*Obj.* 4. St. *Peter*, in his Sermon to the *Jews*, after our *Saviour*'s Aſcenſion, tells them, That he will come again, and that there will be then a Reſtitution of all Things, ſuch as was promiſed by the Prophets: *The Heavens*, ſaith he, *muſt receive him till the Time of Reſtitution of all Things, which God hath ſpoken by the Mouth of all his Prophets ſince the World began*, Acts 3. 20. 21.

*Anſw.* I anſwer, That theſe Words cannot be meant of a Reſtitution of all Things to their former State: For ſure 'tis very improper to ſay, there will be a Reſtitution of all Things to their former State, *which God hath ſpoken by the Mouth of all his holy Prophets*; for ſince theſe Things relate to the Forerunner of our Lord, Chriſt's Coming in the Fleſh, his Life, Death, Reſurrection, and Aſcenſion, the Preaching of the Goſpel to the *Gentiles*, the Reign of *Antichriſt*, the Calling of the *Jews*, and the Coming-in of the Fulneſs of the *Gentiles*, theſe Things may very well be ſaid to be exhibited, performed, accompliſhed, and conſummated: But I ſee not with what Propriety or Truth they can be ſaid to be reſtored to their former States, or be renewed; and therefore ἄχρι χρόνων ἀποκαταστάσεως πάντων, is, by the *Syriac*, rendred, *until the Fulneſs of the Time of all Things*; by the *Arabic*, *till the Time in which all Things ſhall be perfected, or finiſhed*; by (e) *Tertullian*, *Aduſque tempora exhibitionis omnium*; by (f) *Irenæus*, *Uſque ad tempus diſpoſitionis omnium*, i. e. *till the Time of the Exhibition, or Diſpoſal of all Things*; *by OEcumenius, till the Time that all Things do* εἰς πέρας ἐλθεῖν, *come to an End.* And for the Confirmation of this Import of the Word, we have the Suffrage of *Heſychius* and *Phavorinus*, that ἀποκατάστασις is τελείωσις, *the Conſummation of a thing.* Hence then I argue thus againſt this Doctrine: Since *Chriſt* is to continue in Heaven till the Completion, or Conſummation of all Things, ſpoken by the Holy *Prophets*, if the *Millennium* were any of them, *Chriſt* muſt continue in Heaven till the Conſummation of that alſo, and therefore is not to come down from Heaven to reign on Earth till the *Millennium* be ended; nor can that be contemporary with our Lord's Second Coming, which is from Heaven.

The Arguments produced in favour of this *Millennium*, from *Rom.* 8. 19, 20, 21. from 2 *Theſ.* 2. 1. from *Heb.* 1. 6. and 2. 5. and from 2 *Pet.* 3. 8,—12. are ſufficiently anſwered in the Notes upon thoſe Places.

---

(d) Dr. *B.* p. 184.

(e) De Reſur. Carn. c. 23.

(f) B. l. 3. c. 12.

CHAP.

# CHAP. IV.

*This Chapter contains Arguments againſt the literal Reſurrection, and the Reign of Martyrs upon Earth a thouſand Years.* Firſt, *From the Inconſiſtency of it with the happy ſtate of Souls departed,* §. I. Secondly, *From the accurate Deſcription of the Reſurrection in the Holy Scripture, without any mention of a firſt and ſecond Reſurrection, and with ſuch Deſcriptions of the Qualities of the Bodies raiſed, the efficient Cauſe, of the Time, Circumſtances, and Conſequents of it, which ſuit not with the Doctrine of the* Millennium, §. II. Thirdly, *From the Inconſiſtency of it with the Genius of the Chriſtian Faith, and the Nature of the Goſpel Promiſes,* §. III.

HAving thus ſhewed, That *Scripture* and *Antiquity* afford no ſure Foundation for this ſuppoſed Reſurrection of the *Saints* and *Martyrs* to *reign with Chriſt on Earth a thouſand Years*; I proceed now to ſhew the Inconſiſtence of this Doctrine, with many things delivered in the *Holy Scripture*. And,

§. I. *Firſt*, This Doctrine ſeems not well conſiſtent with the happy State of Souls departed, recorded in the Sacred Writings; for can it rationally be ſuppoſed, That thoſe *Spirits of Juſt Men made perfect*, which are now with Chriſt, *Heb.* 12. 23. and, being *abſent from the Body are preſent with the Lord*, 2 *Corinth.* 5. 8. *Phil.* 1. 23. ſhould leave thoſe bleſſed Manſions, or quit that happy State, to live on Earth again a thouſand Years? That they who are already *entered into Reſt*, *Luke* 23. 43. and who enjoy all the Delights and Satisfactions which *Paradiſe* itſelf affords, ſhould quit that Station to enjoy Peace and Plenty upon Earth? Can they expect to be more righteous and holy, or to have more divine and heavenly Speculations, or better Company, or a more full Fruition of their Lord on Earth, than they enjoyed in *Paradiſe?* If not, who can imagine that God ſhould thus degrade them after ſo long Enjoyment of thoſe happy Regions, or that they ſhould voluntarily quit thoſe Manſions for any temporal Enjoyments of the Body, any Meat or Drink, or earthly Pleaſures, which they had formerly deny'd themſelves, and were even dead to whilſt they lived here; or for any temporary Converſe upon that Earth in which they only lived as *Pilgrims* and *Strangers*, ſtill *looking for a better Country, that is, an heavenly?* Heb. 11. 13, 16. And if this Change ſeems not conſiſtent with the State of happy Souls in general, much leſs will it comport with thoſe eſpecial Privileges and high Prerogatives, ſuppoſed by ſome *Fathers* to belong unto the Souls of *Martyrs*, *viz.* That they do inſtantly receive their Crowns, and are admitted to a fuller Viſion, and a more intimate Enjoyment of the God of Heaven; for the higher their Advancement is, the greater muſt their Degradation be, when they return again to live on Earth. So that this Doctrine ſeems leaſt of all conſiſtent with the State of thoſe *Chriſtian* Sufferers, who are ſuppoſed to be the very Perſons for whom it chiefly was deſign'd, and to whom it is chiefly promiſed.

*2dly*, Let us compare the Reſurrection mentioned by the *Holy Scripture*, with that ſuppoſed by the *Millenaries*, and we ſhall eaſily diſcern, That no Man reaſonably can deſire to enjoy the latter, who can be made Partaker of the former.

They who believe the Reſurrection promiſed in *Scripture*, expect our Lord *from Heaven to change their vile Bodies into the likeneſs of Chriſt's glorious Body*, Philip. 3. 21. The *Millenaries* expect him to change, or to reſtore them into ſuch Bodies, as ſhall be ſtill mortal, corruptible Bodies; for elſe, what need of Meat and Drink, what Pleaſure can they reap from their Plenty? The firſt expect, *This corruptible ſhould then put on incorruption, this mortal put on immortality*, 1 Cor. 15. 53. The ſecond, that it ſhould do this only after a thouſand Years; for they ſuppoſe, [B. 4. c. 9. p. 206.] *That Nature may be weak*, and they may be *deſirous to be diſſolved* in the *Millennial* State. The firſt expect, That their *diſhonourable Bodies ſhould be raiſed in Glory*, ver. 43. The ſecond, That they be firſt raiſed with their diſhonourable Parts. The firſt, That the Body ſhould be raiſed *a ſpiritual and a cœleſtial Body*, bearing *the Image of the heavenly Adam*, v. 44, 48. The ſecond, That it be firſt raiſed an earthly Body, bearing the Image of the earthly *Adam*. And oh! how inglorious, how deſpicable, is the Reſurrection which theſe Men expect, compared with the Reſurrection promiſed in the *Holy Scripture?* How much more happy would the *Saints* and *Martyrs* be, could they immediately enjoy the Scripture Reſurrection, than by enjoying that which the *Millenaries* have allotted to them? “And why ſhould any one conceive they ſhould not do it? Is it becauſe there

“ is a Neceſſity they ſhould firſt live on Earth a thouſand Years, (a) to prepare them for Heaven and eternal Glory; *Ut paullatim aſſueſcant capere Deum*, as *Irenæus* ſays (b) That *they may by degrees enlarge their Capacities, fit and accuſtom themſelves to receive God*; or, as he ſays in another place, *That they may become capable of the Glory of the Father*, that is, capable of bearing the Glory and Preſence of God.” Sure this is not for the Credit of the *Martyrs*, that they ſhould not be fit or capable to receive God, and enjoy the Glory of the *Father*, without employing their Contemplations and Devotions upon Earth a thouſand Years, when theſe holy Perſons who riſe not till the General Reſurrection, ſhall from that time be *for ever with the Lord*, 1 Theſſ. 4. 17. and be immediately partakers of the Beatifick Viſion. Moreover, What is it that muſt be thus fitted, and capacitated by Contemplation to receive God, and to enjoy this Bleſſed Viſion? Is it not the Soul? And can ſhe not as well contemplate him *under the Altar*, or the *Throne*, or whilſt ſhe doth abide in *Paradiſe*? Is coming down from thoſe Celeſtial Regions to this dull Earth, the way to elevate the Soul to Heaven? Will putting on a corruptible Body, a Body needing plenty of earthly Things, and finding pleaſure in them, be the way to quicken and invigorate her heavenly Flights and Aſpirations? Or, is there no true (c) Friendſhip, no ingenuous Converſation, to be had in *Paradiſe*, that the Soul muſt deſcend to Earth to enjoy it? Or, is it neceſſary, as (d) *Tertullian* and (e) others argue, by way of Retribution, *That the Body which hath ſuffered, may be rewarded in like kind*; *i. e.* that it may be now gratified with bodily Delights, the Pleaſures of the Throat and Palate, fine Cloaths and innocent Diverſions here on Earth? As if a *change of this vile Body into the likeneſs of Chriſt's glorious Body*, were not a better, and far more glorious Reward of all its Sufferings.

*Arg.* 2. §. II. A ſecond Argument againſt this Doctrine, of a proper Reſurrection to reign with *Chriſt* a thouſand Years on Earth, is taken from the accurate Deſcription of the Reſurrection contained in the *Holy Scripture*. For,

*Firſt*, in all the Deſcriptions the *Holy Ghoſt* ſo largely gives us of the Reſurrection, and the future Judgment, in the *Evangeliſts*, and the *Epiſtles*, there is no mention of a firſt and ſecond Reſurrection, or of any Prerogative of ſome *Saints* above others in it, or of any Precedence of any before others; as to the Reſurrection of their Bodies; which might have reaſonably been expected; had this Doctrine been then received in ſome of thoſe places where the thing is ſo largely and critically diſcourſed on, as to inform us twice, That the Order of the Reſurrection ſhall be this, *That the Dead in Chriſt ſhall riſe firſt*, 1 Theſſ. 4. 16, 17. and then, *We that are alive ſhall be changed*, and that Chriſt is raiſed *as the Firſt-fruits*, and that *afterwards they that are Chriſt*'s ſhall be raiſed *at his coming*: Here, I confeſs, is mention made of an Order in the Reſurrection; for it is ſaid, *In Chriſt ſhall all be made alive, every Man in his own Order*, 1 Cor. 15. 23. but then the Order is expreſſed thus, *Chriſt the Firſt-fruits, afterwards they that are Chriſt's.* Whereas, according to the *Millennial Hypotheſis*, the Words ſhould rather have run thus, *Chriſt the Firſt-fruits*, then the *Martyrs*, and a thouſand Years after, the Reſidue of the *Juſt*: In the *Epiſtle* to the *Theſſalonians* alſo, there is no Order of the Reſurrection of the Dead mentioned; but of them all together, and without diſtinction it is ſaid, *Them that ſleep in Chriſt will God bring with him*, and *the Dead in Chriſt ſhall riſe firſt.*

In Anſwer to this Argument, we have been told, That (f) *as the Scripture ſpeaks of the Reſurrection in groſs, without diſtinguiſhing firſt and ſecond, ſo it ſpeaks of the coming of our Saviour, without diſtinction of firſt and ſecond.* But this is a great Overſight; for the *Scripture* gives expreſs notice of Chriſt's coming ἐκ δευτέρου, *a ſecond time*, for the Salvation of his Servants, *Heb.* 9. 20. and of his *coming again*, to receive them into thoſe Manſions he is gone to prepare for them, *John* 14. 3. There being therefore equal reaſon to expect a like Diſtinction betwixt the firſt and ſecond Reſurrection properly ſo called; the conſtant Silence of the *Scriptures*, as to that matter, is no ſmall Prejudice againſt that *Hypotheſis*, which doth ſuppoſe a firſt and ſecond Reſurrection.

2*dly*, The *Scripture* in thoſe places containeth many things which ſeem moſt plainly inconſiſtent with that Doctrine; for either in thoſe places the *Scripture* ſpeaketh only of the ſecond Reſurrection excluſively of the firſt, and then it is not true which Mr. *Mead* aſſerts, That *the Day of Judgment, and the time of the Reſurrection, includes both the* Millennium *and the General* Reſurrection; or, that *the Scripture ſpeaks of the Reſurrection in the groſs,*

---

(a) Dr. *Burnet*, B. 4. c. 9. (b) Lib. 5. cap. 32. (c) Dr. *Burnet*, p. 203.

(d) In qua enim conditione laboraverunt, ſive afflicti ſunt omnibus modis, probati per ſufferentiam, juſtum eſt in ipſa recipere eos fructus ſufferentiæ. *Iren. l.* 5. c. 32.

(e) In compenſationem eorum quæ in ſæculo vel deſpeximus, vel amiſimus: ſiquidem & juſtum, & Deo dignum, illic exaltare famulos ejus ubi ſunt afflicti in nomine ipſius. *Tertull. adv. Marcion.* l. 3. c. 23. p. 412.

(f) Dr. *Burnet*, B. 4. c. 10. p. 217.

*without diſtinguiſhing betwixt the firſt and ſecond*; for, if it ſpeaks only of the ſecond excluſively of the firſt, it muſt ſpeak of it diſtinctly from the firſt, or it muſt in thoſe places intend to ſpeak of both conjunctly and without diſtinction; and then what is ſaid in them muſt be applicable to them both without diſtinction.

Again, the Scripture in thoſe places ſpeaketh many things: *1ſt.* As to the Nature of the Reſurrection, and the Qualities of the Bodies raiſed. *2dly*, As to the efficient Cauſe of the Reſurrection, our *Lord Jeſus*. *3dly*, As to the Time of the Reſurrection. *4thly*, As to the Circumſtances, and the immediate Conſequences of that Reſurrection, which are by no means applicable to the firſt and the particular Reſurrection ſuppoſed by the *Millenaries*, but only to the General Reſurrection, which all *Chriſtians* own. And,

*Firſt*, That which the Scripture ſaith of the Nature and the Qualifications of the Bodies raiſed, is this, That they ſhall be raiſed *glorious*, *ſpiritual*, *immortal*, *and incorruptible Bodies*; for then *this Corruptible muſt put on Incorruption, and this Mortal muſt put on Immortality*, 1 Corinth. 15. 42, 49. *then ſhall* we bear *the Image of the heavenly Adam*, or of that Lord from Heaven who ſhall *change our vile Bodies into the likeneſs of his glorious Body*, Philip. 3. 21. Then ſhall we *be cloathed upon with our houſe from Heaven, and Death ſhall be ſwallowed up in Victory*, 2 Corinth. 5. 1, 4. Now, can a Body raiſed in Glory, *i. e.* in Clarity and in Splendor, ſhining like the Sun, and made *like to Chriſt's glorious Body*, and *like unto the Angels*, as they ſhall be, ſaith Chriſt, who are *thought worthy of the Reſurrection*, have any need of all the Plenty which Dr. *Burnet* hath prepared for it on Earth? Can it feed upon, or reliſh any of the Banquets which God, ſaith *Irenæus*, and all the *Ancient Millenaries*, hath prepared for it? Can a Body raiſed in Power, *i. e.* free from all Renitency, all Pain and Laſſitude, continue ſtill, as Dr. *Burnet* [B. 4. c. 9. p. 206.] makes the Bodies of his raiſed *Millenaries* to do, under ſuch Weakneſs of Nature as *will not ſuffer them to continue long under ſtrong Paſſions*, or *intenſeneſs of Mind*? Can a Spiritual Body, free from Groſſneſs and Ponderoſity, from needing Reſt, Sleep, Cloathing, Suſtenance, receive advantage from that univerſal Plenty, [*Chap.* 7. p. 184. p. 186.] or need thoſe Goods of Fortune, that external Felicity, that temporal Happineſs he hath provided for it upon Earth? Can theſe Men, raiſed with immortal and incorruptible Bodies, which have already *ſwallowed up Death in Victory*, wiſh to be *diſſolved*, as he ſaith they will? [p. 206.] Can the Devil, when looſed, be ſo fooliſh, as to ſummon up his Armies to fight againſt, and kill them who are immortal, and can die no more? Can *Gog* and *Magog*, with all their numerous Hoſt, hope to prevail againſt them, or even dare to aſſault ſuch ſhining radiant Bodies as they then will have? In a word, Can ſuch Bodies need, or receive any farther Exaltation to fit them for Heaven, or for their Elevation into the Clouds, to be for ever with the Lord? If not, why ſhould they live a thouſand Years on Earth after God hath thus fitted and prepared them for their Habitation in the higheſt Heavens? I therefore do imagine, That when the Patrons of this *Millennial* Reſurrection find themſelves thus preſſed, they will aſſign to their new raiſed Inhabitants of the Earth, a Body capable of enjoying the good things on Earth, and taking pleaſure in thoſe Goods of Fortune they have there provided for them, and leave their Bodies to be changed after the *Millennium, into the likeneſs of Chriſt's glorious Body*, and to ſuffer then another Change into *Celeſtial* and *Spiritual Bodies*, tho' not another Reſurrection: And it ſeems neceſſary for them to admit of the forementioned Abſurdities, or to admit of this *Hypotheſis*; for when the *Apoſtle* ſaith, *The Dead ſhall be raiſed incorruptible, and we ſhall be changed*, their new raiſed Inhabitants muſt belong to the Dead, and ſo be raiſed incorruptible, and ſo incapable of thoſe earthly Goods they mention, as their Reward on Earth; or to the Living, and then they muſt be changed. And yet the Shift is plainly contrary to the Account St. *Paul* hath given us of the Reſurrection of the Body; for he expreſly ſaith, That when this corruptible, weak, diſhonourable, earthy Body ſhall be raiſed, it ſhall be raiſed in *Incorruption*, *Glory*, *Power*, and be a *Spiritual Body*; That to the *Natural* ſucceeds the *Spiritual* Body, to the *Earthy* the *Heavenly* Body, 1 *Cor.* 15. 43, 44. To the Body *bearing the Image of the Earthy*, the Body *bearing the Image of the Heavenly Adam*: Whereas this Shift muſt infer a Body raiſed not in Glory, or in Incorruption, not a Spiritual and an Heavenly Body, and ſo muſt make theſe *Martyrs* twice bear the Image of the Earthy *Adam*, or at leaſt at their Reſurrection not to bear the *Image of the Heavenly*. Again, They who are then alive, and ſhall be changed, ſaith the *Apoſtle*, are only thoſe who never ſlept in the Grave, *ver.* 51. 52. Now this cannot be true of *Martyrs* raiſed from the Dead, and ſo the Change here mentioned cannot belong to them.

*2dly*, This Doctrine ſeems inconſiſtent with what the Scripture moſt plainly hath delivered concerning our *Lord Jeſus*, the efficient Cauſe, as well as the Exemplar, of the Reſurrection of thoſe that are Chriſt's; for he that is the Author of this Reſurrection, is ὁ Κύριος ἐξ οὐρανοῦ, *the Lord coming down from Heaven*, to effect it, 1 *Cor.* 15. 47. our Lord deſcending down ἀπ' οὐρανοῦ, *from the Hea-*

*vens*, 1 Theſſ. 4. 16. The time when God ſhall give to thoſe that have been perſecuted and afflicted, Reſt with the *Apoſtles*, who ſure will have a ſhare in the firſt Reſurrection, is the time *of the Revelation of our Lord Jeſus Chriſt from Heaven*, 2 Theſſ. 1. 7. The time of this *Millennium*, ſay the *Patrons* of it, is the time of the *Reſtitution of all things*. Now at that time, ſaith the Apoſtle *Peter*, our *Jeſus* is to be *ſent down from the Heavens*, Acts 3. 20, 21. they being only to contain him till that time. And one would think, that if the Saints muſt reign with Chriſt on Earth a thouſand Years, he muſt be with them on the Earth; but this the *Patrons* of the *Millennium* will by no means own, but look upon it as a great Abſurdity. For, that *Chriſt ſhould leave the Right Hand of his Father, to come and paſs a thouſand Years here below, living upon Earth in an heavenly Body*; this I confeſs, ſaith Dr. *Burnet*, (g) *is a thing I never could digeſt.* And (h) *I dare not imagine*, ſaith Mr. *Mead*, *of this Preſence of Chriſt in his Kingdom, that it ſhould be a viſible Converſe upon Earth; for the Kingdom of Chriſt ever hath, and ſhall be* Regnum Cœlorum, *a Kingdom whoſe Throne and Kingly Reſidence is in Heaven.* Here then the Scripture Account of the Reſurrection, that it ſhall be effected by the Lord Jeſus coming down from *Heaven*, and the *Millennium* of the *Ancients*, is at once rejected; For, as (i) *Lactantius* ſaith, *the Son of God ſhall come, and be converſant among Men a thouſand Years, and rule them with a righteous Empire: He ſhall reign with them upon Earth*; ſo was this the avowed Doctrine of all the *Ancient Millenaries*: For, they not only did aſſert his Reign on Earth, but aſſigned *Jeruſalem* as the peculiar place of his Reſidence whilſt he reign'd upon it.

3*dly*, This Doctrine is ſtill more evidently repugnant to the Time aſſigned for the Reſurrection of the Juſt; for they are to be raiſed, ſaith the *Apoſtle*, *in a moment, in the twinkling of an eye, at the laſt trump*, 1 Cor. 15. 52. *for the Trumpet ſhall ſound, and* (then) *the dead ſhall be raiſed incorruptible, and we* that are alive, and have not ſlept, *ſhall be changed. For the Lord himſelf ſhall deſcend from Heaven with a ſhout, and with the Voice of the Archangel, and with the trump of God, and the dead in Chriſt ſhall riſe firſt.* Here we are taught, that the dead in Chriſt, and ſo the *Martyrs*, ſhall not be raiſed till our Lord's Deſcent from Heaven; that then they ſhall be raiſed *in a moment, in the twinkling of an eye*; that, immediately upon their being raiſed, *they that are then alive ſhall be changed.* (k) St. *Jerom* therefore ſaid, with good ground, that the *Apoſtle by theſe words*, cunctam primæ & ſecundæ Reſurrectionis excludit Fabulam, *deſtroys the Fable of the firſt and ſecond Reſurrection*; by aſſerting that the Reſurrection of all that are dead in Chriſt, and ſleep in him, ſhall be performed *in a moment*, and *in the twinkling of an eye, at the ſounding of the laſt trump*, and *at the Shout*, or Voice, *of the laſt Angel*: Which leaves no room for a whole thouſand Years betwixt the firſt and ſecond Reſurrection, unleſs the *Angel* ſhould be ſuppoſed to ſhout, or the Trump ſound a thouſand Years. *The hour cometh*, ſaith our Lord, John 5. 28. *when all that are in the Tombs ſhall hear my Voice, and ſhall come forth.* And ſure that muſt be a long hour which laſteth a full thouſand Years. Again, there ſhall be pious Perſons living and unchanged, when all the Pious that were dead are raiſed; *for the dead in Chriſt ſhall riſe firſt, then we that are alive ſhall be changed*, 1 Theſſ. 4. 16, 17. we that have not yet ſlept, ſaith the *Apoſtle*. Place now the *Millennium* after the Conflagration of the World, and all Things in it, and where will you find theſe Pious Men alive, or how will you preſerve them from thoſe Flames? (l) Dr. *Burnet* finds a great Difficulty, not common to all, as he imagines, but peculiar to his own Invention, of a *Millennium* after the Conflagration of the preſent Earth; *viz. How* Gog *and* Magog *ſhould get into this New Earth, the Wicked being all conſumed in thoſe Flames.* He is not hardy enough to ſay that this is *the Poetick Tale of the Giants*, though he ſaith (p. 219.) it hath great Affinity with it. And therefore he produces theſe Men, according to the Philoſophy of *Lucretius* and Mr. *Hobbs*, (p. 220.) *from the Slime of the Earth, and the Heat of the Sun, as Brute Creatures were at firſt*: But whence come theſe Pious Men that have not yet ſlept, into this New Earth, is a freſh Difficulty; and to this the Doctor hath yet nothing to ſay, for he either thought not of them, or was unwilling to take up with the *Rabbinical* Notion, that they had Eagle's Wings given them to mount up into the Air whilſt the Earth was on fire.

4*thly*, This Doctrine ſeems inconſiſtent with many Circumſtances of the Reſurrection mentioned in the *Holy Scripture*; for that ſpeaks conſtantly of the Reſurrection of all

---

(g) B. 4. c. 10.

(h) Mr. *Mead* on ſome Paſſages of the *Revelations*, p. 603.

(i) Filius hominis veniet, & mille annis inter homines verſabitur, eoſq; juſtiſſimo imperio reget, *l.* 7. *c.* 24. In terra cum his ipſe regnabit, *Epit. c.* 11. p. 758. De Millenariis in genere tradit Hieronymus, quod poſt Reſurrectionem aiunt in carne Dominum cum Sanctis regnaturum. *In voce Papias.* Sanctos cum Chriſto in terra regnaturos docuit Nepos. *Gennad. c.* 55. *Euſeb. Hiſt. Eccl. l.* 7. *c.* 22.

(k) Ep. To. 3. F. 66. A.

(l) B. 4. c. 10. p. 218, 219.

Saints, as of a Reſurrection not to a temporal Life on Earth, but to an eternal in the Heavens. *They ſhall come forth out of their tombs to the Reſurrection of Life*, John 5. 28. *He that ſeeth and believeth in me, he that eateth my fleſh, hath eternal Life, and I will raiſe him up at the laſt day*, chap. 6. 54. That teacheth us, that when Chriſt comes again, they ſhall be received into the Heavenly Manſions prepared for them, *Joh.* 14. 2, 3. and 17. 24. *and ſhall be with him where he now is*; *that when Chriſt, who is their Life, ſhall appear, they ſhall appear with him in Glory*, Col. 3. 14. that *when he doth appear, they ſhall be like him, and ſee him as he is.* Whereas, according to the *Hypotheſis* of the *Millenaries*, when Chriſt appears, and when he comes again, they who have been his choiceſt and moſt faithful Servants, ſhall not immediately be raiſed to eternal Life, but firſt to that Life which is but temporal; they ſhall not be received into heavenly, but into earthly Manſions; they ſhall not be glorified with him, appear with him in Glory, be like him in his Glory, or *ſee him as he is*, till they have ſpent a thouſand Years on Earth to fit them for thoſe bleſſed Manſions, and to prepare them for this Beatifick Viſion. Moreover, it is ſaid of all the Dead in Chriſt, of all that ſlept in *Jeſus*, *that they ſhall be raiſed firſt*, and that then immediately we *that are alive ſhall be ſnatched up with them in Clouds to meet the Lord in the Air, and then we ſhall be for ever with the Lord.* Now if this be ſo, ſurely we cannot afterwards expect to live on Earth a thouſand Years; For as (m) *Nyſſen* puts the Queſtion, τί ἐστι χρεία τῆς κάτω γῆς οἷς ἡ μετάρσιος ζωὴ ἐν ἐλπίσιν ἐστίν; *What need is there that they ſhou'd live below on Earth, who hope thus to live in Heaven*, and to be *ever with the Lord?* Eſpecially ſince theſe Words plainly ſeem to ſpeak not of a temporal, but an eternal Life with Chriſt, not by Enjoyment of Him upon Earth, but by Tranſlation from it to Heaven? Again, when the ſame *Apoſtle* ſaith, *This I ſay, Brethren, that fleſh and blood ſhall not inherit the Kingdom of God, neither ſhall Corruption inherit Incorruption*, 1 Cor. 15. 20. and thence concludes, that the *dead ſhall be raiſed incorruptible, and we ſhall be changed*; does he not ſufficiently inſinuate that we ſhall be raiſed not to enjoy an earthly but an heavenly Kingdom; and that our raiſed Bodies being glorified, ſhall not conſiſt of Fleſh and Blood? And what then will they do with all that Plenty, and that great Affluence of the Goods of Fortune which the *Millenaries* do ſo highly value? In a word, the Comfort which the *Apoſtle* gives the (n) *Theſſalonians* concerning their departed Friends, who had ſuffered much Affliction, Perſecution, Tribulation, and doubtleſs many of them Death, for Chriſt's ſake, is only this, That they who remained alive ſhould not prevent them in the Enjoyment of the Happineſs promiſed to the Body; but *the dead in Chriſt ſhould riſe firſt*, and then the living ſhould be changed; not this, That theſe Sufferers for the ſake of *Chriſt* ſhould riſe a thouſand Years before the reſt to reign with Chriſt on Earth, which yet is by the *Millenaries* deemed great matter of their Conſolation, and ſo was very proper to have been mentioned there, had it been any Article of Chriſtian Faith.

*Arg.* 3. §. 3. 3*dly*, This Reign of *Chriſtians* upon Earth agrees not with the Genius of *Chriſtian* Faith, or with the Nature of *Chriſtian* Promiſes, or with that Frame and Temper of Spirit it requires from the Profeſſors of *Chriſtianity*. For,

1*ſt*, The *Chriſtian* is repreſented as one who is intirely dead to the World, and to the things of the World; one who is not to love it, or the things of it, who is to uſe it as if he uſed it not, as one *whoſe Converſation is in Heaven*, Phil. 3. 19. and it is made the Character of one who is *an Enemy to the Croſs of Chriſt*, that he *minds earthly things*; whereas if this be a true Goſpel-Promiſe made to *Chriſtians* for their Conſolation and Encouragement, under the Troubles of this preſent World, that they ſhall after this Life ended, live again on Earth a Life of Indolence, and Peace, and Plenty in the Enjoyment of the Goods of Fortune: If this be one great part of the Reward which God hath promiſed to thoſe that ſuffer for his Name, ſure it becomes them to have their Minds and their Affections ſet upon it, to live in expectation of it, and to deſire to enjoy theſe Goods of Fortune, this Peace and Plenty upon Earth; and it would rather be the Character of thoſe who bear the Croſs, in proſpect of theſe Bleſſings, *to mind earthly things.* That, ſaith St. *Paul*, which makes the Sufferings of this preſent World ſo light unto us, is this conſideration, That *we look not at the things which are ſeen, but which are not ſeen*, not at things *Temporal*, but *Eternal*, 2 Cor. 4. 17, 18. even at *an houſe not made with hands, eternal in the Heavens*, Chap. 5. 1. Whereas if this be one of the great and precious Promiſes, contained in the Goſpel, and made for the Encouragement of *Chriſtians* to ſuffer for *Chriſt*'s ſake, they muſt then look not only at things eternal, but things temporal; or for a temporal Houſe on Earth, as well as one eternal in the Heavens, for their ſuppoſed Reign on Earth will be but temporal.

Again, The Exhortation of our Lord, in his admirable Sermon on the Mount, runs thus, *Lay not up for yourſelves treaſures upon Earth, but lay up Treaſures in Heaven; for*

---

(m) Caten. in Mat. 5. p. 119.

(n) 1 Theſſ. 1. 6. 2. 14, 15. 3. 3. 2 Theſſ. 1. 4, 5, 6, 7.

*where your Treaſure is, there will your hearts be alſo*, Mat. 6. 19, 20, 21. And again, *Provide yourſelves bags that wax not old, a treaſure in the Heavens that faileth not*, Luke 12. 33, 34. St. *Paul* exhorts all that are riſen with Chriſt to *ſet their hearts and their affections not on things on the earth, but on things above, where Chriſt ſitteth at the right hand of God*, Col. 3. 1, 2, 3. and that becauſe they are Dead with Chriſt unto theſe worldly Things, *and their Life is hid with Chriſt in God*; ſo that when *Chriſt, who is their Life, ſhall appear, they ſhall appear with him in Glory.* And yet if our Lord Chriſt, in that very Sermon, as the *Millenaries* ſuppoſe, encouraged them to ſuffer with Patience and Meekneſs upon this Conſideration, that they *ſhould inherit the Earth*, and had pronounced them *bleſſed* upon this account, ſurely they might have ſuffered upon this very proſpect of laying up for themſelves Treaſures upon Earth in this *Millennium*, and might have had their Hearts and Affections placed upon them; for wherefore are they bid to lay up Treaſures in the Heaven, and to ſet their Affections on things above, but becauſe theſe are the Bleſſings promiſed as the Reward of Chriſtian Piety and Patience: If then theſe Bleſſings to be enjoyed on Earth after the Reſurrection, be one great part of the Reward which God hath promiſed to the Piety and Patience of the *Chriſtian*, what reaſon can be given why he ſhould not ſeek, and ſet his Heart upon them alſo? If it be ſo great a Privilege to have a part in the firſt Reſurrection, to enjoy this Indolency, Peace, and Plenty upon Earth, that the *Apoſtle* ſtiles them *bleſſed who have a part in it*, ſhould they not ſeek and ſet their Hearts upon that very thing in which their Happineſs conſiſts? And yet the Comfort which our *Lord* and his *Apoſtles* do afford theſe *Chriſtian* Sufferers, is only this, that *great is their Reward in Heaven*, Matt. 5. 12. Luke 6. 23. that *when they are tried, they ſhall receive a Crown of Glory*, Jam. 1. 12. and that they *have in Heaven a better and more enduring Subſtance*, Heb. 10. 34. which as it placeth the Reward and Comfort of Chriſt's ſuffering Members not on Earth, but in the Heavens, and ſo gives us juſt reaſon to conclude our *Lord*, and his *Apoſtles*, knew nothing of this Reign on Earth, or thought it no great matter of their Conſolation; ſo did it give occaſion to the *Ancients* to conclude thus (o), *If the Inheritance of Martyrs be in Heaven, their Reign on Earth can be no better than a Fable.*

Moreover, It is evident that all the ancient *Patrons* of the *Millennium* held that *Abraham, Iſaac*, and *Jacob*, and all the *Patriarchs* and *Prophets* were to be Sharers with the *Chriſtians* in this Reign on Earth, and that then would the promiſed *Canaan* be made good to them: Whereas the *Apoſtle* plainly tells us, that they expected no Reward on Earth, nor did they mind that *Canaan* where they dwelt, but only waited for an heavenly Country: *They confeſſed*, ſaith the *Apoſtle*, *that they were Strangers and Pilgrims upon Earth*, that *they were not mindful of that Country whence they came out, but ſought a better Country, that is, an heavenly*, Heb. 11. 13, 16. Since then theſe holy *Patriarchs*, and choice Friends of God, not only ſought not after, but even diſdained any Inheritance on Earth; ſeeing the only Country they did expect and look for was an *heavenly Country*; ſeeing this only was the Inheritance God, as their God, provided for them, and therefore that only which they were to enjoy at their Reſurrection, when they compleatly were to be made, and treated as the Sons of God; ſurely in vain muſt *Chriſtians* hope for any Reign on Earth with them, who profeſſing themſelves Pilgrims and Strangers in it, declared they were not mindful of ſuch an Habitation in the Land of *Canaan*, and who are at the Reſurrection to be made *like the Angels*, and to enjoy not any earthly, but that *heavenly Country* which God hath graciouſly prepared for them.

In a word, to foretel Times of Peace and Plenty to ſucceeding Ages, to raiſe the Expectation of a People whoſe Backs are bowed down, and have been long enſlaved and afflicted, is very ſuitable to this divine Oeconomy; but, to promiſe Plenty, and the Goods of Fortune, as the Reward of *Chriſtian* Piety and Patience, and let them know that if they ſuffer for the ſake of Chriſt, he will be ſure to raiſe them up to plentiful Enjoyments of the Goods of Fortune, this is too mean, too much beneath the ſublime Spirit of *Chriſtianity*, to be one of her great and precious Promiſes.

---

(o) Εἰ ἐν οὐρανοῖς ἡ κληρονομία, μυθώδης ἡ χιλιοέτης ἀποκατάστασις. Oecum.

# A
# Chronological Index
## TO THE
# NEW TESTAMENT.

| The Year before CHRIST. | | |
|---|---|---|
| | *Luke* II. 6. | CHriſt our Lord and Saviour, in the fulneſs of time, is born of the Bleſſed Virgin *Mary* at *Bethlehem*, and laid in a Manger. |
| | 21. | On the Eighth Day after his Nativity he is Circumciſed, and Named *Jeſus*. |
| | *Matth*. II. 1, 12. | The Men of the Eaſt bring Preſents to the new-born King of the *Jews*. |
| | 14, | *Joſeph* flies into *Egypt* with the Child *Jeſus*, and *Mary* his Mother. |
| | 16, | *Herod* commands the Infants in and about *Bethlehem* to be ſlain. |
| 3. | 20.<br>*Joſ. Antiq. lib.* 17. *cap.* 10. | *Herod* dieth, and his Son *Archelaus* is by *Cæſar* made Tetrarch of *Judæa*; other Dominions which belonged to *Herod* are divided among his Sons. |
| | *Matth*. II. 21, 23. | *Chriſt*, by God's Appointment, is brought back out of *Egypt* into *Nazareth*. |

*The Firſt Year of the Vulgar Chriſtian Æra begins here.*

| The Year after CHRIST. | | |
|---|---|---|
| | *Luke* II. 46. | BY occaſion of the Paſſover, our Lord goes up with his Parents to *Jeruſalem*, and there diſputes with the Doctors in the Temple. |
| 8. | | *Auguſtus* dies, and *Tiberius* ſucceedeth him. |
| 14. | | *Joſephus*, called *Caiaphas*, is made High-Prieſt of the *Jews*, by the Favour of *Valerius Gratus*, the *Roman* Governour. |
| 26. | *Joſ. Antiq. lib.* 18. *cap.* 3. | Towards the end of this Year, *Pontius Pilate* is ſent to be Procurator of *Judæa*, in the place of *Valerius Gratus*. |
| 27. | *Matth*. III. 1.<br>*Mark* I. 2.<br>*Luke* III. 3.<br>*John* I. 7.<br>*Iſa*. XLI. 1. | *John the Baptiſt* begins to Preach and Baptize in the Deſarts of *Judæa*, thereby preparing the way of the Lord, and doing his Endeavour that Chriſt's coming after him may be made known unto *Iſrael*. Unto *John* God gives a Sign whereby he may know the Lord is Chriſt, that upon whom he ſhall ſee the Spirit deſcending, and remaining on him, the ſame is he which ſhall Baptize with the Holy Ghoſt. |
| | *Matth*. III. 13.<br>*Mark* I. 13.<br>*Luke* III. 22. | Jeſus entring upon the 30th Year of his Age, comes from *Galilee* to *Jordan*, and is Baptized of *John*: at which time a moſt illuſtrious Manifeſtation is made of the Bleſſed Trinity; for the Son of God aſcending out of the Water, and Praying, the Heavens are opened, and the Spirit of God, in the Shape of a Dove, deſcends upon him, and the Voice of the Father is heard from Heaven, ſaying, *This is my beloved Son, in whom I am well pleaſed.* |
| | *John* I. 34. | *John* ſees it, and bears Record that this is the Son of God. |

| *The Year after* CHRIST. | | |
|---|---|---|
| 30. | *Matth.* IV. 1.<br>*Mark* I. 12.<br>*Luke* IV. 1. | *Jeſus*, full of the Holy Ghoſt, returns from *Jordan*, and is led by the Spirit into the Wilderneſs, where he faſteth forty Days and forty Nights, and is tempted by the Devil. |
| | 14. | After this our Lord returns into *Galilee*. |
| | *John* I. 35, 47. | *John* gives Teſtimony to our Saviour, paſſing by him; *Andrew*, *Peter*, *Philip*, and *Nathaniel*, acknowledge him to be the Meſſias, and become his Diſciples. |
| | II. 1, | Chriſt, at a Marriage in *Cana* of *Galilee*, turneth Water into Wine: This was his firſt Miracle. |
| | | *The firſt Paſſover of Chriſt's Publick Miniſtry, from which the firſt Year of the Seventieth, and laſt of* Daniel's *Weeks begins:* In which the Covenant is confirmed with many, *Dan.* IX. 27. *compared with* Matth. XXVI. 28. |
| | 13. | JESUS cometh to *Jeruſalem* at the Time of the Paſſover, and entring into the Temple, ſcourgeth out thoſe that bought and ſold there: The *Jews* require a Sign of his Authority; Chriſt bids them deſtroy the Temple, (underſtanding the Temple of his Body) and in three Days He will raiſe it up. |
| | *Matth.* XIV. 3.<br>*Mark* VI. 17.<br>*Luke* III. 19. | *Herod* the Tetrarch caſteth *John* the *Baptiſt* into Priſon, for reprehending the Inceſt with his Brother *Philip*'s Wife, and other Evils done by him. |
| 31. | *John* IV. 7, 42. | Chriſt diſcovers himſelf to the Woman of *Samaria*. |
| | *Luke* IV. 43. V. 27. | He goes throughout all *Galilee*, teaching in the Synagogues, and working Miracles.<br>*Matthew* called to be a Diſciple. |
| | | *The Second Paſſover of Chriſt's Miniſtry, John* V. 1. *compared with* IV. 3, 5. *from which the Second Year of the Seventieth Week of* Daniel *begins.* |
| | *John* V. 1. | JESUS comes up to *Jeruſalem*, at the Time of the Feaſt, and heals on the Sabbath Day a Man that had an Infirmity 38 Years, lying at the Pool of *Betheſda*. He makes a moſt divine Apology to the *Jews* that ſought to kill him, becauſe He ſaid that God was his Father. |
| | *Luke* VI. 13.<br>*Matth.* V, VI, VII.<br>*Luke* VI. 10. | Chriſt, out of the Multitude of his Diſciples, chuſeth Twelve, whom he calleth Apoſtles; namely, *Peter*, *Andrew*, *James*, *John*, *Philip*, *Bartholomew*, *Matthew*, *Thomas*, *James* the Son of *Alpheus*, *Simon* called *Zelotes*, *Judas* the Brother of *James*, and *Judas Iſcariot*. To theſe our Saviour chiefly directs his Diſcourſe in that glorious, full, and admirable Sermon on the Mount. |
| 32. | IX. 1.<br>*Mark* VI. 7.<br>*Matth.* X. 1. | *Jeſus* ſends his Twelve Apoſtles, by two and two, to preach, and heal the Sick. |
| | XIV. 6. | *John* the *Baptiſt* is beheaded in Priſon by *Herod*'s Command. |
| | *Mark* VI. 35.<br>*Luke* IX. 12.<br>*John* VI. 1, 15. | *Jeſus* feeds 5000 Men, beſides Women and Children, with five Barley Loaves, and two little Fiſhes. He refuſes to be made a King. |
| | | *The Third Paſſover of Chriſt's Miniſtry,* John VI. 4. *from which the Third Year of the Seventieth Week of* Daniel *begins.* |
| | *Matth.* XVII. 1.<br>*Mark* IX.<br>*Luke* IX. 28. | JESUS is transfigured on the Mount; *Moſes* and *Elias* are ſeen to walk with him, and a Voice from Heaven is heard a ſecond time, ſaying, *This is my beloved Son, hear him.* |

*Chriſt*

| *The Year after* CHRIST. | | |
|---|---|---|
| | *Matth.* XVII. 24. | *Chriſt* payeth Tribute to *Cæſar.* |
| | *Luke* IX. 51. | A certain Village of the *Samaritans* refuſeth our Saviour Entertainment in his Way to *Jeruſalem*: The Diſciples deſiring to call for Fire from Heaven to conſume them, are ſeverely reprehended. |
| 32. | X. 1. | The Seventy Diſciples are ſent out by two and two, to work Miracles, and to Preach. |
| 33. | XI. 1. | *Chriſt* teacheth his Diſciples to Pray. |
| | *John* XI. 1. | *Chriſt* raiſeth *Lazarus*, that had been buried four Days. |
| | 47. | *Caiaphas*, High-Prieſt of the *Jews*, propheſieth concerning the Death of *Chriſt*. |
| | *Luke* XIX. 1. | *Zaccheus* a Publican, converted. |
| | *Mark* X. 46. | *Chriſt* reſtored to Blind *Bartimæus* his Sight. |
| | *John* XII. 3. | *Mary*, the Siſter of *Lazarus*, anoints our Saviour's Feet with coſtly Spikenard, and wipeth them with the Hair of her Head. |
| | *Matth.* XXI.<br>*Mark* XI. | *Chriſt* rideth in Triumph to *Jeruſalem*: The Multitude ſpread their Garments in the Way, and cry *Hoſanna to the Son of David.* |
| | *Luke* XIX.<br>*John* XII.<br>*Iſa.* LII.<br>*Zach.* IX. 9. | Coming near the City, he weeps over it, and foretels its Deſtruction: He enters the Temple, and caſteth out thoſe that bought and ſold there, and heals the Blind and Lame. |
| | *Matt.* XXI. 17. | He curſeth the fruitleſs Fig-Tree, and the next Morning it is found dried up and withered: Thence he taketh occaſion to ſhew the Power of Faith. |
| | | *The Fourth Paſſover, in which* Chriſt *our Paſſover was ſacrificed,* 1 Cor. V. 7. *and ſo an end put to all Legal Sacrifices prefiguring this Great Expiation: The Fourth or Middle Year of* Daniel*'s Laſt Week begins,* Dan. 9. 27. |
| | *Matth.* XXVI.<br>*Mark* XIV.<br>*Luke* XXII. | ON the Firſt Day of Unleavened Bread, when the Paſſover of the *Jews* was to be ſlain, (*April* 2.) in the Evening, *Jeſus* eateth the Paſſover with his Diſciples, and inſtitutes the Sacrament of his Body and Blood, in Bread and Wine. |
| | *John* XIII. | *Chriſt* waſheth his Diſciples Feet, and exhorteth them to Humility and Charity. |
| | XVIII. | In the ſelf-ſame Night *Chriſt* is betrayed by *Judas*, mocked, buffeted and ſpit upon by the Soldiers. |
| | *Matth.* XXVII.<br>*Mark* XV.<br>*Luke* XXIII.<br>*John* XIX.<br>*Pſal.* XXII. | Next Day he is condemned by *Pilate*, and crucified: The Sun, during the Crucifixion, is darkened, and the Veil of the Temple rent in the midſt. *Chriſt*, praying for his Enemies, gives up the Ghoſt. *Joſeph* of *Arimathæa* begs the Body, and lays it in a new Sepulchre. |
| | *Matth.* XXVIII.<br>*Mark* XVI.<br>*Luke* XXIV.<br>*John* XX. | On the Third Day, the next after the *Jewiſh* Sabbath, (*April.* 5.) *Chriſt* riſeth from the Dead: His Reſurrection is declared by Angels, to the Women that came to the Sepulchre. *Chriſt* firſt appeareth to *Mary Magdalen*, and afterwards to his Diſciples, and dineth with them. |
| | *Acts* I. | *Chriſt* bringeth his Apoſtles to *Mount-Olivet*, commandeth them to expect in *Jeruſalem* the ſending down of the Holy Ghoſt. |
| | *Matth.* XXVIII. | Sends them to Teach and Baptize all Nations, and bleſſes them; and while they behold, he is taken up, and a Cloud receives him out of their ſight. After his Aſcenſion, the Diſciples are warned by two Angels to depart, and to ſet their Minds upon his Second Coming: They accordingly return, and giving themſelves to Prayer, chuſe *Matthias* to be an Apoſtle in the Place of *Judas*. |
| | *Acts* II. | On the Day of *Pentecoſt*, (*May* 24.) the Holy Ghoſt deſcendeth on the Apoſtles, in the form of Cloven Tongues, like as of Fire, |

| *The Year after* CHRIST. | | |
|---|---|---|
| | | and enableth them to ſpeak all Languages. *Peter*, the ſame Day, preacheth *Chriſt* and the Reſurrection, and about 3000 Believers are added to the Church. |
| | *Acts* III. | *Peter*, by Faith in *Chriſt*'s Name, healeth a Lame Man. |
| 33. | IV. | The Rulers of the *Jews*, offended at *Peter*'s Sermon, and his miraculous Cure of the Lame Man, caſt both him and *John* into Priſon: Upon their Examination, they boldly avouch the Lame Man to be healed by the Name of *Jeſus*, and that by the ſame *Jeſus* we muſt be eternally ſaved. After this, the *Jews* forbid them to ſpeak any more in that Name: But the *Apoſtles* anſwer, That it is fit they ſhould obey God, rather than Men. They are threatened, and let go. |
| | V. 1, | *Ananias* and *Sapphira*, for their Hypocriſy, are ſuddenly ſtruck dead. |
| | 17. | The Apoſtles are again caſt into Priſon by the High-Prieſt; but an Angel ſets them at liberty, and bids them preach the Goſpel to the People without fear: Being taken again teaching in the Temple, they are brought before the Council, where, by the Advice of *Gamaliel* a Phariſee, and Doctor of the Law, they are delivered. |
| 34. | VI. | The Number of Believers encreaſing at *Jeruſalem*, the Apoſtles ordain ſeven Deacons, who ſhould diſtribute the Alms of the whole Church to the Widows, and poorer ſort of Believers. |
| | VII. | *Stephen*, one of theſe Deacons, having confounded ſome that diſputed with him, is by them falſly accuſed of Blaſphemy, and brought before the Council, where he reprehends their Rebellion, and Murdering of *Chriſt*: Whereupon they caſt him out of the City, and ſtone him; he, in the mean time, praying for them. |
| | VIII. | A great Perſecution of the Church at *Jeruſalem*, follows after the Death of the Firſt Martyr *Stephen*. |
| | 5, | *Philip*, one of the ſeven Deacons, preacheth at *Samaria*, and converteth many; working Miracles, and healing the Sick. |
| | | *Simon* the *Sorcerer*, ſeeing the Wonders that are done by *Philip*, believeth, and is baptized. |
| | 15, | The Apoſtles at *Jeruſalem*, hearing that *Samaria* had received the Faith, ſend thither *Peter* and *John*, to confirm and enlarge the Church. The Apoſtles, by Prayer, and Impoſition of Hands, confer the Holy Ghoſt on all Believers. *Simon Magus* offers them Money, that he may receive Power of conferring the ſame; whoſe Impiety is ſharply reproved by *Peter*. |
| | | Having compleated their Miniſtry in thoſe Parts, they return to *Jeruſalem*. |
| | 26. | An Angel ſendeth *Philip* to teach and baptize the *Æthiopian* Eunuch. |
| 35. | XI. 1, | *Saul*, a violent Perſecutor of all that call on the Name of *Jeſus*, and one who conſented to the Death of *Stephen*, goes now towards *Damaſcus*, with Commiſſion from the High-Prieſt, and the Council, to apprehend all Chriſtians in thoſe Parts, and to bring them bound to *Jeruſalem*: On the Way, he is miraculouſly converted, by a Voice from Heaven; and three Days after, baptized by *Ananias* at *Damaſcus*, where he preacheth the Goſpel of *Chriſt* with great boldneſs, to the aſtoniſhment of thoſe that knew upon what Deſign he was ſent thither. |
| 38. | 23.<br>2 *Cor.* XI. 32. | *Saul*, having preached the Goſpel at *Damaſcus* a long time, the *Jews* lay wait to kill him; but he eſcapeth from thence, and comes to *Jeruſalem*; there he ſees *Peter*, and *James* the Brother of our Lord, and abides with them fifteen Days: Here he ſpeaks boldly in the Name of *Jeſus*, and |

| *The Year after* CHRIST. | | |
|---|---|---|
| | *Gal.* I. 18. | and diſputes with the *Græcians*, or rather *Jews* that uſed the *Greek* Tongue. Theſe alſo conſult how they may kill him. |
| 38. | *Acts* XXII. 17. | While *Saul* prays in the Temple, he is in a Trance, and the Lord appears unto him, and bids him depart from *Jeruſalem*, becauſe they will not receive his Teſtimony; adding, that he will ſend him to the *Gentiles*. |
| | *Acts* IX. 30.<br>*Gal.* I. 21. | *Saul*, leaving *Jeruſalem*, goes to his own Country *Tarſus*, and from thence travels into *Syria* and *Cilicia*. |
| | *Acts* IX. 32, 36. | *Peter* viſits the Churches of *Judæa*, *Galilee*, and *Samaria*, &c. At *Lydda* he cureth *Æneas* of the Palſy, and at *Joppa* reſtoreth *Tabitha* to Life. |
| 41. | X. | At *Cæſarea*, *Cornelius* a *Centurion*, by Prayer and Alms, finds favour in the ſight of God, and is commanded by an Angel to ſend for *Peter*, now at *Joppa*. God, by a Viſion, teacheth *Peter* not to deſpiſe the *Gentiles*; and being ſent for by *Cornelius*, goes and preacheth *Chriſt* to him, and a great Company that were met at his Houſe: While *Peter* preacheth, the Holy Ghoſt falls upon them all, and immediately the Apoſtle baptizeth them. |
| | XI. | *Peter*, at his return to *Jeruſalem*, is accuſed by thoſe of the Circumciſion, for converſing with the *Gentiles*; but he declares to them his Viſion, and the whole Matter concerning *Cornelius*; and they glorifie God, for granting to the *Gentiles* alſo Repentance unto Life. |
| | | The Believers, who, ever ſince the Martyrdom of *Stephen*, and the Perſecution thereupon enſuing, had been diſperſed throughout all *Phœnice* and *Cyprus*, come now to *Antioch*, and preach the Goſpel to the *Greeks* there, having before preached to none but the *Jews*. The Church at *Jeruſalem* underſtanding this, and that the Number of Believers encreaſed exceedingly, ſends *Barnabas* thither to confirm them: He goes to *Tarſus*, and takes *Saul* along with him to *Antioch*, where they continue a whole Year, converting Multitudes to the Faith. Here the Diſciples were firſt call'd *Chriſtians*. |
| 44. | XII. | About this time, *James* the Brother of *John* is beheaded, by the Command of *Herod Agrippa*: He alſo impriſoneth *Peter*, whom an Angel delivers, upon the Prayers of the Church. This ſame *Herod*, not long after ſpeaking to the People at *Cæſarea*, ſome of them cry out, *It is the Voice of God, and not of Man*; and immediately an Angel of the Lord ſmites him, becauſe he gave not the Glory to God, and he is eaten of Worms, and dieth. |
| 45. | XIII. | *Barnabas* and *Saul* ſet forward in their Preaching of the Goſpel: They plant the Chriſtian Faith in *Seleucia*, *Cyprus*, and other Places. At *Paphos* they preach the Goſpel to *Sergius Paulus*, Governour of that Country; *Elymas* the *Sorcerer*, withſtanding them, and endeavouring to turn away *Sergius* from the Faith, is, at *Saul*'s Rebuke, ſtruck blind. From this time *Saul* is always called by his new Name, *Paul*: He preacheth at *Antioch*; the *Gentiles* believe, but the *Jews* gain-ſay and blaſpheme; whereupon, he and his Aſſiſtants turn to the *Gentiles*, and come to *Iconium*. |
| 46. | XIV. | At *Iconium* they are perſecuted, and ready to be ſtoned; from hence they fly to *Lyſtra* and *Derbe*, Cities of *Lycaonia*. At *Lyſtra*, *Paul* healing a Cripple, the Multitude cry out, That the Gods are come down; and call *Barnabas*, *Jupiter*, and *Paul*, *Mercurius*; and would have ſacrificed to them, had not the Apoſtles, with Cloaths rent, run in among them, and aſſur'd them, that they were Men like themſelves. Soon after, there came *Jews* from *Antioch* and *Iconium*, who excite the People againſt them. *Paul* is by |

| *The Year after* CHRIST. | | |
|---|---|---|
| | 2 *Cor.* XI. 5. | the furious Multitude ſtoned, and drawn out of the City, as dead; but whilſt the Diſciples ſtand about him, he riſeth up, and the next Day departs with *Barnabas* to *Derbe*. |
| 46. | 2 *Cor.* XII. 2. | In this Year, perhaps at this very Time, *Paul* was caught up into the Third Heaven, and heard unſpeakable Words, fourteen Years before he wrote his Second Epiſtle to the *Corinthians*. |
| | 2 *Tim.* I. 2, 5. | About this Time, *Timothy*, tho' a Child, with his Mother *Eunice*, and his Grand-Mother *Lois*, embrace the *Chriſtian Faith* preached by *Paul*. |
| 52. | *Acts* XV. | Certain Judaizing Chriſtians come from *Judæa* to *Antioch*, and teach, That the *Gentiles* ought to be Circumciſed, and obſerve the Law of *Moſes*: Theſe *Paul* and *Barnabas* oppoſe; and a Council is held by the *Apoſtle* and others at *Jeruſalem*, to determine this Controverſy. The Decrees of the Synod are ſent to the Churches. |
| 53. | 36. | *Paul* and *Barnabas*, thinking to viſit the Churches together, fall at Strife, and part aſunder: *Barnabas* and *Mark* go into *Cyprus*; *Paul* and *Silas*, into *Syria* and *Cilicia*. |
| | XVI. | *Paul* coming to *Derbe*, finds there *Timothy*, whom (becauſe his Mother was a Believing *Jew*, tho' his Father a *Gentile*,) he cauſed to be circumciſed, and takes along with him. |
| | | He is by a Viſion, admoniſhed to go into *Macedonia*: Coming to *Philippi*, the Chief City of that part of *Macedonia*, he converts *Lydia*; caſteth out of a certain Maid-Servant a Spirit of Divination, whoſe Maſter loſing a conſiderable Gain thereby, brings *Paul* and *Silas* before the Magiſtrates: Theſe cauſe them to be whipt, and impriſoned; but at Midnight, *Paul* and *Silas* ſinging Pſalms, the Doors of the Priſon fly open, and their Bonds are looſed: The Jaylor, ready to kill himſelf, is converted to the Faith, and baptized the ſame Night, with his whole Family. Next Day the Magiſtrates come themſelves, and pray them to depart the City. |
| 54. | XVII. | From *Philippi*, *Paul* takes his Journey through *Amphipolis* and *Apollonia*, and comes to *Theſſalonica*, where he finds a Synagogue of the *Jews*, there he preacheth three Sabbath-Days; ſome believe, others perſecute him: Leaving *Theſſalonica*, he comes to *Beræa*, and ſoon after arrives at *Athens*, diſputes with the Philoſophers, and declares unto them, That UNKNOWN GOD whom they had ignorantly worſhipped. He converts *Dionyſius* the *Areopagite*, and thence paſſeth to *Corinth*. |
| 55. | XVIII. | *Paul* at *Corinth* meets with *Aquila* and *Priſcilla*, not long before baniſhed from *Rome* by the Decree of *Claudius*. Here he continues a Year and Six Months, and thence writes to the *Theſſalonians*. |
| | 18. | *Paul* is accuſed by the *Jews*, and brought before *Gallio*, Proconſul of *Achaia*, who refuſeth to be a Judge in a Controverſy about Religion, and ſo drives them away from the Judgment-Seat. |
| 56. | | *Paul* departs from *Corinth*, and paſſeth to *Epheſus*; thence he ſets out towards *Jeruſalem*, that he may be at the Feaſt; he lands at *Cæſarea*, goes down to *Antioch*, and comes into the Regions of *Galatia* and *Phrygia*, confirming the Diſciples in all thoſe Places. |
| 57. | XIX. | *Paul* returns to *Epheſus*, diſputes daily in the School of *Tyrannus*, and continues Preaching there, and in the Parts thereabouts. |
| 58. | | He writes his *Epiſtle to the Galatians.* |
| 60. | | At *Epheſus*, *Demetrius* a Silver-ſmith, jealous of his Gain, raiſeth a Tumult againſt *Paul*, which is appeaſed by the Town-Clerk. |

| The Year after CHRIST. | | |
|---|---|---|
| 60. | *1 Cor.* I. 11.<br>XVI. 8. | About this time a Schiſm ariſeth in the Church of *Corinth*, which cauſeth *Paul* (now in or about *Epheſus*) to write his Firſt Epiſtle to the *Corinthians*. |
| | *Acts* XX.<br>2 *Cor.* VIII. 1, 2. 6, 19. | *Paul* departs from *Epheſus*, and comes into *Macedonia*, and gathers a Contribution for the Relief of the Saints at *Jeruſalem*. |
| | *1 Cor.* XVI. 5. | The *Apoſtle* having learn'd from *Titus* the Succeſs of his Firſt, writes now his Second Epiſtle to the *Corinthians*: Out of *Macedonia* he goes into *Greece*, and comes to *Corinth*, where he writes his Epiſtle to the *Romans*. |
| | *Acts* XX. 3, 4. | *Paul* purpoſing to go directly from thence into *Syria*, that he may carry the Collections to *Jeruſalem*, the *Jews* lay wait for him; he underſtanding this, thinks it beſt to return into *Macedonia* the ſame way he came, and thence to paſs into *Aſia*. |
| | 6. | After the Days of Unleavened Bread, *Paul* ſails from *Philippi*, and comes to *Troas*; there he reſtores *Eutychus* to *Life*. Having paſs'd through ſeveral Cities of *Greece*, he arrives at *Miletus*; from thence he ſends to call the Elders of the Church of *Epheſus*, whom he earneſtly exhorts to the Performance of their Duty. |
| | XXI. | *Paul* comes to *Jeruſalem*, is apprehended in the Temple, and ſecured in the Caſtle; he claimeth the Privilege of a *Roman*, and eſcapeth Scourging. |
| | XXII, XXIII. | *Paul* pleadeth his Cauſe before *Ananias* the High-Prieſt. The Chief-Captain, underſtanding that above Forty *Jews* had bound themſelves under a Curſe, neither to eat nor drink till they had killed him, ſends him to *Felix* the Governour of the Province, by whom he is impriſoned at *Cæſarea*. |
| 62. | XXIV. | *Paul* is accuſed before *Felix*, by *Tertullus* the Orator: *Felix* goes out of his Office, and, to gratifie the *Jews*, leaves *Paul* in Priſon. *Portius Feſtus* ſucceeds him in the Government. |
| | XXV. | The *Jews* come to *Cæſarea*, and accuſe *Paul* before *Feſtus*. He anſwers for himſelf, and Appeals to *Cæſar*. King *Agrippa* comes to *Cæſarea*, and *Feſtus* opens the Matter to him. |
| 63. | XXVI. | *Paul* makes his Defence in the Preſence of *Agrippa*, who thereby is almoſt perſwaded to be a Chriſtian; and the whole Company pronounce him Innocent. |
| | XXVIII. | *Paul* comes to *Rome*, is a Priſoner at large, and Preacheth there two Years. |
| | | *Here ends the Hiſtory of* the Acts of the Apoſtles, *written by St.* Luke, *St.* Paul'*s beloved Companion in his Travels.* |
| | | ST. *Paul*, from *Rome*, writes his Epiſtles,<br>To the *Philippians*;<br>To *Philemon*;<br>To the *Coloſſians*;<br>To the *Epheſians*. |
| 65. | *Hebr.* XIII. 24. | About the latter end of this Year, St. *Paul* is ſet at Liberty; and a little before his Departure out of *Italy* into *Aſia*, he writes his Epiſtle to the *Hebrews*. |
| | *Tit.* I. 5. | He Preacheth the Goſpel in the Iſle of *Crete*, and leaves *Titus* there, to ſet Things in Order, and Ordain Elders in every City. |

St. *Paul*

| *The Year after* CHRIST. | | |
|---|---|---|
| | | St. *Paul* writes his Epiſtle,<br>To *Timothy* I.<br>To *Titus*;<br>To *Timothy* II. |
| 66. | | About this Time, the Epiſtles of St. *Peter*, St. *John*, and St. *Jude*, ſeem to be written. |
| 67. | *Euſeb. Hiſt. Eccl. l.* 2. *c.* 24. | St. *Peter* and St. *Paul* are ſaid to have ſuffered Martyrdom at *Rome*, towards the latter end of *Nero*'s Reign. |
| 70. | *Luke* XIX. 43, 44. | This Year, *Jeruſalem* (according to *Chriſt's* Prophecy) is Beſieged, Taken, Sack'd, and Burnt by *Titus*, 1100000 of *Jews* periſh, 97000 are taken Priſoners, beſides an innumerable Company that in other Places of *Judæa* kill themſelves, or periſh through Famine, Baniſhment, and other Miſeries. |
| 96. | | St. *John* is baniſhed into the Iſle of *Patmos*, by *Domitian*, and there receives, and writes his *Revelation*.<br>After the Death of *Domitian*, St. *John* returns to *Epheſus*, and, at the Requeſt of the Church, writes his Goſpel. |

# *An Alphabetical* T A B L E *of all the Places mention'd in the* Goſpels, Acts, *or the* Epiſtles.

## A.

1. ABYLENE is one of the Four Tetrarchies, mention'd *Luke* 3. 1. It fell, ſay St. *Luke* and *Joſephus*, (a) to the ſhare of *Lyſanias*: It was ſo named, from the City *Abyla* in *Cœloſyria*, mentioned by (b) *Pliny*, and from the Tetrarch of it bore his Name; for ſaith *Ptolomey*, Ἄβιλα ἐπικληθεῖσα Λυσανίου, *Abila bears the Name of Lyſanias.*

2. *ACHAIA*, in the largeſt ſenſe, comprehends *Greece* properly ſo called, and ſo is bounded on the Weſt by *Epirus*, on the Eaſt by the *Ægean Sea*, on the North by *Macedonia*, on the South by *Peloponneſus*; and ſo it ſeems to ſignifie, when St. *Paul*, according to the *Roman* Acceptation, mentions *all the Regions of Achaia*, and directs his Second Epiſtle *to all the Saints in Achaia*, 2 Cor. 11. 10. Thus what is *Achaia*, Acts 19. 21. is *Hellas*, i. e. *Greece*, Acts 20. 2. and ſo *Mela* ſpeaks of it. 2dly, *Achaia* ſtrictly ſo called, is the Northern Region of *Peloponneſus*, bounded on the North by the Gulph of *Corinth*, on the South with *Arcadia*, on the Eaſt with *Sycionia*, and on the Weſt with the *Ionian Sea*.

3. *ACELDAMA* was a Place without the South Wall of *Jeruſalem*, beyond the River of *Siloam*, and was call'd the *Potter's Field*, Matth. 27. 7, 10. becauſe they dug thence the Earth of which they made their Pots; and the *Fuller's Field*, becauſe they dried their Cloth there; but being afterwards bought, by that Money by which the *High-Prieſt* and *Rulers* of the *Jews* purchaſed the Blood of the Holy *Jeſus*, it was, by the Providence of God ſo ordering it, called *Aceldama*, that is, *the Field of Blood*, Acts 1. 19. Matth. 27. 7, 8.

4. *ADRAMYTTIUM*, (mention'd *Acts* 27. 2. where 'tis ſaid, that St. *Paul* entred into a Ship of *Adramyttium*,) is, by (c) St. *Jerom*, and others, ſaid to be a City of *Egypt*, built by *Alexander M.* as a Monument of his Triumphs, at the *Cannobick* Mouth of the River *Nile*, from which it received its Water, and is by *Livy* the old *Etymologus*, and *Phavorinus*, made to be (d) the ſame with *Thebes*; but it was rather *Adramyttium* in *Myſia*, mention'd by *Strabo*, l. 13. p. 417. by *Pliny*, l. 5. c. 30. p. 298. and by *Mela*, l. 1. c. 18. l. 17. For in this Ship, St. *Paul* and his Company ſail from *Cæſarea* to *Myra* in *Lycia*, the direct Way to *Adramyttium* in *Myſia*, Ver. 5. whither ſhe being bound, and not to *Italy*, they there quit her, and *finding a Ship of Alexandria ſailing into Italy*, went a-board her, *ver.* 6.

5. *ADRIA* is mention'd *Acts* 27. 27. where St. *Paul* ſaith, that they were *toſſed in Adria*: He ſaith, not in the *Adriatick Gulph*, which ends with the *Illyrican Sea*, but in the *Adriatick Sea*, which, ſaith *Heſychius*, is the ſame with the *Ionian Sea*: And therefore to the Queſtion, how St. *Paul*'s Ship, which was near to *Malta*, and ſo either in the *Lybian*, or *Sicilian Sea*, could be in the *Adriatick*, it is well anſwered, That not only the *Ionian*, but even the *Sicilian Sea*, and part of that which waſheth upon *Crete*, was call'd the *Adriatick*. Thus *Ptolemey* ſaith, that *Sicily* was bounded on the Eaſt, (e) ὑπὸ τοῦ Ἀδρίου, *by the Adriatick*; and that *Crete* was compaſſed on the Weſt, (f) ὑπὸ τοῦ Ἀδριατικοῦ πελάγους, *by the Adriatick Sea*: And (g) *Strabo* ſaith, that the *Ionian Gulph*, μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου, *is a part that which in his time was called the Adriatick Sea.*

6. *Ænon*, or *Enon*, ſignifies the Place of *Springs*, which made it a convenient Place for St. *John*'s Baptiſm, *John* 3. 23. it is uncertain where it was, whether in *Galilee*, or *Judæa*, or *Samaria*, where *Lubin* places it, *viz.* in the half Tribe of *Manaſſeh*, within *Jordan*.

7. *ALEXANDRIA*, that noble *Mart*, whence Merchandiſes were carried through all the World, was, after the Deſtruction of *Carthage*, the Chief City of the World, next to *Rome*, and was therefore call'd emphatically, * πόλις, as that was call'd *Urbs*; and

---

(a) Λυσανίᾳ ἡ αὐτὴ ἐγεγόνει τετραρχία. Antiq. l. 20. c. 5. Luke 3. 1. (b) Lib. 5. c. 18.
(c) *In locis Act.* (d) Θῆβαι ἡ νῦν Ἀδραμύττιον. (e) Geogr. l. 3. c. 4.
(f) Cap. 16. (g) Lib. 7. p. 219. * Steph. de Urbibus.

*Athens*, Ἄστυ. The *Ptolemeys* of *Egypt*, chuſing it as their Seat, beautified it to that degree, that it gave place to *Rome* only; and the *Romans*, when they had taken it, were careful to preſerve its Splendor, divers *Emperors* adding new Ornaments to it, and confirming its Privileges. It was a large City, ſaith (h) *Joſephus*, in length thirty Furlongs, in breadth ten, which provided *Rome* with four Months Corn; and paid as much Tribute to it in a Month, as *Jeruſalem* did in a Year. Here was a celebrated *Academy*, which bred famous Phyſicians and Philoſophers, as *Philo* the *Jew*, and Hiſtorians; and a great Library, collected by *Ptolemey Philadelphus*, containing 500000 Volumes, and conſumed in the Wars betwixt *Cæſar* and *Pompey*: Near to it is the Iſland *Pharos*, where ſome deceitful *Jews* ſhewed *J. Martyr* the Remains of the Cells where the LXXII *Interpreters* tranſlated the *Hebrew Bible* into *Greek* apart, and yet in the ſame Words; of which ſee the Preface to St. *Matthew*. Here dwelt the *Jews* in vaſt Numbers; *Alexander M.* for the Service they did him in his Wars, permitting them to dwell there, and giving them equal Privileges with the *Gentiles*: Here they had many Synagogues, a famous Cathedral of Seventy Stalls, and afterwards a Temple built by *Onias*; but they found the *Alexandrians* their conſtant Enemies, they cruelly murthering many Thouſands of them in the Time of *Cajus*, of which *Philo* gives a large Account in his Embaſſy to him; and 50000 of them in the Time of *Nero*, ſaith *Joſephus*, *de Bell. Jud. l.* 2. *c.* 36.

8. *ÆTHIOPIA* is only mention'd in the Hiſtory of the Baptiſm of the *Eunuch*, Acts 8. 27. where I have ſhewed, the *Evangeliſt* ſpeaks not of *Æthiopia* in *Arabia*, where the Queen of *Sheba* dwelt, but of *Æthiopia* in *Africa*, under *Ægypt*, where *Candace* had been long the Name of their *Queens*; whence (i) *Strabo* makes mention of a *Candace*, ἡ καθ' ἡμᾶς ἦρξε τῶν Αἰθιόπων, *who in his time was Queen of* Æthiopia, and (k) *Dio* of the ſame *Candace* living in *Æthiopia* under *Ægypt*. See the Note on *Acts* 8. 27.

9. *AMPHIPOLIS*, mention'd *Acts* 17. 1. is a City of *Macedonia*, in the Confines of *Thrace*, ſo called, ſaith (l) *Thucydides*, becauſe the River compaſſeth it about. *Suidas*, who places it, as others do in *Thracia*, ſays it was alſo formerly called the *Nine Ways*. See Mr. *Wells*'s *Geogr.* p. 134. and *Stephanus de Urbibus*.

10. *ANTIOCHIA*, the Metropolis of *Syria*, was built, ſay ſome, by *Antiochus Epiphanes*, ſay others, by *Seleucus Nicanor*, the Firſt King of *Syria* after *Alexander M.* in memory of his Father *Antiochus*, and was (m) the Royal-Seat of the Kings of *Syria*, or the Place where their Palace was: For Power and Dignity, ſaith (n) *Strabo*, it is not much inferior to *Seleucia*, or *Alexandria*: It was, ſaith (o) *Joſephus*, the third great City of all that belonged to the *Roman* Provinces; it was called *Antiochia apud Daphnem*, near *Daphne*, *i. e.* the Village where her Temple was, to diſtinguiſh it from the other fourteen mention'd by *Stephanus de Urbibus*, and by *Euſtathius* in *Dionyſ. p.* 170. or, as others, and among them *Appianus* in *Syriacis*, ſixteen Cities in *Syria*, and elſewhere, which bore that Name. It was celebrated among the *Jews*, for the *Jus Civitatis*, which *Seleucus Nicanor* had given to them in that City with the *Græcians* and *Macedonians*, and which, ſaith (p) *Joſephus*, they ſtill retained; and for the Wars of the *Maccabæans* with thoſe Kings: Among *Chriſtians*, for being the Place where they firſt received that Name, and where both St. *Luke* and *Theophilus* were born, and inhabited: There was alſo another *Antioch* in *Piſidia*, mentioned *Acts* 13. 14.

11. *ANTIPATRIS*; this Place was formerly call'd *Capharſalama*, 1 Maccab. 7. 31. and was of little Repute till it was rebuilt by *Herod* in the Plain of *Capharzaba*, which, ſaith (q) *Joſephus*, was watery, and fit for Plants, with a River, and a Grove compaſſing the City; it was eighteen Miles from *Jeruſalem*, and in the Way to *Cæſarea Paleſtinæ*, Acts 23. 31. and within the Borders of *Samaria*, and the Half Tribe of *Manaſſeh*.

12. *APOLLONIA* was a City of *Macedonia*, lying betwixt *Amphipolis* and *Theſſalonica*: For, ſaith St. *Luke*, *when we had paſſed through Amphipolis and Apollonia, we came to Theſſalonica. Geographers* ſay there were 14 *Cities*, and 2 *Iſlands* of that Name, and *Stephanus* reckons 25.

13. *ARABIA* is only mention'd by St. *Paul*, ſaying, That after his Converſion, he went firſt into *Arabia*, Gal. 1. 17. where ſome make him to have ſtaid three Years, without any Buſineſs he did there, that they know of, and without any Ground; for both the Deſign of St. *Paul*, which was to prove, that he received not his Goſpel from Man, but from the immediate Revelation of *Jeſus Chriſt*; and his Declaration, that he preached firſt at *Damaſcus*, and then at *Jeruſalem*, Acts 26. 20. ſeem to make it no improbable Conjecture, that as *Chriſt*, after his Baptiſm, went immediately into the Wilderneſs of *Judæa*; ſo did St. *Paul*, after his Baptiſm, go into *Arabia Deſerta*, where he received his Knowledge of that Goſpel which he preached by Revelation from *Chriſt Jeſus*, and

---

(h) De B. Jud. l. 2. c. 28. p. 807, 808. (i) Lib. 17. p. 564. (k) Lib. 54. p. 599.
(l) Lib. 4. p. 321. (m) Τὸ Βασιλεῖον ἐνταῦθα ἵδρυτο τοῖς ἄρχουσι τῆς χώρας. (n) Lib. 16. p. 517.
(o) Lib. 3. c. 1. p. 832. (p) Antiq. l. 12. c. 13. (q) Antiq. l. 16. c. 9.

thence returning to *Damaſcus*, Gal. 1. 17. he ſtraightway preached Chriſt at *Damaſcus*, *Acts* 9. 20. and ſo continued to do many Days; or a conſiderable time, *Ver.* 23. We read alſo of *Cretes* and *Arabians*, Acts 2. 11. where by *Cretes* ſome think we are not to underſtand the Inhabitants of *Crete*, that Iſland being far from *Arabia*, but the *Cherithim*, a *Philiſtine* Nation and Country, render'd Κρῆτες by the *Septuagint*, Ezek. 25. 16. Zeph. 2. 5, 6. But *Lybia* and *Rome*, mention'd *Ver.* 10. were at a greater Diſtance. The *Arabians* were anciently called *Iſhmaelites* and *Hagarens* the firſt from *Iſhmael* the Son of *Hagar*, the ſecond from *Mount Hagar* in *Arabia.* See Note on *Gal.* 4. 25. This large Country, reaching from *Euphrates* to *Egypt*, was divided into three Parts; *Arabia deſerta*, ſo called probably from the Word *Araba*, which ſignifies *Deſert*, which lay full Eaſt of *Judæa*, and is called by (r) *Strabo*, *Schenitis*, by reaſon of the Tents in which that wandering Nation dwelt; and the Inhabitants of it are in *Scripture* called the Men of the *Eaſt*, Gen. 25. 6. Judg. 6. 3. having *Syria* on the *Weſt*, *Meſopotamia* on the *North*, *Arabia Fœlix* on the *Eaſt*, and *Petræa* on the *South.* 2. *Petræa*, ſo called from the Rockineſs of it, or from the ſtrong City *Petra*, built on a Rock, whence the *Soldans* keep their Treaſure in it; and in this *Arabia* was *Mount Sinai*, where the Law was given. 2*dly*, It hath *Paleſtine* and *Arabia deſerta* on the *North*, on the *Eaſt* and *South Arabia Fœlix*, on the *Weſt* part of *Egypt* and the *Arabian* Gulph. 3*dly*, *Arabia Fœlix*, lying betwixt the *Perſian* Gulph and the *Red-Sea*, a fertile Country, producing *Laudanum*, *Myrrh*, *Caſſia*, and many other Drugs and Spices, celebrated on that account not only by the *Poets*, (ſee *Lloyd*'s Dictionary) but by *Dionyſius P.* and (ſ) *Euſtathius* upon him, by *Strabo*, *Pliny*, *Herodotus*, and *Q. Curtius*; and that part of it eſpecially, ſaith *Strabo*, p. 535. which is the moſt happy Nation of the *Sabæans*, and where is Gold, which the *Arabian Magi* brought with them when they came to *Chriſt.* See the Note on *Matth.* 2. 1.

14. *ASIA*, as it is mention'd by ancient *Geographers*, is one of the largeſt Diviſions of the World into three Parts; but in the *New Teſtament* it is always taken for *Aſia Minor* only, as it contains the *Proconſular Aſia*, conſiſting of four Regions, of *Phrygia*, *Myſia*, *Caria*, and *Lydia*, ſaith (t) *Cicero*; of which ſee Biſhop *Uſher* in his Treatiſe of the *Leſſer Aſia.* In this *Proconſular Aſia* were the *Seven Churches*, mention'd in the *Revelations*, Chap. 2, and 3.

15. *ASSOS*, Acts 20. 13. is a Town in *Troas*; for St. *Paul* went from *Troas* to it. It is memorable, ſaith (u) *Pliny*, for the *Lapis ſarcophagus*, which burns up and conſumes Fleſh; of which ſee *Voſſius in P. Melam*, p. 88, 89. Beſides this, there ſeems to have been another *Aſſos* in *Crete*, of which ſee the Note on *Acts* 27. 13.

16. *ATHENS* was a City of *Greece* properly ſo called, and of the Sub-diviſion of it named *Achaia*: It was ſo called from Ἀθήνη, i. e. *Minerva*, to whom it was conſecrated. In it was a celebrated Academy, which, ſaith (x) *Cornelius N.* for Antiquity, Humanity and Learning, made it excel all the Cities of the World; whoſe Inhabitants, ſaith (y) *Cicero*, were the Inventors of all Learning, the Men who invented and perfected Eloquence, and from whom Humanity, Learning, Religion, Laws were diſperſed through the whole World; but then to qualifie theſe Commendations, he adds, *They only knew what was right, but would not do it*; they were, ſaith (z) *Plutarch*, *ſuſpicious and vain-glorious*; they were, ſaith the *Apoſtle*, δεισιδαιμονέστεροι, *very ſuperſtitious*, and great Worſhippers of Idols, and ſo were *vain in their Imaginations, and their fooliſh Heart was darkened.* See the Note on *Acts* 17. 16.—22. and Dr. *Hammond* there, and *Lloyd* in Voce.

27. *ATTALIA* was a City of *Pamphylia*, built by King *Attalus*, whence St. *Paul* goes from *Perga* in *Pamphylia* to it, *Acts* 14. 25. It was a Sea-port, and the chief Reſidence of the *Præfect.* Strabo l. 14. p. 459.

18. *AZOTUS*, the *Aſhdod* of the *Philiſtines*, where the Ark of God triumph'd over their *Dagon*, 1 *Sam.* 5. 2. and where *Jonathan* (a) having routed the Army of *Apollonius*, burnt both their God and their Temple, and all who fled to it for Refuge. It lay about thirty Miles diſtant from *Gaza* toward *Joppa*, ſo that the Angel, when he caught up *Philip*, Acts 8. 40. carried him ſo many Miles. It was in the Tribe of *Dan*, and lay in the Middle betwixt *Acaron* and *Geth.*

---

(r) *Lib.* 16. *p.* 528. (ſ) Λέγει δὲ Ἡρόδοτος ἐν μόνῃ τῇ Ἀραβίᾳ φύεσθαι λιβανωτὸν ϗ σμύρνην ϗ κασίαν κινάμωμον ϗ λήδανον, *in Dionyſ. à v.* 927.——935. *Herodot. l.* 3. *c.* 112, 113. *Plin. l.* 5. *c.* 11, *l.* 12. *c.* 17, 18, 19. *Strabo l.* 16. *p.* 532. *Q. Curt. l.* 5.

(t) Aſia veſtra conſtat ex Phrygia, Myſia, Caria, Lydia. *Orat. pro Flacco.* N. 51.

(u) *Lib.* 2. *c.* 96. (x) In vita Attici. (y) Omnium Doctrinarum inventrices Athenas, *l. de Orat. N.* 7. adſunt Athenienſes unde Humanitas, Doctrina, Religio, jura, leges ortæ, *Orat. pro Flacco. N.* 48.

(z) *De Polit. præcept.* p. 799. (a) *Joſ. Antiq. l.* 13. *c.* 8. *p.* 436.

## B.

1. B*ABYLON.* By *Babylon*, the *Jews* underſtand not only *Chaldæa*, but alſo *Meſopotamia*, *Aſſyria*; and even all thoſe Kingdoms to which they were carried in the *Babylonian* Captivity: And for this they have ground from the *Scriptures* of the *Old-Teſtament*, which extend that Name to the whole Empire of *Babylon*; as when the Deſtruction of *Babylon* is repreſented as the Deſtruction ὅλης τῆς οἰκουμένης *of the whole Empire*, Iſaiah 12. 9. 11. and from the uſe of the Word among the *Heathens*; for *Pliny* ſaith, *Babylon*, of the *Chaldaick* Nation, had long the Eminency over the whole World, (b) *on which account the reſt of* Meſopotamia *and* Aſſyria *was reckon'd a part of it.* I have ſhewed, Note on 1 *Pet.* 5. 13. that according to the Fathers, the Name of *Babylon* was given to *Rome* by St. *Peter*, and, according to the ſame Fathers, the Name of (c) *Myſtical Babylon* was given to her alſo, partly for her Greatneſs, Pride, and Oppreſſion of God's People, and partly for her reſemblance of it in Idolatry, that Kingdom ſo fully repreſenting the *Idolatry* of the Church of *Rome* in the Deſcription given of it in the ſixth Chapter of *Baruch*, that ſcarce any real difference betwixt them can be obſerved.

2. *BERÆA*, mentioned *Acts* 17. 10. is a City of *Macedonia*; (d) *a great and populous City*, ſaith *Lucian*. This was the City to which *Paul* and *Silas* fled from *Theſſalonica*, and where they found a Synagogue of the beſt-natured *Jews* and *Proſelytes* they met with; for they received the Word with all readineſs, and examined it by the beſt Teſt of Truth, the *Scriptures*; and ſo the Converts there were many of both ſorts, *Ver.* 11, 12.

3. *BITHYNIA* is a Region of *Aſia Minor*, (e) bounded on the *North* with the *Euxine Sea*, on the South with *Phrygia*, on the Weſt with the *Propontis*, on the Eaſt with *Galatia* It was anciently called *Bebraica*, and *Mygdonia*, ſay (f) *Servius*, *Solinus*, and *Mart. Capella*, and afterwards *Bithynia*, from *Bithynus* the King of it, ſay moſt *Geographers*; from *Bethen*, the Belly or interior parts, ſaith *Bochart*, both (g) *Pliny* and *Mela* repreſenting them as poſſeſſing the inward parts of that Region only. The old *Geographer*, publiſhed by *Gothofred*, ſtiles them * *the Greateſt and moſt Happy Nation*, in which the firſt General Council of *Nice* was held.

4. *BETH-HABBARA* ſignifies a place of Paſſage. It was a water diſtinct from *Jordan*, and removed ſomewhat from it, *John* 1. 28. 10. 40. to which Men paſſed over *Jordan*; the Town was out of the *Precincts* of *Judæa*, in the *Scythopolitan* Country, where the *Jews* dwelt among the *Syro-Græcians*, and was over-againſt *Galilee*: So Dr. *Lightfoot*, over-againſt *Jericho*, Joſh. 3. 16.

5. *BETHANY* took its Name from a Tract of Ground ſo called from *Athene*, which ſignifies the Dates of Palm-Trees, which grew there plentifully: The Town of *Bethany* where *Lazarus* dwelt, and where he was raiſed from the Dead, was fifteen Furlongs from *Jeruſalem*, John 11. 8. but the Tract of Ground that bore that Name reached within eight Furlongs of *Jeruſalem*, it being only a *Sabbath-day's Journey* from it, *Luke* 24. 50. *Acts* 1. 12. and then began the Tract called *Bethphage*, from the *Phagi*, i. e. the green Figs which grew upon it, which ran along ſo near to *Jeruſalem*, that the outmoſt Street within the Walls was called by that Name. St. *Jerom* ſaith there was *Villula*, a little Village there, of the ſame name.

6. *BETHLEHEM*, the Houſe of Bread, was the place where Chriſt, *the Bread of Life*, was born, as the *Jeruſalem Gemariſts* confeſs: It was a City in the time of *Boaz*, for he ſtiles it *the City of his People*, Ruth 3. 11. and goes up to the Gates of it, Chap. 4. 1. It was a City fortified by *Rehoboam*, 2 Chron. 11. 6. It is called *David's City*, 1 Sam. 20. 6. 29. And therefore when every Tribe and Family went up to their reſpective Cities to be taxed, *Luke* 2. 3. *Joſeph* goes up to this City of *David*, ver. 4. Though therefore it be called by the *Jews* κώμη, a *Town* or *Village*, John 7. 42. that only ſignifies that being one of the leaſt Cities, it might comparatively be called ſo, as *Nain* is by *Joſephus*, vid. *Nain*; and the *Hebrew*, עיר, a City, is often rendered by the *Seventy* κώμη, where our Tranſlation ſpeaks of Cities, as *Joſhua* 10. 37. 15. 9. 1 *Chronicles* 27. 25. *Iſaiah* 42. 11. it might be after the Deſtruction of *Jeruſalem*, a Village, as it is twice called by (h) *Juſtin M.* In St. *Jerom* it is ſometimes a City, and ſometimes a Village,

---

(b) *Propter quam reliqua pars Meſopotamiæ, Aſſyriæque Babylonia appellata eſt*; l. 6. c. 26. p. 356. (c) *Sic & Babylon apud Johannem noſtrum Romanæ urbis figuram portat (figura eſt) proinde & magnæ & Regno ſuperbæ & Sanctorum debellatricis.* Tertull. contra Marcion. l. 3. c. 13. adv. Jud. cap. 9. p. 193. vide Downam de ſede Antichriſt. l. 1. c. 7. (d) Μεγάλη καὶ πολύανδρος, de Aſino, p. 639. D. (e) Ortel. (f) Bebraica ipſa eſt Bithynia, Æn. 5. V. 373. (g) *Tenent oram omnem Thyni, interiora Bithyni.* Plin. l. 5. c. 32. *interius Bithyni.* Mela, l. 1. c. 19. * Μεγίστη καὶ βελτίστη. (h) Dial. p. 303, 304.

but then that he ſtiles it only comparatively a Village, may be gathered from his (i) own Words on *Mic.* 5. 2.

7. *BETHESDA*, the Pool of *Betheſda*, is the ſame with the Pool of *Siloam*, of which ſee there, and Note on *John* 5. (*a*) (*b*) It was a Pool in *Jeruſalem*, ſaith St. *Jerom*, and had the Name προβατικὴ, the *Sheep-Pool*, from the Sacrifices waſhed there by the Prieſts; he adds, that *there is yet a Lake there* (k) *whoſe Waters are very red, as if mixt with blood, giving Teſtimony of what was done there of old.* Dr. *Lightfoot* ſaith, theſe Sacrifices were waſhed elſewhere, and that the Unclean waſhed in this Pool; and whilſt they did ſo, laid up their Cloaths in one of the Porches. Of the Miracles wrought there by the *Angel* deſcending, and of the Miracle wrought by our *Lord*: See the Note there.

8. *BETHSAIDA*, ſaith *Bochart*, is a place of Fiſhing, as it might be called, becauſe ſituated, ſaith (l) *Pliny*, on the Eaſt of the Lake *Genneſareth*; in *Batunea*, and the lower *Gaulonitis*, ſaith (m) *Joſephus*, at the beginning of the mountainous Country. It is a place of Hunting, ſaith Dr. *Lightfoot*, ſo called becauſe it ſtood near *Nephthali*, where there were ſtore of Deer, *Nephthali* abounding in Veniſon, *Geneſis* 49. 21. It was raiſed by *Philip*, from a Village, to the Honour of a City, and called *Julia* in Honour of the *Emperor*'s Daughter. It was one of the Cities againſt which *Chriſt* denounced a Woe, *Matthew* 11. 21. for her Impenitence and Infidelity, after the mighty Works he had done in her: It alſo was the City where three *Apoſtles* dwelt; *viz. Philip, Andrew,* and *Peter*, John 1. 45.

## C.

1. *CANA.* There were two *Cana*'s without *Galilee*; one in the Tribe of *Aſer*, Joſhua 19. 28. called by St. *Jerom*, *Cana the Great*; another in the Tribe of *Ephraim*, *Joſhua* 16. 8. 17. 9. and two in *Galilee*, one in the North part of the *Lower Galilee*, and dividing it from the Upper; and *Cana of Galilee*, or the Leſs, ſituated over-againſt *Julius Betharampta*, on the Weſt of *Capernaum*, whence *Chriſt*, after he had wrought his firſt Miracle there, went down to *Capernaum*, John 2. 12. and when he was returned thither, the *Nobleman* comes from *Capernaum* to him there, *John* 4. 46, 47. Of this *Cana Joſephus* ſpeaks, ſaying, ἐν κώμῃ τῆς Γαλιλαίας ἡ προσαγορεύεται Κάνα, (n) *In a Village of Galilee which was called Cana.*

2. *CANAAN* was twofold: The larger terminated on the South part with the Deſert of *Sin* or *Cades*, on the North with M. *Libanus* and *Antilibanus*, on the Eaſt with the River *Euphrates*, and with the *Mediterranean Sea* on the Weſt; ſo *Deut.* 11. 24. *Joſhua* 1. 3, 4. *Every place that the ſole of your foot ſhall tread upon, that have I given you, from the Wilderneſs* (of Paran) *and* (or, *even to*) *Libanus, and to the great River Euphrates, and to the great ſea ſhall your coaſt be*; accordingly *Joſhua* ſaith, God gave to *Iſrael all the land which he ſware to give to their Fathers, and they poſſeſſed it and dwelt in it*, Joſhua 21. 43. 45. and chap. 23. 14. *There failed not any good thing which the Lord had ſpoken to the houſe of Iſrael; all came to paſs.* How this could be ſaid by him who had left ſo much of the Seven Nations unſubdued, *Judges* 1. and who divided not to them the whole Land of *Canaan*, but only that part of it which was poſſeſſed by the Seven Nations, is a great Queſtion; to which the uſual Anſwer is, That he gave them a Right to the whole Country, dividing it among them by a Lot ordered and directed by him, and he gave them the actual Poſſeſſion of the greateſt part of it, with Power to ſubdue the reſt if they continued Obedient; and more was not intended preſently, the Lord not having promiſed to give them the whole Land at once, they being not ſufficient to people the whole Country, but by degrees, as their Increaſe ſhould make them ready for, and their Obedience ſhould continue their Right to it: For thus ſaith God by *Moſes*, Exodus 23. 29. *I will not drive them out before thee in one year, leſt the land become deſolate, and the beaſts of the field multiply againſt thee; but by little and little I will drive them out before thee, until thou be increaſed to inherit the Land.* To which may be added, that *Joſhua* gave them all the Land *their feet had trod on*, and more *God* did not promiſe to them in the Words cited from him.

*CANAAN* the Leſs is extended from the *Wilderneſs* in the South to *Libanus* in the North, and from *Jordan* on the Eaſt to the *Midland Sea* on the Weſt, the length of it being 160 Miles, the Breadth of it only 50; and it is thus deſcribed, *Gen.* 10. 19. *The borders of the Canaanites* (*i. e.* the Seven Nations of them voted to deſtruction) *was from Sidon* (*i. e.* the Country of *Sidon*, which extended itſelf Eaſt as far as *Jordan*) *as thou comeſt to Gerar unto Gaza, and* (the Southern Border is) *as thou goeſt to Sodom and Gomorrah, Adma and Zeboim, even unto Laſhah*, i. e. the Λάσα in (o) *Joſephus*, towards *Arabia Petræa.* See *Bochart. Phaleg.* lib. 4. c. 37.

---

(i) Minima quidem es in civitatibus Judæ, & tantis Millibus comparata, vix parvus es viculus.

(k) Mirum in modum rubens quaſi cruentis aquis antiqui operis ſigna teſtatur, nam hoſtias in eo lavari à ſacerdotibus ſolitas ferunt, unde & nomen accepit. *De locis Heb. F.* 4. *C.*

(l) *Lib.* 5. *c.* 15. (m) *De B. Jud. l.* 2, *c.* 13. *l.* 4. *c.* 27. (n) *De vitâ ſuâ, p.* 1005.

3. CAPERNAUM was a City ſeated near to the Sea of *Galilee*, at the bottom of the Lake of *Genneſareth*; for *Chriſt*'s Diſciples came from the Wilderneſs of *Bethſaida* over the Lake to the Land of *Genneſareth*, Matth. 41. 34. Mark 6. 46. and yet to *Capernaum.* John 6. 16, 24. it was in the borders of *Zebulon* and *Nephthali*, Matth. 4. 13. renowned on the account of *Chriſt*'s Habitation and his many Miracles, which brought a Woe upon them for their Infidelity, *Matth.* 11. 23. Near this Town was the Mountain where *Chriſt* preached his excellent Sermon, for coming down thence he went to *Capernaum*, Matt. 8. 5. *i. e.* a Journey of ten Miles, if *Thabor* was that Mount, as 'tis conjectur'd by St. *Jerom* on the place; and near it alſo was the Cuſtom-houſe at which *Matthew* the Publican ſat when *Chriſt* called him, for he called him *as he paſt from his own City*, Matth. 9. 1, 9.

4. CAPPADOCIA was a Kingdom bounded on the (p) Eaſt with *Armenia*, on the Weſt with *Paphlagonia* and *Galatia*, on the North with the *Euxine Sea*, on the South with that part of *Mount Taurus* which looks towards *Cilicia*: It was famed for (q) Mules and Horſes, of which it gave yearly to the *Perſians*, Horſes 1500, Mules 2000. It was a Nation ſo ſervile, ſaith (r) *Strabo*, that when the *Romans* offer'd them their Freedom to live by their own Laws, they ſaid they could not endure Liberty; they were, ſaith *Cicero*, *de Grege Venalium.* Orat. poſt red. in Senat. N. 12.

5. CÆSAREA-PALESTINÆ, ſo called as being the Metropolis of *Paleſtine* and the Seat of the *Roman Proconſul*, was formerly named the Tower of *Strato*; but being a Mart-Town, whoſe Haven was very incommodious; *Herod* the Great built there a large City with many (ſ) ſtately Marble Buildings, a Theatre of Stone, and a moſt capacious *Amphitheatre*, (where *Herod Antipas* was ſmitten by an Angel of God: See the Note on *Acts* 12. 23.) and an admirable Haven, with Marble Edifices and Towers, the greateſt of which he called *Druſus*, in honour of the *Emperor*'s Son; the City *Cæſarea*, in honour of *Cæſar*: It was ſituated between *Doron* and *Joppa*, thirty five Miles from *Jeruſalem*, and was inhabited (t) partly by the *Jews*, who had their Schools there; but chiefly by the *Greeks* or *Syrians*, betwixt whom there were Feuds περὶ τῆς ἰσοπολιτείας, *concerning equal Privileges*, the *Cæſareans* killing about 1200 *Jews*, when *Florus* was *Procurator* of *Judæa.* Here *Peter* converted *Cornelius* and his Kinſmen, the Firſt-fruits of the *Gentiles*, Acts 10. Here liv'd *Philip* the *Evangeliſt*, Acts 21. 8. and here *Paul* defended himſelf againſt the *Jews* and their Orator *Tertullus*, *Acts* 24.

6. CÆSAREA-PHILIPPI, mentioned *Matth.* 16. 13. *Mark* 8. 27. was firſt called *Lais*, or *Laſhem*, Judg. 18. 7. and when ſubdued by the *Danites*, *Dan.* 5. 29. It was built by *Philip* the *Tetrarch* of *Ituræa* and *Trachonitis*, Luke 3. 1. who made it the place of his Reſidence, as being conveniently ſeated between both. He built it, ſaith (u) *Joſephus*, *at Paneas by the Springs of Jordan, and called it* Cæſarea-Philippi, and alſo *Nerodiada* in Honour of *Nero.* It was ſeated at the Springs of *Jordan* the Leſs, not far from *Libanus* in the mid-land *Phœnicia*, ſaith *Ptolemey*, and was a *Decapolitan City* called *Cæſarea-Panias*, or *Sub Panio*; not becauſe of the Worſhip of *Panius Philoſtorgius*, or by reaſon of the Springs of *Paneas*, as *Pliny*, † but by reaſon of the Mountain *Panius* mention'd by *Joſephus* and *Euſebius*, under which it lies. What *Euſebius* ſaith of the two Statues of *Corinthian Braſs*, erected here by the Woman cured at *Capernaum* of the Bloody-flux, ſee confuted in the Note on *Mark* 5. 26.

7. CEDRON. Of the Brook *Cedron*, which our Lord paſſed over to go into the Garden where he was betrayed, *John* 18. 1. mention is made when *David* fled from *Abſolom*, for he paſſed over the Brook *Kidron*, 2 Sam. 15. 23. and when King *Solomon* ſaith to *Shimei*, *in the day that thou paſſeſt over the Brook Kidron thou ſhalt ſurely die.* See alſo *Jer.* 31. 40. where the *Septuagint* always ſpeaks of Κέδρων or τῶν Κέδρων, in the Plural; it was, ſaith (x) *Jerom*, a Torrent or Valley near to *Jeruſalem*, on the Eaſt-ſide betwixt it and *Mount Olivet*; *a deep Valley*, ſaith (y) *Joſephus*: And into this Valley was conveyed the Blood poured out at the foot of the Altar, which becauſe it made the River look black, ſome think it was called *Cedron* from the word *Kiddar*, which ſignifies Blackneſs; others from the Cedar Trees plant-

---

(o) Antiq. l. 14. c. 2. (p) Strab. lib. 12. p. 367. (q) Lib. 11. p. 362. (r) Lib. 12. pag. 372. (ſ) Joſ. Antiq. lib. 15. cap. 13. (t) Ἰουδαίας πόλιν ϗ τὸ πλεὸν ὑφ' ἑλλήνων ἐποικουμένην. Joſ. de B. Jud. l. 3. c. 28. Antiq. l. 20. c. 6. l. 2. c. 33. (u) Πρὸς τ͂ Ἰορδάνου πηγαῖς, ἐν Πανεάδι πόλιν κτίζει Καισάρειαν. Antiq. l. 18. c. 3. l. 20. c. 8. † L. 5. c. 15. de B. Jud. l. 1. c. 16. Hiſt. Eccl. l. 7. c. 17. (x) In locis Hebr. F. 5. (y) De B. Jud. l. 5. c. 8.

ed on each ſide, whence, ſay they, it is ſtill named in the plural, τῶν Κέδρων, from theſe Cedar-Trees.

8. *CHALDÆA*, is only mentioned in theſe words, *Acts* 7. 4. *And Abraham came out of the Land of the Chaldæans, and dwelt in Charran*, where by the Land of the *Chaldæans* we are not to underſtand the Country ſo named in *Aſia Major*, which was in the Plain, but a mountainous Country, which is part of *Meſopotamia*, as appears from theſe words; *God appeared to Abraham while he was in Meſopotamia, before he dwelt in Charran*, ver. 2. *then came he out of the land of the Chaldæans, and dwelt in Charran*. That both this *Charran* and *Chaldæa* lay in *Meſopotamia*, ſee *Bochart Phaleg. l.* 2. *c.* 6. and the Note on *Acts* 7. 4.

9. *CENCHREA* was the *Iſthmus* of *Corinth*, diſtant ſeventy Furlongs from it, where were celebrated the *Iſtmian* Games; whence the *Apoſtle* in his *Epiſtle* to the *Corinthians*, ſpeaks ſo oft in alluſion to theſe Games: See Notes on 1 *Epiſt*. 9. (*h*) (*i*) (*k*) 2 *Epiſt*. 4. 7, 8, 9. Hence he tells them of a *corruptible Crown* for which they wreſtled, their Coronets being either of the σέλινον *Parſley*, which quickly withered, or of πίτυς the *Pine-Tree*, which ſoon decayed.

10. *CLAUDA*, Acts 27. 16. was an *Iſland* near *Crete*, ſituated at the meeting of the Southern and the Weſtern Sea, of which *Geographers* ſay nothing, unleſs it be the *Gaudus* mention'd by *Pliny*, *l.* 4. *c.* 12. and by *Mela*, *l.* 2. *c.* 7.

11. *CHIOS*, Acts 10. 15. is an Iſland of the *Ægean Sea*, between *Lesbos* and *Samos*, celebrated by (z) *Horace* and (a) *Martial* for the Wine and Figs that came from thence, and alſo by *Pliny*, l. 5. c. 31. and *Strabo*, l. 14. p. 444. for its Marble and white Earth.

12. *CILICIA*, a Country of *Aſia Minor*, betwixt *Pamphilia* on the Weſt, and *Pieria* on the Eaſt, the *Mount Taurus* on the North, and the *Cilician Sea* on the South, celebrated on the account of *Cicero*, *Proconſul* there, but more on the account of St. *Paul*'s Birth at *Tarſus* a City of *Cilicia*, Acts 21. 15.

13. *COLOSS*, was a City of *Phrygia Major*, built by the River *Licus*, near the place, ſaith *Herodotus* *, where it begins to run under ground, as it doth for five Furlongs before it riſes again, and ſlides into *Meander*. To this City, ſituated at an equal diſtance betwixt *Laodicea* and *Hierapolis*, mentioned *Coloſſ*. 2. 1. came *Xerxes* in his Expedition againſt *Greece*, and to this City St. *Paul* writ an Epiſtle. † All theſe three Cities periſhed by an Earthquake, ſaith *Euſebius*, in the tenth of *Nero*, that is, but two Years after St. *Paul*'s Epiſtle was ſent to them.

14. *COOS*, Acts 21. 1. was an Iſland in the *Ægean* or *Icarian Sea* near *Myndus* and *Cnidus*, which had a City of the ſame Name, from which *Hippocrates* the celebrated *Phyſician*, and *Apelles* the famous *Limner*, were called *Coi*: Here was a large Temple of *Æſculapius*, and another of *Juno*: It abounded in rich Wines, and here were made thoſe *Coæ Veſtes* which were tranſparent, and are ſo often mentioned by the *Poets*.

15. *CHORAZIN*, ſaith St. *Jerom*, is a Town in *Galilee*, which our Lord deplores for her Incredulity, *Matth*. 11. 22. Dr. *Lightfoot* wonders how ſuch a Woe ſhould be denounced againſt it, when we read not, in the whole *New Teſtament*, that our Lord had ever been there; but that our Lord was frequently at *Bethſaida* and *Capernaum*, Copartners in that Woe, we read: Now *Chorazim* being by Dr. *Lightfoot* placed betwixt them, and being, ſaith (b) St. *Jerom*, but two Miles diſtant from *Capernaum*, and in many Maps but little diſtant from *Bethſaida*, and it being ſaid expreſly, *that mighty Works were done in her*, doubtleſs *Chriſt* muſt be often there.

16. *CNIDUS*, mentioned *Acts* 27. 7. was a City and Promontory in the *Peninſula* of *Paria*, celebrated for the Worſhip of *Venus*, hence called *Venus Cnidia*; whence ‖ *Horace* ſings thus, *O Venus Regina Cnidi*; and for the Statue of *Venus* made by *Praxiteles*, and by ** *Pliny* reckoned among the admirable Works of that Artificer.

17. *CORINTH*, was a moſt noble City of *Achaia Propria*, called anciently *Ephyre*, ſaith (c) *Pliny*; and after *Corinth*, from one *Corinthus*, who took and rebuilt it. It was conſiderable among *Heathen* Authors for its Citadel *Acro-Corinthus*, built on a very high Mountain, and for its (d) Inſolence againſt the *Roman Legates*, which cauſed *L. Mummius*, thence ſtiled *Achaicus*, to deſtroy it; in the Conflagration of which City ſo many Statues were melted down, that the Remains of them made that famous *Corinthian Braſs* which was eſteemed above Gold or Silver; and of which, ſaith *Joſephus*, the beautiful Gate of the Temple of *Jeruſalem* was made. See the Note on *Acts* 3. 2. The *Corinthians*

---

(z) Serm. l. 1. Sat. 10. (a) Mart. 7. 25, 31. * Εἰς πόλιν μεγάλην τῆς Φρυγίης, l. 7. c. 30. p. 396. † Chron. ad An. Neronis 10. (b) De locis Hebr. F. 4. C. ‖ L. Carm. 30. ** L. 7. 38. 36. 5. Athen. l. 13. p. 591. (c) L. 5. c. 4. (d) Vel. Paterc. l. 1. c. 13.

were noted for their Wiſdom, hence ſtiled by (e) *Cicero, The light of all Greece,* by *Florus, Decus Græciæ, the Glory of Greece*; and for their Riches, for ſaith (f) *Strabo* πλουσία διαπαντὸς ὑπῆρξεν *it was always rich*: They were filled with *Orators* and *Philoſophers*; and from them, ſay the *Fathers,* came the Contentions and Falſe Doctrines which ſprang up in that Church, on the account of which St. *Paul* ſpeaks thus to them, *Ye are rich, ye are wiſe, and honourable,* 1 Cor. 4. 9, 10. They alſo had a Temple of *Venus*; to whom, ſaith (g) *Strabo,* 1000 *Whores were conſecrated,* whence they became infamous to a Proverb for that Vice, and for all kind of Laſciviouſneſs, which cauſed the *Apoſtle,* in his *Epiſtles* to them, to ſpeak ſo much againſt it: See the Preface to the Firſt *Epiſtle.* Laſtly, there was a great Reſort of the *Jews* to this City, who, ſaith *Philo, inhabited* Κόρινθον, καὶ πλεῖστα καὶ ἄριστα Πελοποννήσου, *Corinth, and the chiefeſt and beſt parts of Peloponneſus,* and had one or more Synagognes there, *Acts* 18. 8. whence came thoſe *Judaizers* and *Falſe Apoſtles,* ſo often mention'd in the *Epiſtles* to thoſe *Churches.*

17. *CYPRUS,* ſo called from the Flower of the *Cyprus Trees* growing there, as (h) *Pliny* ſpeaking of the kinds of *Cyprus,* and (i) *Euſtathius* ſay, was an Iſland having on the Eaſt the *Syrian,* on the Weſt the *Pamphylian,* on the South the *Phœnician,* on the North the *Cilician Sea*: It was celebrated among the *Heathens* for its Fertility, as being, ſay (k) *Strabo* and *Ammianus Marcellinus,* ſufficiently provided of all things within itſelf, *& nullius externi indigens*; whence it was alſo called the rich and happy Iſland, but was very (l) infamous for the Worſhip of *Venus,* who had thence her Name Κύπρις, and her Title *Venus Cypria*; that Demon, ſaith *Euſtathius,* delighting in that Iſland for their Adultery, and Proneneſs to Venery, they conſecrating their Women to Whoredom, and by a Law compelling them to lie with Strangers, as the *Babylonians* did. It was memorable among the *Jews* for being an Iſland in which they ſo abounded, that at one time they ſlew, ſaith (m) *Dio,* 240000 of the Inhabitants, and were on that account forbid to come afterwards to that Iſland; and among *Chriſtians* for being the Place where *Joſes,* called *Barnabas,* had the Land he ſold, *Acts* 4. 36. and where *Mnaſon* an old Diſciple lived, *Acts* 21. 16.

## D.

1. DALMANUTHA, v. *Magdala.*

DAMASCUS, a moſt ancient City, where *Eliezer,* the Servant of *Abraham* dwelt; built, ſaith (n) *Joſephus,* by *Uz* the Son of *Aram,* mentioned *Gen.* 10. 23. and ſituate in the Valley betwixt *Libanus* and *Antilibanus,* watered by the Rivers *Abana* and *Pharphar,* 2 Kings 5. 12. one of which is by (o) *Pliny, Strabo,* and others, called *Chryſorrhoas,* by reaſon of its Golden Sands: it was made Tributary to *David,* 2 Sam. 8. 6. Afterwards it was the Capital City of the Kings of *Syria,* Iſa. 7. 8. It is a City famous for its Antiquity, and for being ſtill one of the richeſt and moſt magnificent Cities of the *Levant,* but moſt of all for being the place of the miraculous Converſion of St. *Paul.* Here the *Jews* had their Synagogues, and converted to their Religion (q) *moſt of the Women of the place,* but the Men entirely hated them, and killed at one time twelve, at another eighteen thouſand of them, and their Families.

2. *DECAPOLIS,* ſaith St. *Jerom,* was a Country of ten Cities beyond *Jordan,* which all do not reckon alike, ſaith (r) *Pliny,* who places them all beyond *Jordan,* except *Scythopolis*: (ſ) *Joſephus* ſaith, that *Juſtus* of *Tiberias* τὰς ἐν τῇ Συρίᾳ Δεκαπόλεις ἐπολεμεῖτο, *fought againſt the Cities of Decapolis in Syria,* and that when *Veſpaſian* came to *Ptolemais,* (t) οἱ πρῶτοι τῶν τῆς Συρίας Δεκαπόλεων, *the chief Men of the Cities of Decapolis in Syria* complained to him againſt *Juſtus* upon that account; and of theſe Cities (u) he ſaith, that *Hippo* and *Gadara* were two; whence it is evident *Bochardus* muſt miſtake, when he places all theſe Cities in *Galilee,* and makes *Tiberias* to be one of them, it being *Juſtus* of *Tiberias* that fought againſt them. They were all Cities inhabited chiefly by the *Gentiles,* though ſome of them might be within the Region of *Judæa.*

3. *DERBE,* was a City of *Lycaonia* near *Iſauria,* mentioned *Acts* 14. 6. It was the Seat of *Antipater Derbæus,* and the Country of *Timothy.*

---

(e) *Legati quod erant appellati ſuperbius, Patres veſtri Corinthum totius Græciæ lumen extinctum voluerunt.* Orat. pro leg. Manil. N. 6. (f) L. 2. c. 16. l. 8. p. 263. (g) Ibid. (h) *Tertium Cypro inſula, odoris ſuavitate,* l. 12. c. 24. (i) Ἀπὸ ἄνθους ἐκεῖ πολλοῦ φυομένου Κύπρου λεγομένου. In Dionyſ. p. 100. (k) L. 14. p. 468, 469. *Belus opimam---vaſtabat Cyprum,* Virg. Æn. 1. v. 625. Euſtath. in Dionyſ. p. 100. (l) Ἄθυρμα γὰρ ἦν ἡ νῆσος τῇ δαίμονι ἀφ᾽ ἧς καὶ Κύπρις παρωνόμασαι, τοῦτο δὲ διὰ τὴν τῶν ἐκεῖ μαχλοσύνην καὶ τὸ ἐπαφρόδιτον. Euſtath. ibid. p. 99. Τῶν περὶ Κύπρον ἁπλῶς τῶν ἑταιρισμῶν τὰς ἑαυτῶν κόρας ἀφοσιούντων. Athen. l. 12. p. 516. Τῆς Κύπρου ἐστὶ παραπλήσιος τούτῳ νόμος. Herodot. l. 1. c. 199. (m) Καὶ ἀπώλοντο καὶ ἐκεῖ μυριάδες τέσσαρες καὶ εἴκοσι, καὶ διὰ τοῦτο οὐδενὶ Ἰουδαίῳ ἐπιβῆναι αὐτῆς ἔξεστι. Epitome Trajani, pag. 255. (n) Antiq. lib. 1. cap. 7. pag. 15. (o) Lib. 5. cap. 18. (p) Lib. 16. pag. 539. (q) Joſ. de Bell. Jud. lib. 2. cap. 31. 7. 34. pag. 992. (r) *Jungitur ei latere Syriæ Decapolitana Regio, à numero oppidorum, in quo non omnes eadem obſervant,* lib. 5. 10. (ſ) De vitâ ſua, pag. 1025. A. (t) Ibid. pag. 1030. (u) Pag. 1001. A.

E. EGYPT.

## E.

1. EGYPT was bounded on the North with the *Mediterranean*; on the Eaſt by *Arabia Petræa* and the *Red-Sea*; on the South by *Æthiopia* and *Nubia*; on the Weſt by *Lybia*, and the Deſert of *Barca.* It is divided into the upper *Egypt*, through which *Nile* runneth with a ſingle Stream; and into lower *Egypt*, which begins where *Nile* divides, and ſo makes the Iſland, from its Reſemblance of the *Greek* Δ, called *Delta*, and then runs down to the *Mediterranean* Shore, whence it is alſo called *Egyptus Maritima.* Of the River *Nile*, the Pyramids, their Mummies, Cities, Cuſtoms, ſee *Geographers.* Of the Names it hath in the *Old Teſtament*: See *Bochart.* For Explication of ſome Paſſages in the *New*, conſider,

*1ſt*, The *Egyptian* Language, which differ'd from the *Greek*, as (x) *Bochart* proves againſt *Kircher*, and from the *Hebrew*, whence the *Jews* in it are ſaid to have *heard a ſtrange Language*, Pſal. 81. 6. and coming from it, to have come *from a barbarous People*, Pſal. 114. 1. See the Note on 1 *Cor.* 14. 11. Hence *Joſeph*, repreſenting an *Egyptian*, ſpeaks to his Brethren by an Interpreter, *Gen.* 42. 23. and it is propheſied by *Iſaiah*, Chap. 19. 18. that *five Egyptian Cities ſhould ſpeak the Language of Canaan*, i. e. of thoſe who lived there. Hence *Chiun*, which in the *Hebrew* is put for *Saturn*, (as alſo it ſignifies among the *Perſians* and *Iſhmaelites*,) is by the *Septuagint*, who made their Tranſlation in *Egypt*, turn'd into Ραιφὰν, *Amos* 5. 26. which in the *Egyptian* Language is put for *Saturn*, and is cited by St. *Stephen* Ρεμφὰν, *Acts* 7. 43. See the Note there.

*2dly*, The *Egyptian* Learning, which, had it not been conſiderable, ſure we ſhould not have heard of *Homer*, *Solon*, *Muſæus*, *Dædalus*, *Pythagoras*, *Plato*, *Democritus*, and others, going thither to learn Wiſdom, and bringing to their reſpective Countries the Learning they had there acquired. *Egypt* would not have been called by *Horus* in *Macrobius*, (y) *The Mother of Arts*; nor the Inhabitants, *The Parents of all Philoſophy*: Nor would (z) *Athenæus* have told us, that both the *Greeks* and *Barbarians* had all their Learning from the *Alexandrians*: But of this ſee more in the *Commentary* upon theſe Words, *And Moſes was learned in all the wiſdom of the Egyptians*, Acts 7. 22.

*3dly*, *Egypt* is by prophane Authors, as well as by the *Fathers*, ſaid to be guilty of moſt vile Idolatry. (a) *Herodotus* informs us, they firſt made Altars, Images, and Temples for the Gods, and that almoſt all the Names of the Gods came from *Egypt* (b) into *Greece.* And *Jupiter* in (c) *Lucian* confeſſes, that the *Egyptian* Gods were αἴσχρα καὶ γελοιότερα, *filthy and more ridiculous* than thoſe of other Nations: Their Gods were called, not only by the (d) *Fathers*, but even by the *Poets*, (e) *Portenta magis quam Numina.* They are alſo noted in Scripture for afflicting, perſecuting, and deſtroying the People of God; upon both theſe Accounts the great City *Rome* is by St. *John* ſtiled ſpiritually *Egypt*, Rev. 11. 8.

*4thly*, That *Moſes* led the Children of *Iſrael* out of *Egypt*, is atteſted by many (f) prophane Authors; and that he led them through the Sea, and that the *Egyptians* following after them were drown'd, is own'd by *Artabanus*; (g) *Diodorus Siculus* adds, that the Fame of this drying up of the *Red-Sea* was preſerv'd till his Time among the (h) *Ichthyophagi*, who lived near to it: And (i) *Origen* informs us, that it was common among the Heathens, *to exorciſe Demons by that God who did* καταποντίσαι ἐν τῇ ἐρυθρᾷ θαλάσσῃ τὸν Αἰγυπτίων βασιλέα, καὶ τοὺς Αἰγυπτίους, *overthrow the Egyptians and their King in the Red-Sea*, according to theſe Words of St. *Paul*, *By faith they paſſed through the Red-Sea, as by dry land, which the Egyptians eſſaying to do were drown'd*, Heb. 11. 30.

2. ELAMITES are only mention'd in theſe Words, *Acts* 2. 9. *Parthians, Medes and Elamites*; where St. *Luke* goes from Eaſt to Weſt, the *Elamites* lying Weſt of the *Medes*;

---

(x) Phaleg. l. 1. c. 15. p. 68. (y) *Cum Egypti matris artium ratione conſentit.* Saturn. 1. c. 15. *Plato Egyptios omnium Philoſophiæ diſciplinarum parentes ſecutus eſt.* De Somn. Scip. l. 1. c. 19.

(z) Ὅτι Ἀλεξανδρεῖς εἰσιν οἱ παιδεύσαντες πάντας τοὺς Ἕλληνας, καὶ τοὺς Βαρβάρους. Deipnoſ. l. 4. c. 184.

(a) L. 2. c. 4. (b) Ibid. c. 50. (c) De Concil. Deorum. (d) Lact. c. 20. Minut. &c.

(e) *Quis neſcit qualia demens Egyptus portenta colat?* Juvenal. Sat. 15.

(f) Juſt. ex Trogo Pompeio, l. 36. c. 2. Artabanus apud Euſeb. præpar. Evang. l. 9. c. 27. p. 436. Manethon apud Joſeph. l. 1. contra Appion. p. 1042, 1052. Chæremon & Lyſimachus, ibid. 1057, 1085. Strabo l. 16. p. 523. Tacitus Hiſtor. l. 5. p. 615.

(g) Dicunt Heliopolitani, Τὸν Μωϋσῆν ἐπιθίγειν τῇ ῥάβδῳ τοῦ ὕδατος, καὶ οὕτω τὸ μὲν νᾶμα διαστῆναι, τὴν δὲ δύναμιν διὰ ξηρᾶς ὁδοῦ πορεύεσθαι, συνεμβάντων δὲ τῶν Αἰγυπτίων, καὶ διωκόντων, ὑπό τε τοῦ πυρὸς καὶ τῆς πλημμυρίδος πάντας διαφθαρῆναι. Ibid.

(h) Παρὰ δὲ τοῖς πλησίον κατοικοῦσιν ἰχθυοφάγοις παραδέδοται λόγος ἐκ προγόνων, ἔχων φυλαττομένην τὴν φήμην ὅτι μεγάλης τινὸς γενομένης ἀμπώτεως ἐγυμνώθη τοῦ κόλπου ξηρὸς πᾶς ὁ τόπος, μεταπεσούσης τῆς θαλάττης εἰς τἀναντία μέρη. l. 3. p. 122. (i) Lib. contra Celſ. p. 184.

for the *Suſians* are joined to the *Elamites*, ſaith *Strabo*, and to them the *Medes*. *Elam* and *Madai* are alſo mentioned in Scripture together, *Iſaiah* 21. 2. *Jeremiah* 25. 25. They were ſo called from *Elam* the Son of *Sem*, *Geneſis* 10. 22. and their Capital City was *Elymais*: They were a Warlike People living by Rapine, and fighting with Bows and Arrows, *Iſaiah* 22. 6. *Jeremiah* 49. 35. as the *Suſians* and *Perſians* did, but were a different People from them; for they were joined to *Suſia*, ſaith (k) *Strabo*, and there was an Ingreſs to them from *Perſia*, and the *Suſians* and *Elamites* are mentioned apart, *Ezra* 4. 9. though they are both comprehended ſometimes under the Name of *Elam*. See *Daniel* 8. 2.

3. *EMMAUS*, ſaith St. *Luke*, Chap. 24. 15. and (*l*) *Joſephus* in his Book of the Wars of the *Jews*, was a Village diſtant ſixty Furlongs from *Jeruſalem*; it was after made a City, and a *Roman* Colony, and called *Nicopolis*.

4. *EPHESUS*, the Metropolis and noble Mart of the *Proconſular Aſia*, ſituated upon the River *Layſter*, was famous for the Temple of *Diana*, one of the ſtatelieſt Structures in the World: It was, as (m) *Pliny* ſaith, the Wonder of Magnificence, built at the common Charge of all *Aſia*, properly ſo called, and was 220 Years in building: it was 425 foot long, 220 broad, and ſupported by 127 Pillars 60 foot high, and was generally accounted one of the Seven Wonders of the World: it was burnt the ſame day that *Socrates* was poiſoned, 400 Years before *Chriſt*; and again, the ſame Night that *Alexander M.* was born, but rebuilt and adorned by the *Epheſians*, whence that City is ſtiled νεωκόρος, *Acts* 19. 35. an Adorner of the Temple of the Goddeſs *Diana*, which, ſay the *Scholiaſts* upon *Ariſtophanes* and *Suidas*, ſignifies to (n) adorn and beautify. See Note there. The *Epheſians* were noted for their Skill in the Art of Magick: See the Note on *Acts* 19. 19. and for their Luxury and Laſciviouſneſs: See the Note on *Epheſ.* 5. 5. The *Jews* dwelt here in abundance, having obtained the Privilege of Citizens, ſaith (o) *Joſephus*: But this City was chiefly celebrated among *Chriſtians* for St. *Paul*'s Stay here almoſt three Years, *Acts* 20. 31. his mighty Miracles done there, *Acts* 19. 11. 1 *Corinth.* 16. 9. and the Oppoſition he met with from the *Jews*, *Acts* 20. 19. for *Timothy*, made Biſhop there; for the beloved *Apoſtle* who governed the *Aſiatick* Churches; and for being one of the Seven Churches to which *Chriſt* ſent Inſtructions, *Rev.* 2. 1.

5. *EPHRAIM.* We read *John* 11. 54. that *Chriſt* went from *Jeruſalem to a Country near the Wilderneſs*, and to a City named *Ephraim*: Now *Ephraim* and *Bethel*, ſaith (p) *Joſephus*, were πολιχνία, *little Cities* ſituated in the Land of *Benjamin*, near the Wilderneſs of *Judæa*, in the way from *Jeruſalem* to *Jericho*.

## G.

*GADARA* was, according to (q) *Joſephus*, the Metropolis of *Peræa*, or the Region beyond *Jordan*: It is now called *Hippodion*, ſaith (r) *Pliny*, and hath the River *Hieramax* or *Jarmoc* flowing by it; both make it a (ſ) *Decapolitan City*, and ſo of Heathen Juriſdiction, whence perhaps it was deſtroyed by the *Jews*, but was rebuilt by *Pompey* in favour of *Demetrius Gadarenſis*, his manumitted Servant, ſaith (t) *Joſephus*. The Inhabitants of this City being rich, ſent Legates to *Veſpaſian* coming againſt *Judæa*, and gave-up this ſtrong City to him; both the City and Villages belonging to it, lay within the Region of the *Gergeſens*, whence *Chriſt* going into the Country of the *Gadarens*, Mark 5. 1. is ſaid to go into the Region of the *Gergeſens*, Matth. 8. 28.

2. *GALATIA* is a Province of the leſſer *Aſia*, ſo called from the *Gauls*, who, ſaith (u) *Strabo*, ſeated themſelves there under their Captain *Leonorius*; it was bounded on the Weſt by *Phrygia*, on the Eaſt by the River *Halys*, on the North by *Paphlagonia*, and on the South by *Lycaonia*; its chief Cities were *Ancyra*, *Tavium*, and *Peſſinuntum*, whence *Grotius* ſaith, St. *Paul*, writing to the Churches of *Galatia*, writ to theſe. They worſhipped the Mother of the Gods, and eſpecially they of *Peſſinuntum*, and ſo, as St. *Paul* ſaith, *Galatians* 4. 8. *They knew not God.* *Callimachus* in his Hymns, and *Hilary* who was himſelf a *Gaul*, repreſent them as (x) *a very fooliſh People*; whence St. *Paul* ſaith, Chap. 3. 1. *O fooliſh Galatians, who hath bewitched you?* This Church was ſo dangerouſly perverted, and almoſt overturned by the *Judaizers* there, that the *Apoſtle*, in his Epiſtle to them, doth not call them *Saints*.

---

(k) Lib. 16. p. 512. (l) Lib. 7. 27. (m) Lib. 36. c. 14. (n) Κορεῖν γὰρ λέγουσι τὸ καλλύνειν. Suidas. Κορεῖν γὰρ καλλωπίζειν, ὅθεν νεωκόρος. Νεφ. p. 125. (o) Contra Appion. l. 2. p. 1063. (p) De B. Jud. l. 4. c. 33. (q) Lib. 4. c. 24. (r) Lib. 5. c. 18. (ſ) V. Decapolis. (t) De B. Jud. l. 1. c. 5. p. 720. (u) Lib. 12. p. 390. (x) Ἄφρονι δήμῳ, in Delum, V. 184. Gallos indociles. Hymn. Hieron. Præfat. 2. in Ep. ad Galat.

3. GALILEE contained the Tribes of *Iſſachar*, *Zebulon*, *Naphthali*, *Aſher*, with part of *Dan*, and *Peræa*, beyond the River; it was bounded on the North by *Lebanon* and *Syria*, on the Weſt by *Phœnicia*, on the South by *Samaria*, on the Eaſt moſtly by the River *Jordan*, and the Sea of *Galilee*. It is divided, by (k) *Joſephus*, into the *Upper* and the *Lower Galilee*: But Dr. *Lightfoot* divides it into three Parts; the *Upper Galilee*, ſo called, becauſe it abounded in Mountains; it was eminently call'd *Galilee of the Gentiles*, Matth. 4. 15. becauſe it abounded with them, being partly inhabited, ſaith (l) *Strabo*, by *Egyptians*, *Arabians*, and *Phœnicians*; this contained the Tribes of *Aſher* and *Nephthali*: The *Lower*, which contained the Tribes of *Zebulon* and *Iſſachar*, becauſe it was Champain, was called *the Great Field*; and 3dly, the Vale, which is the Border of *Tiberias*. It was, ſaith (m) *Joſephus*, very populous, containing 204 Cities and Towns, the leaſt of which Towns had πεντακισχιλίους ὑπὲρ τοῖς μυρίοις οἰκήτορας, *above* 15000 *Inhabitants*. It was alſo a very rich Country, as paying for its Tribute, ſaith he, 200 Talents: They were, ſaith he, a Warlike People, defending themſelves againſt all the Aſſaults of their Enemies round about; and their Wealth and Proweſs made them a ſeditious People, and prone to rebel againſt the *Romans*.

4. GAZA, or AZZA, was a City in the Tribe of *Judah*: It was taken by *Judah*, Judg. 1. 18. but becauſe they deſtroyed not the Inhabitants, as they ſhould have done, but only made them Tributaries, *v.* 28. it was regained by them, after the Time of *Jeptha*, *when the Children of Iſrael did evil again, and the Lord delivered them into the hands of the Philiſtines*, chap. 13. 1. It was one of the five *Satrapies* of the *Philiſtines*, which offered their Golden *Emerods* to the *God* of *Iſrael*, for a Treſpaſs-Offering, 1 *Sam.* 6. 17. and the City whoſe Gates *Sampſon* took away, *Judg.* 16. 2. and whither he was carried when taken, *v.* 22. and where he pulled down the Houſe of their God *Dagon* upon the Lords of the *Philiſtines*, v. 30. This old Town was deſtroyed by *Alexander*, and ſo *made deſolate*, as the Prophet had foretold, *Zeph.* 2. 4. and is therefore call'd, ſaith (n) *Strabo*, a continued Deſert. See the Note on *Acts* 8. 26. For whereas this old City was ſeven Furlongs from the Bay, the new, built by *Conſtantine*, was, ſaith (o) St. *Jerom*, in another Place nearer to it.

5. GENNASARETH was a Region 30 Furlongs in length, and in breadth 20; a very pleaſant and fruitful Place, abounding in the Gardens of Great Men, whence it had its Name from *Gen* and *Sar*, as being *the Garden of Princes*; it lay at the bottom of the Lake of *Genneſareth*, and gave that Name to it, *Luke* 5. 1. The celebrated City of *Tiberias* was built cloſe by it on the Eaſt, and gave it the Name of *the Sea of Tiberias*, John 21. 1. And it was call'd *the Sea of Galilee*, John 6. 1. as being ſituated in *Galilee*, in the Tribe of *Nephthali*, ſaith Dr. *Lightfoot*; of *Zebulon*, ſay others: It was, ſaith (p) *Joſephus*, forty Furlongs in breadth, and an hundred in length; ſaith (q) *Pliny*, ſixteen Miles long, and ſix in breadth: Its Waters were ſweet and pleaſant; and as the *Jews* ſay, that God loved this more than all the other Seas; ſo did our *Saviour* much frequent it, and after his Reſurrection appeared to his Diſciples at it, *John* 21. 1.

6. GERGESA was a Town near *Gadara*, ſo called either from the *Gergeſites*, the Poſterity of *Canaan*; for neither did *Zebulon* nor *Nephthali* drive out all the *Canaanites*, Judg. 1. 30, 33. or from *Gergiſhta*, ſignifying Clay, the Soil being Clay: It gave Name to a Region ſo called, which comprehended in it *Gadara*, *Hippo*, and *Magdala*. See *Gadara*.

7. GETHSEMANE was a Garden beyond *Kedron*, at the foot of *Mount-Olivet*, ſo call'd, from the Wine-Preſſes in it.

8. GOLGOTHA ſignifies a *Skull*, from the rolling of it; as we read, *Luke* 23. 33. *the Place was called the Place of a Skull*, Matth. 27. 33. Mark 15, 32. John 19. 17. of which (r) St. *Cyril* gives this very improbable Reaſon, That it was called ſo *prophetically*, becauſe Chriſt, our Head, was crucified there; he being not Κρανίον, our *Skull*, but ἡ Κεφαλὴ, *our Head*: Others think it was ſo called, from the Head of *Adam*, buried there; this we have received by Tradition, ſay (ſ) *Origen*, *Cyprian*, *Athanaſius*, St. *Baſil*, *Epiphanius*, *Ambroſe*, *Chryſoſtom*, St. *Auguſtin*: Whereas they could receive no ſuch Tradition from the *Jews*, who taught, That *Adam* was buried at *Kiriath Arbe*, or *Hebron*; whence St. *Jerom* on the Place, ſays, This Tradition is pleaſing, but not true: He therefore ſaith, It was ſo called, as being a Place full of Skulls, by reaſon of the Malefactors executed,

---

(k) De Bel. Jud. l. 3. c. 4. (l) Lib. 16. p. 523. (m) De Bel. Jud. l. 2. c. 9.

(n) Κατεσπασμένη ὑπὸ Ἀλεξάνδρου καὶ μένουσα ἔρημος. Lib. 16. p. 552.

(o) *Antiquæ Civitatis locum vix fundamentorum præbere veſtigia, hanc autem quæ nunc cernitur in alio loco pro illa quæ corruit ædificatam.* De locis Hebr. F. 6. D. (p) De Bel. Jud. l. 3. c. 35.

(q L. 5. c. 5. (r) Catech. 13. p. 133. (ſ) Apud Maldon. in Matth. 27. 33.

and buried there. Againſt which Opinion it may be objected, That it is never called *the Place of Skulls*, but, *of a Skull*: Others therefore ſay, It was ſo called, becauſe it was a little Hill in form like to a Man's Skull.

9. *GREECE*, called alſo *Hellas*, was celebrated throughout the World, for Learning and Wiſdom: It was that little Part of *Europe*, ſaith (t) *Cicero*, *which flouriſhed in Fame, Glory, in Learning, and in moſt Arts.* Hence (u) *Tatian* ſaith, *they divided Wiſdom among themſelves*, and ſaid, *it belonged to them alone*; and to this the *Apoſtle* ſeemeth to refer, when he ſaith, *I am Debtor to the Greek and to the Barbarian, to the wiſe and to the unwiſe*, Rom. 1. 14. they calling all other Nations *Barbarians*: (See the Note on 1 *Cor.* 14. 11.) Becauſe, ſaith (x) *Strabo*, τὸ παιδείας καὶ λόγων οἰκεῖον, *Learning and Reaſon obtained among them, but was neglected by other Nations*, (y) *who the more they were diſtant from them, the more were they ignorant*: But then the Apoſtle alſo adds, that which all the (z) *Apologiſts* for the *Chriſtian Faith* obſerve, That, *profeſſing themſelves wiſe, they became fools*, by their Idolatry, *Rom.* 1. 21, 22. none being more addicted to it than the *Græcians*, and the *Athenians*, (ſee there) who were eſteemed as the Eye of *Greece*: (a) *Tatian* ſaith, They rather choſe *to have more Dæmons*, than *one God.* Their Gods, ſaith (b) *Cicero*, *were firſt Men*, and with theſe, *We*, ſaith he, *and they have filled the Heavens*: And yet it is, with the higheſt Reaſon, ſaid in the ſame Author, That nothing can be more abſurd, *quam homines morti deletos reponere in Deos*, "than to make Gods of Dead Men," *De Nat. Deorum*, *l.* 1. N. 29. Note alſo, That *Greece*, in its largeſt Acceptation, comprehended all *Macedonia*, *Theſſaly*, *Epirus*, *Achaia*, (i. e. *Greece* properly ſo called,) *Peloponneſus*, and the circumjacent Iſlands; and ſo was bounded on the North with the *Scardian* Mountains, on the Weſt with the *Ionian*, on the South with the *Cretian*, and on the Eaſt with the *Ægean* Seas: Hence in *Daniel*, chap. 8. 22. & 10. 20. & 11. 2. it is uſed, in the largeſt Acceptation, to denote *Macedonia*, as well as the more Southern Parts of *Greece*; whereas, in *Acts* 20. 2. it is uſed excluſively of *Macedonia*, when it is ſaid, that St. *Paul*, going through the Parts of *Macedonia*, came to *Greece*.

## H.

1. FAIR-HAVEN, Acts 27. 8. ſtiled by *Stephanus*, καλὴ ἀκτὴ, *the Fair-Shore*, is a Part of *Crete*, where, ſaith he, was a City, or great Village: But whereas it is there ſtiled a Part, ᾧ ἐγγὺς ἡ πόλις Λασαία, *near to the City of Laſæa*, that troubles the *Commentators*, who can find no City in *Crete* of that Name, beſides one mention'd by *Pliny*, which he places in the Continent. St. *Jerom*, and from him other *Geographers*, ſpeak of it as *Civitas Littoralis*, a City by the Shore: Moreover, Dr. *Lightfoot* ſhews, that ἐγγὺς, and οὐ πόῤῥω, are ſometimes uſed by *Geographers* of Places diſtant almoſt One hundred Miles.

2. *HIERAPOLIS*, mention'd *Coloſ.* 2. 1. is a City of *Phrygia*, as appears from its nearneſs to *Laodicea*, celebrated by (c) *Strabo*, for its Hot Lapidifick Waters; and for an Hollow Place call'd *Plutonium*, not much exceeding a Man's length, whoſe noiſom Exhalations ſuffocate every thing that enters into it, except a *Capon*: It was ſo call'd, ſaith *Stephanus*, ἀπὸ τοῦ ἱερὰ πολλὰ ἔχειν, *from the many Temples it had in it.*

## I.

1. ICONIUM was a City of *Lycaonia*, the chief of the fourteen belonging to that *Tetrarchy*, ſaith (d) *Pliny*; a well-built City in the richeſt part of *Lycaonia*, ſaith (e) *Strabo*. Here was a Synagogue of *Jews* and *Proſelytes*, to whom *Paul* and *Barnabas* Preaching, and confirming their Doctrine by Miracles, made many *Proſelytes*, Acts 14. 1, 2, 3. and where the Unbelieving *Jews* and *Gentiles* made an Aſſault upon them, *to uſe them deſpitefully, and to ſtone them*, ver. 5.

2. *IDUMEA*, Mark 3. 8. is not the Region of *Syria*, in which the *Edomites*, or the Poſterity of *Eſau*, dwelt, but the *Jewiſh Idumea*, or the South part of *Judæa*, and hence, in *Diodorus Siculus*, the Sea of *Sodom*, which is in the South of *Judæa*, is ſaid to be, (f) κατὰ μέσην τὴν σατραπείαν τῆς Ἰδυμαίας *in the midſt of the Province of Idumea*:

---

(t) *Quæ Famâ, quæ Gloriâ, quæ Doctrinâ, quæ plurimis artibus floruit.* Orat. pro Flacco.

(u) Φάσκετε σοφίαν εἶναι παρ' ὑμῖν. Orat. ad Gr. ſect. 43. μερίζοντες τὴν σοφίαν. Ibid.

(x) Lib. 1. p. 46. (y) P. 114. (z) Juſtin. Cohort. ad Græcos, p. 21. Athenag. p. 13, 14. Theophil. 2. ad Autol. p. 85. Clem. Alex. Admon. ad Græcos, p. 25. (a) Orat. contra Græc. ſect. 23.

(b) *Jam vero in Græcia multos habent ex hominibus Deos*, De Nat. Deorum, l. 3. N. 27. *Totum pene Cælum nonne humano genere completum eſt?* Tuſc. qu. 1. N. 24. (c) Lib. 13. p. 433. (d) Lib. 5. c. 27. p. 288. (e) Lib. 12. p. 391. (f) Lib. 19. p. 724.

In the Book of *Maccabees* are many Places mentioned, as in *Idumea*, which were almoſt in the middle of *Judea*, V. G. *Bethoron* is κώμη Ἰδυμαίας, *a Village of Idumea*, 1 Maccab. 4. 29. it is κώμη τῆς Ἰουδαίας, *a Village of Judæa*, ſaith (g) *Joſephus*; and *v.* 61. *Bethſura* near to *Jeruſalem*, is fortified to be a Defence againſt the *Idumeans*: *Joſephus* adds, That *Judas* and his Brethren left not off fighting with the *Idumeans*, but fell upon them every where, (h) taking the Cities of *Hebron*, *Meriſſa*, and *Azotus*, which were all in the Land of *Judah*. It therefore is conjectured, that in the Time of the Captivity of the *Jews* in *Babylon*, the *Edomites* had invaded their Poſſeſſions, and fixed their Tents there; tho' afterwards, by the powerful Arms of the *Maccabees* and *Aſmonæans*, they were either rooted out, or conſtrained to embrace *Judaiſm*: Thus *Joſephus* informs us, That when *Hircanus* had taken *Sechem*, and *M. Gerizim*, and the Country of the *Cuthæans* or *Samaritans*, he proceeds to take the City of *Idumea*, *Ador* and *Mariſſa*, both in *Judæa*; and having ſubdued all the *Idumæans*, he declares he would expel them from their Seats, if they would not be circumciſed, and ſubmit to the *Jewiſh Laws*: And that hereupon, they out of Love to their Country, (i) καὶ τὴν περιτομὴν, καὶ τὴν ἄλλην τοῦ βίου δίαιταν ὑπέμειναν τὴν αὐτὴν Ἰουδαίοις ποιήσασθαι, *received Circumciſion, and conformed to the ſame Courſe or Diet with the Jews*, and ſtiled themſelves their Domeſticks, and *Com-Patriots*, *de Bel. Jud. l.* 4. *c.* 16, 17.

3. *JERICHO* was a wealthy City in *Benjamin*, which *Joſhua* deſtroyed, with a Curſe upon him that ſhould rebuild it, *chap.* 6. 26. Nevertheleſs, *Hiel* the *Bethelite* rebuilt it, in the Days of *Ahab*; and the Curſe pronounced upon him by *Joſhua* for ſo doing, was punctually fulfilled, 1 *Kings* 16. 34. After its Reſtauration, it was ennobled by the Schools of the *Prophets*; near to it was a large Spring, but unwholſome, and making the Land unfruitful, till *Eliſha* cured it, 2 *Kings* 5. 21. and from that time it produced Fruitfulneſs in abundance. The Country, ſaith (k) *Joſephus*, was ſeated in a Plain, narrow, but long; for it runs out Northward to the Country of *Scythopolis*, and Southward to the Land of *Sodom*, being 150 Miles in length, and 15 in breadth: Oppoſite to it lay a Mountain beyond *Jordan*; and this great Plain is, by St. *Matthew*, ſtiled ἡ περίχωρος τοῦ Ἰορδάνου, *the Region about Jordan*, Matth. 3. 5. It was planted, ſay *Strabo* and *Pliny*, with a Grove of Palm-Trees, (whence *the City of Palm-Trees*, Deut. 34. 3. Judg. 1. 16. is, by the *Targum*, call'd *Jericho*,) and well water'd with Springs, and fruitful with Balſam, which, ſaith (l) *Joſephus*, is the beſt Commodity of the Place. Under the Second Temple, it gave place to no City of *Judæa* but *Jeruſalem*; had a (m) Royal Palace in it, where *Herod* ended his Days; an *Hippodromus*, where the Jewiſh Nobility being impriſoned by him, were to be ſlain after his Death, and an *Amphitheatre*, where his Will was publickly opened and read: It was diſtant from *Jeruſalem* almoſt 19 Miles: but the Way from *Jeruſalem* to it being deſart and rocky, it was infeſted with Thieves; (See the Note on *Luke* 10. 30, 32.) and *Jericho* having 12000 *Prieſts* and *Levites* which ſerved at the Temple, it is no wonder that a *Prieſt* and *Levite* ſhould paſs by that Way.

4. *JERUSALEM* may be conſider'd, either (1ſt,) as the Capital City of *Judæa*, in compaſs 6 Miles and a quarter, ſtanding in the two Tribes of *Benjamin* and *Judah*, and built upon three Mountains; Mount *Zion*, on which the Upper City, which was on the North of *Jeruſalem*, was built; *Acra*, on which ſtood the Lower City, properly call'd *Jeruſalem*; and Mount *Moriah*, *the Mountain of the Lord's Houſe*, which was compaſſed about by the City, as a Theatre, and Wall'd round: It was a perfect Square of 500 Cubits on each Side, and 2000 in the whole: And as the City of *Jeruſalem* is call'd *the Holy Place*, Matth. 24. 15. and *the Holy City*, Matth. 4. 5. and was ſo eſteemed by the *Jews*, 1 Maccab. 10. 31. ſo this Mountain was call'd *Holy Ground*, to which they who had Iſſues, or were Menſtruous, or Women in Child-bed, during the time of their Uncleanneſs, might not come. Or,

(2dly,) It may be conſidered as the Place where our *Lord* was crucified, where the *Goſpel* was firſt preached, and where it found the greateſt Oppoſition: And, in reference to this, it hath been ſhewed,

1ſt, That before *Chriſt*'s Paſſion, the *Scribes* and *Phariſees* were the great Enemies to our Lord's Perſon, and his Doctrine: But when the *Apoſtles* began to aſſert his Reſurrection, and the Reſurrection of Believers, by his Power, the *Sadducees* alſo were vehement Oppoſers of his Doctrine; (See the Note on *Acts* 4. 2.)

---

(g) Antiq. l. 12. c. 10. (h) Ibid. l. 12. c. 12. p. 418.

(i) Antiq. l. 13. c. 17. (k) De Bel. Jud. l. 4. c. 27.

(l) Ὁ τοῦ βαλσάμου παράδεισος, l. 16. p. 525. l. 5. c. 14. Φέρει δὲ καὶ ὀποβάλσαμον ὃ δὴ τιμιώτερον τῶν τῇδε καρπῶν. De B. Jud. l. 16.

(m) Joseph. Antiq. l. 17. c. 8, & de B. Jud. l. 1. c. ult.

2dly, That they not only perſecuted the *Chriſtians* in *Judæa*, and throughout all the *Synagogues* of the *Jews*, but inſtigated all *Heathen Governors* where they had any footing; they perſecuting and killing them with their own Hands, where they had Power, and perſwading others ſo to do, where they had an Intereſt ſufficient, *Acts* 13. 50. and 14. 2, 5. and 17. 5, 13. See the Note on *Gal.* 3. 4. and the Preface to the *Epiſtle of St. James.*

3dly, That for their Infidelity, and Oppoſition to the *Goſpel, the Kingdom of God was taken from them,* Matth. 21. 43. they were blinded, and *given up to a ſpiritual ſlumber,* Rom. 11. 7, 8. were *rejected, and broken off,* ver. 15, 17. *for their Unbelief,* ver. 20. Or,

3dly, We may diſcourſe of it as it was the City, which, with the Temple, and the Inhabitants, was therefore to be *deſtroyed, laid waſte, and trodden down by the Gentiles*: And here obſerve,

1ſt, That both our *Lord,* and his *Fore-runner,* declared their Ruin was at hand, if they would not repent, and believe the *Goſpel*: That *the Axe was then laid to the Root of the Tree,* Matth. 3. 10. That *Jeruſalem ſhould be left deſolate,* and *all the Blood of the Prophets, ſhed from* Abel, *ſhould be required of that Generation,* Matth. 23. 35, 38. That all he had foretold, concerning the Deſtruction of the Temple, the City, and the People of *Jeruſalem,* ſhould be fulfilled, before that Generation paſſed away, *Matth.* 24. 34. See *Matth.* 16. 28. and 26. 64. *Luke* 19. 41, 42, 43. and the Notes there.

2dly, That this was the conſtant Doctrine taught in moſt of the *Epiſtles,* and the continual Expectation of the Believing *Jews* and *Chriſtians,* That Wrath was coming upon that Nation, for their Infidelity, and Perſecution of the *Chriſtians*; and that *Chriſt* would ſhortly come to deſtroy them, for thoſe Sins. See *Rom.* 11. 22. 1 *Theſ.* 2. 15, 16. *chap.* 5. 9. 2 *Theſ.* 2. 8. *Heb.* 10. 36. *James* 5. 8. 1 *Pet.* 4. 17, 18. and the Notes on thoſe Places, and *Gal.* 4. 20. and 6. 12. *Phil.* 3. 18, 19.

3dly, That *Joſephus* ſpeaks frequently of the τέρατα καὶ σημεῖα, *the Signs, Wonders,* and certain Indications then given of their approaching Ruin, *de B. Jud. l.* 1. *c.* 1. *l.* 4. *c.* 17. *l.* 7. *c.* 30, 31. as alſo doth the Heathen *Tacitus.* (n) *Joſephus* adds, That *God* was now ἀπεστραμμένον καὶ τὰ ἅγια, *rejecting their Holy Things,* and would have both their *Temple and City purged by Fire*: That he *in vain attempted to ſave,* τοὺς ὑπὸ θεοῦ κατακρίτους, *them whom God had condemned,* and that their Ruin was foretold by their own Prophets, and not to to be avoided, τὸ γὰρ τὸ τέλος εἶναι τοῦ θεοῦ. (o) *Eleazar,* from what was done, takes notice, that all might thence know, that once beloved Nation, now ἀπολείᾳ κατέγνωστο, *was condemned to Deſtruction*; and even (p) *Titus* ſays, Their Actions ſhewed their Deſtruction was wrought, θεοῦ μήνιδι, *by the Anger of God,* and that they proſpered in their Attempts againſt them, θεοῦ συνεργείαις, *by the Divine Aſſiſtance*: In a word, the *Hiſtory* of theſe Wars, compoſed by that *Jewiſh Prieſt,* is the beſt Comment on, and the greateſt Confirmation of, the Truth of Chriſt's Predictions of all the Circumſtances of their Ruin, as is ſhewed on *Matth.* 24.

5. *JOPPA,* Acts 9. 13. was a famous Port Town betwixt *Cæſarea* and *Azotus,* ſo call'd, as ſome think, from *Japhet* the Son of *Noah,* who built, or rather re-built it, after the Flood; for (q) *Solinus,* and (r) *Mela* ſay, it was built before the Flood: It was famous among the *Heathens,* for the Fable of *Andromeda* and *Perſeus*; among the *Jews,* for being a Port-Town from whence they went up to *Jeruſalem,* which they might ſee, ſaith (ſ) *Strabo,* from *Joppa,* tho' it were above a Day's Journey; and for the miſerable (t) Shipwreck of the *Jews,* when *Veſpaſian* took it; and among the *Chriſtians,* for *Tabitha,* there raiſed from the Dead by *Peter,* Acts 9.

6. *JORDAN* is a River ariſing in the Region of *Daphne,* near to *Libanus,* not out of two Fountains or Rivers, *Jor* and *Dan,* as St. *Jerom* and *Suidas* ſay; but from one that is in the Cave, call'd *Phanium,* as (u) *Pliny* ſaith, and *Joſephus* often: Tho' in his third Book of the *Jewiſh* Wars, he ſays, that it was found out by *Philip* the *Tetrarch,* to have its Riſe from the Springs of *Phialæ* which run under Ground 26 Furlongs, and appear only at the Cave of *Phanium,* which therefore is aſſigned for its apparent Riſe. It is called *Jordan the Leſs,* till it falls into the Lake *Samochonitis,* whence coming forth augmented, it is called *Jordan the Greater,* and falling into the Lake of *Genneſareth,* it paſſes through it, and ends in the *Dead Sea*: It is famous among the *Jews,* for being dried up at a time when it overflowed all its Banks, to give a Paſſage to the Children of *Iſrael* into *Canaan*; and among *Chriſtians,* for being the Place of our *Lord*'s Baptiſm by St. *John.*

7. *ITUREA,* mention'd as Part of the *Tetrarchy* of *Philip,* Luke 3. 1. was ſo call'd, from *Jethur* the Son of *Iſhmael,* Gen. 25. 15. and lay edging upon *Arabia,* but was in,

---

(n) Hiſt. l. 5. p. 621. l. 2. c. 39. p. 820. l. 4. c. 18. p. 883. C. l. 7. c. 8. p. 948, 957. U. p. 887. A. B.
(o) L. 7. c. 31. p. 990. (p) L. 7. c. 4. p. 944. (q) C. 47. (r) L. 1. c. 11. & Voſſ. ib. p. 63. (ſ) L. 16. p. 522. (t) Joſ. de B. Jud. l. 3. c. 29. (u) L. 3. c. 35.

or bordering upon *Cœloſyria*: It was part of the Tribe of *Dan* and *Gad*, and made a Tetrarchy by *Tiberius*, and was partly the ſame with *Puronitis*, in (x) *Joſephus*; for whereas St. *Luke* ſaith, *Philip was Tetrarch of Iturea and Trachonitis*; *Joſephus* ſays, *Batanea*, *Trachon*, and *Puronitis*, were aſſign'd to him by *Cæſar*. Moreover, *Iſhmael* being a skilful Archer, *Gen.* 21. 20. the *Itureans* are celebrated, by (y) *Poets* and *Hiſtorians*, for their Skill in fighting with Bow and Arrow.

8. *JUDEA*, as it ſignifies the whole *Land of Promiſe*, is, by (z) *Tacitus*, ſaid to be terminated with *Arabia* on the Eaſt, *Egypt* on the South, *Phœnicia* on the Weſt, and *Syria* on the North: As it is diſtinguiſhed from *Galilee* and *Samaria*, and contains the Tribes of *Judah*, *Benjamin*, *Simeon*, and *Dan*, the (a) Bounds towards the North, are the Village *Annach*, or *Dorceus*; on the South, it reaches to a Village call'd *Jarda* in *Arabia*, and its breadth is from the River *Jordan* to *Joppa*, and *Jeruſalem* is in the Centre of it: It is divided into the Mountains, the Plain, and the South; the South lay towards *Seor* and *Amalek*, from the Inlets into the Land at the utmoſt Part of the *Dead Sea*, and reached to the Riſing of the Mountains not far below *Hebron*: The Mountains began near *Hebron*, and ran along Northward to, and beyond *Jeruſalem*, having the Plain of *Jordan* skirting on the Eaſt, till you come to the Borders of *Samaria*: Hence the Bleſſed Virgin, going to viſit her Couſin at *Hebron*, a City of the *Prieſts*, is ſaid to go into the *Hill-Country*, Luke 1. 39. The Plain joins to the Mountainous Country on the Eaſt, and tho' more level than that, yet hath its Hills; to the Plain Eaſtwardly joins a Valley lower than the Plain, which is the Coaſt of *Sodom*, and at length that of *Jordan*. The Wilderneſs of *Judæa*, where *John* firſt taught, *Matth.* 3. 1. and *Chriſt* was tempted, lay betwixt *Jericho* and *Jordan*, and from *Jericho* towards *Jeruſalem* both of them were comparatively deſart, (whence (b) *Strabo* ſaith, *Jeruſalem* was a Place not to be envied by any one, as having about it χώραν λυπρὰν ϗ ἄνυδρον, *a dry, barren Country*,) tho' both theſe Deſarts were alſo populous, and had many Towns.

## L.

1. LAODICEA, mention'd *Coloſ.* 2. 1. was that which *Stephanus* calls *Laodicea ad Lycum*, by the River *Lycus*, and which * *Ptolemey* and *Philoſtratus* ſay, was a City of *Caria*; it was ruined by an Earthquake in the 10th of *Nero*; and was rebuilt, ſaith † *Tacitus*, by its own Wealth.

2. *LIBYA*, was ſo called from the *Arabick* Word *Lub*, which ſignifies Thirſt, as being a dry, thirſty Earth, and therefore, by ſome *Grammarians*, ſaid to have its Name, ἀπὸ τοῦ λείπειν ϗ ὕειν, from its want of Rain; among the *Greeks*, it is uſed as another Name for *Africa*, as it imports a Part of it; 'twas divided into (c) *Libya Interior* and *Exterior*: But the *Libya* mention'd by St. *Luke*, Acts 2. 10. is that which is by *Ptolemey* call'd *Libya Cyrenaica*; and by (d) *Pliny*, *Pentapolitana Regio*, from its five Chief Cities, *viz.* *Berenice*, *Arſinoe*, *Ptolemais*, *Apollonia*, and *Cyrene*, as appears from theſe words, *Egypt*, *and* τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, *the Parts of Lybia about Cyrene*. It is noted, in the *Old Teſtament*, for its Chariots and Horſes uſed in Fight, 2 *Chron.* 16. 8. whence it is ſtiled, by (e) *Dionyſius Periegetes*, Κυρήνη εὔιππος, and by (f) *Strabo*, ἱπποτρόφος, *the Country that bred the beſt Horſes*; of which ſee *Bochart*, *Phaleg. l.* 4. *c.* 33. but it is mention'd by St. *Luke*, on account of the *Jews*, who living in ſuch vaſt numbers in *Alexandria*, that 50000 of them were there ſlain at one time, may well be thought to have had ſome Colonies and Proſelytes in this neighbouring Country.

3. *LYCAONIA*. The *Lycaonia* mention'd *Acts* 14. 6. was not that which is called *Arcadia*; but a Province in the *Leſſer Aſia*, accounted the Southern Part of *Cappadocia*, having *Iſauria* on the Weſt, *Armenia Minor* on the Eaſt, and *Cilicia* on the South; its Chief Cities are all mention'd in this Chapter, *viz.* *Iconium*, *Lyſtra*, and *Derbe*. *They ſpake*, ver. 10. *in the Lycaonian Tongue*; *i. e.* in ſome proper Dialect of the *Greek* Tongue.

4. *LYDDA*, ſaith *Joſephus*, was a Village (g) not yielding to a City for Greatneſs; it was a Part of *Judæa*, not far from *Joppa*, Acts 9. 38. eminent for its Schools of *Jews* and Learned Men: See the Note there. (h) *Joſephus* elſewhere ſtiles it a City, and ſaith it was burnt by *Ceſtius*, whilſt the Men were gone from it to *Jeruſalem*, to cele-

---

(x) De B. Jud. l. 2. c. 9. (y) *Ituræis curſus fuit inde Sagittis*, Lucan. l. 7. *Iturœi arcus*, Virgil. Georg. 2. v. 448. *Habes Sagittarios Ituræos*, Vopiſcus in Vitâ Aurel. c. 11. *Cur Ituræos cum ſagittis ſeducis in forum?* Cic. Orat. Philip. 2. (z) Hiſt. l. 5. p. 617.

(a) Joſ. de B. Jud. l. 3. c. 4. p. 833. (b) L. 16. p. 527. * *See* Berk. in Steph.

† *Laodicea tremore terræ prolapſa, nullo à nobis remedio, propriis opibus revaluit*, Annal. l. 14. c. 27.

(c) Παρὰ γὰρ τοῖς παλαιοῖς εὑρίσκομεν ϗ τριχῶς τὴν Λιβύην λέγεσθαι, τὴν τε ὅλην χώραν, ϗ μέρος τι αὐτῆς εἰς δύο Λιβύας ὑποδιαιρούμενον, Euſtath. in Dionyſ. Ed. Lond. 1688. p. 32. (d) L. 5. c. 5.

(e) V. 213. (f) L. 17. p. 576. (g) Πόλεως τὸ μέγεθος οὐκ ἀποδέουσα, Antiq. l. 20. c. 5.

(h) De B. Jud. l. 2. c. 37.

brate *the Feaſt of Tabernacles*; God, after they had crucified our *Saviour*, not taking that care of them at theſe Times, as formerly: It is now called *Dioſpolis*, ſaith (i) St. *Jerom*.

5. *LYSTRA* was a City of *Lycaonia*, chiefly celebrated for the Cure done there upon the Lame Man, which made the *Lycaonians* think the Gods were come down to them *in the Likeneſs of Men*, Acts 14. 10, 11. and for the Circumciſion of *Timothy*, chap. 16. 1.

## M.

1. M*ACEDONIA* was a vaſt Province of *Greece*, formerly call'd *Emathia*; and from the Kings of *Macedon*, *Macedonia*: It was bounded on the North by the Mountains of *Hæmus*, on the South by *Epirus* and *Achaia*, on the Eaſt by the *Ægean*, on the Weſt by the *Ionian* and *Adriatick Seas*; celebrated in all Hiſtories, for being the third Kingdom that under *Alexander the Great* obtained the Empire of the World, and had under it (k) 150 People. To this Country, whoſe Metropolis was then *Theſſalonica*, St. *Paul* was call'd by a Viſion, *Acts* 16. 9. and the Churches planted by him in it, are celebrated for their great Charity, and ready Contribution to the diſtreſſed *Jews* in *Judæa*, 2 Cor. *chap.* 8, 9. when they themſelves lay under the extremeſt Poverty; and both in *Theſſalonica* and *Macedonia*, ſaith (l) *Philo*, lived a great number of *Jews*.

2. *MAGDALA* was a City and Territory beyond *Jordan*, on the Bank of *Gadara*; it reached to the Bridge above *Jordan*, which joined it to the other ſide of *Galilee*, and contained within its Precincts, *Dalmanutha*: Whence St. *Matthew* ſaying, *chap.* 15. 39. *Chriſt came into the Coaſts of Magdala*, St. *Mark* ſaith more particularly, *chap.* 8. 10. he came into the Parts of *Dalmanutha*.

3. *MEDIA*, mention'd *Acts* 2. 9. in theſe Words, *Parthians, Medes, and Elamites*, was a vaſt Region, having on the North the *Hyrcanian Sea*, on the Weſt *Armenia* and *Aſſyria*, on the South *Perſia*, on the Eaſt *Hyrcania* and *Parthia*; it had its Name from *Madai* the Son of *Japhet*, mention'd *Gen.* 10. 2. and advanced into the ſecond Monarchy, ſtiled the Monarchy of the *Medes* and *Perſians*, under *Darius* the *Mede*, Son of *Aſtyages*: Of the Riches of this Country, and of the Vaſtneſs of its Chief City *Ecbatan*, ſee (m) *Bochartus*. In the *Babylonian* Captivity, the *Jews* were carried Captive into *Aſſyria*, and placed in the Cities of the *Medes*, 2 Kings 17. 6. & 18. 11. Hence we find many of them and their Proſelytes at *Jeruſalem*, when the *Holy-Ghoſt* fell on the *Apoſtles*.

4. *MELITE*, the Iſland *Malta*, where St. *Paul* was ſhipwreck'd; of which ſee the Note on *Acts* 28. 1.

5. *MESOPOTAMIA* is a Country in *Aſia Major*, between the Rivers *Euphrates* and *Tygris*, as the *Greek* word imports; hence it is ſtiled in the *Hebrew*, *Aram Narajam*, i. e. *Syria of the Rivers*, and the Inhabitants (n) οἱ ἐκ μέσης τῶν ποταμῶν, *they who dwell in the midſt of the Rivers*; but that in Scripture, and Prophane Authors, it is ſometimes uſed in a larger Senſe, ſee the Note on *Acts* 7. 2.

6. *MIDIAN*, the Land into which *Moſes* fled from the *Ægyptians*. Acts 7. 29. it was the Place where *Jethro* lived, *Exod.* 12. 11. and the People came from (o) *Madian* the Son of *Abraham* by *Keturah*, Gen. 25. 2. whence we have reaſon to believe they ſtill retained the Worſhip of the True God. It was in *Arabia Petræa*, whence (p) *Philo* ſaith, *Moſes fled*, εἰς τὴν ὅμορον Ἀραβίαν.

7. *MILETUS*, a Port-Town of *Aſia Minor*, and a City of *Ionia*, where, ſaith St. *Jerom*, St. *Paul*, Majores Epheſi alloquitur, *ſpeaks to the Elders of Epheſus*, taking no notice of any other *Biſhops* there convened: It was the City where (q) *Thales*, one of the Seven Wiſe-Men, *Anaximander* his Diſciple, *Timotheus* the Muſician, and *Anaximenes* the Philoſopher, were born. There was another *Miletus* in *Crete*, mention'd by (r) *Pliny*, and by (ſ) *Homer*, where St. *Paul* left *Trophimus* ſick: See the Note on 2 *Tim.* 4. 20. and the Preface to *Titus*. There was alſo, ſaith *Euſtathius* in *Dionyſ. P.* κρητικὴ νῆσος, an *Iſland* of that Name in *Crete*.

8. *MITYLENE*, corruptly *Mytilene*, ſaith (t) *Voſſius*, was a large and beautiful City of the Iſland *Lesbos*, where *Pittachus* one of the Seven Wiſe Men, *Alcæus* the Poet, *Diophanes* the Orator, and *Theophanes* the Hiſtorian, were born. The whole Iſland was alſo called by (u) that Name; as alſo *Pentapolis*, from the Five Cities in it, *viz. Iſſa* or *Antiſſa*, *Pyrrha*, *Ereſſos*, *Arisba*, *Mitylene*. If it had that Name in St. *Luke*'s time, you may underſtand either the Iſland, or the City, when he ſaith, *Acts* 20. 14. *We came to Mitylene*.

---

(i) De Nom. Hebr. F. 11. (k) *Centum quinquaginta populorum duobus inclyta Legibus quondamque Terrarum Imperio*, Plin. l. 4. c. 10. (l) Leg. ad Cajum, p. 978. (m) Phaleg. l. 3. c. 14.
(n) Arrian. l. 3. (o) Joſ. Antiq. l. 2. c. 5. p. 59. (p) De Vitâ Moſis, p. 473.
(q) Mela, l. 1. c. 17. (r) L. 4. c. 12. p. 113, 290. (ſ) Iliad. B.
(t) In Melam, p. 201. (u) Strabo, l. 13. p. 424. Mela, l. 2. c. 7.

9. *MYRA* was one of the ſix great Cities of *Lycia*, ſaith (x) *Strabo*, and it lay nigh the Sea, ſaith (y) *Pliny*; whence St. *Luke* ſaith, *Acts* 27. 5. that *ſailing over the Sea of Cilicia and Pamphylia*, they *came to Myra in Lycia.* It had its Name, ſay *Stephanus de Urbibus* and *Porphyrogenetes, l.* 1. *Them.* 14. ἀπὸ τῶν μύρων, from the Ointments made there, and is by both of them call'd a City of *Lycia.* The *Latin* Copies inſtead of *Myra*, read *Lyſtra* in *Lycaonia*, far diſtant from theſe Seas; againſt the *Greek*, and the Authority of St. *Jerom* and *Chryſoſtom.*

10. *MYSIA*, mention'd *Acts* 16. 7, 8. was bounded on the North with *Bithynia*, on the Eaſt with *Phrygia Minor*, on the Weſt with *Troas*, on the South by the River *Hermus*; there, perhaps, St *Paul* attempted not to ſtay; becauſe, as (z) *Cicero* notes, in his Oration for *Flaccus*, they were a People deſpicable, and baſe to a Proverb.

## N.

1. **N***AIN*, mention'd *Luke* 7. 11, 12. was a City in the extreme Borders of *Iſſachar*, towards *Samaria*, two Leagues from *Nazareth*, and not much more from *Tabor*, ſaith *Brochard*, at the Gates of which our Lord reſtored the Widow's Son to Life; it was ſo called, from the Pleaſantneſs of the Place: If *Joſephus* ſpeaks of the ſame Place, and not rather of *Nain*, a Village in *Samaria*, he thrice calls it *a Village*, and ſaith, it was Walled about by *Simon* Son of *Gejora* the Robber; but St. *Luke* aſſures us, it had Gates in our *Saviour*'s time.

2. *NAZARETH* was a City of the *Lower Galilee*, in the Confines of *Iſſachar* and *Zebulon*, but within the latter: Here the *Bleſſed Virgin* was born, and lived: It was of ill Fame in our *Saviour's* time, as appears from the Queſtion of *Nathanael*, *Can any good thing come out of Nazareth?* John 1. 47. Whence *Chriſt* was, by contempt, called a *Nazarite*, and *Chriſtians*, *Nazarenes.* See the Note on *Matth.* 2. 23.

3. *NINEVEH* was the Chief City of *Aſſyria*, by the *Greeks* call'd *Ninus*, from the Builder of it, named in Scripture, *Nimrod*, and by the *Greeks*, Νίνος, which ſome think to be hinted in the Name, as being *Nin-Nave*, the Habitation of *Ninus*, who came from *Shinar* to *Aſſyria*, and built it, *Gen.* 10. 10. See the Biſhop of *Ely* there. It is called in the Scriptures, πόλις μεγάλη τῷ Θεῷ, Jonas 1. 2. & 3. 3. i. e. *a very great City*, (as *Moſes* was ἀστεῖος τῷ Θεῷ, *very fair*, Acts 7. 20. See the Note there;) as well it might, being, ſaith (b) *Diodorus Siculus*, in Length 150 *Stadia*, i. e. almoſt 19 Miles; in Breadth 90 *Stadia*, i. e. 12 Miles and an half; in Circuit 480 *Stadia*, i. e. 60 Miles; and ſo counting 20 Miles for a Day's Journey, as the *Greeks* uſed to do; a City of three Days Journey, not in length, but in circuit, ſay St. *Jerom*, *Cyril*, and *Theodoret* upon the Place, *Jon.* 3. 3. (c) *Strabo* ſays it was larger than *Babylon*, which contained in circuit 350 *Stadia*: (d) *Euſtathius* on *Dionyſius Periegetes*, adds, that in the building of it, 140000 Men laboured eight Years. It was famous for being the City in which the firſt *Monarchy* was erected, and which repented, at the Preaching of *Jonas*, and ſo, it ſeems, owned the *God* of *Iſrael* as the true God; as generally thoſe Eaſtern Kingdoms did, tho' they had *topical Gods* of their own. See the Note on *Luke* 1. 76. It was taken 58 Years after the Time of *Jonas*, by *Arbaces* rebelling againſt *Sardanapalus*, and deſtroyed 182 Years after by *Nabuchodonoſor* and *Aſſuerus*, Tobit 14. 15. Al. by *Nabopolaſer* and *Aſtyages*, and was never built again: Whence (e) *Strabo* ſaith, ἡ μὲν οὖν Νίνος πόλις ἠφανίσθη παραχρῆμα μετὰ τὴν τῶν Σύρων κατάλυσιν. and (f) *Lucian* to *Charon*, ἡ Νίνος μὲν ἀπόλωλεν ἤδη, καὶ οὐδὲ ἴχνος ἔτι λοιπὸν αὐτῆς, *Ninus was ſo deſtroyed, that no footſteps of it now remain*; God having ſaid, by his Prophet *Nahum*, chap. 1. 8. That he would make *an utter end thereof.* As for its Situation, it is commonly ſaid, that it was built on the Weſt ſide of the River *Tigris*; but, as (g) *Bochartus* ſhews, *Hiſtorians* and *Geographers* differ ſo much as to the Situation of it, that they ſeem thereby to confirm the Words of the Prophet *Nahum*, chap. 3. 17. *It ſhall be as the Locuſts, who when they flee away, their Place is not known where they were.*

## O.

**M***OUNT-OLIVET*, mention'd *Acts* 1. 12. had its Name from the Multitude of *Olive-Trees* that grew upon it; whence at the foot of it was *Gethſemane*, Matth. 26. 26. *the Place of Oil-Preſſes*, derived from *Gath* a Preſs, and *Schemen* Oil. It was diſtant from *Jeruſalem*, ſaith St. *Luke*, *a Sabbath-Day's Journey*, that is, a Mile. It lay overagainſt the City, ſaith (h) *Joſephus* that is, the Eaſt part of it, and was diſtant from it five Furlongs; he ſpeaking only of the foot of *Mount-Olivet*, which was no farther diſtant from the City: Whereas St. *Luke* ſpeaks of the Place whence *Chriſt* aſcended, which was three Furlongs farther; whence he informs us, that *Chriſt* led his Diſciples out, ἕως εἰς Βηθανίαν, *even to the Borders of Bethany*; not to the *Bethany* mention'd *John* 11. 18. which was fifteen Furlongs from *Jeruſalem*, but to that Tract of the Mount where the Name of *Bethphage* ceaſed, and that of *Bethany* began, *Luke* 24. 50, 51.

---

(x) L. 14. p. 457. (y) L. 15. c. 27. p. 290. (z) *Quid porro in Græco Sermone tam tritum atque celebratum, quam ſi quis deſpicatui dicitur, ut Myſorum ultimus eſſe dicatur?* N. 51, 52.

(a) Antiq. l. 20. c. 5. De Bel. Jud. l. 2. c. 21, & 30. (b) Μεγίστην τῶν τότε οὐσῶν κατὰ πᾶσαν τὴν οἰκουμένην, l. 2. p. 65. (c) L. 6. p. 507. (d) P. 125. (e) Lib. 16. p. 507.

(f) Ἐπισκοποῦντες, p. 180. (g) Phaleg. l. 4. c. 20.

## P.

1. PAMPHYLIA is a Province of *Aſia Minor*, having to the South the *Pamphylian Sea*, mention'd *Acts* 27. 5. *Cilicia* to the Eaſt, *Piſidia* to the North, (whence we find St. *Paul* paſſing through *Piſidia* to *Pamphylia*, Acts 14. 24. and from *Pamphylia* to *Piſidia*, Acts 13. 14.) and *Lycia* to the Weſt. The Cities, mention'd in the Scripture as belonging to it, are *Perga* and *Attalia*, Acts 13. 13. Here alſo the *Jews* dwelt, ſaith (i) *Philo*; whence they of *Pamphylia* are mention'd among thoſe who appeared at *Jeruſalem* at the Day of *Pentecoſt*, Acts 2. 10.

2. *PAPHOS* was a City of *Cyprus*, Acts 13. 4, 6. the Metropolis of that Iſland, and the Place where the Proconſul had his Reſidence; and *Venus*, ſaith *Tacitus*, had the moſt (k) *antient Temple*, which he deſcribes more largely in the beginning of his Second Book of Hiſtories; whence it became, ſaith *Arator*, (l) *laſcivus ager ſacrilegæque libidinis antrum*, being the Place where the Virgins proſtituted themſelves before Marriage, to get a Dowry, as we learn from (m) *Juſtin*, and (n) *Herodotus*. Here St. *Paul* ſtruck blind *Elymas* the Sorcerer, and converted *Sergius* the Proconſul. That the *Jews* dwelt here in abundance, we learn from *Elymas* a Jew, *v. 6.* See *Cyprus*.

3. Of *PARTHIA* we have only mention indirectly, in theſe words, *Acts* 2. 9. *Parthians, Medes, and Elamites.* It laſted an *Empire* for 400 Years, and diſputed for the Empire of the *Eaſt* with the *Romans*: They were celebrated for the (o) Veneration of their Kings, and for their Way of Fighting by Flight, and ſhooting their Arrows backwards. They are not mention'd in Scripture, ſay *Ethicus* and *Orotius* ſave under the Name of *Medes*. They dwelt between *Media* and *Meſopotamia*; in all which *Tranſeuphratenſian* Places, except ſome little Parts of *Babylon*, and of ſome other little Prefectures, the *Jews*, ſaith (p) *Philo*, abounded, and ſo were at *Jeruſalem* when the *Holy Ghoſt* fell on the *Apoſtles*.

4. *PERGE*, or *PERGA*, is a City of *Pamphylia*, Acts 13. 13. memorable among the *Heathens* for a Temple of *Diana*, built there; whence ſhe was called, ſaith (q) *Mela*, *Diana Pergæa*, Περγάσια Ἄρτεμις, ſaith *Stephanus*, among the *Chriſtians*, for the departure thence of *John Mark*, from *Barnabas* and *Paul*, to *Jeruſalem*, which occaſion'd the Rupture betwixt them *for a ſeaſon*, Acts 15. 37. 40.

5. *PHOENICIA* was a Province of *Syria*, divided into two Parts; *Phœnicia Maritima*, which reached from *Tripolis* to *Ptolemais*, ſay ſome; to *Peluſium* in *Egypt*, ſay others; and *Mid-land Phœnicia*, of which *Damaſcus* was the *Metropolis*. They had their Names, ſaith *Bochart*, not ἀπὸ τῶν φοινίκων, from the Palm-Trees growing in their Land, nor from the *Red-Sea*; nor *à puniceo colore* from their Purple-Colour; nor ἀπὸ τοῦ φόνου, from the Slaughters they made where they came, but from their Riſe, they being *beni ynak*, Sons of the *Anakims* in *Canaan*; whence being beaten by *Joſhua*, they fled to the ſide of the *Mediterranean Sea*, where, ſaith (r) *Procopius*, they erected Pillars with this Inſcription, Ἡμεῖς ἔσμεν οἱ φεύγοντες ἀπὸ προσώπου Ἰησοῦ τοῦ λῃστοῦ υἱοῦ Ναυή, *We are they who fly from the face of Joſhua, the Son of Nave the Robber.* They were celebrated for their Navigations, of which, ſaith *Bochart*, they have left Indications in all Places; and for the Invention of Letters, for from them, ſaith *Herodotus*, Letters were brought by *Cadmus* into *Greece*, and were thence call'd φοινικία γράμματα, *Phœnician Letters*, Herodot. l. 5. c. 58. Tatian. Edit. Oxon. p. 3. Euſeb. Præp. Evang. l. 10. c. 5. and they had them, ſaith *Eupolemus*, from the *Jews*, Clem. Alex. Strom. 1. p. 343.

6. *PHILIPPI* was a City of *Macedonia*, ſo call'd from *Philip* King of *Macedon*, who repair'd it, whence it loſt its former Name of *Dathos*; it is call'd by St. *Luke*,

---

(h) Antiq. l. 20. c. 7. (i) Διοικισμένας Παμφυλίαν καὶ Κιλικίαν, Legat. p. 798.
(k) *Cyprii tribus templis quorum vetuſtiſſimum Paphiæ Veneris*, Annal. l. 3. p. 128. (l) Carm. l. 2.
(m) Lib. 18. c. 5. (n) Lib. 1. c. 190. p. 84. (o) Bochart. Phaleg. l. 3. c. 14. p. 225.
(p) Leg. ad Caium, p. 798. (q) Lib. 1. c. 14. (r) De Vandalicis.

ἡ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, not becauſe it was the *Metropolis* of it, for that was *Theſſalonica*; See Note on *Phil.* 1. 1. but becauſe it was the firſt City belonging to it, which they who came from *Neapolis* in *Thrace*, as St. *Paul* did, *Acts* 16. 11. or from the Gulph of *Strymon*, touched at. See the Note on *Acts* 16. 12. It was celebrated among the *Romans*, for being a *Roman Colony*, Acts 16. 21. and for the *Campi Philippici*, where *Cæſar* and *Pompey* firſt, and afterwards *Auguſtus* and *Mark Anthony* fought with *Caſſius* and *Brutus*; and among *Chriſtians*, for their Converſion by St. *Paul*, and the liberal Contribution they, and they only, ſent him in his Neceſſity, by *Epaphroditus*, Philip. 4. 15, 18. and for his *Epiſtle* directed to them.

7. *PISIDIA*, mention'd *Acts* 14. 24. was a Country in *Aſia Minor*, having *Pamphylia* on the South, *Galatia* on the North, *Iſauria* on the Eaſt, and *Phrygia* on the Weſt; its Chief City was *Antioch* in *Piſidia*, Acts 13. 14. ſo called, to diſtinguiſh it from *Antioch* in *Syria*: Its Inhabitants are commended by (ſ) *Livy*, for their Skill in War above other *Aſiaticks*, and were anciently, ſaith (t) *Pliny*, call'd *Solymi*, who were compared to Lions, for their Courage.

8. *PONTUS*, a Province in *Aſia Minor*, bounded on the North with the *Euxine Sea*, on the South with *Cappadocia*, on the Weſt with the River *Halys*, on the Eaſt with *Chalcis*; celebrated among the *Heathen Poets* for its poiſonous Herbs, and therefore call'd by (u) *Virgil*, *Viroſa Pontus*, and hence *Medea* is ſaid to have had her Poiſons from thence: Among the *Jews*, for the Diſperſions of that Nation through *Pontus*, &c. 1 *Pet.* 1. 1. (x) *Philo* declaring, that they ſent their Colonies, ἄχρι τῶν τοῦ Πόντου μυχῶν, *to the utmoſt Bounds of Pontus*: Among *Chriſtians*, for the Birth of *Aquila*, Acts 18. 2. and for the Name of an Epiſtle *ad Ponticos*, given to the Firſt Epiſtle of St. *Peter*, as being ſent unto them. See *Tertul. Scorp. c.* 12. *Cyprian. Teſtim. l.* 3. *c.* 36, 37.

9. *PHRYGIA* is a Province of *Aſia Minor*, divided into the Greater, which had *Bithynia* on the North, *Galatia* on the Eaſt, *Pamphylia* and *Lycia* on the South, *Lydia* and *Myſia* on the Weſt, and was call'd in the (y) *Notitiæ*, *Pacatiana*, where the Chief Cities mention'd in Scripture, *Coloſ.* 2. 1. are *Laodicea* and *Hierapolis*; and of this St. *Luke* ſeems to ſpeak, *Acts* 2. 10. becauſe he joins it with *Pamphylia* below it; and *Phrygia Minor*, of which he ſpeaketh, *Acts* 16. 6. 18. and 22. when he ſaith, *they paſſed through Phrygia and Galatia*. The Inhabitants were a ſervile People, kept in their Duty beſt by (z) Stripes, and made wiſe only by Sufferings, ſaith (a) *Cicero*. In all theſe Parts of *Aſia Minor*, even to *Bithynia* and the *Euxine Sea*, the *Jews* abounded, ſaith *Philo*, in the Place fore-cited.

10. *PTOLEMAIS* was a City of *Galilee* by the Sea-ſide, dividing the *Upper* from the *Lower Galilee*, and the *Land of Iſrael* from *Phœnicia*: It was ſeated in a Plain compaſſed about with Mountains, having on the Eaſt the Mountainous Part of *Galilee*, on the North the *Scalæ Tyriorum*, on the South *Carmel*. Near to it, ſaith (b) *Joſephus*, is the Sepulchre of *Memnon*, and the Vale of Sand that turns into Glaſs; the Fragments of which Glaſs being brought back to the Place, will return again into Sand. It was memorable among the *Jews*, for the coming of *Petronius* thither to ſet up the Statue of *Caius Caligula*, which, at the Entreaty of the *Jews*, declaring, That their Law admitted no Images either in their Temple, or Prophane Places, he deferr'd to execute, till he had writ to *Cæſar*, who (c) died before his Anſwer came to the Hands of *Petronius*; and alſo for the Slaughter of 2000 *Jews* by the Inhabitants of *Ptolemais*; and among the *Chriſtians*, for St. *Paul's* Journey in a Ship of *Phœnicia* to *Tyre*, where the Ship *unladed her Burthen*, Acts 21. 3. from *Tyre* to *Ptolemais* 32 Miles on foot; from thence to *Cæſarea*, v. 7, 8. and from *Cæſarea* to *Jeruſalem*, v. 15. See the Note on *Acts* 21. 7.

11. *PUTEOLI*, a famous Mart-Town in *Italy*, having a commodious Haven for Ships, made, ſays (d) *Strabo*, by Art and Labour. It was built, ſay St. *Jerom*, and the *Epitomator* of *Stephanus*, by the (e) *Samians*; and call'd *Puteoli*, ſaith (f) *Varro*, from the Pits of Hot and Cold Water; by the *Greeks* it was call'd *Dicæarchia*: Here St. *Paul*, by the favour of the *Centurion*, ſtaid ſeven Days. See more, Note on *Acts* 28. 13.

---

(ſ) Feroces ad bellandum, l. 38. c. 13. longe optimi bello, c. 15. (t) Piſidiæ quondam Solymi appellati, Plin. l. 5. c. 27. p. 288. Bochart. Canaan, l. 1. c. 6. p. 393. (u) Eclog. 8. V. 95. Georg. 1. V. 58. (x) Leg. ad Caium, p. 798. c. 12. p. 273, 274. (y) Ita Carolus à Sancto Paulo, p. 214, 240, 241. (z) *Sero ſapiunt Phryges.* Eraſm. Adag. Cent. 1. p. 30. (a) *Vetus proverbium, Phrygem plagis fieri ſolere meliorem.* Cic. orat. pro Flacco, N. 51. (b) De B. Jud. l. 2. c. 17. (c) Ibid. c. 20.

(d) L. 5. p. 169. (e) *Samii Dicæarchiam condiderunt, quam nunc Puteolos vocant.* Chron. Olymp. 64. Ποτίολοι κτίσμα Σαμίων ἥτις καὶ Δικαιάρχεια. *Dein Puteoli colonia Dicæarchia dicti.* Plin. l. 3. c. 5. p. 146.

(f) *A Puteis oppidum Puteoli, quòd ſint apud eum locum aquæ frigidæ & calidæ multæ.* Varro de L. C. lib. 4.

## R.

1. RAMA, Matth. 2. 18. was a City in the Tribe of *Benjamin*, diſtant from *Jeruſalem*; ſaith (g) *Joſephus*, forty Furlongs; ſaith (h) St. *Jerom*, ſix Miles; and being on a Hill, as the word *Rama* ſignifies, might be within ſight of *Jeruſalem*, as may be probably collected from *Judg.* 19. 13. It was, ſaith Dr. *Patrick*, late Biſhop of *Ely*, Northward of *Jeruſalem*; and not far from it, as appears from the *Levite* going from *Bethlehem Judah* to to *Jebus* or *Jeruſalem*, and being benighted when he came there, and not able to reach *Shilo*, whither he was going, conſulted with his Servant, whether they ſhould lodge at *Rama*, or *Gibeah*, Judg. 19. 11, 13, 18. and truly, being the Place to which he might divert when he was on the Weſt of *Jebus*, in his Way to *Shilo*, after the Sun went down, and being near to *Gibeah*, Judg. 19. 13. 1 *Sam.* 22. 6. Hoſ. 5. 8. it muſt lie ſomewhat North-Weſt of *Jeruſalem*, and yet not far from it, and ſo the Coaſts of *Bethlehem* four Miles from *Jeruſalem*, and the Coaſts of *Rama* might be at a leſs diſtance. But others, to avoid this Difficulty, how the Coaſts of *Bethlehem* could reach *Rama* in the Tribe of *Benjamin*, and the Children ſlain in thoſe Coaſts could cauſe a Weeping in *Rama*, give us *Rama* near *Gibeah*, North of *Jeruſalem*, and at a greater Diſtance from it on that ſide, than *Bethlehem* was on the South, and place another *Rama* near *Bethlehem*, and South of it: But it is certain, from 1 *Sam.* 10. 2. that *Rachel*'s Sepulchre was in the Border of *Benjamin*, and only in the Way from *Bethel* to *Bethlehem*, Gen. 35. 16, 20. and ſo the Voice of *Rachel* weeping at *Rama*, muſt refer to *Rama* in *Benjamin*: Either then their Territories, or the Villages belonging to them, muſt be near, or the Words of St. *Matthew* muſt be conſtrued thus; Καί ἀπόστειλας (Sub. ἀπὸ τῆς Ἱερȣσαλὴμ,) *And ſending from Jeruſalem, he ſlew all the Children in Bethlehem*, ϗ ἐν πᾶσι τοις ὁρίοις αὐτῆς, *and in all the Coaſts of Jeruſalem*; it being ordinary for *Pronoun-Relatives* to refer to a remoter *Antecedent*, as is ſhewed, Note on *Luke* 5. 17. and for *Nouns* to be included in a *Verb* relating to them.

2. *RHEGIUM* is a Port-Town in *Italy*, oppoſite to *Sicily*, ſo called by the *Greeks*, as judging it was broken off from thence by the Sea; of which ſee *Cluverius de Italiâ Antiquâ*, *l.* 1. *p.* 276. Here St. *Paul* ſtaid but one Day, *Acts* 28. 13. and did nothing which St. *Luke* thought fit to mention: But in that Day, ſay the fabulous Writers of the Church of *Rome*, he converted ſome of the Inhabitants and Strangers that were there, by burning a large Stone-Pillar with a little Candle; preached to the Fiſhes of the Sea; and commanded the Graſhoppers, which with their Noiſe diſturbed his Preaching, to be ſilent, from which time they left the Land. See *Lorinus* on the Place.

3. *RHODES* was an Iſland in the *Carpathian Sea*, ſo call'd, ſay the *Greeks*, ἀπὸ τῶν ῥόδων, *from the Roſes* growing there; it is accounted, for Dignity, among the *Aſiatick* Iſlands, next to *Cyprus* and *Lesbos*: It was of ſo clear an Air, that *Solinus* ſaith, there was not a Day in the Year in which the Sun did not ſhine upon it; whence it is ſtiled by *Horace*, *Clara Rhodus*. *Tiberius*, ſaith (i) *Suetonius*, ſailed thither, *amœnitate & ſalubritate Inſulæ captus*, being taken with the Pleaſantneſs and Healthineſs of the Iſland; which was therefore, by the *Roman* Nobility, made a Place for their (k) Receſs: On the North-Weſt of it were *Coos* and *Cnidus*, on the Eaſt *Patara*, whence St. *Paul* ſails from *Coos* to *Rhodes*, and thence to *Patara*, Acts 21. 1. It was famous for a *College* in which the Students were eminent for Eloquence and Mathematicks; for a *Coloſſus* of the Sun, which paſſed for one of the Wonders of the World, it being ſeventy Cubits high, and falling by an Earthquake; but chiefly, for the Expertneſs of the Inhabitants of that City and Iſland in the Art of Navigation, which made them Sovereigns of the Sea: Their Conſtitutions alſo, and Judgments in Affairs relating to the Sea, being withal ſo juſt, as to become incorporated afterwards into the *Roman Pandects*. See *Strabo*, *l.* 14. *p.* 448.

4. *ROME*. Of this City, becauſe I can never ſay enough, I will ſay only that which ſome way tends to the Interpretation or the Illuſtration of ſomething contained in the *New Teſtament*. And,

1ſt, I have obſerved already, That it was the Seat of the Fourth *Empire*, and was therefore call'd *Orbis Terrarum, Mundi Caput, Regina, Domina, Dea*; The Lord of the whole Earth, the Head and Queen of it: (See *Lloyd de Româ*;) and in Scripture, πᾶσα οἰκȣμένη, *the whole World*, Luke 3. 1. See the Note on *Heb.* 2. 5.

2dly, That being ſo, all the *Roman* Provinces, ſtiled the *World*, of neceſſity repaired to it, not for Religious Cauſes, but on Civil Accounts, *ob potentiorem principalitatem*; ſee the

---

(g) Antiq. l. 18. c. 6. p. 284. Joſh. 18. 25. (h) Jerom. de Loc. Hebraic. lit. R.

(i) In Vitâ Tib. cap. 11. (k) *Dandus eſt locus fortunæ, cedendum ex Italiâ, Rhodum migrandum*, Brutus Ep. fam. 11. c. *Quod reliquum eſt vitæ in otio Rhodi degam*, Ibid. Ep. 50.

Note on *Acts* 28. 15. it being an (l) Old Law, That all other Cities ſhould follow the Cuſtom of *Rome*, the Head of the World.

3dly, That the *Epiſtle to the Romans*, tho' it was written after the *Epiſtles to the Theſſalonians* and *Corinthians*, was placed firſt in order, as ſome of the *Fathers* conjecture, by reaſon of the Dignity of that City. See the Preface to that *Epiſtle:* To which add, 1ſt, That it was call'd *Urbs Septicollis*, and ἑπτάλοφος, from the *Seven Hills* on which it was built, and was celebrated on this Account, when St. *John* wrote his *Revelations*, not only by her famous Poets, *Virgil*, *Horace*, *Martial*, *Ovid*, *Propertius*, but by her Orator (m) *Cicero*, and many others; which makes it reaſonable to conceive, St. *John* points to this City, when he ſpeaks of the *Woman ſitting upon ſeven Hills*, Rev. 17. 9. there being then no other City to which the Character of that Woman could agree; none *drunk with the Blood of the Saints and Martyrs of* Chriſt Jeſus, as ſhe was, or having *ſeven Heads, and ten Horns*, or making *the Kings of the Earth drunk with the Wine of her Fornication.*

2dly, That the Beaſt ſitting upon theſe Hills, would ſuffer no Man *to buy or ſell, who had not his Name or Mark upon him*, Rev. 13. 17. Now this agrees exactly to the *Church of Rome*, which hath, in (n) three ſeveral *Councils*, decreed, That none of her Members ſhould *ſell any thing to, or buy any thing of Hereticks, or have any Commerce, or Merchandiſe, or any Dealings with them.* Add to this,

3dly, That the Name of the *Beaſt*, who made all Men, Rich and Poor, Great and Small, Free and Servants, to take his Character upon them, *Rev.* 13. 16, 17. was the Number of a Man whoſe Name contained 666, as (o) *Irenæus* ſays the Name Λατεῖνος, given to the *Latin Church*, did: But as for the Name *Evanthus* and *Teiton*, which, ſaith he, contains the ſame number, and other Names added by *Feuardentius*, who can apply any thing of the Characters belonging to this Beaſt, to them? Whence I conclude, this *Beaſt* muſt certainly be *Rome*; and that not *Rome-Heathen*, which made no ſuch Decrees, and had many more than *Ten Kingdoms* under her, but *Rome-Chriſtian*.

## S.

1. **S***ALAMIS*, mention'd *Acts* 13. 5. was a City in the Eaſtern part of *Cyprus*, where was a Synagogue of the *Jews*, and where the *Jews*, in the Time of *Trajan*, deſtroyed the City, and killed all the Inhabitants. See *Cyprus*. This City was famous among the *Greek* Writers, for the Story of the Dragon kill'd by *Chycreas* their King, and for the Death of (†) *Anaxarchus*, whom *Nicocreon* the Tyrant of *Cyprus* pounded to Death with Iron Peſtles, he crying out, *Tundis Anaxarchi vaſculum, Anaxarchum non tundis*; the *Body* being ſtiled, both by the Scriptures and Philoſophers, Σκεῦος, *the Veſſel*, θύλακος, *the Repoſitory* of the *Soul*: See 1 *Theſ.* 4. 4. It is alſo the Name of an Iſland in the *Saronick Gulph*, Strab. l. 9. p. 271.

2. *SALEM*, famous for being the Seat of *Melchiſedek* King of *Salem*, is by (p) *Joſephus*, call'd *Solyma*, and ſaid to be the ſame Place which afterwards was call'd *Jeruſalem*; that, by the *Pſalmiſt*, being call'd *Salem*, in theſe words, *At Salem is his Tabernacle, and his Dwelling Place in Sion*, Pſal. 76. 2. But (q) St. *Jerom* ſaith, it was a Village of the *Sichemites*, and lay in the Vale betwixt *Sodon* and *Damaſcus*, eight Miles from *Scythopolis*, or *Bethſhan*: So the *Septuagint* muſt underſtand the word, when they ſay, *Gen.* 33. 18. *Jacob* went down, εἰς Σάλημ, *to Salem*, a City of *Sichem*; and then it muſt be the Place mentioned *John* 3. 23. when it is ſaid, *John was baptizing in Enon near Salem*, both theſe Places being in the Tribe of *Manaſſeh*.

3. *SALMONE* is only mention'd by the by, *Acts* 27. 7. and is, ſay *Pliny*, *l.* 4. *c.* 12. *p.* 213. *Mela*, *l.* 2. *c.* 7. and *Dionyſius*, *v.* 110. an Eaſtern Promontory of *Crete*, where alſo was a City of that Name.

4. *SAMARIA*, as it was the Capital City of the Ten Tribes, belongs to the Hiſtory of the *Old Teſtament*: As it is mention'd in the *New*, it comprehends the Two Tribes of *Ephraim* and *Manaſſeh* within *Jordan*, lying in the middle betwixt *Galilee* and *Judæa*,

---

(l) *Secundum Salvii Juliani Scripturam quæ indicat debere omnes civitates conſuetudinem Romæ ſequi, quæ caput eſt orbis terrarum.* Juſtin. Præfat. ad Digeſt. ſect. ſed & ſi.

(m) Ἐξ ἀσίως ἑπταλόφȣ. Cic. ad Attic. Ep. l. 6. Ep. 5. Vide Lloyd in voce Septicollis.

(n) *Sub Anathemate prohibemus, ne quis negotiationem cum eis exercere præſumat.* Concil. Lateran. G. 3. ſub Alex. 30. A. D. 1179. Can. 27. Bin. T. 7. p. 662. *Ne quis —— contractus inire, negotiationes, aut mercaturas quaſlibet exercere permittat.* Concil. Conſtant. Seſſ. 45. Bin. Tom. 7. p. 1121.

(o) *Sed & Λατεῖνος nomen habet ſexcentorum ſexaginta ſex numerum, & eſt valde veriſimile, quoniam noviſſimum regnum hoc habet Vocabulum, Latini enim ſunt qui nunc regnant.* L. 5. c. 30. p. 449. Col. 1.

(†) Bochart. Canaan, l. 1. c. 2. Laert. l. 9. p. 579. (p) Antiq. l. 1. c. 10.

(q) Ep. ad Evag. Tom. 3. F. 14. D.

John 4. 3, 4. See the Note there. It began at *Ginea* lying in the great Plain, ſaith (r) *Joſephus*, and ended at the *Toparchy* of the *Acrobateni*: It was deſtroy'd by *Hircanus*, but was rebuilt and much augmented by *Herod the Great*, and by him call'd *Sebaſte*, in Honour of *Auguſtus*; but it ſtill retained the Name of *Samaria*, Acts 8. 5. and *Sichem*; and by the *Jews*, in deriſion, *Sychar*: See Note on *John* 4. 5. The *Samaritans*, tho' in our *Saviour*'s Time, and long before they owned the True God, were circumciſed, and owned the Five Books of *Moſes*. See the Note on *John* 4. 22. yet were they much hated by the *Jews*, by reaſon of the Controverſy betwixt them, concerning the Place where they were to worſhip, and to which they were to bring their Sacrifices; they ſaying it was Mount *Gerizim*, the *Jews*, Mount *Zion*, where the *Temple* ſtood: See the Note there. Hence, ſaith the Son of *Syrach*, *My Soul abhorreth them who ſit upon the Mountain of Samaria, and the fooliſh People that dwell at Sichem*, chap. 50. 25, 26, 27. See the Note on *John* 4. 9. But our *Bleſſed Lord* did not hate them; for as they expected the *Meſſiah*, ſo he declared to them, That he was that *Meſſiah* who was to come, *John* 4. 25, 26. and at his Aſcenſion, commanded his Diſciples to go through *Judæa*, and *Samaria*, and then to the *Gentiles*, Acts 1. 8. which they did with good Succeſs, both in the City, and the Villages about it, *Acts* 8. 5, 25. Tho' *Juſtin Martyr* doth inform us, That through the Deluſions of their two famous Magicians, *Simon Magus*, and *Doſitheus*, they became the worſt of *Chriſtians*, Apol. 2. p. 88.

5. *SAMOS* was an Iſland in the *Icarian Sea*, of which the Scripture only ſaith, That *Paul* paſſed by *Chios* to *Samos*, and thence to *Miletus*. Acts 20. 15. It had its Name ſaith (ſ) *Bochart*, from the high Rocks there, named שמי, and was famous among the *Heathens* for the Worſhip of *Juno*, and for the Earthen Veſſels there; for *Pherecydes*, the Maſter of *Pythagoras*, who foretold an Earthquake that happen'd there, by drinking of the Waters; for the Birth of *Pythagoras*, who was *Vir ortu Samius*, ſaith (t) *Ovid*, and for one of the *Sibyls*, call'd *Sibylla Samia*, and for a Place call'd, by *Plutarch*, *Samiorum Flores*, where they did (u) καθ' ὑπερβολὴν τρυφᾶν, *commit all manner of Lewdneſs* with Women.

6. *SAMOTHRACIA*, an Iſland in the *Ægean Sea*, near *Thracia*, where *Hebrus* falls into the Sea, was ſo call'd, ſaith (x) *Euſtathius*, πρὸς ἀντιδιαστολὴν, *by way of Diſtinction* from the *Ionian Samos*, and from another mention'd by *Homer*, and call'd *Cephalenia*. Here, the (y) *Dii Cabiri*, or great Gods, mention'd in the *Scholiaſt* upon *Apollonius*, were worſhipped, into whoſe ſacred Ceremonies they who were initiated, were eſteemed more holy and juſt, and even ſecure from Shipwreck, as alſo of Preſervation in all Dangers whatſoever. See *Bochart. Canaan, l.* 1. *c.* 12. & *Lloyd in Voce.*

7. *SAREPTA*, Luke 4. 26. was a City of *Sidon*, betwixt that City and *Tyre*; it had the Name *Zarephath*, as being a Conflatory for the Boiling of Metals: It was the Place where *Elijah* dwelling, was preſerv'd by the Widow's Cruiſe of Oil, and Barrel of Meal, that waſted not, 1 *Kings* 17. 9. (z) *Joſephus* ſaith, The Three Years Drought which occaſion'd his going thither, was mention'd by *Menander*.

8. *SARON*, mention'd *Acts* 9. 35. was a ſpacious, champain, or fertile Vale, betwixt *Lydda* and the Sea, having ſeveral Villages in it; it was ſo call'd, from *Sharra*, *to let looſe*, becauſe there they turned out their Cattle, and is famous among the *Rabbins* for its Wines.

9. *SELEUCIA*, a City not of *Meſopotamia*, *Cilicia*, or *Piſidia*, but of *Syria*, was the firſt City to which *Paul* and *Barnabas* came, when they were ſent on a peculiar, temporary Miſſion, by the Direction of the Holy Ghoſt, *Acts* 13. 3, 4.

10. *SICHEM* was, ſaith * *Joſephus*, the Metropolis of *Samaria*, built at the Foot of Mount *Gerizim*; on which Mount, hanging over *Samaria*, they had a Temple, at which they offered all their Sacrifices. This Temple was, (a) there built by *Sanballat*, for his Son *Manaſſeh*, chaſed away by *Nehemiah*, becauſe he would not put away the Daughter of *Sanballat*. This Temple was, after it had ſtood Two hundred Years, deſtroyed by *Hircanus*, and never was rebuilt in the ſame Place; but that which they call'd *the Holy Mount*, remaining, and being, in their *Pentateuch*, (here differing from the *Hebrew* Text) the Place where God commands the *Jews* to ſet up an Altar; (not on Mount *Gerizim*, as the *Samaritan* Copies have it, but on Mount *Ebal*, Deut. 27. 4, 5.) This they alledge to juſtifie their building a Temple there; and here they had ſtill their Altar for Sacrifice,

---

(r) Joſ. Antiq. l. 13. c. 18. (ſ) Canaan, p. 406, 408. (t) Metam. l. 15.
(u) Athen. l. 12. p. 528. (x) In Dionyſ. p. 108. Vide Bochart. Canaan, l. 1. c. 8.
(y) Strabo, l. 10. p. 325. from כביר, Validus. Diod. Sic. l. 5. p. 224. Marſham, p. 123. & p. 35, 36, 39.
(z) L. 8. c. 7. p. 286. * L. 11. c. 8. p. 386.
(a) Ἐπὶ τοῦ Γαριζεὶν ὄρους τοῦ κατὰ τὴν Σαμάρειαν, ὃ τῶν ἄλλων ὀρῶν ἐστὶν ὑψηλότατον. Antiq. l. 11. c. 8. p. 383, 384, 385. Nehem. 13. 28.

which made the Schiſm betwixt them and the *Jews*. This Controverſy ſeems to be decided by the *Pſalmiſt*, ſaying, *He choſe not the Tribe of Ephraim*, (where that Mountain was,) *but he choſe the Tribe of Judah, and the Mount Zion which he loved, and there he built his Sanctuary*, Pſalm 78. 67, 68. and is more certainly decided in favour of the *Jews*, by *Chriſt*, John 4. 22. It was built in a Valley betwixt Mount *Gerizim* and *Ebal*, in the Tribe of *Ephraim*; was eight Miles diſtant from *Samaria*, had its Name from *Sechem* the Son of *Galaad*, Numb. 26. 31. and was after call'd *Neapolis*, Plin. l. 5. c. 13.

11. *SIDON* is, by (b) *Joſephus*, thought to have had its Name from *Sidon* the Son of *Canaan*; but *Trogus* ſaith, it had its Name *à Piſcium ubertate*, from the abundance of Fiſhes, the Sea upon which it lay, ſay the *Hebrews*, abounding with them: Accordingly the Hebrew *Said*, from which it is derived, ſignifies Fiſhery, or Fiſhing; and *Bethſaida* is a Place of Fiſhing, and it was afterwards call'd *Saida*: *I came to* Saida, *the greateſt of Cities*, ſaith *Benjamin in Itinerario*. The Men of *Sidon* being great Shipwrights, were famous above other Nations, for Hewing and Poliſhing Timber, there being *none who were skill'd how to hew Timber like the Sidonians*, 1 Kings 5. 6. One of the Gods of the *Sidonians*, mention'd in Scripture, is *Aſhtaroth*, Judg. 2. 13. 1 Kings 11. 5. a Goddeſs, by *Philo Biblius*, *Theodoret*, *Nicetas*, and *Procopius Gazæus*, call'd (c) *Venus*; as alſo, ſay the *Greeks*, and *Cicero*. Hence ſhe had her Whores, to miniſter to them who committed Whoredom in her Service.

12. Of the *Tower* and *Pool of SILOAM*.] The Fountain of *Siloam*, ſaith (d) *Joſephus*, was a ſweet and large Fountain on the Weſt of *Jeruſalem* without the Wall, and its Waters bending towards the South, ran all along the South of *Jeruſalem* without the Wall, but at the Eaſt ſide came within the *Lower Jeruſalem*, and made the *Pool of Siloam*, or *Betheſda*, mention'd *John* 5. 2, 9, 11. and near it, toward the Weſt, ſtood the Tower of *Siloam*, which fell upon the Eighteen Perſons, *Luke* 13. 4. ſo proper was the mention of Men, ſlaughter'd whilſt they were offering Sacrifice in the Court of the Temple, and in the Lower City, by a Tower falling on them, to the very ſame Things befalling the *Jews* at the Deſtruction of *Jeruſalem*. See the Note there.

15. *SINAI* was a Mountain in *Arabia Petræa*, where the Law was given; it had two tops, the one lower, call'd *Horeb*, or, *the Mount of God*, Exod. 3. 1. were he appeared to *Moſes* in a Flame of Fire in a Buſh; this *Horeb* is therefore, by St. *Stephen*, Acts 7. 30. and by (e) *Joſephus*, call'd *Sinai*, who alſo ſaith, (f) δόξαν ἔχειν ἐνδιατρίβειν αὐτῷ τὸ θεῖον, *it was believed the Divinity reſided there*, and therefore other Shepherds durſt not feed upon it: The other Top of *Sinai*, where the Law was given, was a very high Mountain, ſaith (g) *Joſephus*, to the Top of which one could ſcarce ſee, and was accounted Religious, it being thought that the Divinity dwelt there alſo. That here, afterwards, dwelt the *Hagarenes*, and had Houſes cut out of the Rock, ſee *Bochart. Phaleg. l. 4. c. 27. p.* 312, and the Note on *Gal.* 4. 25.

14. *SODOM* was the Chief of the *Pentapolitan* Cities, and therefore gave the Name to the whole Land; it was burnt, with three other Cities, by Fire from Heaven, for their Unnatural Luſts; of the Truth of which, we have, from the *Heathens*, the Teſtimonies of *Strabo*, *Diodorus Siculus*, *Tacitus*, *Solinus*; from the *Jews*, the Teſtimonies of *Joſephus*, *Philo*, and *the Book of Wiſdom*; of which ſee the Note on *Jude*, ver. 7.

15. *SYRACUSE* was a City ſeated on the Eaſt ſide of the Iſland of *Sicily*, built by *Archias* the *Corinthian*, ſaith the *Scholiaſt* upon (h) *Pindar*, out of four Cities which he overthrew, and turned into one: It is call'd by *Pindar*, Μεγαλαπόλις Συράκοσαι, it being the moſt noble City, not only of *Sicily*, but of all *Greece*; ſix Miles in compaſs, ſaith (i) *Strabo*: It is call'd by *Auſonius*, *Quadruplex Syracuſa*, as being divided into Four Parts, *Acradina*, *Tyche*, *Neapolis*, and the *Iſland*; to which *Strabo* adding *Epipolus*, calls it *Pentapolis*: The firſt of theſe contained in it the famous Temple of *Jupiter*; the ſecond was call'd τύχη, becauſe it had the *Temple of Fortune* in it; and ſurely Fortune favour'd them, ſince when the *Romans* took the City, they found, ſay (k) *Livy* and (l) *Plutarch*, more Riches in it than they did in *Carthage*: In that Part call'd *Neapolis* was a great *Amphitheatre*, and a wonderful Statue of *Apollo*, in the midſt of a large Square: In the Iſle of *Ortygia* was *Hiero*'s Palace, two Temples of *Diana* and *Minerva*, and the

---

(b) Antiq. l. 1. c. 7. p. 14. l. 18. c. 3.

(c) *Ὄνομα δὲ τοῦτο τῆς Ἀφροδίτης, αὐτὴν γὰρ καλοῦσιν Ἀστάρτην.* Q. 5. in 4. Reg. Procop. in 2 Kings 23. 7. Nicet. in Gregor. p. 483. Ἀστάρτη ἡ παρ' Ἕλλησιν Ἀφροδίτη. Suid. Venus: 4ta Syria, Tyroque concepta, quæ Aſtarte vocatur. de Nat. Deorum, l. 3. N. 41.

(d) De Bel. Jud. l. 6. c. 13.

(e) Antiq. l. 2. c. 5. p. 60. B. (f) Ibid. C. (g) Ib. l. 3. c. 4.

(h) Pyth. 2. 1. (i) L. 6. p. 186.

(k) *Captæ Syracuſæ in quibus Prædæ tantum fuit quantum vix capta Carthagine*, &c. L. 25. c. 31.

(l) In M. Marcello, p. 308. E.

famous Fountain of *Arethuſa*; and this, ſaith *Strabo*, was the only Part which *Auguſtus* rebuilt, after it had been deſtroyed by *Marcellus*. *Archimedes*, who by his Mathematical Engines had much gaul'd the *Romans*, was ſlain in the Storming of it, while he was intent upon his Figures, as *Livy* and *Plutarch* ſay. *Ibid.*

16. *SYRIA*, among the Ancients, *viz.* *Juſtin*, *Herodotus*, and *Strabo*, was as large as *Aſſyria*, they being after call'd *Syri*; but *Syria* (m) properly ſo called, is either taken largely, ſo as to comprehend *Phœnicia*, and the *Holy Land*, and ſo it is bounded on the Weſt with the *Sicilian Sea*, on the Eaſt with *Euphrates* and *Arabia Deſerta*, on the North with *Cilicia*, and on the South with *Arabia Petræa*, and had, in Ancient Times, for its Capital City, where the *Preſident* reſided, *Damaſcus*, and afterwards *Antioch* of *Syria*: In the *New Teſtament* it always ſeems to ſignifie *Syria* in the ſtricter Senſe, as it is diſtinguiſhed from *Judæa*, Matth. 4. 24, 25. and from *Phœnicia*, Acts 21. 2, 3. in which Senſe it is alſo uſed by *Ptolemy*, who divides *Paleſtine* from it; by (n) *Strabo*, ſaying, Ἐντεῦθεν Συρία καὶ Φοινίκη, *then comes Syria and Phœnice*; by (o) *Pliny*, who ſaith, *Syriam circumfundi Phœnice*, Syria *is ſurrounded by* Phœnice; and by *Dionyſius*, *P. V.* 904, 905. who places *Syria*, properly ſo called in the Continent, and *Phœnicia* in the Tract along the Sea: Hence the Proverb in *Suidas*, Σύροι πρὸς Φοίνικας, *i. e.* one deceitful Nation againſt another.

17. *SYRO-PHOENICIA* is only mention'd in the Hiſtory of the Woman's Daughter, call'd *a Woman of Canaan*, Matth. 15. 22. but *a Greek and a Syro-Phœnician*, Mark 7. 26. a *Greek*, becauſe ſhe was of their Religion, and uſed the *Greek* Tongue; the *Greeks* being mingled with the *Syrians*, ſaith (p) *Joſephus*; a Woman of *Canaan*, becauſe *Phœnicia* was alſo call'd *Canaan*: See the Notes there. A *Syro-Phœnician*, as being of that Part of *Phœnicia*, which lay betwixt *Syria* properly ſo call'd, and *Phœnicia* by the Sea-ſide; and which was called alſo, ſaith (q) *Bochartus*, *Cœloſyria*, and contained *Heliopolis*, *Chalcis*, and the Tract of *Marſya*, *Damaſcus*, and *Alala*: Hence of *Damaſcus*, (r) *Juſtin Martyr* and (ſ) *Tertullian* ſay, that it belong'd to *Syro-Phœnice*.

## T.

1. *TRES TABERNÆ.* Of theſe, and of *Appii Forum*, not before-mention'd, ſee the Note on *Acts* 28. 15. And that they are not ill-tranſlated *Taverns*, or Places of Reception, I gather, not only from (t) *Iſidore Peluſiota*, and (u) *OEcumenius*, who call them πανδοχεῖα ἢ καπηλεῖα, but alſo from (x) *Zoſimus*, when he ſaith, *Severus* was ſtrangled at the Place call'd the *Three Taverns*, by Men placed there by *Maxentius* for that Purpoſe.

2. *TIBERIAS* was a City (y) built by *Herod* the *Tetrarch*, in *Galilee*, near the Lake of *Genneſareth*, and ſo call'd in Honour of *Tiberius Nero*: *Hegeſippus* ſays it was but two Miles from * *Magdala*, and was the ſame with *Cinnereth*: The Privileges he gave to the Inhabitants of the Place, made it grow to be one of the Prime Cities of the *Lower Galilee*, where were thirteen *Synagogues*, and an *Academy*; here was the laſt Seſſion of the *Sanhedrim*, and here the *Talmud* was collected: Of the *Sea of Tiberias*, ſee in *Genneſareth*.

3. *TARSUS* was a City of *Cilicia*, *Acts* 21. 39. the *Metropolis*, and moſt renowned City, which, ſaith (z) *Joſephus*, gave Name to the whole Country; the Mother of Cities, ſaith (a) *Solinus*, celebrated among the *Romans*, for being, ſaith *Pliny*, *Libera Civitas*, and having the Freedom of a *Roman Colony*, or the higheſt Privileges, under *Julius Cæſar* and *Octavian*, and the very Name of *Juliopolis*: See the Note on *Acts* 22. 28. Among the *Jews*, it was famous for being the Place whither *Jonas* deſigned to fly, and the *Metropolis* of that Country, where many of them, ſaith *Philo*, dwelt; among the *Chriſtians*, for being the Place where St. *Paul* was born: In fine, it was a City very rich and populous, where was an *Academy* furniſh'd with Men ſo eminent, that, as (b) *Strabo* ſaith, they excelled in all Arts of Polite Learning and Philoſophy; even thoſe of *Alexandria*, and *Athens*, and *Rome* itſelf, were beholden to it for its beſt Profeſſors.

---

(m) *See* Bochart, Phaleg. l. 2. c. 3. p. 81. (n) L. 2. p. 81. (o) L. 5. c. 12.

(p) Antiq. l. 18. c. 12. p. 649. (q) Bochart. Canaan, l. 1. c. 1. p. 365.

(r) Δάμασκος νῦν προσνενέμηται τῇ Συροφοινίκῃ λεγομένῃ, Dial. cum Tryph. p. 305.

(ſ) Deſcripta eſt in Syrophœnicen ex diſtinctione Syriarum. L. adv. Jud. c. 9. & contr. Marcion. l. 3. c. 13.

(t) Iſid. l. 1. Ep. 337. (u) OEcumen. in locum.

(x) ᾯ τρία καπηλεῖα ἡ προσηγορία, Hiſt. l. 2. Ed. Steph. p. 47. (y) Joſ. Antiq. l. 18. c. 3.

* *See* Berkel. in Steph. (z) Antiq. l. 1. c. 4. p. 13. (a) C. 47. (b) C. 14. p. 463.

(c) Ἡ νῦν μάλιστα τῶν ἄλλων εὐανδρεῖ. L. 7. p. 223.

4. *THESSALONICA* was the Metropolis of *Macedonia*; See the Note on *Phil.* 1. 1. a noble Mart, and a City, which, ſaith (c) *Strabo*, is *the moſt populous of all Macedonia*: It is, ſaith (d) *Pliny*, *a Free City*, and had in it a *Synagogue* of the *Jews*, they living, ſaith (e) *Philo*, in *Macedonia* and *Theſſaly*. The Inhabitants of *Theſſaly*, ſaith (f) *Athenæus*, were given to Luxury and Diſſoluteneſs, and by their Luxury, invited the *Perſians* into *Greece*: their Maidens and Women alſo danced naked, as their Cuſtom was: Which things might give occaſion to thoſe Inſtructions of the *Apoſtle* to them, to *avoid Fornication*, and to *poſſeſs their Veſſels in Sanctification and Honour, and not in the Luſts of Concupiſcence, as did thoſe Nations which knew not God*, 1 Theſ. 4. 3, 4, 5. To this Church St. *Paul* wrote his two firſt *Epiſtles*.

5. *TROAS* was a Country and City in *Leſſer Aſia*, where St. *Paul* came to preach Chriſt's Goſpel, and had *a door opened to him of the Lord*, 2 Cor. 2. 12. (g) *Strabo* and *Ptolemy* place the City in *Phrygia Minor*: It is, by St. *Jerom*, ſaid to be the ſame with *Troy*, celebrated in the Works of *Homer*. It was, ſaith (h) *Pliny*, a *Roman Colony*.

6. *TRACHONITIS* was a Region and *Tetrarchy*, or rather part of a *Tetrarchy*, in *Syria*, anciently call'd *Argob*, Deut. 3. 14. It lay North of *Peræa*, and Eaſt of *Batanea*, and was ſo call'd, ſaith *G. Tyrius*, from Dragons, or ſecret Lurking Places, in which this Country abounded, the Inhabitants living upon (i) Robbery, till they were reſtrained by *Herod*.

7. *TROGYLLIUM*, Acts 20. 15. is a *Promontory*, ſaith (k) *Strabo*, as it were the Foot of Mount *Mycale*, oppoſite to, and five Miles from *Samos*; to which *Paul* coming, goes on to *Trogyllium*, to harbour there: There was alſo a Town there of the ſame Name, mentioned by *Pliny*, l. 5. c. 29. p. 295.

8. *TYRE* and *Sidon*. Theſe two Places being ſo often mentioned in *Scripture* together, and lying but 200 *Stadia*, ſaith (l) *Strabo*, that is 25 Miles aſunder, I ſhall ſpeak of them both together. And,

1ſt, As to Antiquity, tho' it be certain that, as (m) *Strabo* ſaith, both theſe Cities were πάλαι ἔνδοξοι καὶ λαμπραὶ, *of old, illuſtrious, and renowned Cities*, inſomuch, ſaith he, that they were incomparable for Greatneſs, Splendor, and Antiquity; tho' *Tyre* be ſtiled by *Dionyſius* the *Ogygian*; and by the *Poets*, the *Cadmean Tyre*; and by the *Prophet*, the City *whoſe Antiquity is of ancient Days*, Iſa. 23. 7. yet was *Sidon* much the elder: For, (1.) Tho' (n) *Homer* mentions *Sidon*, and ſpeaks of the *Sidonians* as πολυδαίδαλοι, *excellent Artificers*, he hath not one word, ſaith (o) *Strabo*, of *Tyre*, or the *Tyrians*. (2.) *Trogus*, in (p) *Juſtin*, ſaith, That after many Years, the *Sidonians* being overcome by the King of *Aſcalon*, and beaten to their Ships, built *Tyre* the Year before the *Trojan* War, *i. e.* ſaith (q) *Joſephus*, 240 Years before *Solomon* began to build the *Temple*; hence moſt *Interpreters* conceive that *Tyre* is call'd, *the Daughter of Sidon*, Iſai. 23. 12. (3.) We read of *Sidon*, the Firſt-born of *Canaan*, *Noah*'s Grandſon, who was the Builder of *Sidon*, as (r) *Joſephus* ſaith; ſee *Gen.* 10. 15. and read of *Sidon* as *the Border of Canaan*, ver. 19. but we read nothing of *Tyre*, at leaſt till it be mentioned by *Joſhua*, chap. 19. 29.

2dly, *Sidon*, at leaſt for a long time, excell'd *Tyre* in Greatneſs, whence it is ſtyled *Sidon Rabba*, the Great, *Joſh.* 11. 8. & 19. 28. *Mela* ſaith, that before it was taken by the *Perſians*, it was, *Maritimarum Urbium Maxima*, The greateſt of Maritime Cities: (ſ) *Diodorus Siculus*, having made mention of the City of the *Arvadians*, the *Sidonians* and *Tyrians*, i. e. *Arvad*, *Sidon*, and *Tyre*, as the *Phœnician Tripolis*, he adds of *Sidon*, that (t) πλούτῳ γὰρ καὶ ταῖς ἄλλαις χορηγείαις ἡ πόλις πολὺ προεῖχε τῶν κατὰ τὴν Φοινίκην πόλεων, *for Riches, and other Proviſions, it far exceeded the other Cities of the Phœnicians*, that City having long quietly enjoy'd that Trade which brought in theſe Riches; whence, to live quietly and ſecurely, is to live *after the manner of the Sidonians*, Judg. 18. 7. Moreover, in Skill in *Aſtronomy* and *Arithmetick*, and all the Arts of *Merchandize*, in *Philoſophy* and *Philoſophers*, (u) *Strabo* makes them ἐνάμιλλοι, *emulous*, or equal in Compariſon, and ſaith the *Greeks* had their *Philoſophy* from them. Hence both of them, in Scripture, are repreſented as *very wiſe*, Zech. 9. 2. Ezek. 27. 8, 9. But then,

4thly, *Tyre* is to be preferr'd before *Sidon* for Strength, as being built in the Sea, four Furlongs from the Land, till *Alexander* joined it to the Continent, whence it is call'd *the ſtrong City*, Joſh. 19. 29. and after *Sidon* ſuffered by the *Perſians*, it excell'd in Riches, it being ſtiled, *The Crowning City*, as ſending *Crowns* of Gold to Kings, and being the City whoſe *Merchants* were *Princes*, and *whoſe Traffickers were the Honourable of the Earth*, Iſa. 23. 8. Hence (x) *Q. Curtius* ſaith, That in the Time of *Alexander*, it was *memorable, above all other Cities of* Syria *and* Phœnicia, *for Splendor and Greatneſs.* They are mention'd in the *New Teſtament*, as Places to whoſe Coaſts *Chriſt* reſorted, *Matth.* 15. 21. Sometimes, as People who reſorted to him from their Coaſts, *Mark* 3. 8. and ſometimes to upbraid the Cities of *Chorazin* and *Bethſaida*, lying Eaſtward of them, as being more incredulous, *Matth.* 11. 21, 22.

---

(d) Liberæ conditionis, l. 4. c. 10. (e) Leg. p. 798. (f) L. 13. p. 607. 14. p. 663.
(g) L. 13. p. 400. (h) L. 5. c. 30. (i) Ἐν ἔθει τὸ λῃστεύειν πεποιημένους, καὶ βίον οὐκ ἄλλοθεν ἔχοντας. Joſeph. Antiq. l. 15. c. 13. p. 539. E. F. (k) L. 14. p. 438.
(l) L. 16. p. 521. (m) Ibid. p. 520. (n) Il. Ψ. (o) Ibid. (p) L. 18. c. 3.
(q) Antiq. l. 18. c. 3. p. 259. (r) Antiq. l. 1. c. 7. p. 14. (ſ) L. 16. p. 531.
(t) P. 533. (u) Ibid.

To ſpeak ſomething of *Tyre* in particular, it is to be obſerved, That there was (y) *Old* and *New Tyre*: The *Old Tyre*, mention'd *Joſh.* 19. 29. and call'd *Paletyrus*, was built upon the Continent; whence they of *New Tyre* tell *Alexander*, That there was a Place without the City, call'd *Paletyrus*, where he might ſacrifice to *Hercules*: It was, ſaith (z) *Strabo*, diſtant 30 Furlongs from the other *Tyre*, which was 4 Furlongs within the Sea; hence ſaith *God* to her, by the *Prophet*, *Thy Borders are within the Sea*, Ezek. 27. 4. She ſent Colonies, ſaith (a) *Curtius*, penè orbe toto, *almoſt through the World*, viz. to *Carthage*, *Leptis*, *Utica* in *Africa*, to *Thebes* in *Bœotia*, and *Gades* in *Spain*, whence it was accounted the Mart of the World; they alſo worſhipped, beſides *Hercules*, the Goddeſs *Aſtarte* at *Memphis*; whence (b) *Herodotus* ſaith, The *Tyrians* had there the Temple ξένης ’Αφροδίτης, *of Venus the Stranger*, to diſtinguiſh her from that *Venus* whom the *Egyptians* worſhipped.

Though, in ſpeaking of the Places near the Sea of *Genneſareth* or *Tiberias*, I have follow'd Dr. *Lightfoot*; yet becauſe he is ſingular in the Situation of them, I have left them in the *Map*, as they are ordinarily placed by others.

---

(x) *Claritate & magnitudine ante omnes urbes Syriæ Phœniceſque memorabilis*, L. 4. c. 2.
(y) Q. Curt. l. 4. c. 2. Juſtin. l. 11. c. 10. (z) L. 16. p. 521.
(a) L. 4. c. 4. (b) L. 2. c. 112.

# An INDEX of the Greek Words and Phraſes Explained in this COMMENTARY.

A.

Ἀγαθὸς, Rom. 5. 7.
τὸ ἀγαθὸν ὑμῶν, Rom. 14. 16.
ἄγαμος, 1 Cor. 7. 8.
ἅγιοι, Rom. 16. 15. and 1 Cor. 7. 14.
ἁγιάζειν, Heb. 2. 11. and 9. 13.
ἀδιαλείπτως, 1 Theſ. 5. 17.
ἀδικία, 1 Cor. 13. 6. 2 Tim. 2. 19.
ἀδόκιμος, 2 Tim. 3. 8. Heb. 6. 8.
ἄθεοι, Eph. 2. 12.
ὁ ἐλθὼν δι' αἵματος, 1 John 5. 6.
αἵρεσις, 1 Cor. 11. 19.
Αἱρετικὸς, Tit. 3. 10.
αἰσχρολογία, Col. 3. 8.
αἴσθησις, Phil. 1. 10.
αἰὼν, 2 Tim. 4. 10.
κατὰ τὸν αἰῶνα, Eph. 2. 2.
κατὰ πρόθεσιν αἰώνων, Eph. 2. 11.
αἰώνιος, Philem. v. 15. Jude, v. 7.
πρὸ τῶν αἰώνων, 2 Cor. 1. 7.
αἰῶνας, Heb. 1. 2.
αἰὼν μέλλων, Heb. 6. 5.
ἄκακος, Rom. 16. 18. Heb. 7. 26.
ἀκάθαρτος, 1 Cor. 7. 14.
ἀκροθίνια, Heb. 7. 4.
ἀκούειν, Eph. 1. 17.
ἀλλὰ, Rom. 10. 19.
ἁμαρτία, ἥμαρτεν, ἁμαρτωλοὶ κατεστάθησαν, Rom. 5. 19.
ὁ ποιῶν τὴν ἁμαρτίαν, 1 John 13. 8, 9.
τὰς ἁμαρτίας ἡμῶν ἀνήνεγκεν, 1 Pet. 2. 24.
περὶ ἁμαρτίας, Rom. 8. 3. 1 Pet. 3. 18.
ἁμαρτωλοὶ, Gal. 2. 15.
ἀνάθεμα εἶναι, Rom. 9. 4.
ἀνακεφαλαιώσασθαι, Eph. 1. 10.
ἀνακρίνω, 1 Cor. 2. 15.
ἀναλογία τῆς πίστεως, Rom. 12. 6.
κατ' ἄνθρωπον λέγω, Rom. 3. 5. 1 Cor. 9. 8.
ἀνθρώπινον λέγω, Rom. 6. 19.
ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, Rom. 13. 2.
ἀπόδειξις τοῦ πνεύματος, 1 Cor. 2. 5.
ἀποδώη, 2 Tim. 4. 14.
ἀποκαταλλάξαι, Eph. 2. 16.
ἀπόστολος, Rom. 16. 7. Phil. 2. 25.
ἀπόχρησις, Col. 2. 22.
οὐχ ἁρπαγμὸν ἡγήσατο, Phil. 2. 6.
ἀρετὴ, 1 Pet. 2. 9. 2 Pet. 1. 5.
ἀπ' ἀρχῆς, 1 John 1. 1. and 2. 7.
ἀσέλγεια, Rom. 13. 13.
ἀσθενὲς, ἀσθενέω, ἀσθένεια, Rom. 5. 6. and 14. 21.
ἀσωτία, Eph. 5 18.
ἐν ἀφθαρσίᾳ, Eph. 6. 24.
ἄφρονες, Rom. 2. 20.
ἀφαίρειν ἁμαρτίαν, Heb. 10. 4.
κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, Eph. 2. 2.

B.

Τῇ Βαάλ, Rom. 11. 4.
Βαβυλὼν, 1 Pet. 5. 13.
Βαλαὰμ τοῦ Βοσὸρ, 2 Pet. 2. 15.
ἐν βάρει εἶναι, 1 Theſ. 2. 6.
νόμος βασιλικὸς, Jam. 2. 8.
οἱ βουλόμενοι πλουτεῖν, 1 Tim. 6. 9.

Γ.

Τὸ λογικὸν γάλα, 1 Pet. 2. 2.
κενῶς ἡ γραφὴ λέγει, Jam. 4. 5.
ἔγραψα, ſcripſeram, 1 Cor. 5. 9. John, 3. 9.
γεγραμμένα ἐν βίβλῳ ζωῆς, Phil. 4. 3.
γαστριμαργὸς, Tit. 1. 12.
γενηθήτω, Rom. 11. 10.
ἡ γλῶσσα πῦρ, Jam. 3. 6.
γυνὴ, 1 Cor. 7. 34.
γυναῖκα ἀδελφὴν, 1 Cor. 9. 5.

Δ.

Δαιμόνιον, 1 Cor. 10. 20.
[illegible], Rom. 6. 17.
δέησις ἐνεργουμένη, Jam. 5. 16.
δεήσεις, προσευχαὶ, ἐντεύξεις, 1 Tim. 2. 2.
διὰ, cum Genitivo, per, Heb. 1. 2. 1 Tim. 2. 15.
διαθήκη, Heb. 9. 20.
διακονία, Rom. 12. 6.
διάκρισις διαλογισμῶν, Rom. 14. 1.
διακρινόμενος, Rom. 14. 23. Jam. 1. 8.
δίδωμι, ἔδωκε, Rom. 11. 8.
ἔδωκε δόματα, Eph. 4. 8.
δίκαιος, Rom. 3. 26.
δικαιοσύνη Θεοῦ, Rom. 1. 17.
δικαιώματα, Rom. 2. 26.
δίψυχος, Jam. 1. 8.
δόξα, Rom. 1. 23.
δοξάζειν, Rom. 8. 30. and p. 252, 253.
δογματίζεσθε, Col. 2. 20.
δοκιμάζετε, 1 Cor. 11. 28. Gal. 6. 4.
δοκέω, 1 Cor. 7. 40. 1 Tim. 2. 15. Heb. 4. 1.
δουλεία τῆς φθορᾶς, Rom. 8. 21.
δωρεὰ ἐπουράνιος, Heb. 6. 4.
δύναμις, 1 Cor. 5. 5.
δυνατὸς, Rom. 11. 13. and 14. 4. Heb. 2. 18.

E.

Ἐὰν, poſtquam, quando, Heb. 3. 7.
ἐγγὺς, Eph. 2. 17.
ἀπὸ παντὸς εἴδους πονηροῦ, 1 Theſ. 5. 22.

ἔθνος ἅγιον, 1 Pet. 2. 9.
ἐθελοθρησκεία, Col. 2. 23.
εἰ, quod, 1 Tim. 5. 10. Formula jurandi, Heb. 3. 11.
εἴγε, ſiquidem, Eph. 3. 2.
εἰ μὴ, 1 Cor. 7. 17.
εἰς pro ἐν & [illegible], Col. 1. 20. 1 Pet. 1. 11.
εἰκὼν τοῦ Θεοῦ, Heb. 7. 15.
ἐκλογὴ χάριτος, Rom. 11. 5, 28.
ἐκλεκτὸς ἐν Κυρίῳ, Rom. 16. 13.
γένος ἐκλεκτὸν, 1 Pet. 2. 9.
ἔμφυτος λόγος, Jam. 1. 21.
ἐν pro διὰ, 1 Cor. 7. 13.
ἐνεργεῖν, 1 Theſ. 2. 13. Phil. 2. 13.
ἐντυγχάνειν, {ὑπὲρ, κατὰ} Rom. 11. 2.
ἐξαγοραζόμενοι τὸν καιρὸν, Eph. 5. 16.
ἐξήγειρά σε, Rom. 9. 17.
ἐξ ἡμῶν ἐξῆλθον, 1 John 2. 19.
τοὺς ἐξουθενημένους, 1 Cor. 6. 4.
ἐξουσία, 1 Cor. 11. 9.
ἐπιθανάτιοι ἔσχατοι, 1 Cor. 4. 9.
τὸ ἐπιεικὲς, Phil. 4. 5.
ἐπερώτημα, 1 Pet. 3. 21.
ἐπικαλέσονται τὸ ὄνομα Κυρίου, 1 Cor. 1. 2.
ἐπιλαμβάνεσθαι, Heb. 2. 16.
σὺν ἐπισκόποις καὶ διακόνοις, Phil. 1. 1.
ἐν τοῖς ἐπουρανίοις, Eph. 3. 1. Heb. 6. 4.
ἔργον ἀγαθὸν, Rom. 2. 7.
οἱ ἐξ ἐριθείας, Rom. 2. 8.
ὁ ἔσω ἄνθρωπος, Rom. 7. 22.
ἕτερος, Rom. 13. 8.
εὐλάβεια, Heb. 5. 7.
εὐλογία πνευματικὴ, Eph. 3. 1.
εὐσχημόνως, Rom. 13. 13. 1 Cor 14. 40.
εὐτραπελία, Eph. 5. 4.
ἔχειν χάριν, Heb. 12. 28.

Z.

ζῆν, 1 Theſ. 3. 8.
τὰ ἄνω ζητεῖν, Col. 3. 1.
λίθοι ζῶντες, 1 Pet. 2. 5.
λόγος ζῶντος Θεοῦ, Heb. 4. 12.

H.

Ἢ pro καὶ, 1 Cor. 11. 27.
ἡμέρα, 1 Cor. 3. 13.
ἡμέραι πονηραὶ, Eph. 5. 16.
ἡμέρα κρίσεως, 2 Pet. 3. 7.
ὁ ἥλιος μὴ ἐπιδυέτω, Eph. 4. 26.

Θ.

Θάνατον ἀποκύειν, Jam. 1. 15.
ἐθανατώθητε τῷ νόμῳ, Rom. 7. 4.
θέλειν, Col. 2. 18.
θεοδίδακτοι, 1 Theſ. 4. 9.
Θεὸς εὐλογητὸς, Rom. 9. 5.
θεμέλιος τοῦ Θεοῦ, 2 Tim. 2. 19.
θλίψεις τοῦ Χριστοῦ, Col. 1. 24.
θρησκεία τῶν ἀγγέλων, Col. 2. 18.
θυσία ζῶσα, Rom. 12. 1.
θυσίαι πνευματικαὶ, 1 Pet. 2. 5.

I.

Ἰδίας ἐπιλύσεως, 2. Pet. 1. 20.
ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, 1 Cor. 14. 16.
ἱερουργοῦντα τὸ εὐαγγέλιον, Rom. 15. 16.
ἱεράτευμα ἅγιον, 1 Pet. 2. 9.
ἱλάσκεσθαι τὰς ἁμαρτίας, Heb. 2. 17.
ἱλασμὸς περὶ τῶν ἁμαρτιῶν, 1 John 2. 2. and 4. 10.
ἱλαστήριον, Rom. 3. 25.
ἵνα pro ὅταν, 1 Cor. 14. 13.
ἴσα Θεῷ, Phil. 2. 6.

K.

Καὶ, id eſt, Col. 1. 2. idcirco, Heb. 3. 19. tunc, Gal. 2. 2.
καθὼς, quando, 1 Cor. 1. 6.
καθαρίζειν, καθαρισμὸς, Heb. 1. 3. and 9. 14.
καθολικαὶ ἐπιστολαὶ, Jam. 1.
ἐντολὴ καινὴ, 1 John 2. 7, 8.
καλὰ ἔργα, Tit. 3. 8.
κατὰ Θεοῦ, per Deum, 1 Cor. 15. 15.
καταβραβευέτω, Col. 2. 18.
κατακυριεύοντες τῶν κλήρων, 1 Pet. 5. 3.
μὴ καταλαλεῖτε, Jam. 4. 11.
καταλλαγὴ καταλλάσσειν, Rom. 5. 10.
καταλλαγὴν λαμβάνειν, Rom. 5. 11.
ὁ κατασκευάσας, Heb. 3. 3.
καταστρηνιᾶν, 1 Tim. 5. 11.
καταφάγεται αὐτοὺς πῦρ, Jam. 5. 3.
καταχρώμενοι, 1 Cor. 7. 31.
εἰς τὰ κατώτερα μέρη τῆς γῆς, Eph. 4. 9.
ὁ κληρονόμος τοῦ κόσμου, Rom. 4. 13.
κοινωνία, 1 Cor. 10. 16.
ἐγκομβώσασθε, 1 Pet. 5. 5.
ἐν παντὶ τῷ κόσμῳ, Col. 1. 6.
περὶ ὅλου τοῦ κόσμου, 1 John 2. 2.
κρίμα, Rom. 5. 16. and 13. 2. 1 Cor. 11. 29.
οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, 2 Pet. 2. 3.
κριθῆναι τῇ σαρκὶ, 1 Pet. 4. 5.
κρίνεσθαι, Rom. 3. 4.
κριτήρια, 1 Cor. 6. 2.
ἵνα μὴ ὑπὸ κρίσιν πέσητε, Jam. 5. 12.
πᾶσα κτίσις, Rom. 8. 19, 22.
ἀπὸ κτίσεως κόσμου, Rom. 1. 20.
ἀνθρωπίνη κτίσις, 1 Pet. 2. 13.
ὁ Κύριος ἐγγὺς, Phil. 4. 5.
Κύριον ἁγιάσατε, 1 Pet. 3. 15.
Κυριότητος καταφρονοῦντες, 1 Pet. 2. 10.
κωλυόντων γαμεῖν, 1 Tim. 4. 2.

Λ.

Καὶ τὴν ἐκ Λαοδικείας, Col. 4. 17.
λαὸς περιούσιος, Tit. 2. 14. 1 Pet. 2. 9.
λανθάνει γὰρ αὐτοὺς, 2 Pet. 3. 5.
λίθος προσκόμματος, Rom. 9. 33.
λογίζεσθαι, Rom. 5. 14.
λόγος, 1 Cor. 1. 5. Heb. 4. 13.
λυπεῖσθαι, Rom. 14. 15.

M.

Μᾶλλον, non comparativum, ſed negativum, 1 Tim. 1. 4.
μάταια ἀναστροφὴ, 1 Pet. 1. 18.

μεγαλαυχεῖ, Jam. 3. 5.
μεγαλοπρεπὴς δόξα, 2 Pet. 1. 17.
ἐν μέρει ἑορτῆς, Col. 2. 16.
ἀπὸ μέρους, Gal. 2. 5.
εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων, Col. 1. 12.
μεσίτης, 1 Tim. 2. 5.
μεσότοιχον τοῦ φραγμοῦ, Eph. 2. 14.
μετεσχημάτισα, 1 Cor. 4. 6.
μέτρον τῆς πίστεως, Rom. 12. 3.
μήποτε, ſi forte, 2 Tim. 2. 25.
κατὰ μίαν Σαββάτων, 1 Cor. 16. 2.
μορφὴ { Θεοῦ, Phil. 2. 6.
{ δούλου, v. 7.
μωρολογία, Eph. 5. 4.
περὶ τοῦ Μωσέως σώματος, Jude, v. 9.

N.

Ναὶ, verbum obſecrandi, Philem. v. 20.
ναὶ καὶ οὔ, 2 Cor. 1. 17, 18.
ὁ ναὸς τοῦ Θεοῦ, 1 Cor. 6. 19.
νεκροὶ, de mortuis ſpiritualiter, 1 Pet. 4. 6.
νεκροὶ, de uno, 1 Cor. 15. 30.
εἰς νῖκος, 1 Cor. 15. 54.
νόμος { βασιλικὸς, Jam. 2. 8.
{ ἐλευθερίας, Jam. 1. 25.
ἡ νὺξ προέκοψεν, Rom. 13. 12.
τὸν νῶτον αὐτῶν σύγκαμψον, Rom. 11. 10.

Ξ.

Ξένοι, Eph. 2. 19.

O.

Ὄγδοος, 2 Pet. 2. 5.
οἰκοδομὴ, Rom. 10. 19. and 15. 2.
οἰκοδομεῖν εἰς τὸν ἕνα, 1 Theſ. 5. 11.
ἡ κατ' οἶκον αὐτῶν ἐκκλησία, Rom. 16. 5. 1 Cor. 16. 19.
οἰκουμένη μέλλουσα, Heb. 2. 5.
ἐν ὁμοιώματι ἀνθρώπου, Phil. 2. 7.
τὰ μὴ ὄντα, Rom. 4. 17.
ἐν ὀνόματι Κυρίου, Col. 3. 17.
καινοὶ οὐρανοὶ, 2 Pet. 3. 13.
ὁρᾶν, 1 John 1. 1.
ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, Eph. 4. 26.
ὀρθοτομεῖν τὸν λόγον, 2 Tim. 2. 15.
ὁρκίζω ὑμᾶς, 1 Theſ. 5. 27.
ὀφθαλμοὺς ἔχοντες μὴ ὁρᾶν, Rom. 11. 8.
ὀσμὴ ζωῆς καὶ θανάτου, 2 Cor. 2. 16.

Π.

Πάντα, Rom. 8. 28.
οὐ πάντως, Rom. 3. 9.
ἡ πανοπλία τοῦ Θεοῦ, Eph. 6. 13.
παραβουλευσάμενος, Phil. 2. 30.
παραδόσεις, 1 Cor. 11. 2. 2 Theſ. 2. 15.
ἡ παρακαταθήκη, 2 Tim. 1. 12.
παῤῥησία, Heb. 3. 6.
παραῤῥεύειν, Heb. 2. 1.
παρηκολούθηκας, 2 Tim. 3. 10.
παροξύνεται, 1 Cor. 13. 5.
ἡ παρουσία τοῦ Κυρίου, 2 Theſ. 2. 1.
ὁ πατὴρ, 1 Cor. 4. 15.
πᾶσα πατριὰ, Eph. 3. 15.
παρθένος, 1 Cor. 7. 36.
παρέδωκεν, Rom. 1. 24, 28.
παρῶν τῷ πνεύματι, 1 Cor. 5. 5.
πείθειν, Gal. 1. 10.
πέμψει ὁ Θεὸς, 2 Theſ. 2. 11.
πεπραμένος ὑπὸ τὴν ἁμαρτίαν, Rom. 7. 14.
πειράζειν, Heb. 2. 18, and 3. 9.
πειρασθῆναι, Gal. 6. 1.
ἐπειράσθησαν, Heb. 11. 37.
περικάθαρμα, περίψημα, 1 Cor. 4. 13.
περιποίησις, περιποιεῖν, Eph. 1. 14.
περπερεύεται, 1 Cor. 13. 4.
περιτομὴ ὀκταήμερος, Phil. 3. 5.
πλεονεξία, πλεονεκτεῖν, 1 Theſ. 4. 6.
πλεονεξία, ἥτις ἐστὶν εἰδωλολατρεία, Col. 3. 5.
πιθανολογία, Col. 2. 8.
πίστις, μία πίστις, Eph. 4. 5.
ὃ οὐκ ἐκ πίστεως, Rom. 14. 23.
ἐκ πίστεως εἰς πίστιν, Rom. 1. 17.
πίστις ἅπαξ παραδοθεῖσα, Jude, v. 3.
τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης, Jam. 2. 1.
πλήρωμα τῶν ἐθνῶν, Rom. 11. 12.
πᾶν πλήρωμα τῆς θεότητος, Col. 2. 9.
πᾶν πλήρωμα τοῦ Θεοῦ, Eph. 3. 19.
πληροφορία, Rom. 14. 5.
τὸ πνεῦμα, Rom. 8. 27.
τὸ πνεῦμα μου, 1 Cor. 14. 14.
πνεῦμα δουλείας, Rom. 8. 15.
πνεῦμα τῆς δόξης, 1 Pet. 4. 14.
πνευματικὸς ἄνθρωπος, 1 Cor. 2. 15; and 5. 5. Gal. 6. 1.
ποιμένες, Eph. 4. 11.
τὸ πολίτευμα ὑμῶν, Phil. 3. 20.
προέγνω, ἔγνω, Rom. 8. 29, and 11. 2.
προεγνωσμένος, 1 Pet. 1. 20.
ἐν τῷ πονηρῷ, 1 John 5. 19.
πρᾶγμα, 1 Theſ. 4. 6.
πρεσβύτης, Tit. 2. 2. Philem. v. 9.
οἱ πρεσβύτεροι τῆς ἐκκλησίας, Jam. 5. 14.
πρεσβυτέρους τοὺς ἐν ὑμῖν, 1 Pet. 5. 1.
πρὸς, de, Heb. 1. 7.
προσαγωγὴ, Eph. 3. 12. 1 Pet. 3. 18.
κατὰ πρόθεσιν αἰώνων, Eph. 3. 11.
πρόσκομμα τιθέναι, Rom. 14. 13, 21. 1 Cor. 8. 13.
προσφορὰ καὶ θυσία, Eph. 5. 2.
προφήτης, Tit. 1. 12.
προφητεία, 1 Cor. 14. 6.
πῦρ αἰώνιον, Jude, v. 7.
ὡς διὰ πυρὸς, 1 Cor. 3. 15.
προσωποληψία, Jam. 2. 1.
πρωτότοκος πάσης κτίσεως, Col. 1. 15.

P.

Ἐν ῥάβδῳ, 1 Cor. 4. 21.
ῥαντισμὸς, Heb. 12. 24.
ῥῆμα καλὸν, Heb. 6. 5.

Σ.

Σαρκικὸς, 1 Cor. 3. 4.
κατὰ σάρκα, Rom. 4. 1.
ἐληλυθότα ἐν σαρκὶ, 1 John 4. 2, 3.
ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων, Eph. 5. 30.
ὁ Σατανᾶς, Rom. 16. 20.

σημεῖον, 1 Cor. 1. 22.
σημεῖα, τέρατα, καὶ δυνάμεις, Heb. 2. 4.
σκάνδαλον, σκανδαλίζεσθαι, Rom. 14. 21.
σκιὰ τῶν μελλόντων, Col. 2. 17.
σκότος, Rom. 13. 12.
σοφὸς, 1 Cor. 1. 20.
σπαταλάω, 1 Tim. 5. 6.
σπένδομαι, Phil. 2. 17.
σπιλάδες, Jude 5. 12.
καλὴ στρατεία, 1 Tim. 1. 18.
στοιχεῖα, 2 Pet. 3. 10.
στοιχεῖα τοῦ κόσμου, Gal. 4. 3.
συναγωγὴ, 2 Thes. 2. 1. Jam. 2. 4.
σχίσματα, 1 Cor. 11. 18.
τὸ σῶμα νεκρὸν, Rom. 8. 10.
τὸ σῶμα τῆς ταπεινώσεως ὑμῶν, Phil. 3. 21.
σῶμα κατηρτίσω μοι, Heb. 10. 5.

T.

Κατὰ Τάξιν, 1 Cor. 14. 40.
ὁ ταπεινὸς, Jam. 1. 9.
ταρταρώσας, 2 Pet. 2. 4.
τέκνα φύσει ὀργῆς, Eph. 2. 3.
διὰ τεκνογονίας, 1 Tim. 2. 15.
τέλειος, 2 Cor. 1. 6.
τελειῶσαι, Heb. 2. 10, and 9. 10, and 10. 1.
εἰς τέλος, 1 Thes. 2. 15.
τὰ τέλη τῶν αἰώνων, 1 Cor. 10. 11.
τὸ τέλος ἤγγικε, 1 Pet. 4. 7.
τιμὴ, 2 Tim. 5. 3.
εἰς ὃ καὶ ἐτέθησαν, 1 Pet. 2. 8.
τινὲς, Heb. 3. 16.
ἐμπλοκὴ τριχῶν, 1 Pet. 3. 3.
τρυφᾷν, 2 Pet. 2. 13.
τυφλοὶ, Rom. 2. 10.

Y.

Δι' Ὕδατος, 1 John 5. 6.
υἱοὶ τοῦ Θεοῦ, Rom. 8. 14.
υἱοθεσία, Rom. 8. 23.
ὑπὲρ, in Gratiam, 1 Cor. 15. 30.
ὑπερβαίνειν, 1 Thes. 4. 6.
ὑπέρογκα, 2 Pet. 2. 18.
ἐξ ὕπνου ἐγερθῆναι, Rom. 13. 11.
ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου, Eph. 6. 15.
ὑποστείληται, Heb. 10. 39.
ὑπόστασις, Heb. 11. 1.
ὑστερηκέναι ἀπὸ, Heb. 12. 15.

Φ.

Ἐὰν Φανερωθῇ, 1 John 3. 2.
φέρων, Heb. 1. 3.
φίλημα ἅγιον, Rom. 16. 16.
φιλόξενος, 1 Tim. 3. 2.
τὸν φόβον αὐτῶν μὴ φοβηθῆτε, 1 Pet. 3. 14.
τὸ αὐτὸ φρονεῖν, Phil. 4. 2.
τὰ ἄνω φρονεῖν, Col. 3. 1. 2.
ταῖς δώδεκα φυλαῖς, Jam. 1. 1.
τοῖς ἐν φυλακῇ πνεύμασι, 1 Pet. 3. 19.
φύσις, 1 Cor. 11. 14. Eph. 2. 3.
θείας φύσεως κοινωνοὶ, 2 Pet. 1. 4.
φωσφόρος ἀνατείλῃ, 2 Pet. 1. 19.
φωτισθέντες, Heb. 6. 4.
εἶναι ἐν τῷ φωτὶ, 1 John 2. 9.

X.

Χαίρειν αὐτῷ μὴ λέγετε, 2 John 5. 10.
χάρις, 2 Cor. 6. 1.
ἐν χάριτι, Col. 3. 16.
χάριτι ἐστὲ σεσωσμένοι, Eph. 2. 8.
ἵνα δῷ χάριν, Eph. 4. 29.
χάρισμα πνευματικὸν, Rom. 1. 12.
χαρακτὴρ τῆς ὑποστάσεως, Heb. 1. 3.
χειρόγραφον τοῖς δόγμασιν, Col. 2. 14.
χειροποίητα ἅγια, 8. 2.
χίλια ἔτη, 2 Pet. 3. 8.
ἐν Χριστῷ εἶναι, Rom. 8. 1.
τὸν Χριστὸν ἐνδῦναι, Rom. 13. 14.
τὰ εἰς Χριστὸν παθήματα, } 1 Pet. 1. 11.
πνεῦμα Χριστοῦ,
χρόνοι αἰώνιοι, Rom. 16. 25.
πρὸ χρόνων αἰωνίων, 2 Tim. 1. Tit. 1. 2.
περίθεσις χρυσίων, 1 Pet. 3. 3.

Ψ.

Ψαλμοῖς καὶ ὕμνοις, Eph. 5. 20. Col. 3. 16.
ψευδώνυμος γνῶσις, 1 Tim. 6. 20.
ψηλαφᾷν, 1 John 1. 1.
ψυχὴ, 1 Thes. 2. 8.
ψυχικὸς ἄνθρωπος, 1 Cor. 2. 14.

Ω.

Ὡς οὐκ ὁμοιώσεως, ἀλλὰ βεβαιώσεως, Rom. 9. 32.

# A TABLE of PHRASES Explained in this COMMENTARY.

A.

*Abſtain from all appearance of evil,* 1 Theſ. 5. 22.
*The Adoption of Sons,* Rom. 8. 23. Epheſ. 1. 5.
*Affections ſet on things above,* Col. 3. 2.
*The Affections of Chriſt,* Col. 2. 24.
*All are yours,* 1 Cor. 3. 22.
*To be Anathema from Chriſt,* Rom. 9. 3.
*Be angry, and ſin not,* Eph. 4. 26.
*The whole Armour of God,* Eph. 6. 13.
*To awake out of ſleep,* Rom. 13. 11.

B.

*That which was from the Beginning,* 1 Joh. 1. 1.
*The Breaſt-plate of Faith,* 1 Theſ. 5. 8.
*To be in bondage to corruption,* Rom. 8. 21.
*The Firſt-born from the Dead,* Coloſ. 1. 19.
*To bow-down the Back,* Rom. 11. 10.
*To do our own buſineſs,* 1 Theſ. 4. 11.

C.

*To heap Coals of Fire upon the Head,* Rom. 12. 20.
*To be in Chriſt,* Rom. 8. 1.
*To be with Chriſt,* Philip. 1. 24.
*His Commandments are not grievous,* 1 John 5. 3.
*The Coming of our Lord,* 2 Theſ. 2. 1.
*Our Converſation is in Heaven,* Phil. 3. 20.
*To be conformed to the World,* Rom. 12. 2.
*The courſe of this World,* Eph. 2. 2.
*The whole Creation,* Rom. 8. 22.
*To corrupt the Temple of God,* 1 Cor. 3. 17.

D.

*Darkneſs,* Rom. 13. 12.
*The Day of Chriſt,* 1 Theſ. 5. 2.
*Dead in Sins,* Eph. 2. 1.
*Dead to the Law,* Rom. 7. 4.
*Without the Law, Sin was dead,* Rom. 7. 8.
*A Door of Utterance,* Eph. 6. 19.
*Not to doubtful Diſputations,* Rom. 14. 1.
*He that doubteth, is damned if he eat,* Rom. 14. 23.
*The doubtful and double-minded Man,* Jam. 1. 8.

E.

*Edification of God,* 1 Tim. 1. 4.
*Election of Grace,* Rom. 11. 5. 1 Pet. 2. 9.
*To eſteem others better than our ſelves,* Philip. 2. 3.
*Evil Days,* Eph. 5. 16.
*Eye hath not ſeen,* 1 Cor. 2. 9.
*To have Eyes, and ſee not,* Rom. 11. 10.

F.

*From Faith to Faith,* Rom. 1. 17. (23.
*Whatſoever is not of Faith, is Sin,* Rom. 14.
*The whole Family in Heaven and Earth,* Eph. 3. 15.
*To deny the Father,* 1 John 2. 23.
*The Feet ſhod with the Preparation of the Goſpel of Peace,* Eph. 6. 15.
*There is no Fear in Love,* 1 John 4. 18.
*Fleſh and Blood,* Gal. 1. 16.
*Fooliſh talking and Jeſting,* Eph. 5. 4.
*Whom he did foreknow,* Rom. 8. 29. and 11. 2.
*The Form of* { *God,* / *a Servant,* } Phil. 2. 6, 7.
*The Fruits of Righteouſneſs,* Jam. 3. 18.

G.

*To gather together in one,* Eph. 1. 10.
*Our gathering together in Chriſt,* 2 Theſ. 2. 1.
*He gave Gifts to Men,* Eph. 4. 8.
*The Glory of God,* Rom. 1. 23. Phil. 2. 6. Heb. 1. 3.
*Them he alſo glorified,* Rom. 8. 30.
*God over all, bleſſed for ever,* Rom 9. 5.
*That God may be all in all,* 1 Cor. 15. 28.
*Grieve not the Holy Spirit,* Eph. 4. 30.
*To groan one againſt another,* James 5. 9.
*The Goſpel preached to the Dead,* 1 Pet. 4. 6.

H.

*The Hand-Writing of Ordinances,* Col. 2. 14.
*To be Heir* { *of the World,* Rom. 4. 13. / *of Righteouſneſs,* Heb. 11. 7. }
*Damnable Hereſies,* 2 Pet. 2. 1.
*Higher than the Heavens,* Eph. 4. 10.
*Double Honour,* 1 Tim. 5. 17.
*The Firſt-fruits holy,* Rom. 11. 16.
*To be cloathed with Humility,* 1 Pet. 5. 5.

I.

*Faith is imputed for Righteouſneſs,* Rom. 4. 5.
*Not to impute Sin,* Rom. 5. 13.
*The Inward Man,* Rom. 7. 22.
*To intercede for and againſt,* Rom. 11. 2.
*The Saints ſhall judge the World, and Angels,* 1 Cor. 6. 2, 3.

K.

*To know as we ought to know,* 1 Cor. 8. 2.
*The Lord knoweth who are his,* 2 Tim. 2. 19.

L.

*A Lamb without blemiſh,* 1 Pet. 1. 19.
*The Laſt Times,* 1 Tim. 4. 1. 2 Tim. 3. 1.
*The Elect Lady,* John 2. Epheſ. 1.

*The Law of Liberty*, James 1. 25.
*The Royal Law*, James 2. 8.
*The length*, &c. *of the Love of Chriſt*, Eph. 3. 19.
*The Old Leaven*, 1 Cor. 5. 7.
*In the likeneſs of Man*, Philip. 2. 7.
*A Living Hope*, 1 Pet. 1. 4.
*Living Stones*, 1 Pet. 2. 5.
*The Lord is at hand*, Philip. 4. 5.
*The lower parts of the Earth*, Eph. 4. 9.

### M.

M*An Old and New*, Eph. 4. 22.
*The meaſure of Faith*, Rom. 12. 3.
*I will have mercy on whom I will have mercy*, Rom. 9. 15.
*The Middle Wall of Partition*, Eph. 2. 14.
*To mind the ſame thing*, Phil. 4. 2.
*To be of the ſame mind*, 1 Cor. 1. 10.
*To mortifie our Earthly Members*, Col. 3. 5.

### N.

T*O call upon the Name of the Lord*, Rom. 10. 13. 1 Cor. 1. 2.
*To do all in the Name of the Lord*, Col. 3. 17.
*By Nature Children of Wrath*, Eph. 2. 3.
*A New Commandment*, 1 John 2. 7.
*Brought nigh to God*, Eph. 2. 13.
*The Night is far ſpent*, Rom. 13. 12.

### O.

T*O be offended*, Rom. 14. 21.
*If I be offered upon the Sacrifice and Service of your Faith*, Phil. 2. 17.

### P.

P*Artaker of the Divine Nature*, 2 Pet. 1. 4.
*The Peace of God*, Philip. 3. 15.
*A peculiar People*, 1 Pet. 2. 9.
*A perfect Man*, Eph. 4. 13. Phil. 3. 15,
*Let every Man be fully perſwaded in his own Mind*, Rom. 14. 5.
*Give place to Wrath*, Rom. 12. 19.
*Give not place to the Devil*, Eph. 4. 27.
*To preſent our Bodies a Living Sacrifice*, Rom. 12. 1.
*The Prince of the Power of the Air*, Eph. 2. 2.
*The Children of the Promiſe*, Rom. 9. 8.
*The Proportion of Faith*, Rom. 12. 6.
*An Holy Prieſthood*, 1 Pet. 2. 5.
*To put on Chriſt*, Rom. 13. 14.
*To perfect according to the Conſcience*, Heb. 9. 10.

### R.

F*Or this cauſe have I raiſed thee up*, Rom. 9. 17.
*To reconcile things in Heaven and Earth*, Coloſ. 1. 20.
*To redeem the Time*, Eph. 5. 16.
*The Redemption of the Body*, Rom. 8. 23.
*The Redemption of the purchaſed Poſſeſſion*, Eph. 1. 14.
*Reprobate* { *concerning the Faith*, 2 Tim. 3. 8.
{ *to every good Work*, Titus 1. 16.
*The Righteouſneſs of God*, Rom. 1. 17.
*He thought it no robbery to be Equal with God*, Phil. 2. 6.

### S.

T*O deliver to Satan*, 1 Cor. 5. 5.
*Spiritual Sacrifices*, 2 Pet. 1. 5.
*A ſhadow of things to come*, Col. 2. 17.
*The Day-ſtar riſe in your Hearts*, 2 Pet. 1. 19.
*To be ſcandalized, and to ſcandalize*, Rom. 14. 20.
*In whom all have ſinned*, Rom. 5. 12.
*Many were made Sinners*, Rom. 5. 19.
*Sold under Sin*, Rom. 7. 14.
*The Sons of God*, Rom. 8. 14.
*The Revelation of the Sons of God*, Rom. 8. 21.
*Bid him not good ſpeed*, John 2. Eph. 10.
*I ſpeak as a Man*, Rom. 3. 5.
*The Spirit of Chriſt*, 1 Pet. 1. 11.
*The Spirit of Slumber*, Rom. 11. 10.
*With your Spirit*, Gal. 6. 18.
*The Spirit of Bondage*, Rom. 8. 15.
*Comparing Spiritual things with Spiritual*, 1 Cor. 2. 13.
*A Stone of Stumbling*, Rom. 9. 33. 1 Pet. 2. 6.
*To put a Stumbling-block in our Brother's way*, Rom. 14. 13, 20.
*To be ſubject to Vanity*, Rom. 8. 20.
*The Sufferings of Chriſt*, 1 Pet. 1. 12.
*To let the Sun go down upon our wrath*, Eph. 4. 26.

### T.

T*Emptation in the Fleſh*, Gal. 4. 14.
*Taught of God*, 1 Theſ. 4. 9.
*Turned aſide after Satan*, 1 Tim. 5. 15.

### V.

S*Ubject to Vanity*, Rom. 8. 20.
*Our Vile Bodies*, Phil. 3. 21.
*The Day of Viſitation*, 1 Pet. 2. 12.
*An Unction from the Holy One*, 1 John 2. 20.
*An Inheritance undefiled*, 1 Pet. 1. 4.
*To eat and drink unworthily*, 1 Cor. 11. 29.

### W.

T*He Wages of Sin is Death*, Rom. 6. 23.
*To walk in the Light*, 1 John 1. 7.
*To walk by the ſame Rule*, Gal. 6. 15. Phil. 3. 16.
*To wax wanton againſt Chriſt*, 1 Tim. 5. 12.
*To be weak*, Rom. 5. 6. and 14. 2.
*To be made weak*, Rom. 14. 20.
*'Tis not of him that willeth*, Rom. 9. 16.
*Whom he will he hardeneth*, Rom. 9. 18.
*The Husband of one Wife*, 1 Tim. 3. 2.
*The Ingrafted Word*, James 1. 21.
*The Living Word of God*, 1 Pet. 1. 25.
*Faith working by Love*, Gal. 5. 6.

# A TABLE *of the* MATTERS *contained in the* COMMENTARY.

A.

HOW *Abraham's* Body was dead, when afterwards he begat ſix Children, *Rom.* 4. 19.
How his Faith was without Doubting, Rom. 4. 20.
Some Actions eminently good, and therefore generally commanded, *Phil.* 4. 8. are not particularly commanded, 1 *Cor.* 9. 17.
Adoption, includes a bleſſed Reſurrection, *Rom.* 8. 23. *Gal.* 4. 7. *Eph.* 1. 4.
The Angels, mention'd, 1 *Cor.* 11. 10. are the Angels that ſeduced *Eve.*
The Angels that fell, have their Habitations in the dark Air, and do not at preſent ſuffer the Torments of Infernal Flames, *Eph.* 2. 2. 2 *Pet.* 2. 4.
The Worſhip of Angels forbidden, as not holding the Head. The Foundation of it was laid in the *Platonick* Philoſophy, introduced among the *Jews* by *Philo* and the *Alexandrian Jews*, *Col.* 2. 18. and 3. 17.
The Anointing with Oil, why uſed in Healing of the Sick, *Jam.* 5. 14.
It affords no foundation for the Sacrament of Extreme Unction, *ibid.*
Antichriſt was in being in the time of the Apoſtles, 1 *John* 2. 17.
Men are by God appointed to Puniſhment, for falling into Sin, but not to fall into it, 1 *Pet.* 2. 8.
The Apoſtles taught not, that the Reſurrection might be in their time, 1 *Theſ.* 4. 15.
The whole Armour of God explained, and ſhewed to conſiſt, not ſo much in any immediate Influx of the Power of God, as in ſuch things as either are in us, or are to be uſed by us, *Epheſ.* 6. 14.
Divine Aſſiſtance neceſſary to the Performance of our Duty, *Phil.* 4. 13. *Jam.* 1. 5. See the *Appendix* to 2 *Cor.* 6.

B.

*Balaam* was a Prophet of the True God, 2 *Pet.* 2. 15, 16.
Baptiſm is ſtiled, the Laver of Regeneration, *Tit.* 3. 5.
Baptiſm is a Rite of Initiation to Chriſtians, as Circumciſion was to the *Jews*, *Col.* 2. 12.
The Baptiſm of Infants, proved from { 1 *Cor.* 7. 14. / *Col.* 2. 12.
An Anſwer to the Objections { from the Faith, *Gal.* 3. 26, 27. / and the Anſwer of a good Conſcience, 1 *Pet.* 3. 21. required to Baptiſm.
Biſhops and Deacons, *Phil.* 1. 1.
Three Senſes of the word *Biſhop*, given by the Ancients; all confuting the Presbyterian Hypotheſis, 1 *Tim.* 3. 1. See the *Preface to the Epiſtle to Titus.*
A Biſhop, how to be { the Husband of one Wife, 1 *Tim.* 3. 2. / a Lover of Hoſpitality, *Tit.* 1. 8. / one not immers'd in Secular Affairs, 2 *Tim.* 2. 5.
Boaſting is excluded, tho' Good Works are made the Conditions of Salvation, *Eph.* 2. 10. See 1 *Cor.* 9. 17.
None are Members of Chriſt's Body, who are not ſincere Chriſtians, united to him by the Spirit, *Eph.* 4. 4.
In what ſenſe, he that is born of God, ſinneth not, or doth not commit ſin, 1 *John* 3. 6, 8.

C.

WHat Charity requires us to do to all; what it permits us not to do to any; what it requires or permits us not to do to our offending Brother, 1 *Cor.* 13. 7. Spiritual Gifts, Alms-Deeds, Martyrdom, may be ſeparated from Charity, 1 *Cor.* 13. 3.
*Cerinthus* was Contemporary with the Apoſtles; was an Enemy to St. *Paul*, for teaching, That Circumciſion, and the Obſervation of the Law, was not to be impoſed upon the *Gentiles*. He was inſtructed in Philoſophy, and ſet up in *Aſia*; was zealous for the Obſervation of the Law. He held, That the World was made by Angels; and *Jeſus* to be born of *Joſeph* and *Mary*, as other Men, *Col.* 2. 10,

The Divine Nature of *Jeſus Chriſt* is proved;
1. From his Titles, he being
  Jehovah, *Rom.* 10. 13.
  God, *Rom.* 14. 12. 1 *Cor.* 10. 9. *Heb.* 1. 8, and 3. 4.
  the True God, 1 *John* 5. 20.
  God manifeſted in the Fleſh, 1 *Tim.* 3. 16.
  the Great God, *Tit.* 2. 13.
  God over all, bleſſed for ever, *Rom.* 9. 5.
  the Lord of all, *Rom.* 10. 12.
  one in whom dwells the Fulneſs of the Godhead, *Col.* 2. 9. and who was in the Form of God, before he was made Man, *Phil.* 2. 6.
2. From the Divine Worſhip aſcribed to him, he being the Object of Religious Adoration and Invocation, *Rom.* 10. 13. *Col.* 3. 24. 2 *Theſ.* 3. 16.
3. From the Divine Actions and Attributes aſcribed to him, he being
  the Creator of all things, *Col.* 1. 16. *Heb.* 1. 2, 10.
  the Searcher of all Hearts, 1 *Cor.* 4. 5.
  Omnipotent, and the Raiſer of the Dead, *Phil.* 3. 21. *Col.* 1. 19.
  endued with Divine Knowledge and Wiſdom.
The Objections of the *Socinians* are anſwer'd, *viz.*
  That there is One God the Father of all, and one Lord Chriſt, 1 *Cor.* 8. 1. (*Eph.* 4. 6.
  That the Head of Chriſt is God, 1 *Cor.* 11. 3.
  That Chriſt is diſtinguiſhed from God, in theſe words, *Chriſt is of God,* 1 Cor. 3. 23. *The God and Father of our Lord Jeſus Chriſt*, Col. 2. 2.
  That by him we believe in God, 1 *Pet.* 1. 20.
  That he is the Firſt-born of every Creature, *Col.* 1. 15.
  That were he God, we could not be call'd to imitate him, 1 *John.* 3. 3.
Chriſt died
  for all, 1 *Tim.* 2. 26.
  for every Man, *Heb.* 2. 9.
  for the whole World, 1 *John* 2. 2.
  for them that periſh, *Rom.* 14. 15. 1 *Cor.* 8. 11. 2 *Pet.* 2. 1.
The Church of *Corinth, Galatia, Theſſalonica*, when the Apoſtle writ to them, had no ſettled Paſtors, 1 *Theſ.* 5. 13. See the *General Preface.*
Circumciſion was eſteemed by the *Jews*, as their Righteouſneſs, *Rom.* 2. 13. and 3. 1.
Circumciſion on the Eighth Day, only regular, *Phil.* 3. 5.
The Cloud, not only a Pillar going before, but a Covering over the *Jews*, 1 *Cor.* 10. 1.
The Coming of our Lord, when mention'd abſolutely, refers to his Final Advent, 2 *Theſ.* 2. 1. When ſaid to be at hand, to his Coming to take Vengeance on the Unbelieving *Jews*, *Phil.* 4. 5. *Jam.* 5. 8.
Contentment, in what it conſiſts, 1 *Tim.* 6. 8. and what Exerciſe it requires, *Phil.* 4. 13.
What Things ought not to be Matters of Contention among Chriſtians, 2 *Tim.* 2. 14.
Arguments againſt the Vow of Continency, 1 *Cor.* 7. 5, 9, 25.
Covetouſneſs is properly Idolatry, *Coloſ.* 3. 5.
The Cup of Bleſſing, how the Communion of the Blood of Chriſt, 1 *Cor.* 10. 16, 21.
The Cup is to be received by the Laity, 1 *Cor.* 11. 25.
The Cuſtom of the Church, is a Rule in Matters of Indifferency, 1 *Cor.* 11. 16.

D.

THe Effect of Chriſt's Death, is double,
  1. Freedom from Condemnation, or Juſtification.
  2. The Vouchſafement of the Holy Spirit, *Rom.* 8. 4.
We became all obnoxious to Death, by one Sin of *Adam*, Rom. 5. 12.
The Devils are not to be caſt into Hell-Fire, till the Day of Judgment, 2 *Pet.* 2. 4.
One Man makes himſelf differ from another in Spiritual, or Vertuous Habits acquired, tho' not in Spiritual Gifts immediately infuſed, 1 *Cor.* 4. 7.
The Gift of Diſcerning Spirits, was exerciſed, in chuſing Perſons meet to do God Service in the Miniſtry, 1 *Tim.* 1. 18.
Divorces common on the Woman's ſide, among *Jews* and *Gentiles*, 1 *Cor.* 7. 11. 1 *Tim.* 5. 10. not permitted in the Chriſtian Law, except in caſe of Fornication, 1 *Cor.* 7. 10, 13.
We muſt Die to Sin once for all, *Rom.* 6. 10, 11.

E.

EDification, reſpects
  the Knowledge of our Duty.
  Faith.
  Love, *Rom.* 15. 2.
  Union.
Elders among *Jews*, of two ſorts;
  the Ruling
  Teaching
  Elders, both Ordained, 1 *Tim.* 5. 17.

Election,

Election, in the Scripture-Phraſe, is not of private Perſons to Salvation, but of Nations and Churches to enjoy the Means of Grace, *Rom.* 9. 11, 12. *Coloſ.* 3. 12. 1 *Theſ.* 1. 4. 1 *Pet.* 2. 9.
Election to Salvation, is not abſolute, or to the Means, but conditional, upon Performance of the Means preſcribed as neceſſary for the Obtainment of Salvation, and is made ſure by Good Works, 2 *Pet.* 1. 10.
Catholick Epiſtles, when, and why ſo called. *Preface to them.*
The Epiſtle to the *Romans*, placed firſt, as being writ to the Imperial City: St. *Peter* was not at *Rome* when it was written. *Preface.*
The Firſt Epiſtle to the *Corinthians*, was written by St. *Paul*, when he was at *Epheſus*, A. D. 57. The Second Epiſtle the Year following. St. *Paul* writ no Third Epiſtle to them. *See the Preface and Note on* 1 Cor. 5. 9.
The Epiſtle to the *Epheſians*, was writ to them, not to thoſe of *Laodicea*: The Objections to the contrary are anſwer'd; *Preface and Notes on Chap.* 1. 15. and 3. 2. It is the Epiſtle from *Laodicea*, mention'd *Coloſ.* 4. 16. and was writ, not againſt the *Gnoſticks*, but the *Judaizing Chriſtians.*
The Epiſtle to the *Philippians*, was written when St. *Paul* was Priſoner at *Rome*, to warn them, not againſt the *Gnoſticks*, but the *Judaizing Chriſtians.*
The Epiſtle to the *Coloſſians*, was written when St. *Paul* had not ſeen them, againſt the *Judaizers*, who endeavour'd to impoſe the Obſervation of the Law upon the *Gentile* Converts. *Preface.*
The Firſt Epiſtle to the *Theſſalonians*, was writ, not from *Athens*, but from *Corinth*, after the Council at *Jeruſalem*. The Second was not writ before the Firſt.
The Firſt Epiſtle to *Timothy*, was writ after St. *Paul*'s Enlargement from his Bonds at *Rome*.
The Second, at the cloſe of St. *Paul*'s Life, and was the laſt of his Epiſtles. *See the Preface and Notes on Chap.* 4.
The Epiſtle to *Titus*, was writ after St. *Paul*'s Bonds.
The Epiſtle to *Philemon*, contains very uſeful Matter.
The Epiſtle to the *Hebrews*, was written by St. *Paul* to the *Jews* in *Judæa*, to prevent their Apoſtaſy from the Faith, and that not in Hebrew, but in Greek. *Preface.* The Objections of Mr. *Clerc* are anſwer'd, *Heb.* 2. 3. and 9. 2.
The Epiſtle of St. *James*, was writ by the Apoſtle *James*, the ſame with *James* the Juſt, Biſhop of *Jeruſalem*, to the Twelve Tribes, to correct the Errors which had obtained among the *Jews*, and to comfort the Believing *Jews*, under the Perſecutions they then ſuffer'd. *Preface.*
The Firſt Epiſtle of St. *Peter*, was not written in the 44th Year of Chriſt, but towards the cloſe of St. *Peter*'s Life; not to the Diſperſion of the Believing *Jews*, mention'd *Acts* 8. 1. but to the great Diſperſion of the *Jews* throughout *Aſia*, to encourage them to perſevere in the Chriſtian Faith, and to prevent their ſiding with the *Jews* in their Rebellion. *Preface.*
The Second Epiſtle, was writ by St. *Peter*, a little before the Deſtruction of *Jeruſalem*, to arm the Believing *Jews* againſt that Fiery Trial which was come upon them, and againſt thoſe Scoffers which queſtion'd the Promiſe of Chriſt's Coming. *Preface.*
The Firſt Epiſtle of St. *John*, was written before the Deſtruction of *Jeruſalem*. *Preface.*
The Second and Third Epiſtle, by the ſame Author.
The Epiſtle of St. *Jude*, was written by *Jude* the Apoſtle, and Brother of *James*.
The *Eſſenes* abſtained from Fleſh, Wine, Women, and this they did through Philoſophy, as did the *Pythagoreans*, Coloſ. 2. 21.
They had the Names of Angels in Veneration, and would not touch any Unclean Thing, *Col.* 2. 21, 22, 23.
The Eternity of Future Puniſhments, is ſhew'd to be well conſiſtent both with the Juſtice and Goodneſs of God; and the Objections to the contrary are anſwer'd. *Appendix to* 2 *Theſ.*
The Eternity of Future Puniſhments, fully aſſerted by the Primitive Chriſtians, *Heb.* 6. 2.
Both *Jews* and *Chriſtians* mourned, at the Excommunication of their Members, 1 *Cor.* 5. 2.
How far the Laity were concerned in the Excommunication and Abſolution of Offenders, 2 *Cor.* 2. 6.

F.

WHat is the Gift of Faith, 1 *Cor.* 12. 9.
Of the Nature of Faith, and of Juſtification by Faith alone. *Pref. to the Epiſt. to the Galat.*
Faith doth oblige us to, but doth not formally include Obedience, *Rom.* 6. 1. and 10. 9. *Preface to the Epiſtle to the Galatians*, §. 1, 3, 4.
It is the Act of Faith, that juſtifies, *Rom.* 4. 25. *Gal.* 3. 6.
Faith in Chriſt raiſed from the Dead, is Juſtifying Faith, *Rom.* 4. 25 and 10. 9.

The Faith once delivered to the Saints, admits of no addition, *Jude*, *v.* 3.
What is the one Faith, mention'd *Eph.* 4. 5.
Faith, how made perfect by Works, *Jam.* 2. 22. St. *Paul* and St. *James* reconciled, *ibid.*
God, why ſtiled the Father of our Lord Jeſus Chriſt, *Coloſ.* 1. 2.
The whole Family of God includes { the Angels, and the Bleſſed above, and the Saints on Earth, } *Eph.* 3. 15.
The Fore-knowledge of God, diſcover'd in Prophetical Predictions, 1 *Pet.* 1. 2.
Fornication, is a Work of the Fleſh, againſt the Moral Law, excluding us from God's Kingdom, rendering us obnoxious to his Wrath, and fit to be caſt into Hell-fire, *Preface to the Firſt Epiſtle to the Corinthians.*
What Doctrines are Fundamental, 1 *John* 2. 5.
It may be a Fundamental Error, To teach that, in the Name of Chriſt, as neceſſary to Salvation, which He hath not taught by Himſelf, or his Apoſtles, *Gal.* 1. 9. How far the Church of *Rome* is guilty of this, *ibid.*

G.

THE *Gentiles*, how without the Knowledge of God, and without Hope, *Eph.* 2. 12. See *Heathens.*
Revealed before the Calling of the *Gentiles*, how far, and not revealed, *Eph.* 3. 6, 10.
Why the Holy-Ghoſt is not mention'd in the Prefaces to the Epiſtles, *Coloſ.* 1. 2.
The Gifts, mention'd 1 *Cor.* 12. ſeverally explain'd, 1 *Cor.* 12. 12.
The *Gnoſticks* {
held it lawful, in Times of Perſecution, to deny the Faith, 2 *Pet.* 2. 1.
they blaſphemed the Angels, *Note on Ver.* 10.
they taught, That Believers might live as they would; they being ſaved by Grace, and not by Good Works, *Jude*, ver. 4.
and yet they call'd themſelves the Spiritual Men, *ver.* 19.
they were never perſecuted, 2 *Pet.* 2. 4.
they deſpiſed not Governments, but flatter'd them, *Note on Ver.* 10.
God would have all Men to be ſaved, 1 *Tim.* 2. 4. and would not that any ſhould periſh, 2 *Pet.* 3. 9.
God gives Men up to their Luſts; 1. By leaving them deſtitute of thoſe Providential Diſpenſations which might reſtrain them: 2. By permitting Satan to delude, and to provoke them to the commiſſion of them, *Rom.* 1. 24.
He ſends among them ſtrong Deluſions; {
not by inſpiring into them any Evil,
not by inclining, or exciting them to it,
not by neceſſitating them to Sin; but,
by permitting Satan to do it, 2 *Theſ.* 2. 11.
The Goſpel, emphatically ſtiled, The Truth, *Rom.* 2. 8.
How preached to all the World, *Coloſ.* 1. 6.
Thoſe who are not Gods by Nature, are not to be worſhipped, *Gal.* 4. 8.
Nor owned to be Gods by Chriſtians, 1 *Cor.* 8. 5.
In what ſenſe we are ſaved by Grace, *Eph.* 2. 9. *Tit.* 3. 5.

H.

PUre Hands, are Hands free { from Blood and Cruelty, from Injuſtice and Bribery, from Filthineſs and Impurity, } 1 *Tim.* 2. 9.
How God hardened the Heart of *Pharaoh*, Rom. 9. 17.
The *Jews*, *Greeks*, and *Romans*, prayed with their Heads cover'd; and their Women, with their Hair looſe, 1 *Cor.* 11. 5.
Heathens {
believed not the Reſurrection of the Body, 1 *Theſ.* 4. 14.
they had no firm Belief of a Future Life, 2 *Tim.* 1. 10.
their Philoſophy, and Vain Deceit, *Col.* 2. 8.
they counted ſimple Fornication no Sin, *Eph.* 5. 6. 1 *Theſ.* 4. 5.
their ſecret Myſteries were full of Impurity, *Eph.* 5. 12.
they held Drunkenneſs a Duty in the Solemnities of *Bacchus*, ver. 18.
they practiſed Unnatural Luſts, 1 *Theſ.* 4. 5.
they were addicted to Lying, *Eph.* 4. 25. and to Stealing, *ver.* 28.
The Heathens Creed, *Heb.* 11. 6.
They lay under two Infelicities, { 1. The want of a Covenant-Relation to God, 2. Subjection to the Deluſions of Evil Spirits, } *Col.* 2. 15.
How far we may allow, that Heathens, acting according to the Law of Nature, and owning the True God, may be accepted, and rewarded by him, *Rom.* 2. 15.

An Heretick is one who maintains ſome Doctrine or Opinion ſubverting the Faith; acting, in ſo doing, againſt the Convictions of his own Conſcience, *Tit.* 3. 10.
The Duties of Husbands and Wives, *Col.* 3. 18, 19.
The Holineſs of God, in Scripture, what it ſignifies, 1 *Pet.* 1. 16.

I.

THE Apoſtle ſpeaks not of *Jacob* and *Eſau* perſonally, but nationally conſider'd, *Rom.* 9. 13

The *Jews*,
- diſperſed through *Aſia*, *Africa*, and *Europe*, 1 Pet. 1. 4.
- they had many Proſelytes, 1 *Pet.* 1. 1.
- are ſtiled the Twelve Tribes, after their Diſperſion, *James* 1. 1.
- they thought God framed the World, with a particular Regard to them, 1 *Cor.* 3. 22.
- they Apoſtatiz'd from the *Roman* Government; 1. From deſire of freedom from Tribute; 2. Of Dominion over other Nations; and, 3. From an Opinion, That they ought to own no other Lord or Maſter but God only, 1 *Pet.* 2. 16. 1 *Tim.* 6. 2.
- their corrupt Manners, render'd them as bad as Heathens, *Rom.* 2. 1, 13. 22.

Unbelieving *Jews*,
- Their looſe Doctrines: (1*ſt*,) That no Circumciſed *Jew* went to Hell. (2*dly*,) That the Hearing of the Law, rendered them acceptable to God, without the Doing of it. (3*dly*,) That the doing ſome Precepts would atone for the neglect of others, *Rom.* 2. 13. *Jam.* 2. 11.
- How grievouſly they perſecuted the Chriſtians, and eſpecially the Believing *Jews*, Gal. 3. 4. *Preface to the Epiſtle of St. James.*
- They, in many Caſes, thought themſelves obliged to abſtain from all Fleſh, *Rom.* 14. 2.
- They ſuffer'd from the *Romans*, not only in *Judea*, but in all Places where they were ſeated. *Preface to the Epiſtle of St. James.*

That there ſhall be a general Converſion of the Unbelieving *Jews*, Rom. 11. 24, 36.
The Words of the Apoſtle cannot be expounded of the Spiritual *Iſrael*, i. e. the then Believing *Jew* and *Gentile*. *Appendix to Rom.* 11.
Nor be applied to any Converſion of the *Jews*, from the Writing that Epiſtle, till the Times of *Conſtantine*, ibid.
This hath been the conſtant Doctrine of the Church, *ibid.*
The Prophecies touching the Calling of the *Jews*, are not yet fulfilled, *ibid.*

The Believing Jews,
- their Apoſtaſy, and the Cauſes of it, 2 *Theſ.* 2. 3.
- they knew not, that the *Gentiles* ſhould be made Heirs of the ſame Body, and enjoy the ſame Privileges with them, *Eph.* 2. 6.

The Image of God in Man, conſiſts not primarily in Holineſs, but in Dominion, 1 *Cor.* 11. 7. *Jam.* 3. 9.
How Chriſt is the Image of God, *Col.* 1. 15.
What the Imitation of God and Chriſt requires, 1 *John* 3. 3.
Impoſition of Hands in Ordination, an Apoſtolical Tradition derived from the *Jews*, 1 *Tim.* 4. 14.
Of this Laying-on of Hands the Apoſtle ſpeaks, 1 *Tim.* 5. 22.
Impoſition of Hands after Baptiſm, Apoſtolical, *Heb.* 6. 2.
The neceſſity of an Infallible Guide, not proved from *Eph.* 4. 11, 14. 1 *Tim.* 3. 15.
The Book of *Job*, an Hiſtory, and not a Parable, *Jam.* 5. 11.
Juſtification in St. *Paul*, implies only the Abſolution of a Sinner from his paſt Sins: This Juſtification is neceſſarily by Faith alone, *Preface to the Galatians.*
The Doctrine of Juſtification by Faith, in oppoſition to the Works of the Law, is Fundamental, *Gal.* 1. 9.
A Double Juſtification is mention'd in Scripture, *Rom.* 2. 13. *Gal.* 3. 14.
Good Men, under the Law, were juſtified by Faith, *Gal.* 3. 14.
*Queſt.* Whether all that is neceſſary to be believed for Juſtification, be this ſingle Propoſition, That *Jeſus of Nazareth was the Chriſt?* *Pref. to the Firſt Epiſt. of St. John.*
The Apoſtles neither taught, nor believ'd, That they might live till the Day of Judgment, 1 *Theſ.* 4. 17.

K.

IN what ſenſe Chriſt's Mediatory Kingdom is to laſt for ever, 1 *Cor.* 15. 28.
Prayer for Kings was uſed conſtantly by *Jews* and *Chriſtians*, 1 *Tim.* 2. 2.
God's Knowledge ſometimes includes his Power and Will, 2 *Pet.* 2. 9.

L.

THE Epiſtle from the *Laodiceans*, is the Epiſtle to the *Epheſians*, *Col.* 4. 16.
The Laſt Times were in being when the Apoſtles writ, 1 *Tim.* 4. 1.

The Law was given
- by Angels, as God's Miniſters, *Heb.* 2. 2.
- for the Extirpation of Idolatry, *Gal.* 3. 19.

The Apoſtle, *Rom.* 7. ſpeaks not of a Regenerate Man, but of a Man under the Law, before Grace, *Rom.* 7. 25.

The Whole Duty of Man, is, to live
- Soberly,
- Righteouſly,
- Godly,

*Tit.* 2. 13.

The Love of God, ſignifies
- God's Love to us,
- our Love to him,

and how it is perfected in us, 1 *John* 2. 5. and 4. 12, 17.

The Freedom and Greatneſs of God's Love to us, 1 *John* 4. 10. and of the Love of *Chriſt*, Eph. 3. 19.

Love is the Fulfilling of the Law to God and Man, *Rom.* 13. 10.

Obedience to God's Commands, the Teſt of Love, 1 *John* 5. 3.

The Luſtings of the Senſual Appetite, are Temptations to Sin, and the Root of Sin, but not Sin imputed, till conſented to, *Jam.* 1. 4.

M.

THE whole Man conſiſts of Spirit, Soul, and Body, 1 *Theſ.* 5. 23.

The Man of Sin,
- not *Mahomet*,
- not the Papal Hierarchy,
- not *C. Caligula*,
- not *Simon Magus*, and the *Gnoſticks*,

*Preface to the Second Epiſtle to the Theſſalonians.*

But the *Jewiſh* Nation, with their *Sanhedrim*, Scribes and Phariſees, *ibid.*

The Objections againſt this Opinion, anſwer'd, *ibid.*

His Coming was to be attended with an Apoſtaſy
- from the *R.* Government,
- or from the Faith.

His Characters,
- oppoſition to God and his Church,
- his exalting himſelf above all that is called God,
- his ſitting in the Temple of God,
- his coming with Lying Wonders,

agree exactly to the *Jews.* See *Notes on Chap.* 2.

The ὁ κατέχων, or he which letteth, *Claudius*, ibid.

*Manna* was Spiritual Food to the *Jews*, 1 Cor. 10. 3.

Marriage
- allow'd to the Clergy, *Tit.* 1. 6. *Heb.* 13. 4.
- no hinderance to Prayer, 1 *Cor.* 7. 5. When ſeaſonable, *ver.* 36.
- it ought to be in the Lord, *i. e.* of one Chriſtian with another, 1 *Cor.* 7. 39. 1 *Pet.* 3. 7.
- rejected by ſome Heathens, upon ſeveral Accounts, 1 *Cor.* 7. 1.

The pretended Sacrifice of the Maſs, refuted, *Heb.* 10. 18.

Chriſtian Matrons are to be grave in Apparel, not coſtly in Attire, nor much concern'd about it, as becometh Women profeſſing Godlineſs, 1 *Tim.* 2. 10. 1 *Pet.* 3. 4.

The Duty of Maſters towards their Servants, *Eph.* 6. 9.

*Melchiſedeck*,
- a Man, not an Angel,
- not *Sem*,
- not the Eternal Λόγος,
- how without Father, and without Mother,

*Heb.* 7. 3.

Miniſters Maintenance, a ſtanding Ordinance of Chriſt, 1 *Tim.* 5. 18.

The Neceſſity of the Miniſterial Function, notwithſtanding the Unction from the Holy One, 1 *John* 2. 27.

The *Millennium* not proved
- from Chriſt's Appearance and Kingdom, 2 *Tim.* 4. 1.
- from the Thouſand Years as One Day, 2 *Pet.* 3. 8.
- from the New Heavens, and New Earth, *ver.* 13.

Confuted, *Note on*
- 1 *Cor.* 15. 22, 52.
- *Coloſ.* 3. 4.

*This is a great Myſtery*, relates not to common Matrimony, but only to the Marriage of Chriſt with his Church, *Eph.* 5. 32.

N.

THE Hereſy of the *Nicolaitans*,
- was in the Time of the Apoſtles, 2 *Pet.* 2. 1.
- They deceived many, and cauſed Chriſtianity to be blaſphemed, *Note on Ver.* 2.
- They were moſt impious in their Principles, and laſcivious in Manners, *ib.*
- They practiſed their Impurities in the Day-time, *ver.* 13.
- They blaſphemed, and ſpake evil of Angels, *ver.* 10.
- They ſpake ſwelling Words of Vanity, *ver.* 18.

All

O.

ALL Oaths not unlawful, *Gal.* 1. 20. 1 *Theſ.* 5. 27. *Heb.* 6. 16.
Where the Offence being ſcandalous, hath incurred the Cenſures of the Church, the Pardon of the Church is neceſſary for the Comfort of the Offender, 2 *Cor.* 2. 7.
The Offerings of Chriſtians were employ'd to purchaſe the Freedom of Chriſtian Servants from their Heathen Maſters, 1 *Cor.* 7. 23.
Ordination is not therefore a Sacrament, becauſe it was at the firſt attended with a χάρισμα, 2 *Tim.* 1. 6.
None were admitted to it, without Trial, 1 *Tim.* 3. 10.

P.

PAſtors and Teachers, were Men endowed with Spiritual Gifts, *Eph.* 4. 11.
Patience under Sufferings, gives Experience of the Sincerity and Conſtancy of our Faith, *James* 1. 3.
Perfect Patience ſhews us to be entire in Faith, Truſt in, Dependence on God, in Reſignation to his Will, in Chriſtian Fortitude and Temperance, as to the Pleaſures, Honours, and Concernments of this World, in Love to God, and to our Brother, *James* 1. 4.
Motives to it, from theſe Conſiderations; 
1. That we only ſuffer, if need be, 1 *Pet.* 1. 6.
2. The loſs of Fading and Unſatisfactory Things, *James* 1. 11.
And are aſſured of 
3. Divine Aſſiſtances and Conſolations under Sufferings, 1 *Pet.* 4. 14.
4. A glorious Reward of all our Sufferings, *James* 1. 12.
St. *Paul* did indeed fight with Beaſts at *Epheſus*, 1 Cor. 15. 32.
What it is to be Perfect, 1. *Cor.* 2. 6. *Phil.* 3. 18.
Perſeverance of True Believers to the end, confuted, *Note on*
*Coloſ.* 1. 23. 1 *Theſ.* 3. 5.
*Heb.* 10. 38.
2 *Pet.* 2. 20, 21.
Second Epiſt. of St. *John*, ver. 8.
Not promiſed, in theſe Words,
*He ſhall confirm you to the end*, 1 Cor. 1. 8.
*He that hath begun a good Work, will perfect it*, Phil. 1. 6.
*Faithful is he that hath call'd you, who alſo will do it*, 1 Theſ. 5. 24.
*Who are kept by the Power of God through Faith to Salvation*, 1 Pet. 1. 5.
*They went out from us, but they were not of us*, 1 John 2. 19.
St. *Peter* had not been at *Rome* when St. *Paul* writ or came to *Rome*, Rom. 1. 15.
Nor was he there when he writ his Epiſtles from *Rome*, *Preface to the Firſt Epiſtle of St. Peter.*
He could be only Biſhop of the *Jewiſh* Church at *Rome*, Rom. 1. 15.
He had no Supremacy over the Apoſtles, *Gal.* 2. 10.
The Heathen Philoſophers were Vain-glorious, Mercenary, and Wicked, 1 *Theſ.* 2. 9.
Polygamy is forbidden, 1 *Cor.* 7. 4.
How the Powers that be, are of God, *Rom.* 3. 7.
The Words there ſaid, relate to the falſe and pernicious Opinions of the *Jews*, ibid.
What Reſiſtance of them is forbidden, *Rom.* 13. 2, 3.
This Place declares not how far a Man is the Higher Power, or when he ceaſeth to be ſo, and therefore reacheth not our Controverſy, *Rom.* 13. 2.
We own him as the Higher Power, to whom we pay Tribute, *Rom.* 13. 6.
Prayer muſt be performed 
in Faith, *James* 1. 6, 8.
without Wrath, 1 *Tim.* 2. 9.
The Prayer of Faith, mention'd by St. *James*, was miraculous, *Jam.* 5. 15.
What it is, To pray without ceaſing, 1 *Theſ.* 5. 17.
Prayer to Saints departed, was not practiſed by the Apoſtles, *Col.* 4. 4.
Prayer for the Dead, cannot be proved from the Apoſtle's Prayer for *Oneſimus*, 2 *Tim.* 1. 18. or from *Rom.* 15. 30.
The Pre-exiſtence of Souls, confuted, *Rom.* 9. 13.
Chriſt was conſecrated to his Prieſthood by his Sufferings, *Heb.* 2. 10. and therefore did not properly exerciſe his Sacerdotal Function till after Death, *Heb.* 5. 5, 10. by offering his Blood in the Heavens, *Rom.* 4. 25.

Three ſorts of Promiſes mention'd in the New Teſtament: The Promiſe
- of the Meſſiah,
- of the Spirit,
- of an Eternal Reſt, *Gal.* 3. 27.

The Gift of Prophecy, 1 *Cor.* 12. 10.
Purgatory cannot be proved from 1 *Cor.* 3. 15.

Q.

HOw the Spirit may be quenched, 1 *Theſ.* 5. 19.

R.

REconciliation and Acceſs to God, is only through Chriſt's Sufferings for us, *Eph.* 2. 18. the Reaſon why it muſt be ſo, *ibid.*

Redemption is double,
- from the Guilt of Sin, by the Remiſſion of it.
- from Death, the Puniſhment of Sin, by the Redemption of the Body from it, *Eph.* 1. 14. the Neceſſity of this Redemption, *ver.* 6.

Remiſſion of Sins, by a Free Act of Grace and Mercy, is abſolutely neceſſary to our Acceſs to God, and Relation to him, *Eph.* 1. 7. The Wiſdom of this Diſpenſation, *ver.* 8.

A Three-fold Reſt,
- of the *Jews* in the Land of *Canaan*,
- a Reſt after the Example of God,
- a Perpetual Sabbatiſm, *Heb.* 4. 3, 7, 10.

The Reſt, mention'd by the Apoſtle, *Heb.* 4. 16. relates not to the *Millennium.*
Chriſtians had no Reſt from Perſecution, after the Deſtruction of *Jeruſalem*, Heb. 4. 3.
Reſpect of Perſons, wherein it conſiſts, *Jam.* 2. 1.
That the Reſurrection was paſt already, was the Doctrine of *Menander*, 2 Tim. 2. 18.
The *Jews* held, That the *Meſſiah* was to Raiſe the Dead, 1 *Cor.* 15. 22.
The Holy Spirit the Principal, or the Efficient Cauſe, of the Reſurrection, *Rom.* 8. 11.
The Reſurrection of the ſame Body, which was laid down in the Earth, aſſerted and proved, and the Objections to the contrary are anſwer'd, *Preface to the Firſt Epiſtle to the Corinthians.*
The Philoſophers oppoſed and derided the Reſurrection of the Body, 1 *Cor.* 15. 33.
It is to riſe cloathed upon, 1 *Cor.* 15. 30. 54. and with ſuch Qualities, as the Philoſophers gave to that Body which they ſtiled the Vehicle of the Soul, *ver.* 44.
The Apoſtle ſeems to ſay, That when it enters into Heaven, it will be no longer Fleſh and Blood, *ver.* 50.

The Revelation of Jeſus Chriſt, double,
- by the Preaching of the Goſpel to the World,
- by his glorious Deſcent from Heaven, 1 *Pet.* 1. 5.

Revelation of Salvation, double,
- by the Goſpel bringing Life and Immortality to light;
- at Chriſt's Second Appearance, without Sin, to Salvation; *ibid.*

Rewards, not of ſtrict Juſtice or Merit, but of Grace and Promiſe, 2 *Theſ.* 1. 7.

The Righteouſneſs of Chriſt imputed, not proved, from
- *Rom.* 5. 18.
- 1 *Cor.* 1. 30.
- *Philip.* 3. 9.

*Rome*, why call'd *Babylon*, 1 *Pet.* 5. 13.

S.

THE *Sabbatarian* Doctrine confuted, *Col.* 2. 16.
The Chriſtian *Sabbath* confirmed, 1 *Cor.* 16. 2.
Sacrifices of a Sweet Odour, were alſo Expiatory Sacrifices, *Eph.* 5. 2. *Heb.* 9. 19.
What it is, To ſanctifie God in our Hearts, 1 *Pet.* 3. 15.
They who were delivered to Satan, were puniſhed with Bodily Diſeaſes, 1 *Cor.* 5. 5. 1 *Tim.* 1. 20.
The Scriptures were written by the Aſſiſtance of the Holy Ghoſt, 1 *Pet.* 1. 12. tho' not always dictating the very Words; but ſo preſiding over the Apoſtles, as to preſerve them from Errour, *General Preface.*
They contain all things requiſite to Salvation, 2 *Tim.* 3. 17.
And were written with ſufficient Clearneſs, 2 *Cor.* 4. 3.
No Places are cited by the Apoſtles, as out of Scripture, which were not in the Scriptures of the Old Teſtament, *Jam.* 4. 6.

Juſtice due to Servants;
- how they are to be treated, *Coloſ.* 4. 1.
- how to demean themſelves to their Maſters, *Col.* 3. 22, 23, 24.

Every deliberate and wilful Sin, committed againſt the Convictions of the Conſcience, is mortal, and deſerveth Death, as being a Breach of the Goſpel-Covenant, requiring ſincere Obedience, *James* 1. 15. and 4. 17.

The Sins of good Men, are not included in thoſe Words, *All things ſhall work together for good to them that love God*, Rom. 8. 28.

God cannot
- neceſſitate,
- or excite to Sin,
- or infuſe any Evil into us,

2 *Theſ.* 2. 11.

How we all ſinn'd in *Adam*, Rom. 5. 19.

Only Perſonal Sin is imputed; and that is not imputed, when it is not puniſhed, *Rom.* 5. 14.

What is the Sin unto Death, 1 *John* 5. 17.

The Words, *Thoſe that ſleep in Chriſt*, are not to be reſtrained to the Martyrs, 1 *Theſ.* 4. 14.

The Souls of the Wicked ſhall not be annihilated, *Appendix to* 2 *Theſ.* 1. §. 6.

Good Souls departed hence, are with Chriſt in a far better State, and therefore not in a State of Inſenſibility, *Philip.* 1. 24.

But not admitted into Heaven, or enjoying the Viſion of God, till the Day of Judgment, 2 *Tim.* 4. 8.

The Holy Spirit is
- the Object of Religious Worſhip, *Rom.* 9. 1.
- Omniſcient, is with God, and is God, 1 *Cor.* 2. 11.
- a Perſon uncreated, 1 *Cor.* 12. 11.

The Spirit of Man
- derived, not from the Parents, but from God, *Heb.* 12. 9.
- hath a Capacity of Underſtanding, when ſeparated from the Body, 2 *Cor.* 12. 3.

All Proſelytes to the *Jewiſh* Religion, or to the Worſhip of the God of *Iſrael*, are by them ſtiled Strangers, *Eph.* 2. 19.

Chriſt ſuffered
- in our ſtead,
- to bear the Puniſhment of our Sins, and
- to reconcile us to God,

*Rom.* 2. 26. and 5. 10. 2 *Cor.* 5. 21. *Gal.* 3. 13. *Eph.* 2. 18. and 5. 2. 1 *Tim.* 2. 6. *Heb.* 1. 4. and 2. 17. 1 *Pet.* 2. 34. and 3. 18. 1 *John* 2. 2. and 4. 10.

Why it was meet he ſhould thus ſuffer, *Eph.* 1. 8. *Heb.* 2. 10. and 10. 14.

The Gift of diſcerning Spirits, 1 *Cor.* 12. 10.

T.

TWO things requiſite to a Temple;
- 1*ſt*, That it be a Place appropriated to God's Uſe,
- 2*dly*, That he ſhould dwell in, or be preſent with it,

1 *Cor.* 6. 19.

That our Bodies are thus the Temples of the Holy Ghoſt, and therefore to be kept holy, *ib.*

Temptations, are either
- to Sin, or,
- for Trial of our Faith; theſe latter only are Matter of our Joy, and why they are ſo, *Jam.* 1. 2.

Thanks due to God for all Things, *Eph.* 5. 20.

*Timothy* and *Titus*
- were not Biſhops fixed to a Dioceſe;
- but yet they had Epiſcopal Juriſdiction over Presbyters.

Hence it follows:
- 1*ſt*, That this Superiority cannot be contrary to the Goſpel-Rule.
- 2*dly*, That it is not repugnant to the Conſtitution of Churches in the Apoſtles Times, for Men to have Juriſdiction over more than one particular Congregation.
- 3*dly*, That the Apoſtolical Power of Governing Churches, might be committed to others whom they would entruſt with it.
- 4*thly*, That they did commit this Truſt to others, is proved from Scripture, Tradition, and Reaſon, *Preface to the Epiſtle to Titus.*

Traditions *extra-Scriptural*, not prov'd
- from *Rom.* 16. 17.
- nor from 1 *Cor.* 11. 2.
- nor from 2. *Theſ.* 2. 14.

The Church, no ſure Keeper of Traditions, 2 *Theſ.* 2. 14.

Oral Tradition diſproved, 2 *Pet.* 1. 15.

The Gift of Tongues
- imparted *per modum habitûs.*
- He that ſpake with them, underſtood himſelf, 1 *Cor.* 14. 2, 3, 4.
- His Crime was this, That he choſe to ſhew his Gifts in unknown Words, when he might have ſpoken intelligibly, *ver.* 13.

What it is to try the Spirits, and how they might then be tried, 1 *John* 4. 1.

Tranſubſtantiation refuted, 1 *Cor.* 11. 24. 1 *Pet.* 2. 12.

THE

U.

THE Unity of the Catholick Church, wherein it conſiſts, *Eph.* 4. 4.
Univerſal Grace taught, 2 *Pet.* 3. 9.

W.

THE Miniſterial Function, is ſtiled a Warfare, 1 *Tim.* 1. 18.
The Wicked are to be puniſhed at the Day of Judgment, 2 *Pet.* 2. 9.
at the Conflagration of the World, *chap.* 3. 7.
God will execute the Puniſhments threatened to the Wicked, in the Life to come. *Appendix to* 2 *Theſ.* 1. §. 4.
Widows, of four kinds, 1 *Tim.* 5. 3.
Who are Widows indeed, *ver.* 5.
What Widows are to be choſen Deaconeſſes, and when, *ver.* 9, 10.
How it is, *not of him that willeth, nor of him that runneth*, Rom. 9. 16.
God worketh in us to will and to do, not by ſuch a Phyſical Operation as makes it neceſſary for us to will and do what he would have us; but by a Moral Operation exciting us to will, and ſuggeſting to us what we ought to do, *Philip.* 2. 13.
Freedom of Will, is put in oppoſition to Neceſſity, 2 *Cor.* 9. 7. *Philem.* ver. 14. 1 *Pet.* 5. 2.
The Word of God, heard, read, and preach'd, is the Ordinary Means of Converſion, *James* 1. 18. 1 *Pet.* 1. 25.
The Holy Spirit concurs with it, not by a Phyſical, but Moral Operation, *ibid.*
The Word of Wiſdom, and of Knowledge, 1 *Cor.* 12. 9.
The working of Miracles, *ibid.*
In what ſenſe the Woman ſhall be ſaved by Child-bearing, 1 *Tim.* 2. 15.
The World to come, either the Age of the Meſſiah, or,
the Kingdom to be erected after the Four Monarchies, ſtiled οἰκουμένη, *Heb.* 2. 5.
Writing is more effectual to convey the Truth to Poſterity, than Oral Tradition, *Phil.* 3. 1. See *Oral Tradition.*
What it is *to write the Law in our Hearts*, Heb. 8. 10.

Z.

THE Zeal of the *Jews* was full of Bitterneſs, *James* 3. 14.
And of Ignorance in the Things they were zealous for, 1 *Tim.* 1. 7.
The *Jewiſh* Zealots, of what Temper they were, *James* 4. 2, 3, 17.

---

*FINIS.*

# EXAMEN

## VARIANTIUM LECTIONUM

## *JOHANNIS MILLII*, S. T. P.

## IN

# Novum Teſtamentum.

I. Lectionum harum fundamenta incerta plane eſſe, & ad lectionem textus hodierni convellendam protinus inidonea.

II. Lectiones variantes quæ ſunt momenti alicujus, aut ſenſum textus mutent, pauciſſimas eſſe, atque in iis omnibus lectionem textus defendi poſſe.

Ubi oſtenditur { III. Lectiones variantes levioris momenti, quas latius expendimus, tales eſſe in quibus a lectione recepta rariſſime recedendum eſt.

IV. MILLIUM in hiſce variantibus lectionibus colligendis ſæpius arte non ingenua uſum eſſe, falſis citationibus abundare, & ſibimet ipſi multoties contradicere.

---

Opera & Studio DANIELIS WHITBY, *S. T. P.*
& Eccleſiæ Sarisburienſis Præcentoris.

---

*Editio altera priori Emendatior.*

---

*Juſtus videtur qui primus eſt in cauſa ſua, ſed venit ſocius ejus, & inveſtigabit eum*, Prov. 18. 17.

---

*LONDINI*:
Impenſis W. CHURCHILL, ad Inſigne Nigri Cygni in vico dicto Pater-Noſter-Row. MDCCXVIII.

# Benevolo LECTORI Præfatio.

## PRÆFATIONIS CAPITA.

*In hac Præfatione proponitur, 1. Eccleſiæ Anglicanæ de Regula Fidei Sententia, §. 1. 2. Oſtenditur hanc Regulam à Millio labefactari, partim multiplicando lectiones variantes ſine ratione, ſine modo, & contra omnium fere Codicum, Verſionum, Patrum & Scholiorum Antiquorum Fidem, in unius Vulgatæ, Copticæ, aut Æthiopicæ Verſionis gratiam; & partim agnoſcendo corruptelas, interpolationeſque haud paucas, ab ipſis Eccleſiæ Chriſtianæ incunabulis, ævoque pene Apoſtolico, S. Scripturis accidiſſe, §. 2. Elucidantur hæc ex Orthodoxorum de Hæreticis querelis, & ex iis quæ Ethnicis, & Hæreticorum Anteſignanis S. Codicum fidem ſugillantibus, reſpondent Patres, §. 3, 4. Objectioni ex Verbis Origenis περὶ τῆς τῶν Ἀντιγράφων διαφορᾶς reſponſum datur, §. 5. De Millii prolegomenis notandum, 1. Male illum aſſerere Patrum haud paucos codices mirum in modum vitiatos habuiſſe. 2. Patres diverſis exemplaribus uſos eſſe, & ſubinde unius, ſubinde alterius textum, prout ferebat animus, uſurpâſſe. 3. Ea de Scholiis, Gloſſiſque Marginalibus quæ privatorum libros reſpiciunt, ad Codices Græcorum Patrum perperam à Millio applicari, in quorum Eccleſiis, fatente eodem Millio, libri emaculati, integri, & à Scholiis fere liberi permanſerunt; quod etiam teſtimoniis, & argumentis è Patrum ſcriptis deductis, confirmatur, §. 6. Denique agitur de Regulis in varia lectione diſcernenda obſervandis, & quid à nobis in tribus his libris actum ſit, oſtenditur, §. 7.*

TANDEM aliquando improbo labore penſum hoc arduum abſolvi, de quo pauca dicenda habeo.

1. DE operis totius Momento.
2. DE *Millii* Prolegomenis.
3. DE iis quæ in hoc opere à me ſunt præſtita.

§. 1. EA eſt conſtans Eccleſiæ *Anglicanæ*, & omnium *Evangelicorum*, ſeu *Proteſtantium* Sententia, *S. Scripturam Regulam perfectam, ſatiſque perſpicuam continere, ex qua omnes Fidei Articuli creditu neceſſarii, omneſque morum regulæ ad ſalutem obtinendam requiſitæ, dignoſcantur.* Hanc normam qui deſtruit, aut huic ſaluti obtinendæ minus idoneam reddit, eo ipſo Fidei noſtræ fundamentum ſubruit, & protinus evertit.

ET quanquam id certum eſſe fateor, non ita Divinam Providentiam *S. Scripturis* invigilâſſe, ut nulla in eas menda irrepſerint, eſt tamen rationi conſonum exiſtimare, eum, qui S. Scripturas pro ſola *Eccleſiæ* Regula per omnia ſæcula inſtituerit, ita huic Regulæ proſpexiſſe, ut fini ſuo obtinendo nunquam impar eſſet, aut inhabilis. Nec enim infinita ſapientia conſilio ſuo cadere unquam poteſt, nec bonitas ſumma, nedum juſtitia exigere ut vitam ſuam ad eam normam, ſub pœna graviſſima, componerent *Chriſtiani*, quæ huic officio præſtando, ob corruptelas ei admiſtas, ſit minus idonea.

EST tamen certum hanc Fidei noſtræ Regulam ab iis plane ſubverti, qui negant textum *originalem* adeo purum, & incorruptum ad manus noſtras perveniſſe, ut inde Fidei Articulos, aut morum Regulas ad ſalutem neceſſarias, certo, & explorato dignoſcamus.

§. 2. DOLEO igitur, & moleſte fero tam multa me in *Millii* Prolegomenis inveniſſe, quæ hujus Fidei normam vel plane labefactare videantur, vel ſaltem aliis anſam nimis ſpecioſam præbeant de ea dubitandi; aut demum *Pontificiorum*, aliorumque contra hanc Regulam ratiunculis, robur adjiciant, & firmamentum.

1°. ETENIM ipſa variantium lectionum immenſa moles multorum animos ſuſpenſos reddet, iiſque ſuſpiciones haud parvas injiciet, parum quid certi ex libris in omni commate, immo in omni fere commatis parte variantibus, expectari poſſe. Depravationem illam Textus Græci, quæ ejus auctoritatem labefactet, ex magna illa lectionum varietate, quam in exemplaribus Græcis *R. Stephani* invenit, arguit *Morinus*; quantos igitur de Textu eodem triumphos agent *Pontificii*, cum viderint eas lectiones à *Millio*, per ſex luſtra in eo opere ſudante, quadruplo auctiores factas, & demum appendice copioſa locupletatas?

Id inſuper cauſæ noſtræ haud parum officere exiſtimo, quod corruptelas, interpolationeſq; haud paucas, ab ipſis Eccleſiæ *Chriſtianæ* incunabilis, ævoq; pœne *Apoſtolico*, S. Scripturis accidiſſe fidenter *Millius* pronunciet. De exemplari, quo uſus eſt *Clemens Al.* ſic loquitur, “ *Illud nonnihil paſſum eſſe ex incertis notulis marginalibus, nimirum ab initio fere* “ *Canonis N. T. Scholiaſtæ* ( μεταθέντας τὰ εὐαγγέλια *quos vocat Clemens noſter*, Stro. 4. p. 490.) “ *ad oras Codicum explicatorias ſtricturas appoſuerunt; ex his autem, textu ad quem ſpectabant, clarioribus ſcilicet, ſcribæ, pro arbitrio, alias atque alias intromiſerunt in Corpus libri, etiam genuinæ lectionis loco, modo obſcura ea eſſet, aut (quod nonnunquam) in ſpeciem abſurda; Admiſſæ vero in* “ *plurima mox Apographa tranſierunt, auctoque poſt à lectoribus Gloſſarum marginalium, adeoque* “ *& lectionum interpolatarum numero, factum ut poſteriores libri fuerint fere prioribus hac in parte* “ *maculatiores. Hujuſmodi Scholia aliqua irrepſerunt in Clementis Codicem*, Prol. p. 61. “ Col. 1.

Quorsum hæc tendunt unico exemplo demonſtrabo, Hæreſeos *Artemonis* fautores qui ψιλὸν ἄνθρωπον τὸν σωτῆρα γένεσθαι, i. e. Chriſtum merum hominem fuiſſe, acriter contendebant, affirmabant *Priſcos quidem omnes, ipſoſq; Apoſtolos* ταῦτα παρειληφέναι, καὶ δεδιδαχέναι *ea quæ ab ipſis dicuntur & accepiſſe, & docuiſſe ad Victoris P. R. Tempora, à Zephirini autem temporibus, qui Victori ſucceſſit*, παρακεχαράχθαι τὴν ἀλήθειαν, *adulteratam fuiſſe veritatem*, quibus reſpondet “ *Anonymus* apud (a) *Euſebium*, ἦν δ' ἂν τυχὸν πιθανὸν τὸ λεγόμενον, εἰ μὴ πρῶτον μὲν “ ἀντέπιπτον αὐτοῖς αἱ θεῖαι γραφαί, *hoc forte credibile videretur, niſi iis repugnarent primo quidem* “ *S. Scripturæ, deinde fratrum quorundam ſcripta Victoris ætate ſuperiora, nempe Juſtini,* “ *Miltiadis, Tatiani, & Clementis.* Si autem *S. Scripturæ*, prout hic *Millius* dicit, interpolatæ fuiſſent, ſcribiſque, & ſcholiaſtis tunc permiſſum fuiſſet pro arbitrio in corpus textus adulterinas lectiones pro genuinis admittere, *Anonymi* hujus adverſus Hæreticos defenſio rem adhuc dubiam reliquiſſet. Porro *Clemens*, in loco allegato, ne verbum quidem habet de Scholiis marginalibus, aut ſtricturis ad oram librorum poſitis, & poſtea in textum admiſſis, ſed tantum περὶ τινῶν μεταπιθέντων τὰ εὐαγγέλια, i. e. qui unum pro alio ponentes ſententiam Evangelicam mutabant, v. g. textus hæc verba, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται; alii ſic exprimebant, ὅτι αὐτοὶ ἔσονται τέλειοι; alii ſic, ὅτι αὐτοὶ ἕξουσι τόπον ὅπου οὐ διωχθήσονται, hoc autem ab hæreticis, de quibus ibi loquitur *Clemens* in ſcriptis ſuis, factum eſſe nullus dubito. Hæc autem inter variantes hujuſce textus lectiones locum unquam obtinuiſſe prorſus nego, nec vel uno teſtimonio probavit *Millius*.

§. 3. Præterea laudabili opera paſſim in *Prolegomenis* ſuis oſtendit *Millius*, nihil detrimenti S. Codices ex *Hæreticorum* corruptelis accepiſſe. Immo plane aſſerit, proleg. p. 75. Col. 1. *Sententiam hanc de Adulteratione S. textus ab Hæreticis in præſidium dogmatum ſuorum facta, merum ſomnium eſſe, ſi unius fere Marcionis, ejuſque ſequacium corruptelas excipiamus, è quibus tamen ne una quidem aliqua invaſit in exemplaria Catholicorum.* Quid vero hinc emolumenti nobis accedit, quidve cauſæ noſtræ ex eo ſubſidium, quod hæc ab *Hæreticis* facta non fuerint, quæ *Millius* ipſe à Catholicis factitata eſſe non tantum lubens agnoſcit, ſed multoties aſſerit? Rem uno exemplo elucidabo: Objiciunt *Marcioni Tertullianus*, & Auctor Dial. contra *Marcion.* p. 151. eum loco ἄνθρωπος, 1 Cor. 15. 47. ſubſtituiſſe κύριος, quibus in variis lectionibus accedit *Millius*. At proleg. p. 35. & 139, *hoc è Catholicorum libris, in quos irrepſerit, Marcionem in ſuum Catholicon recepiſſe* dicit, atq; ita Catholicos incuſando Hæreticum abſolvit. Hoc exemplo præmiſſo audiamus quid Patres de Hæreticorum Bibliis, ſacriq; Codicis corruptelis pronunciant.

Primo negabant Patres *Hæreticos* eoſdem habere Codices, eaſdemve Scripturas cum *Orthodoxis*, idq; hac potiſſimum ratione moti, quod in dogmatum ſuorum defenſionem ſcripturarum verba corrupiſſent, *Salvianus* nempe, quibuſdam dicentibus, *eadem illos legere quæ nos legimus, eoſdem apud illos Prophetas Dei, eoſdem Apoſtolos, eoſdem Evangeliſtas eſſe*, ad hunc modum reſpondet, (b) ‘ *Quomodo eadem quæ ab Auctoribus quondam malis, & male ſunt inter-* ‘ *polata, & male tradita; ac per hoc non jam eadem, quia non poſſunt penitus dici ipſa, quæ ſunt* ‘ *in aliqua ſui parte vitiata—Nos ergo tantum Scripturas S. plenas, inviolatas, integras habemus,* ‘ *qui eas vel in fonte ſuo bibimus, vel certe de puriſſimo fonte per miniſterium puræ tranſlationis* ‘ *haurimus.* Sin vero idem *S. Scripturis* quæ apud *Orthodoxos* receptæ, & in *Eccleſiis* continuo lectæ eſſent, contigiſſet, quod *Millius* toties ingeminat, ſi *Patres* S. Codices quarto, & quinto ſeculo mirum in modum interpolatos in medium attuliſſent, eoſq; pro genuinis Scripturis accepiſſent, eaſdem ipſos *Scripturas* quæ primitus *Eccleſiæ* ſunt traditæ, haudquaquam habuiſſe fatendum eſt; ſi demum *Interpolationibus, Gloſſematis, Scholiis ad marginem adſcriptis* bis millies, ut tradit *Millius*, vitiati eſſent ii, quos nos habemus, Codices, idem utiq; de nobis judicium ferendum eſt.

Præterea *Scripturas* incaſſum ab *Hæreticis* vitiatas eſſe monet *Epiphanius*, atq; in ipſorum tantum perniciem, quod eæ adhuc in *Eccleſia Orthodoxa* ſalvæ, & integræ reſervatæ eſſent, ſic enim *Marcionem* alloquitur, *licet ea quæ ſcripta ſunt, non ea fide referas, quâ ſalvatore pronunciata ſunt,* (c) Ἀλλ' ὅμως σώζονται οἱ τόποι ἐν τῷ εὐαγγελίῳ τῆς ἁγίας ἐκκλησίας. *Loca tamen in Evangeliis S. Eccleſiæ integra ſervantur; Quæ item de Evangelio Lucæ detruncâſti pudore te afficiant,* (d) ἀπὸ τοῦ Ἀντιγράφου τοῦ κατὰ Λουκᾶν Εὐαγγελίου τῶν τόπων εὑρισκομένων, *in exemplari Evangelii ſecundum Lucam inventa cum fuerint, utque Imperatoris edicta ſi qui corrumpere & depravare conentur, prolata in Archivis exemplaria fideliſſima, inſanos illos redarguant,* (e) οὕτως καὶ ἀπὸ τοῦ βασιλικοῦ οἴκου, τουτέστι τῆς ἁγίας τοῦ Θεοῦ ἐκκλησίας προσφερόμενον εὐαγγέλιον, ἐλέγχει τοὺς ἀφανιστὰς τῶν καλῶν ἐνδυμάτων μύας, *ita etiam Evangelium prolatum ex Sanctæ Dei Eccleſiæ Archivis, veſtium pulchrarum arroſores mures detegit.* Deniq; Πάσης μὲν τόλμης καὶ πονηρίας ὑπόδειγμά ἐστι, τὰ μὲν γεγραμμένα περικόπτειν, ἃ δὲ μὴ γεγραμμένα προστιθέναι, μάλιστα ἐν τῷ εὐαγγελίῳ ἀκαταλύτῳ ὄντι εἰς τοὺς αἰῶνας, *ſummæ,* inquit, *audaciæ, & flagitii eſt delere quæ ſcripta ſunt, quæ nuſquam ſcripta ſunt addere, præſertim in Evangelio quod in Æternum ſtabile eſt.* Teſte autem *Millio,* adeo in Evangelia hæc graſſati ſunt *Scribæ* & *Librarii,* ut ſex centum ſupra mille varias lectiones ſe notaſſe aſſerat, immo multoties ait Codices ſeculi quarti, in quo *Epiphanius* floruit, omnes *interpolatos,* ipſiuſq; *Epiphanii Codicem maculatum fuiſſe, ut cæteri iſtius ætatis ſequentiumque, adeo omnium, Scholiis, inſititiiſq; vocabulis,* ut fruſtra eſſet, cum *Epiphanio,* ad Evangelia in S. *Eccleſia* ſervata, aut exemplaria ejus ætatis provocare; immo quod *ultimæ temeritatis, ſummiq; flagitii* loco ponit *Epiphanius,* id eo ſeculo à Scribis & Librariis factitatum eſſe fidenter pronunciat. *Vide Proleg. p. 75. Col. 2.*

---

(a) Hiſt. Eccl. l. 5. c. 28. (b) De Gubern. Dei, Ed. Oxon. l. 5. p. 151, 152.

§. 4. RESTAT ut quæ ab *Ethnicis,* & *Hæreticorum* anteſignanis, contra S. Codicum fidem olim objiciebantur inſpiciamus. Objecit hoc olim Chriſtianis *Celſus, fidelium quoſdam in S. Scripturas multum ſibi ipſis indulſiſſe, iis enim, inquit, uſitatum fuit,* (f) πολλαχῆ μεταχαράττειν ἐκ τῆς πρώτης γραφῆς τὸ εὐαγγέλιον, καὶ μεταπλάττειν, *variis modis transformare Evangelium, & ab eo quod primo ſcriptum erat, in aliud transferre.* Eandem calumniam renovans *Fauſtus Manichæus,* (g) ‘ *multa,* inquit, *à majoribus noſtris eloquiis Dei noſtri inſerta verba ſunt,* & ‘ *quæ nomine inſignita ipſius, cum ejus fide non congruant, præſertim quia nec ab ipſo hæc ſunt, nec ab ejus Apoſtolis ſcripta, ſed, multo poſt eorum aſſumptionem, à neſcio quibus; & ipſis inter ſe non concordantibus.* *Celſo* reſpondet *Origenes* protinus negando id unquam à fidelibus factum fuiſſe, aut veri *Chriſtiani* crimen hoc uſpiam fuiſſe, *viz.* μεταχαράξαντας, (φησὶ) τὸ εὐαγγέλιον ἄλλους οὐκ οἶδα, ἢ τοὺς ἀπὸ Μαρκίωνος, καὶ τοὺς ἀπὸ Οὐαλεντίνου οἶμαι, καὶ τοὺς ἀπὸ Λουκιάνου, i. e. *à nemine alio mutatum Evangelium ſcio præterquam à Marcionis, Valentini, & forte à Luciani Diſcipulis,* qui monente (h) *Epiphanio,* per omnia κατὰ Μαρκίωνα ſentiebant, de his autem *Marcionis,* & aliorum Hæreticorum corruptelis, *ne una quidem,* inquit *Millius, invaſit in exemplaria Catholicorum,* Prol. p, 75. Col. 1. c. 6. *Fauſto Man.* reſpondet *Auguſtinus.* ‘ *Quis tandem tanto furore cæcatur, qui dicat hoc mereri non potuiſſe Apoſtolorum Ec-* ‘ *cleſiam, tam fidam, tam numeroſam fratrum concordiam, ut eorum ſcripta fideliter ad poſteros* ‘ *trajicerent, cum eorum Cathedras, uſque ad præſentes Epiſcopos, certiſſima ſucceſſione ſervaret;* ‘ *cum hoc qualiumcunq; hominum ſcriptis, ſive extra Eccleſiam, ſive in ipſa Eccleſia, tanta feli-* ‘ *citate proveniat.* Porro nullo modo potuiſſe *Manichæos, qui jam in manibus eſſent omnium Codices Chriſtianorum* falſare, hoc Argumento probat *Auguſtinus, quia mox ut facere cæpiſſetis, vetuſtiorum exemplarium veritate convinceremini, qua igitur,* inquit, *cauſa à vobis corrumpi non poſſunt, hac cauſa à nemine potuerunt: Quiſquis enim hoc primitus auſus eſſet, multorum Codicum vetuſtiorum autoritate confutaretur, maxime quia non una lingua, ſed multis eadem Scriptura contineretur.*

AT vero liberius multo cum S. *Scripturis* agit *Millius.* Is enim ſummo ſtudio, pariq; arte, bis mille locos invenit, in quibus exemplaria ab *Eccleſia* ad nos tranſmiſſa, corruptelis obnoxia fuiſſe, fidens pronunciat, quorum non pauca textui originali ab ipſis *Eccleſiæ* primordiis inſerta eſſe lubens agnoſcit. v. g. Annotatis in Matth. 4. 10. ὀπίσω μου, inquit, MSS. Cod. plurimi non agnoſcunt, & *licet jam olim ab Apoſtolorum fere ævo in exemplaribus nonnullis lectum conſtet, aliunde tamen aſſutum videtur* ex Matth. 16. 23. vel Luc. 4. 8. *à ſcriptore memori, ſcioloq; quod in plurimis aliis locis factum videmus.* Ad Cap. quinti v. 22. hæc habet, τὸ εἰκῆ, *videtur omnino Scholion eſſe è margine alicujus libri in textum admiſſum, vetuſtum tamen, & quod Apoſtolicorum fere temporum Codices invaſit.* Ad v. 27. hæc apud *Millium* nota occurrit, τοῖς ἀρχαίοις, *additum videtur* ex v. 21. *idq; jam olim à primis Chriſtianiſmi ſeculis, habent enim Irenæus, & vulgatus.* Multa his ſimilia paſſim obſervabit ſedulus Lector tam in *Prolegomenis,* quam in variis lectionibus ejuſdem *Millii.* Id denique animadverſione, immo reprehenſione dignum exiſtimo, quod eodem judice *ſciolus lector, adnotator quiſpiam* plus millies *originalem* textum interpolationibus ſuis fœdavit, maculavit, corrupitque, & quod prius *marginale ſcholion* fuit, haud rarius, inquit, in *textum irrepſit, omneſq; Codices continuo pervaſit,* hoc enim fieri minime potuiſſe ſine ſumma *Eccleſiæ Chriſtianæ* incuria, & *Præpoſitorum,* in quorum manibus eſſent hi Codices, mira oſcitantia, & ſocordia, manifeſtum eſt; multoq; minus hæc Scholia imaginaria in omnes Codices per totum Chriſtianum orbem ſparſos, & in alias linguas tranſlatos pervaſerint, niſi ex compoſito res ageretur. Dum enim hi Codices ſacri omnibus in locis continuo legerentur, & exemplaria originalia, aut ex originalibus fideliter conſcripta in manibus fidelium quorumcunque, & in Eccleſiarum omnium ſcriniis conſervata eſſent, nemo ſanus exiſtimabit hæc aliter niſi ex mutua eorum conſpiratione fieri potuiſſe. Adeo ut mihi temperare vix poſſim quin quæ *Fauſto Manichæo*, de S. *Scripturarum* corruptelis loquenti, (i) *Auguſtinus* reſpondet, ea *Millio* regererem, *Videris id agere ut omnis de medio Scripturarum auferatur autoritas, & ſuus cuiq; animus autor ſit quid in quaq; Scriptura probet, quid improbet; id eſt, ut non autoritati Scripturarum ſubjiciatur ad fidem, ſed ſibi Scripturas ipſe ſubjiciat, non ut ideo placeat illi aliquid, quia hoc in ſublimi autoritate ſcriptum legitur, ſed ideo recte ſcriptum videatur, quia hoc illi placuit.*

---

(c) Hær. 42. p. 334. (d) p. 333. (e) p. 336, 341. (f) Apud Orig. l. 2. p. 77. (g) Apud Auguſt. l. 32. contra Fauſt. c. 3, & 6. (h) Hær. 43.

§. 5. OBJECTIO. Dicat tamen aliquis nos fruſtra laborare cum *Epiphanio*, & *Auguſtino* contendentes exemplaria S. *Codicum* in *Eccleſiis* fidelium pura, atq; integra aſſervata eſſe, is enim ipſe *Origenes* qui ea ab Hæreticis ſolis corrupta fuiſſe pronunciat, alibi contrarium diſertim aſſerere videtur his verbis, (k) Πολλὴ γέγονεν ἡ τῶν ἀντιγράφων διαφορά, εἴτε ἀπὸ ῥαθυμίας τινῶν γραφέων, εἴτε ἀπὸ τόλμης τινῶν μοχθηρᾶς τῆς διορθώσεως τῶν γραφομένων, εἴτε καὶ τῶν τὰ ἑαυτῆς δοκοῦντα ἐν τῇ διορθώσει προστιθέντων, ἢ ἀφαιρούντων, i. e. "*Magna exemplarium exiſtit* "*diſcrepantia, ſive ob quorundam Scriptorum ſocordiam, ſive ob audaciam aliorum, perverſe* "*quæ ſcripta ſunt emendantium, ſive ob eos qui quæ ipſis videntur in emendatione adjiciunt, aut ſubducunt.* Hæc quidem V. Teſtamenti exemplaria Græca potiſſimum reſpicere ex verbis immediate ſequentibus manifeſtum eſt, τὴν μὲν οὖν ἐν τοῖς ἀντιγράφοις τῆς παλαιᾶς διαθήκης διαφωνίαν Θεοῦ διδόντος, εὕρομεν ἰάσασθαι, *diſcrepantiæ quæ eſt in Vet. Teſtamenti exemplaribus, Deo dante, remedium adhibuimus.* Eſt tamen ingenue fatendum eundem *Origenem*, eodem in loco, occaſione verborum Chriſti (ad divitem profitentem ſe mandatum illud, *Diliges proximum ſicut teipſum*, à juventute ſua obſervaſſe) dicentis, *Vende omnia quæ habes*, futili plane ratione adductum ſuſpicari hæc verba, *Diliges proximum ſicut teipſum, à ſervatore cum non eſſent dicta*, ab aliis προσερρίφθαι, i. e. *inſerta eſſe*, & in ſuſpicionis iſtius ſubſidium hæc verba adducere, καὶ εἰ μὲν μὴ καὶ περὶ ἄλλων πολλῶν διαφωνία ἦν πρὸς ἄλληλα τῶν ἀντιγράφων ὥστε πάντα τὰ κατὰ Ματθαῖον μὴ συνᾴδειν ἀλλήλοις, ὁμοίως δὲ καὶ τὰ λοιπὰ εὐαγγέλια, κἂν ἀσεβής τις ἔδοξεν εἶναι ὁ ὑπονοῶν ἐνταῦθα προσερρίφθαι, οὐκ εἰρημένην ἀπὸ τοῦ Σωτῆρος πρὸς τὸν πλούσιον τὴν ἀγαπήσεις τὸν πλησίον ὡς σεαυτὸν ἐντολήν, i. e. *niſi de aliis multis diſcrepantia eſſet exemplarium inter ſe, adeo ut omnia quæ à Matthæo ſunt dicta non conſonent cæteris Evangeliis, & ſimiliter ſe res haberet in reliquis Evangeliis, forte impius eſſet qui ſuſpicaretur hæc verba, Diliges proximum tuum ſicut teipſum, à ſervatore erga Divitem cum non ſint dicta, à quopiam inſerta eſſe.*

RESPONDEO Primo. Homiliam octavam in *Matthæum* à veteri tranſlatione per *Merlinum* editam, Græcis quæ in hac Sectione de Divitis, & Chriſti interloquio occurrunt, plane reſpondere, in ea tamen hæc ultima verba quæ ex *Origenis* Græcis citavimus, omnino prætermiſſa eſſe, ex quibus ſuſpicandi ratio oritur ea, quæ jam in Græcis *Origenis* occurrunt, olim in iis inventa non eſſe, ſed ab aliis ea poſtea ejus Textui addita fuiſſe.

RESPONDEO Secundo. Nihil aliud hic adducit *Origenes* præter ſuſpiciones iniquas, & minime neceſſarias, ſuſpiciones, inquam, non neceſſarias. Fatetur enim in eadem Homilia *Origenes* ita hæc verba intelligi poſſe, ut nullus ſuſpicioni ſuæ ſit locus relictus. Iniquas dico nec enim ad exemplaria *Matthæi* emendatiora, aliave hic provocat, ſed primo ſuſpicandi hanc cauſam ducit ex ratione plane futili, & inepta; nempe quod ei qui hoc præceptum, *Diliges proximum ſicut teipſum*, ſervaſſet, non potuit *Chriſtus* dicere *ſi vis perfectus eſſe, vende quæ habes*, quaſi qui ſenſu judaico proximum ſuum, i. e. *Judæum* dilexiſſet, eo ipſo perfectus haberetur. Secundo, *quod ipſum locum Marcus & Lucas exponentes, neuter hoc addidit*, quaſi in *Matthæo* nihil dici potuiſſet quod non pariter eadem verborum plenitudine in *Marco*, & *Luca* poneretur. Ex quibus conſtat nullam prorſus rationem habuiſſe *Origenem* ſuſpicandi hæc verba in *Matthæi* exemplar *inſerta* fuiſſe.

TERTIO reſpondeo διαφωνίαν τῶν ἀντιγράφων *diſcrepantiam exemplarium quam* in hoc loco *Origenes* recenſet, non eſſe diſcrepantiam exemplarium in eodem textu, nedum in eodem *Evangelio*, ſed tantum diſcrepantiam textus unius Evangelii à verbis alterius Evangelii, nec enim dicit omnia quæ ſunt in *Matthæo* μὴ συνᾴδειν ἑαυτοῖς *ſibimetipſis non conſentire*, ſed ἀλλήλοις *reliquis Evangeliſtis conſona non eſſe*, neq; hoc probat, ſive ex aliis verbis, ſive Codicibus *Matthæi*, ſed ex eo tantum quod hæc verba *Matthæi* apud *Marcum* & *Lucam* deſiderantur; deniq; coronidis loco hæc addit, *quod in Græcis feci, in exemplariis Novi Teſt. hoc ipſum me facere poſſe ſine periculo non putavi; tantum ſuſpiciones exponere me debere, rationeſq; & cauſas ſuſpicionum non eſſe irrationabile exiſtimavi.* Percurrat jam Lector integras duorum Tomorum in *Evangelia* Expoſitiones, & mecum inveniet eas totas in *Evangeliorum* inter ſe διαφωνίαις enumerandis impendi, de commatis cujuſdam variante

---

(i) Lib. 32. c. 19. (k) Com. in Matth. p. 381.

Lectione ne verbum quidem proferre. Id ergo tantum hic dicit *Origines* quod apud Patres alios non tantum in confeſſo eſt, ſed tanquam indicium ſinceritatis *Evangeliſtarum* in Evangeliis ſuis conſcribendis adducitur, & præſertim à *Chryſoſtomo* (l) his verbis πολλαχοῦ διαφωνοῦντες ἐλέγχονται, *ſæpe diſcrepantes inveniuntur Evangeliſtæ, hoc autem inquit maximum veritatis indicium eſt, aliter enim rem ex compoſito ſe egiſſe ſuſpectum eſſet,* νυνὶ δὲ καὶ ἡ δοκοῦσα ἐν μικροῖς εἶναι διαφωνία, *nunc autem hæc quæ videtur eſſe in minutioribus diſcrepantia omni eos ſuſpicione liberat.*

§. 6. Secundo, De *Millii prolegomenis* id certum eſſe judico, ubi de Lectionibus genuinis agant, ea vitiis, παρερμηνείαις, conjecturis, ab omni veritatis ſpecie abhorrentibus, nimium ſcatere; de *Patrum Græcorum* Scriptis, de verſionibus aliis antiquis, ibi judicium fere continuo ferre *Millium* non prout res exigat, aut veritas expoſcat, ſed prout cum veteri illa *Italica* verſione quam ſibi pro veritatis norma conſtituit, conveniant, aut ab ea diſſentiant; *ſpuriis, interpolatis, Scholiiſque inſititiis,* mirum in modum *vitiatis codicibus,* ſunt uſi, qui ab hac imaginaria verſione fere continuo divorſim abeunt, inter quos *Theodoretus,* & *Oecumenius,* qui editis præ aliis conſentiunt, enumerantur; en ergo *Millii* de iis judicium, Proleg. p. 89. *Theodoreto ad manum fuiſſe recentioris calami exemplar, & quidem graviter interpolatum,* & p. 102. *interpolationes Oecumenii, quod omnium fere codicum, plurimæ.* *Chryſoſtomus,* quo in exegetic[illegible] laxior, *is,* inquit *Millius, exemplar nactus eſt ex accuratioribus iſtius ævi, genuinam Apoſtolorum Scripturam cum aliàs, tum & in locis ubi ab ea deſcitum in excuſis noſtris, ut plurimum referens,* ſæpius nimirum quam alii cum *Italica* ſua verſione hallucinatur, & tamen poſt exantlatos omnes *Millii* labores, nulla alia comparuit verſio vetus *Italica,* nulla unquam comparebit, ab ea quam *Hieronymus* ab infinitis *mendis, defectibus, additamentis,* & *confuſionibus, Simonio* teſte, liberavit; de ea quam *Millius* ſibi per ſomnium creavit, operoſiùs egimus libro primo, eamque tam multis Argumentis convellendo, integrum pene *prolegomenων* opus diruimus.

Id etiam in *Millii* prolegomenis advertendum eſt, nempe male illum colligere ex eo quod *Epiphanius, Baſilius,* aliique Patres interdum loquuntur περὶ ἀντιγράφων ἀκριβεστάτων ſeu ἀδιορθώτων, (m) *eos exemplaribus diverſis uſos fuiſſe,* & *ſubinde unius, ſubinde alterius textum, prout ferebat animus, uſurpâſſe.* Quis enim exemplaribus iis uteretur, quæ ipſe minus correcta, aut accurata pronunciat, cum ei ad manus eſſent emendatiora? id forte fieri potuiſſet ab *Origene* ex tempore perorante, id inter Latinos ab *Hieronymo* factum eſſe aliquando contra Adverſarium pugnante, ex ejus operibus, & verbis liquet, ab aliis hoc factum eſſe nego. Nec unquam de iis exemplaribus verba faciunt Patres Græci, niſi ubi de Lectione verâ controverſia oritur, aut inter ſe variant exemplaria, ex eorum igitur verbis id tantum conſtat, quod doctioribus notum eſt, habuiſſe eos ad tempora *Tertulliani,* exemplaria primæva Apoſtolorum manibus exarata, à tempore *Origenis,* & *Euſebii* exemplaria accurata, ad quæ, cum opus eſſet, provocare ſolebant, certaque media ex quibus emendatiora à non correctis, accurata ab inaccuratis, ab interpolatis genuina diſtinguere potuerunt, quæ quidem omnia non ad confirmanda, ſed potius ad refutanda *Millii* prolegomena multum valeant.

Est inſuper illud ex ipſo *Millio* in *prolegomenis,* p. 33. Col. 1. imprimis obſervandum "inter Codices Eccleſiarum & privatorum hominum hoc fere interſuiſſe, quod iſti, prout "è librariorum manibus exierant, emaculati, notuliſque marginalibus liberi, ferè integri "in Eccleſiarum tabulariis remanſerint, hi vero ab ipſis, in quorum gratiam fuerant con"ſcripti ſtatim fere inter lineas, aut ad marginem, Gloſſis, Scholiiſque fuerint conſperſi, "maximopere in id incumbentibus S. literarum ſtudioſis ut textum S. quem apud ſe habe"bant, explicatiorem, ſuiſque uſibus magis indies & magis idoneum redderent. Ex quibus duo duco poriſmata.

Primo, Ex codicibus vetuſtiſſimis occidentalis Eccleſiæ, & præſertim Cant. Clar. Ger. parum ſubſidii ad Lectionem genuinam dignoſcendam expectari poſſe; ii enim, monente *Simonio,* oculari teſte, ejuſmodi Scholiis, Gloſſis, & emendationibus nunc eâdem manu, quâ libri ipſi, nunc aliâ conſcriptis undique referti ſunt, cum enim à ſcribis originalis textus planè inſciis conſcripti eſſent, aliorum manu, qui Græcè ſciebant, aut exemplaria Latina propius, & accuratius inſpexerant, nunc ocius, nunc ſerius fuerant emendati.

Secundo, Id ſerio animadvertendum eſt male à *Millio* hæc, quæ privatorum tantum libros reſpiciunt, applicari ad codices *Græcorum Patrum,* in quorum Eccleſiis, fatente *Millio,* libri emaculati, integri, & à Scholiis fere liberi remanſerint. Et præcipue ad Codices *Epiſcoporum Orientalium,* quibus tam ante, quam poſt *Origenis, Pierii, Pamphili,* & *Euſebii* diligentiam, exemplaria ἀκριβέστερα defuiſſe nemo ſanus exiſtimabit; is enim (n) *Euſebius, Origenis, Pierii, Ammonii,* & aliorum Codicum lectiſſimorum uſuram cum nactus eſſet, "inde quinquaginta Volumina novi Fœderis, ad *Conſtantinum* M. tranſmi"ſit, Eccleſiis Conſtantinopoli & alibi agentibus ideo mittenda, quod earum uſum Eccle-

---

(l) Præf. in Matth. Tom. 2. Ed. Sav. p. 3. (m) Prol. p. 76. Col. 2. (n) Hiſt. vitæ Conſtant. l. 4. c. 35, 36.

“ ſiis maxime neceſſarium eſſe intelligebat, quæque *idcirco ab Antiquariis vetuſtiſſimis, & “ exacte ſcribendi peritiſſimis, deſcribi fecit. Alexandriæ* etiam in *Eccleſia*, S. literarum ſede nobiliſſima, non defuiſſe lectiſſima exemplaria agnoſcit *Millius*, Prol. p. 71. unde *Athanaſius Conſtantis Aug.* literis rogatus, tranſmiſit ipſi πυκτία τῶν θείων γραφῶν, S. Scripturarum volumina. Idem (o) *Euſebius* nos docet plurimos fuiſſe *Apoſtolorum* Succeſſores qui poſt eorum obitum *Salutaris Regni cœleſtis ſemina ſpargebant*, ἀνὰ πᾶσαν εἰς πλάτος τὴν οἰκουμένην, *per univerſum terrarum orbem, munuſque Evangeliſtarum obibant iis qui fidei ſermonem nondum audiviſſent*, & qui præcipue hoc in animo habuerunt τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφὴν, q. d. *Evangeliorum Scripturas tradere* ; quæ ſi quis animo expenderit ei haud parum veriſimile cenſebitur hos omnes Eccleſiæ *Antiſtites* libris interpolatis, Scholiis & marginalibus notis vitiatis, S. *Scripturæ* textum poſteris tradidiſſe, aut omnia exemplaria ſæculi iſtius in quo florebant, utut id *Millius* ubique pronunciat, interpolata & vitiata fuiſſe. Nec enim de iis tam aſpere judicare par eſt quibus in promptu eſſet exemplaria ἀκριβέστερα adire, & quibus nec ingenium defuit textum ab his Gloſſematis & Scholiis marginalibus diſcernendi, nec erga S. Scripturas ea reverentia quæ ipſos ad iſtam diſcretionem faciendam ſedulo moveret.

Respiciamus titulos illos, quibus S. *Scripturas* adornabant primorum ſæculorum *Patres*, ab iis etenim βιβλία θεῖα, *libri deifici, verba divina*, θεῖαι γραφαὶ, καὶ θεόπνευστοι, ſæpius dicebantur. An ergo paterentur manus ſive ſacrilegas, ſive temerarias divina hæc Dei eloquia interpolationibus ſuis corrumpere, & depravare? certum eſt apud nos, inquit (p) *Joſephus*, has noſtras *Scripturas* divinas eſſe, unde à tempore *Prophetarum*, οὔτε προσθεῖναί τις οὐδὲν, οὔτε μεταθεῖναι τετόλμηκεν, *nemo auſus eſt iis addere quidpiam, aut detrahere*: cum ergo eadem fuerit *Chriſtianis* erga *Scripturas* S. reverentia, nonne jure merito expectandum fuiſſet eos pari diligentia curaſſe, ne quid hujuſmodi, in Novi Fœderis norma, & regula contingeret. Expendamus denique quanto ſtudio providerent, ne eorum ſcripta vel à librariis negligentius tranſcriberentur, vel ab aliis mutarentur. Priſcos enim illos, & ſanctiſſimos Eccleſiæ antiſtites tanquam pulcherrimum exactiſſimæ in his rebus diligentiæ exemplum poſteris proponens (q) *Euſebius*, dicit primo *Irenæum adverſus eos qui* τὴν ὑγιῆ τῆς ἐκκλησίας θεσμὸν, *ſinceram Eccleſiæ legem adulterabant, varias Epiſtolas conſcripſiſſe*. Secundo in finem Libri ſui de Octonario, ſive Valentinianorum *Ogdyade*, hanc eum clauſulam adjeciſſe; ὁρκίζω σε τὸν μεταγραψάμενον τὸ βιβλίον τοῦτο, *adjuro te qui conſcripſeris hunc librum, per Dominum noſtrum Jeſum Chriſtum — ut conferas quod tranſcripſeris, & diligenter illud emendes ad exemplar ex quo tranſcripſiſti, atque adjurationem hanc ſimiliter deſcribas, & exemplari tuo inſeras*; Qui autem tantam diligentiam adhibuerunt in ſcriptis ſuis integris conſervandis à librariorum negligentia, & aliorum quorumcunque corruptelis, & depravationibus, eos de S. & θεοπνεύστοις *Scripturis* in eadem integritate ſanctæ Eccleſiæ reſervandis non minus ſollicitos fuiſſe merito exiſtimandum eſt.

§. 7. Nostra quod attinet, in primo Libro ſatis monſtraſſe me puto harum lectionum variantium fundamenta incerta eſſe, & penitus inidonea ex quibus hodierni Codices in dubium vocentur: Ne tamen me Lector hic nimium præſtitiſſe exiſtimet, aut media omnia ſuſtuliſſe ex quibus de lectione genuina certum, vel ſaltem idoneum in quo acquieſcat judicium, feratur; Dico,

Primo, Id certum, & extra dubium eſſe videatur, *ubi Patres in his rebus verſati variaſſe lectionem Textus pronunciant, variantem ibi lectionem ante eorum tempora obtinuiſſe*, de qua non aliter judicium fieri poteſt, ubi in neutram partem aliquid pronunciant, quam ex priorum Patrum lectione, verſionibus antea conceptis, aut Textus ipſius circumſtantiis. Ex. Gr. dicit *Origenes* (r) quoſdam Hebr. 2. 9. legiſſe non prout Textus habet χάριτι Θεοῦ, ſed χωρὶς Θεοῦ, lectionem tamen hodiernam huic præponendam eſſe non tantum ex eo conſtat quod verſiones omnes, & *Patrum* plerique cum ea conſentiunt, ſed quod de Gratia Dei in eo manifeſta quod filium ſuum dilectum morti pro nobis tradidit S. *Scripturæ* paſſim loquantur, de Chriſto *ſine Deo*, ſive ſepoſita quaſi *Deitate*, patiente, prorſus nihil.

Secundo, Ubi *Patrum multi, nullo refragante, cum verſionibus Antiquis, & codicum Manuſcriptorum majori parte, in una Lectione conveniunt, eam Lectionem certo genuinam pronuncio*; hic enim locum obtineat illud *Tertulliani quod apud omnes unum invenitur, non eſt erratum, ſed traditum*; cum vero in diverſa abeunt, ea lectio, cæteris paribus, veriſimilior cenſenda eſt, quæ potiori Autoritati innitatur.

Tertio, In Epistolis, *in quas extant quatuor Græca Scholia, cum totidem verſionibus antiquis, ubi Græca Scholia cum verſionibus univerſim in una lectione conſpirant, id veræ Lectionis indicium exiſtimo minime reſpuendum*; hinc *Millium* in eo potiſſimum culpandum exiſtimo, quod ſexcenties (ut in variarum ejuſdem Lectionum diligenti examine probatum dedimus) ab hiſce omnibus, aut fere omnibus, unius *Italicæ, Æthiopicæ*, aut *Copticæ* verſionis gratia, in vera Lectione aſſignanda, deviaverit.

---

(o) Hiſt. Eccleſ. l. 3. c. 37. (p) Lib. primo contra Appion. p. 1037. (q) Eccl. Hiſt. l. 5. cap. 20.
(r) Com. in Joh. p. 38. & p. 362.

QUARTO, *Ea lectio quæ ſenſum integrum relinquit, cæteris paribus, ei præferenda eſt quæ ſenſum mutilum, & imperfectum exhibet, eumve interrumpit; eique multo magis quæ ſenſum penitus corrumpit:* Nec enim concedendum eſt in ſcriptis θεοπνεύστων virorum vel ſenſum prorſus defuiſſe, vel verba quibus integrum eum exhiberent: Excipiendi ſunt hic defectus ex idiomate linguæ profluentes, ut *deſcendebat in domum ſuam* δεδικαιωμένος, ἢ ἐκεῖνος, Luc. 18. 14. aut ex contextu facile ſupplendi, ut 2 Theſſ. 2. 7. μόνον ὁ κατέχων, ἄρτι (ſup. καθέξει) ἕως ἐκ μέσου γένηται. His adde,

QUINTO, regulam *Waltoni* tertiam; viz. *Lectio quæ, cæteris paribus. ſenſum fundit clariorem, & cum antecedentibus, & conſequentibus, & S. Scripturæ analogia magis congruentem, contrariæ præferenda eſt.* Antecedentium enim, & conſequentium conſideratio, & locorum ſimilium collatio ad veram lectionem eruendam plurimum conducunt. Exemplis paucis hanc Regulam elucidabo. Contendit *Millius* his verbis, ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται, Heb. 10. 38. addendum eſſe μου poſt τὸ ἐκ πίστεως, ſic enim textum hunc *Patres* quidam allegant, ſic 70. Interpretes legunt, Hab. 2. 4. Obſtat tamen præter Græcorum Scholiorum omnium cum textu conſenſum, id quod hunc locum idem *Apoſtolus*, Rom. 1. 17. Gal. 3. 11. eodem prorſus modo allegavit. Contendit acriter idem *Millius*, Gal. 2. 5. in his verbis, οἷς οὐδὲ πρὸς ὥραν εἴξομεν τῇ ὑποταγῇ, τὸ οὐδὲ tollendum eſſe, in annotatis ibi ad Millium id perperam dictum eſſe probavimus, ex antecedentibus, & conſequentibus, & integro Apoſtoli ſcopo.

EX operis hujus ſecundo libro ediſcat PRIMO Lector, id quod Caput rei eſt, textum N. Fœderis ſalvum, & ſatis integrum ad nos perveniſſe, nec potuiſſe *Millium* in opere triginta annorum labore aſſiduo, induſtria ſumma, arteq; non exigua, & ſæpe non ingenua, verſatum, variaſque lectiones ſuo marte, & aliorum adminiculo undiq; colligentem, ejuſdem αὐθεντίαν convellere, nedum labefactare.

SECUNDO, Varias lectiones quæ morum regulam, aut fidei articulum vel unicum reſpiciant, vix ullas eſſe; quæ ſenſum verborum in re momenti alicujus mutent, pauciſſimas. Hoc ultro fatetur *Millius*, prol. p. 142. col. 2. his verbis. ‘ *In his Codices omnes conveniunt,*
‘ *& ſi forte locus aliquis qui ſummi momenti eſſe videtur, uni, alteri, ſeu etiam quamplurimis codi-*
‘ *cibus exciderit (id quod non niſi in uno loco factum eſt, quod viderim, nempe* 1 Joh. 5. 7.) *idem*
‘ *tamen quoad ſenſum alibi inculcatus occurrit, ut proinde neutiquam inde periclitetur Chriſtiana ve-*
‘ *ritas.* In hoc nobiſcum conveniunt Pontificiorum Critici probatiſſimi. Ita (a) *Dupinius, eſſe varias lectiones haud paucas ex editione N. Fœderis Oxonienſi etiam oculis pateat, eas autem omnes parvi ſane momenti eſſe, & ex parte potiſſima vel librariorum vitia, vel minutiſſima* παροράματα. Idem agnoſcit *Simonius* infra citandus; ſed teſtimoniis non eſt opus, inſpiciat aliquis loca omnia à nobis diligenter collecta, percurrat exempla omnia inſigniorum S. *Scripturæ* locorum, à *Morino* recte, vel perperam adducta, ex oculari inſpectione inveniet ea nec morum regulam ullam, vel fidei articulum uſpiam reſpicere, nedum labefactare.

TERTIO, Ex noſtra variantium lectionum uberiori diſcuſſione in capitibus ejuſdem libri ſequentibus, liquido conſtabit, nec in minutioribus iſtis, & pœne frivolis, deeſſe nobis, potiſſima ſaltem ex parte, teſtimonia, quibus hodierni textus lectio ſtabiliatur, quod etiam ultra conſtabit ex diligenti examine locorum fere omnium, quos ex Vulgatæ, ſeu potius *Italicæ* verſionis autoritate, pro genuinis nobis obtrudit *Millius*. Id enim in iis omnibus vel gratis, atq; ex mera ipſius conjectura, dictum eſſe, & contra majorem teſtium molem probavimus, vel ipſo *Millio* teſte, *contra omnem MSS. Codicum, & excuſorum fidem*, quo nihil fortius dici potuit ad fidem iſtarum lectionum minuendam.

DE tertio libro id tantum dico, brevem eſſe, at forte, *Epilogi* ſaltem & *appendicum* gratia, non contemnendum.

---

(a) Hiſt. Can. Vet. in N. Teſt. Vol. 2. §. 5. p. 110.

# OPERIS TOTIUS

# PARTITIO.

*Opus D. Millii ſuis laudibus exornatur, & in quibus deficiat, aut operis inſtituto minime ſatisfecerit, indicatur, §. 1. Operis noſtri ſuſcepti ratio redditur, §. 2. In Millii collectaneis multa inter lectiones variantes immerito locum obtinere oſtenditur, §. 3. Lectiones variantes ad tria genere reducuntur, §. 4.*

QUAM propoſitam ſibi in magno ſuo opere rationem habuit Cl. Millius, eam nemo ſatis laudare poteſt: In animum enim ſuum induxit Novum Teſtamentum priſtinæ ſuæ reſtituere integritati, fidam ex Criticorum arte exhibendo Regulam qua ab emunctioris naris hominibus inter varias lectiones veræ à falſis diſcernerentur, atq; ex hac ſtatuit genuinam firmare lectionem in *locis circiter mille, Bernardi* ſui judicio, læſam & interpolatam, atq; *Atheis hoc pacto, cæteriſque Religionis noſtræ hoſtibus cavillandi occaſionem præcidere, cum è lectionibus ipſis variantibus; ex quibus omnia in libris noſtris incerta eſſe arguunt, egregie ſtabilitum viderint S. Codicis Textum.* Quod quidem munus in ſe ſuſceptum ſi fœliciter abſolviſſet, nulli dubium eſt quin ille *Theologorum commodis egregie inſerviiſſet, operamque navaſſet Eccleſiæ Chriſtianæ longe gratiſſimam, atque utiliſſimam.*

§. 1. QUANQUAM autem eruditus vir, cujus mortem, ut ſpero, glorioſa immortalitas conſecuta eſt, de Eccleſia optime ſit meritus, dum locos conſimiles inter ſe compararet, (quos ſi propius inſpicias, ex iis fructum haud parvum recipies,) dum ex Patrum ſcriptis lectiſſimos flores decerpſit, & aliquoties dum textum annotatis illuſtrare conatus fuit, tametſi genuinam lectionem egregie firmarit omnibus fere in locis in quibus Sociniani, Eraſmus, Grotius ſenſum orthodoxum labefactare maximo opere niſi ſunt; tametſi etiam ad auctoritatem S. Codicis ſtabiliendam permagnum pondus attulerit, nec in hac parte operis ſui peccarit unquam, niſi quod inſcriptionem Epiſtolæ ad Epheſios immerito repudiarit; quod tamen ad ſuſceptum operis conſilium attinet, à ſcopo ſuo plurimum aberraſſe viſus eſt. Tantum enim abeſt ut fidam Regulam conſtituerit, unde genuina lectio, à ſpuria dignoſceretur, ut in pleriſq; incertiores nos plane reliquerit; imo tantum abeſt ut Atheis ſilentium impoſuerit, ut lectionum varietatem magno cumulo augens, & à ſeipſo diffidens, more hominum conjecturam modo huc modo illuc ducentium, hoſtibus Religionis noſtræ nova miniſtrarit arma, Pontificiiſq; ſimul novam anſam dederit objiciendi, nihil nos certi de S. Codice habere poſſe, niſi ex Teſtimonio Eccleſiæ, quod tamen aliis in cauſis reſpuimus, & aſpernamur.

§. 2. GRAVE quidem onus in me ante recepi quam aut de magnitudine rei, aut de grandi appendice, & prolegomenis, Autoris ipſius magis quam textus menda corrigentibus, aliquid poſſem ſuſpicari. Pollicebar enim olim, parum cautus, expectatiſſimum illud opus editum modo eſſet me in vivis agente, eo conſilio expenſurum me eſſe, ut multitudo variarum lectionum ad compendiolum, ſi fieri poſſet, redigeretur. Jam vero annos ſeptuaginta natus, acie etiam oculorum obtuſiore facta, rudem meruiſſe videar. At cum promiſſo meo nihil ſit mihi ſanctius, aut antiquius, impedimentis hiſce omnibus ſuſq; deq; habitis, improbo labore libellum tandem confeci, qui Deo gloriam, commodum Eccleſiæ, S. textui plus roboris exhibeat, benevoliq; lectoris exſpectationi, ut ſpero, ſatisfaciat.

In Prolegomenis, & Appendice multum diſcrepat Millius à collectaneis quæ textui ſubjiciuntur, ſecum igitur ſæpiſſime pugnat, & non modo non cohærentia inter ſe dicit, ſed maxime disjuncta, atq; contraria. Itaq; ſi inter vivos numeraretur, ipſi forſan non ingratum foret, quod viderit ſe à ſeipſo vindicatum, ſuumq; maturum judicium ſubitis ejuſdem cogitationibus anteponi. Quod ſi falſo aut male allegatorum locorum reum fieri graviter, moleſteq; ferret, ego etiam ad illa (a) ϖαροράματα proferenda invitiſſimus acceſſi. Cum vero ingens opus ſuſcepiſſet quod non niſi junctis, ut ait, plurimorum laboribus confici potuit, facile credam non ipſi integritatem, ſed accuratam aliis diligentiam defuiſſe.

§. 3. De inſtituti mei ratione ſciat lector me in primo libro illius veſtigiis acriter inſtitiſſe: Cum enim ingentem hunc cumulum coacervaſſet aggregando lectiones variantes partim Patrum Græcorum verſionumq; Orientalium, aliarumq; vetuſtate inſignium, ex quibus inquit, eluceant Græca primævorum Codicum è quibus effluxerint, partim verſionis Italicæ, & Patrum Latinorum, qui Italicam in ſcriptis ſuis, ut ait, adhibent, partim quoq; MSS. magnæ & venerandæ antiquitatis, ſub iiſdem capitibus quam parum ei profuit impenſus labor indicavi, oſtendens inſuper nullam textus corrigendi cauſam fuiſſe, niſi cum ad unum omnia, vel ſaltem major pars eorum inter ſe conveniſſent, quod non ultra viginti locis, idq; levioris momenti, unquam accidit. Cum ergo totius operis Milliani hoc ſit fundamentum, primus liber in eo labefactando totus verſabitur.

In chartis ſuis valde laborioſis tantam rerum ſylvam congeſſit Millius, quantam nec enumerare velim; nec de ſingulis judicium ferre, ſi vellem, poſſem; ſigillatim enim cuncta perſequi, & aliis moleſtum, & mihi ad munus noſtrum obeundum haud eſſet neceſſarium. Licet etenim hæ variæ lectiones molis permagnæ fuerint, ſunt tamen dimidia ex parte eo nomine protinus indignæ; ex reliquis earum paucæ receptæ lectionis ſenſum afficiunt, mutantve. In his tamen levioris momenti expendendis haud parum laboravi. Et ubi textum interpolatum eſſe Millius contendit, aut ϖαρεμβλήσεως incuſat, judicium meum interpoſui, textumq; pro modulo meo, vindicavi. Ordinis autem gratia has quas appellat varias lectiones ad tria genera reduxi.

Primo, Sunt ergo multa quæ inter variantes lectiones locum tenent, & tamen in numero earum ſunt minime reputanda, nam ut præteream ea quæ de initio, defectu, ſine MSSorum in græca, aut latina lingua, ſcripſit.

Primo non illæ variantes lectiones merito dicendæ ſunt quæ ex oſcitantia, incuria, inſcitia, aut ignorantia ſcriptoris, aut librarii evenerunt: Eadem enim opera quæ in Bibliis Anglicanis menda occurrunt typographica, pro variis lectionibus habeantur: vix tamen caput occurrit in quo non aliquid hujus generis reperias.

Secundo, Neq; illæ inter variantes lectiones recenſendæ eſſent quæ à MSS. Cod. fere omnibus, & antiquis verſionibus, plenoq; omnium patrum conſenſu diſſentiunt, & diſcrepant; Has enim ſi admiſeris, quænam ulli libri rejiciendæ forent? Sexcentis autem in locis lectionem quandam ex fide ſolius Italicæ, Copticæ, Æthiopicæ, &c. genuinam eſſe aſſerit, *contra omnium Codicum, aut fere omnium fidem*, contra verſiones omnes, reclamantibus etiam iſtis Patribus qui locum illum allegarunt ad unum omnibus. Vide Proleg. à p. 42. ad 48.

Tertio, Multo minus pro variis lectionibus habendæ ſunt quæ adulterinis Evangeliis, aut Hæreticorum pravitati ortum ſuum debent; quanta autem profert ille ex Evangelio Nazaræorum, aut Ebionitarum! quam frequenter nos monet, hunc, vel illum verſiculum ab his, aut illis Hæreticis repudiatum (b) fuiſſe! Longa Epiphanii narratio de locis à Marcione corruptis ſparſim huic operi inſerta eſt, ut moles in immenſum creſceret. Et demum in Prolegomenis circiter viginti ex depravatis illis Archetypum ipſum fideliter exhibuiſſe, acriter contendit. p. 36. col. 1.

Est Quarto valde incongruum Patrum gloſſemata, aut interpretamenta pro variis lectionibus exhibere; eadem enim de cauſa Patrum Scrinia compilaſſe potuit, centies tamen immo bis centies illi in confeſſo eſt, hoc vel illud quod à recepta lectione variat, natum fuiſſe ex interpretamento, ex gloſſemate, atq; ex altera parte ſublatum fuiſſe aliquid quod offenderit.

Quinto, Tollenda ſunt deniq; errata ipſius Authoris, cujus generis copiam non minimam annotata exhibent, atq; ita acervo multum decreſcente, onereq; ſublevato ad reliqua progredior.

§. 4. Secundo, Ex variis lectionibus occurrunt quædam majoris momenti & ponderis, utpote quæ aut ſenſum verborum adeo mutent ut textum vere alium exhibeant, aut quæ doctrinam morum normamq; vivendi reſpiciant, aut quæ ad veritatem confirmandam, nodoſve expediendos felicius inſerviant, has autem modicas (Deo ſint gratiæ) & paucas, excutio diligenter, atque in textu corroborando, & diluendo quæ contra adducantur, enitor ſedulò, atque hoc penſum abſolvo in Libri ſecundi Capite primo.

---

(a) Proleg. p. 154. col. 1.

(b) Hær. 42.

Supersunt adhuc variantes lectiones innixæ quidem auctoritati Patrum quorundam, aut verſionum, aut MSStorum Cod. venerandæ Antiquitatis. Sicut tamen textus ſignificationem aut non omnino, aut leviter ſaltem immutant, ita textus ipſe pari auctoritate, atque exemplarium copia, plerumque nititur. Quoniam autem hujus generis pene innumeræ ſunt, partitionem quandam earum feci.

Primo, Quæ in quatuor Evangeliis, atque Actis Apoſtolorum continentur, illas in quinque ſpecies diviſas, in Capite ſecundo Libri ſecundi ediſſero.

Secundo, Quæ ad Epiſtolas ſpectant eas pariter eundem in modum ad rationem revoco Capite inſequenti.

Tertio, Inania & levia, quæ numerum plane ſuperant, ad capita quædam reduxi, ad ſingula eorum digitum libro tertio intendens, & ſpecimen aliquale exhibens, ex quo ſtudioſus lector de reliquis conjecturam faciat. Porro, in hujus Libri & Operis totius Epilogo, id paullo diligentius curavi, ut Pontificiis, aliiſque Religionis noſtræ hoſtibus ſolide reſponderem. Nempe iis qui objiciunt quod variantes tot lectiones textum ſuſpectum reddant, aut ſaltem in dubium adducere videantur, ideoque quod ſacra Biblia nullo modo ſufficere valeant, ut nos in iis omnibus quæ ad ſalutem creditu, factuque neceſſaria ſunt, erudiant.

EXAMEN

# EXAMEN
## VARIANTIUM LECTIONUM
## *JOHANNIS MILLII*, S. T. P.
## IN
## Novum Teſtamentum.

---

## CAPITIS PRIMI
## LIBRI PRIMI
### ARGUMENTUM.

*Ex Patrum Scriptis, aut S. Scripturæ allegationibus non poſſe certò colligi eos aliter quam hodiernus textus ſe habet, legiſſe. Adſtruitur primò ex eo quod ſæpe allegarint S. Scripturæ* τμήματα *non ex textu inſpecto, ſed ex memoria, §. 1. Secundò aliquoties ſummatim, & quoad ſenſum tantum, verborum nulla ratione habita, §. 2. Tertiò, quia multa textui ſæpe adjiciunt, §. 3. Quartò, verba multa, imò periodos non raro omittunt, §. 4. Quintò, quia Patres iidem qui interdum aliter citant, cum editis, in aliis locis, conveniunt, §. 5. Sextò, quia multas Scripturarum* περικοπὰς *frequenter congerunt, quæ in diverſis locis, quoad ſenſum, occurrunt, nec* ῥητῶς *alicubi inveniuntur, §. 6. Hæc omnia exemplis plurimis confirmantur, ibid.*

### CAPUT PRIMUM. SECTIO PRIMA.

UT de his variis lectionibus rectius judicemus operæ pretium duxi in earum fontes inquirere, atque utrum firmum exhibeant lectionis variantis fundamentum ſedulo inveſtigare; quod quidem præſtare conabor, *Millium* κατὰ πόδα ſequendo per omnia illa capita ex quibus has lectiones ſe collegiſſe profitetur. Dico igitur primò ſanctos Patres apud *Scripturam* S. alia legiſſe olim verba, quam quæ nos jam legimus; aut exemplaribus uſos fuiſſe diverſis ab iis quibus nos jam utimur, male colligi ex eo quod è novo Fœdere paſſim teſtimonia citant, editis noſtris parum congruentia. Eſt enim Criticorum omnium, & ſpeciatim *P. Simonii* (a) judicium, citationibus *Patrum*, raro ſcilicet accuratis, non temere credendum eſſe, nec ad earum fidem Græca exemplaria corrigenda, *hoc enim* (inquit Simonius) *ſine magno S. Scripturæ detrimento fieri non poteſt. Grotius* etiam vir magni judicii, & emunctæ naris, idem vere, & libere pronunciat. *Veteres*, inquit, *Scriptores ſæpe utuntur Teſtimoniis ex Scriptura, ſed ita ut appareat Codicem ab illis non inſpectum. Quare non eſt quod eo nomine ſuſpecta nobis ſit recepta lectio.* " Non raro " patribus uſitatum, inquit *Heinſius*, (prolegomenis in exercitationes S.) ut intenti re" bus, ſenſum potius quam verba ſpectent, " neque raro prætermittunt aliquid, vel ad-

---

(a) Crit. Hiſt. Text. N. T. cap. 31. p. 151.

“ dunt, ſed & voces alias reponant, de me-
“ moria ne dicam, cui tribuiſſe pluſculum
“ nonnunquam videntur. Primò autem quid
“ tam ſibi proprium, aut quaſi ſuum Patres
“ eſſe volunt quam ut ταυτοδυναμοῦντα, ſive
“ alia quæ idem notant, aut notare exiſti-
“ mant, in adducendis locis verba, aut vo-
“ cabula reponant. Iidem nonnunquam
“ quod deſiderari credunt, ipſi adjiciunt.
“ Nihil æque uſitatum iis quam ut alios,
“ atque alios conjungant locos, ſæpe quæ in
“ medio ſunt, aut præcedunt, prætermit-
“ tunt: libenter enim quæ dicuntur, con-
“ trahunt, hæc autem Patrum citationibus
“ contigiſſe dicit ex eo quod ἐκ προχείρου,
“ hoc eſt è memoria, ex tempore, & in-
“ conſulto Codice, eas adducerent. Horumque omnium exempla in medium ſe protuliſſe ait, *Ne quis temere ex iis Græcum textum emendandum eſſe exiſtimet.*

Imprimis, autem allegaſſe ſæpiſſime Patres τμήματα quædam S. Scripturæ non è textu, ſed ex memoria, (quæ licet Theſaurus, rerumque cuſtos ſit, eas tamen, ſine ſcripto, verbis ſemper iiſdem reddere non valet) exemplis, & *Criticorum* fide dignorum Teſtimoniis, probatum dabimus.

Exempli gratia apud Apologiam Juſtini M. Ed. Oxon. à Sectione 18. ad 24. occurrunt citationes bene longæ deſumptæ ut plurimum ex concione Chriſti in monte habita, & ex ſermone ejus non diſſimili apud Lucam Cap. ſexto memorato, ſed pleræque omnes variant à Textu quem agnoſcunt Biblia noſtra, Græci ſcriptores, & verſiones antiquæ. Idcirco D. Grabii in citationes è Matth. c. 5. 28. 18. 9. hæc eſt annotatio, *Martyri commodum viſum fuit tum hic, tum in ſequentibus, non ipſa Chriſti verba, prout in ſacro Evangelii Codice extant, exacte omnia recitare, ſed Sententiam aliquando eorum Imperatoribus Ethnicis tradere.*

Cum Irenæus Phariſæorum quæſtionem citet ad hunc modum ἐν ποίᾳ δυνάμει τοῦτο ποιεῖς, ἐξουσίᾳ, inquit Grabius, *habent omnes tres Evangeliſtæ* (adde etiam ταῦτα, Matth. 21. 23. Marc. 11. 28. Luc. 20. 2.) *ſed Irenæus, aut Marcoſii, ex memoria allegarunt.* Cum in eodem capite *Irenæus* citet hæc verba Luc. 19. 42. εἰ ἔγνως καὶ σὺ σήμερον τὰ πρὸς εἰρήνην, ἐκρύβη γὰρ σοῦ, Teſte *Grabio*, *hæc iterum ex memoria citata eſſe patet.*

Origenes contra *Celſum*, l. 2. p. 58. & l. 4. p. 193. & Gal. 4. 21. hæc profert, λέγετέ μοι οἱ τὸν νόμον ἀναγινώσκοντες, textus, οἱ ὑπὸ τὸν νόμον θέλοντες εἶναι, p. 65. legit ἥμαρτον παραδοὺς αἷμα δίκαιον, textus, ἀθῷον, Matth. 27. 4. p. 68. κηρυχθήσεται τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, textus, ἐν ὅλῃ τῇ οἰκουμένῃ, Matth. 24. 14. p. 71. ἰδόντες ὅτι ἐξέπνευσεν, textus, αὐτὸν ἤδη τεθνηκότα, Joh. 19. 14. pro his, & innumeris ejuſdem generis hanc Apologiam facit *Huetius. Origenes nimirum in referendis à Scriptura locis tam ſæpe ab exemplari receſſit, quod inconſultis libris feſtinatione impeditus, & memoriæ confiſus ea recitaret.* Not. in Orig. p. 61. 76. & *Origenianorum* l. 3. c. 1. §. 6. *Scripturæ Teſtimonia ab eo ſæpe numero aliter relata reperies ac in editionibus concepta ſunt quæ hodie circumferuntur, quod & ex memoriæ perfidia aliquando contigit; Par in Evangeliorum depromptis ab eo locis diſcrimen occurrit; nam præterquam quod variantes ſuas lectiones Novi quoque Teſtamenti Codices habebant, ut hodieque habent, utebatur ad hæc ſæpe numero Adamantius Evangelio ſecundum Hebræos, ut tradit Hieronymus in libro de Scriptoribus Eccleſiaſticis,* cap. 4. *atque inde diſcrepantiam illam extitiſſe conjicio.*

Denique de Græcis *Irenæi* hæc dicit *Millius*, proleg. pag. quadrageſima, col. 2. *Ea maxima ex parte intercidiſſe, & in eis quæ ſuperſunt Epiphanius, aliique, quibus ea debemus, haud ſemper citârunt loca Nov. Teſt. ad textum Irenæanum, ſed nonnunquam ad Codices ſuos poſteriores, ſeu etiam ex memoria, unde ſequitur nihil certè ex iis de Codice Irenæi colligi poſſe. De Latinis* Tertulliani *hæc* Millius *pronunciat, ibid.* p. 49. *in eo citata ſunt S. Codicis loca negligentius, ex memoria, contracte, ad ſenſum, haud ſine levicula aliqua ſubinde mutatione. Et in variis ſuis lectionibus ſæpiſſime monet, hæc & illa à Patribus ex memoria recitata eſſe.*

Unum adhuc reſtat quod Patrum ſaltem *Homilias*, concioneſve eo minus idoneas reddat ex quibus recepta S. Textus lectio ſollicitetur, nempe conſtat à tempore Origenis Homilias eorum, conciones, & Sermones habitos fuiſſe αὐτοσχεδιαστικῶς, ſive ex tempore, eoſq; excepiſſe notarios, qui arte quadam, & celeritate ſcribendi non verba ſolum inſigniora, ſed integras periodos exhibuerunt. Hic igitur errandi duplex cauſa, primo etenim cum in extemporaneis hiſce declamationibus exemplaria ipſa inſpicere neutiquam potuerint patres, perfrequens neceſſariò fuit lapſus eorum memoriæ. Secundò, fac in hoc Patres rarius erraſſe, quid tamen vero ſimilius eſt, quam in tot minutis Patrum verbis exſcribendis crebro lapſos fuiſſe notarios? Atq; his duabus cauſis, ut conjicere licet, debetur magna pars variantium iſtarum lectionum, quas *Millius* induſtria ſingulari, nec ſine artificio quodam, coacervavit.

---

(b) L. 1. c. 17. p. 87.

## SECTIO SECUNDA.

Uſitatiſſimum porro eſt apud Patres, præſertim primi ſæculi, allegare commata quædam S. *Scripturæ* juxta ſenſum eorum, aut ſummatim, nulla adhibita ratione ipſorum verborum; Id unum vero imprimis Lectorem moneo, ut in locupletiſſima hac rerum ſylva colligenda, & ſub capitibus ſuis reponenda, accuratam diligentiam quæ tædium pareret, non expectet, nec mihi vitio vertat quod in hac rerum partitione, non omnia inveniat adeo exacte, aut juxta regularium logicalium normam diſpoſita, ut capiti huic potius quam alteri inſtantia quæque reſpondeat. His prælibatis, ad Patres ordine procedo.

IGNATIUS raro aliquid citat prout jam illud apud Evangelia, Epiſtolas, aut ullam ex antiquis verſionibus occurrit, ſed quæ in mentem itineranti venerunt, additis ſubductis, aut immutatis quibuſdam adduxit; V. g. in *Epiſtola* ad *Epheſios*, ſic

§. 2. SCRIPTUM legimus, ἵνα ἐν μιᾷ ὑποταγῇ ἦτε κατηρτισμένοι τῷ αὐτῷ νοῒ, καὶ τῇ αὐτῇ γνώμῃ, καὶ τὸ αὐτὸ λέγητε πάντες περὶ τοῦ αὐτοῦ, ſc. ſi margini ſit fides, ex 1 Cor. 1. 10. hic vero ſicut καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα omittit, ita etiam addit ἐν μιᾷ ὑποταγῇ, καὶ περὶ τοῦ αὐτοῦ, & tranſponit τὸ αὐτὸ λέγητε πάντες. In *Conſtitutionibus Apoſt*. l. 2. c. 44. verba ſic ſe habent ὅπως μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ ἐν σώματι καὶ ἐν πνεύματι κατηρτισμένοι τῷ αὐτῷ νοῒ, καὶ τῇ αὐτῇ γνώμῃ κατὰ τὴν κυριακὴν θέσιν, ubi addita ſunt textui verba quibus linea ſubducta eſt. Quid ad hæc *Millius* notat, ſc. deeſſe ἐν ante τῷ νοῒ, & τῇ αὐτῇ γνώμῃ; de reliquis prorſus ſilet.

§. 4. IN eadem Epiſtola habes φανερὸν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ, & in margine Matth. 12. 33. cujus verba ſunt, ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται, §. 8. hæc reperies. ποῦ σοφός; ποῦ συζητητής; ποῦ καύχησις τῶν λεγομένων συνετῶν; 1 Cor. 1. 20. ubi ut omittit ποῦ γραμματεὺς, & τοῦ αἰῶνος τούτου, ſic poſteriorem clauſulam de ſuo addit. In Epiſt. ad Rom. §. 5. deſumit hæc verba ex 1 Cor. 4. 4. ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι. Textus legit ἐν τούτῳ. In Ep. ad Eccleſ. Smyrn. §. 6. legit ὁ χωρῶν χωρείτω, Matth. 19. 12. Textus vero ὁ δυνάμενος χωρεῖν. Atqui in omnibus his locis nulla ex *Ignatio* adhibetur varians lectio.

IN *Polycarpi* Epiſtola nihil fere occurrit, cui tanquam ſtabili fundamento varians lectio innitatur, de verbis D. Petri 1 Pet. 1. 18. actum eſt alibi; §. 2. hæc habet διὸ ἀναζωσάμενοι τὰς ὀσφύας, δουλεύσατε τῷ Θεῷ ἐν φόβῳ, καὶ ἀληθείᾳ, & in margine legas, 1 Pet. 1. 13. & Pſ. 2. 11. quaſi hæc loca in unum confudiſſet *Polycarpus*, cum revera in neutro hæc verba reperias. Ibidem legimus, μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας, ἢ γρόνθον ἀντὶ γρόνθου, ἢ κατάραν ἀντὶ κατάρας, poſtrema addit *Polycarpus* de ſuo. Ita *Millius* in 1 Pet. 3. 9. §. 5 πᾶσα (φησὶ) ἐπιθυμία κατὰ τοῦ πνεύματος στρατεύεται, ex 1 Pet. 2. 12. κατὰ τῆς ψυχῆς. Petrus ipſe, §. 8. in citando v. 24. ejuſdem capitis, omittit αὐτός, & pro ἐν τῷ σώματι αὐτοῦ legit τῷ ἰδίῳ σώματι, atque hæc *Polycarpi* ſolius autoritate inter varias *Millii* lectiones locum obtinent, ſicut etiam ex §. 7. πᾶς ὃς ἂν μὴ ὁμολογῇ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, Ἀντίχριστός ἐστι. Sed *Oecumenius* & verſiones omnes editis congruunt, ſc. πᾶν πνεῦμα ὃ — ἐληλυθότα ἐκ τοῦ Θεοῦ οὐκ ἔστι, καὶ τοῦτό ἐστι τὸ τοῦ Ἀντιχρίστου, vide locum hunc excuſſum 1 Joh. 4. 3.

IDEM dicendum eſt de locis à *Juſtino Martyre* ex memoria, ut dixi, citatis, à §. 18. ad §. 26. quæ ſpeciatim jam attingo, V. g. Matth. 5. 28. ὃς ἂν ἐμβλέψῃ γυναικὶ, *Juſt*. πᾶς ὁ βλέπων γυναῖκα, *Textus*, ἤδη ἐμοίχευσε τῇ καρδίᾳ παρὰ τῷ Θεῷ, *Juſt*. ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ, *Text*. v. 46. ἐὰν γὰρ ἀγαπήσετε ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; ita *Matthæus*. τί καινὸν ποιεῖτε; καὶ γὰρ οἱ πόρνοι τοῦτο ποιοῦσιν, *Juſt*. Cap. 6. 21. ἐκεῖ ἔσται καὶ καρδία ὑμῶν, Text. καὶ ὁ νοῦς τοῦ ἀνθρώπου, *Juſt*. Cap. 5. 16. λαμψάτω δὲ ὑμῶν τὰ καλὰ ἔργα ἔμπροσθεν τῶν ἀνθρώπων, ἵνα βλέποντες θαυμάζωσι τὸν πατέρα ὑμῶν, ita *Juſt*. οὕτω λαμψάτω τὸ φῶς ὑμῶν—ἵνα ἴδοντες δοξάσωσι. Text. §. 21. legit οὐδεὶς ἀγαθὸς εἰ μὴ μόνος Θεὸς ὁ ποιήσας τὰ πάντα, Matth. 19. 17. §. 26. è Matth. 10. 28. aut Luc. 12. 34. legit, μὴ φοβεῖσθε τοὺς ἀναιροῦντας ὑμᾶς, φοβεῖσθε δὲ τὸν μετὰ τὸ ἀποθανεῖν, δυνάμενον, &c. ubi textui adduntur verba μετὰ τὸ ἀποθανεῖν. §. 48. allegat hæc verba tanquam dicta à Judæis Chriſto in cruce ſuffixo, νεκροὺς ἀναγείρας, ῥυσάσθω ἑαυτόν, ubi *Grabius* nos refert ad Matth. 27. 39, 40. qui verſiculi verbis *Martyris* parum conveniunt. In Dialogo cum *Tryphone*, p. 235. habet hæc verba è Luc. 11. 52. Væ vobis Scribis, ὅτι κλεῖδας ἔχετε. Textus, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως.

LUC. 12. 50. dicit Chriſtus baptiſmum habeo baptizari, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ, hanc clauſulam ſic exhibit *Irenæus*, l. 1. c. 18. p. 89. καὶ πάνυ ἐπείγομαι εἰς αὐτὸ, *Epiphanius*, Hær. Arian. p. 784. καὶ τί θέλω, εἰ ἤδη ἐβαπτίσθην.

CLEMENS Alex. ait, Pædag. l. 1. c. 6. p. 82. cum Dominus noſter baptizatus eſſet ecce vox è cœlis dicens, *hic eſt filius meus dilectus*, ἐγὼ σήμερον γεγέννηκά σε, & l. 2. cap. 1. p. 45. allegat verba Apoſtoli, 1 Cor. 8. 6. ad hunc modum, ἀλλὰ μόνος ὄντως ἐστὶν εἷς ἡμῶν ὁ Θεὸς, ἐξ οὗ τὰ πάντα, ubi Textus ſic, ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατὴρ, &c. hanc inſignem mutationem præterit *Millius*, notat autem omitti verba ſequentia, καὶ ἡμεῖς εἰς αὐτόν, ubi Sanctus *Judas* ſcripſit δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν, ibi *Clemens* habet ὑπὸ ζόφον

ἀγρίων

ἀγγέλων Ἀγγέλων, ſtro. 3. p. 467. ὁ Κύριός [φησιν] ὁ γήμας μὴ ἐκβαλλέτω, καὶ ὁ μὴ γαμήσας μὴ γαμείτω, quæ ut videtur citare non ex Evangeliis, ſed ex 1 Cor. 7. 27. ita neq; verbis, neque ſententiæ Apoſtoli ſatis apte reſpondent, Stro. 4. p. 488. ſic verba *Zachæi* profert, ἡμίση τῶν ὑπαρχόντων μου δίδωμι ἐλεεμοσύνην τοῖς πτωχοῖς, & deinde addit, ἐφ' οὗ καὶ ὁ Σωτὴρ εἶπεν, ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν σήμερον τὸ ἀπολωλὸς εὗρεν, quod multum diſcrepat à Luc. 19. 8, 9, 10. In eadem Pagina hæc verba deſumit, vel è Matth. 12. 42. vel è Marc. 9. 41. καὶ ὃς ἂν δέξηται ἕνα τῶν μαθητῶν τούτων τῶν μικρῶν μισθὸν οὐκ ἀπολέσῃ, quæ receptæ lectioni parum congruunt. Eodem libro, p. 529. his verbis, tanquam à Chriſto dictis φησὶν affigit, ἐὰν ποιήσῃς ἐλεεμοσύνην, μηδεὶς γινωσκέτω, καὶ ἐὰν νηστεύσῃς ἀλείψω, ἵνα ὁ Θεὸς μόνος γινώσκῃ, ἀνθρώπων δὲ οὐδὲ εἷς, ubi certe nihil ſibi ſtatuit præterquam Chriſti dicta, Matth. 6. in Epitomen redigere. Stro. 6. p. 662. Parabolam, Matth. 13. 47, 48. ſic recitat, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σαγήνην εἰς θάλασσαν βεβληκότι καὶ ἐκ τοῦ πλήθους ἑαλωκότων ἰχθύων τὴν ἐκλογὴν τῶν ἀμεινόνων ποιουμένῳ, ſenſum ſic afferens non verba Chriſti; pariter ac Stro. 3. p. 440. ubi illo teſte, Chriſtus ait, Luc. 12. 58. μετὰ τοῦ ἀντιδίκου βαδίζων φίλος αὐτοῦ πειράθητι ὑπαλλαγῆναι. Ex his & iis quæ dicentur infra, facile diſcamus, in judicio quod de Patrum citationibus fecit longe aut falli, aut prejudiciis abreptum à veritate multum aberraſſe *Millium. Clemens* enim, eo teſte, in *adducendis N. Teſt. locis creber eſt, & caſtus raro, quicquam ingerens, ſeu etiam prætermittens.* Prol. p. 60. col. 2.

De *Origenis* in Scripturis citandis licentia, aliquid ſupra diximus, lociſq; in præcedente Sectione notatis. Sexcenta nullo negotio addere poſſim. Sed ne in iis proferendis nimius ſim, pauca ex innumeris depromam, v. g. pro τί θέλω εἰ ἤδη ἀνήφθη, Luc. 12. 49. Orig. in Exod. ed. Huet. To. 1. p. 22. legit, εἴθε ἤδη ἐκάη. Com. in Matth. p. 463. verba apud Lucam, c. 14. 28, 29. ſic repræſentat, τίς ἐξ ὑμῶν βουλόμενος πύργον οἰκοδομῆσαι οὐχὶ ψηφίζει εἰ δύναται θεῖναι θεμέλιον καὶ ἐκτελέσαι, ἵνα μὴ ἄρξωνται οἱ θεωροῦντες ἐμπαίσειν τῷ μὴ τελέσαντι; ubi ſenſum Chriſti retinens, in verbis plurima mutat, hæc tamen ſic introducit περὶ τοῦ τοιούτου νομίζω λελέχθαι πύργου ὑπὸ τοῦ Σωτῆρος τό, Com. in Matth. p. 307. pro τότε συνῆκαν οἱ μαθηταί, Matth. 17. 13. habet *Origenes* οἱ συναναβάντες τρεῖς μαθηταί, ibid. p. 489. ita allegat, 1 Tim. 2. 3. σωθήσεται δὲ διὰ τῆς τεκνογονίας ἐὰν τὰ τέκνα μείνῃ ἐν πίστει, immutans μείνωσι in μείνῃ, & ſimul addens τὰ τέκνα explicandi gratia. Et pro ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; Orig. in Matth. p. 208. legit, ἐν τινὶ αὐτὴν παραβολῇ θῶμεν;

Athanasius in ſcriptis ſuis genuinis receptam lectionem plerumq; retinet, & de via raro aliter quam addendo pauca declinat, v. g. 2 Cor. 5. 15. hæc reperias, ὅτι εἰ εἷς ὑπὲρ πάντων ἀπέθανεν, utiq; omnes mortui ſunt, & pro omnibus mortuus eſt, ἵνα οἱ ζῶντες οὐκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι, at vero illud de incarn. verbi, p. 62. ſic legit, ὅτι εἷς ὑπὲρ, &c. — ἵνα ἡμεῖς μηκέτι ἑαυτοῖς (f. ἐμαυτοῖς) ζῶμεν, ἀλλὰ τῷ ὑπὲρ ἡμῶν ἀποθανόντι ἀναστάντι ἐκ νεκρῶν, τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, ubi de defectu εἰ, & de poſteriori additamento, mentionem facit *Millius*, de reliquis variationibus nullam. In ſecunda oratione contra Arian. p. 351. παρὰ τοῦ Πέτρου (inquit) λέγεται ὅτι ἐπειδὰν Θεὸς ὢν γέγονεν ἄνθρωπος, nec tamen exiſtimabat verba hæc, ῥητῶς in *Petri* Epiſtolis inveniri, ſed tantum virtute in 1 Pet. 4. 1. contineri. Nam orat. 4. p. 483. ſic ſuam ipſe ſententiam aperit. Poſtquam enim hæc attuliſſet verba, Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, addit, hoc autem eſt ἴσον τοῦ φάναι Θεὸς ὤν, ἴδιον ἔχει σῶμα, καὶ τούτῳ χρώμενος ὀργάνῳ, ἄνθρωπος γέγονε δι' ἡμᾶς.

Cyrillus *Hieroſol.* ſic loquentem introducit *Paulum*, μὴ ἐξίστασθε· ἐγὼ οἶδα ὅτι σκληρόν μοί ἐστι πρὸς κέντρα λακτίζειν, Catech. 10. p. 90. & Catech. 5. p. 45. pro τηρῆσαί σε τὴν ἐντολὴν, 1 Tim. 6. 14. legit τηρῆσαι ταύτην ἡμᾶς, τὴν παραδεδομένην πίστιν.

Producit ſæpiſſime in ſcenam *Epiphanium*, ut lectionis non tantum variæ, ſed genuinæ teſtem idoneum, (quod non modo ex annotationibus, ſed ex prolegomenis, p. 75. col. 2. & p. 76. col. 1, 2. apparet.) Fatetur tamen ipſe *Millius* ibidem ab *Epiphanio plerumq; negligentius, & ad ſenſum allegata eſſe S. Codicis Teſtimonia*, quorum falſa, & vera inter ſe numero non diſtinguuntur, v. g. in Anchorato hæc depromit, p. 26. è Joh. 12. 35. οὐκ ἔστε ἐν νυκτὶ, ἵνα ἡ ἡμέρα ἐν σκότει ὑμᾶς καταλάβῃ, quæ à textu, aut verbis Chriſti, pro quibus adducuntur, adeo longe diſcrepant, ut licet forte videantur additamentum è 1 Theſſal. 5. 4. neutiquam tamen dicenda ſint legitima explicatio. In Anacephalæoſi, p. 156. ſic legit, 1 Cor. 15. 42. τὰ νῦν σπειρόμενα ἐν θανάτῳ, ἐγείρονται ἐν ἀθανασίᾳ. Textus autem ἐν φθορᾷ, ἐν ἀφθαρσίᾳ, in *Panario i. e.* volumine adv. Hær. quinquies, vel ſexies legit, Joh. 8. 44. καὶ ὁ πατὴρ αὐτοῦ ψεύστης ἦν, viz. p. 279. bis, 295, 297. 676, 677 qua ex lectione, originem ſuam duxit abſurda illa quorundam Chriſtianorum de Patre Diaboli Opinio. Interdum quædam Chriſti, aut Apoſtolorum adducit Teſtimonia, quæ nuſquam ſunt Gentium. Ita, p. 690. poſt verba, quibus Chriſtus alloquitur ſuos Diſcipulos, *Attendite à fermento Phariſæorum quod eſt Hypocriſis*, addit, καὶ ἐν ἄλλῳ τόπῳ ἥ ἐστι φιλαργυρία, forſan alludens ad Luc. 16.

14. ubi Phariſæi φιλάργυροι appellantur. Et p. 751, 754. 917. dicit, ὁ Κύριος εὐλογῶν τοὺς Μαθητὰς, ἔφη, πάτερ, δὸς αὐτοῖς ζωὴν ἔχειν ἐν ἑαυτοῖς: At vero neq; hæc verba apud S. *Scripturam* occurrunt, neque perfectio illa divina hominibus communicari poteſt. Supervacaneum autem eſt, poſt (c) *Heinſii* labores, plura hic adducere, cum enim multa hujuſmodi in medium protulerit, orationem ſic claudit, *Cujuſmodi ſi ſingula vel ex ſolo hoc adducerem Autore, in quo miram ubique licentiam notavi, quis futurus finis eſſet.*

SANCTUS *Baſilius* Tom. 2. p. 664. verba *Pauli* Eph. 4. 2. ſic exhibet, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ Χριστοῦ, non quia ibi reperiſſet Χριστοῦ, ſed explicationis gratia, vel forte ex Cap. 5. 2. περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς.

CYRILLUS *Alex.* recitat verba Luc. 11. 41. ſic, δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα ὑμῖν εὔοδα ἔσται, de ador. Sp. p. 272. Pro ταῦτα γράφειν, Philip. 3. 1. ſæpius habet ταῦτα λέγειν, in Hoſ. p. 1. in Amoz p. 285. in Joel p. 381. Allegat verba Jacobi c. 5. 20. ad hunc modum σώσει ψυχὴν αὐτοῦ in min. Proph. p. 594.

SANCTUS *Chryſoſtomus* ſic *Agrippæ* Regis verba profert κινδυνεύεις μὲ ἐν ὀλίγῳ ποιῆσαι Χριστιανὸν, ed. Mor. To. 1. p. 669. ſed in Commentario editis congruit. Sic etiam Chriſti verba refert, Luc. 13. 2, 4 δοκεῖτε ὅτι ἐκεῖνοι ἁμαρτωλοὶ ἦσαν μόνον, ubi recepta lectio habet παρὰ πάντας τοὺς Γαλιλαίους, παρὰ πάντας ἀνθρώπους, vide To. 5. p. 74, 75. Hæc etiam Rom. 9. 32. tanquam ipſiſſima Textus verba recitat, ὅτι οὐκ ἐκ πίστεως, ἀλλ᾽ ὡς ἐξ ἔργων νόμου ἠθέλησαν δικαιωθῆναι. Omnia percurrere infinitus eſſet labor; ecce autem è grandioribus exemplis, Matth. 25. 34, 35, 36. ſic Textum exhibet καὶ τοὺς μὲν ἀποδέξεται ὅτι πεινῶντα αὐτὸν ἔθρεψαν, καὶ διψῶντα ἐπότισαν, καὶ ξένον ὄντα συνήγαγον, καὶ γύμνον ὄντα περιέβαλον, καὶ ἀσθενοῦντα ἐπεσκέψαντο, καὶ ἐν φυλακῇ ὄντα εἶδον, καὶ δώσει τὴν βασιλείαν αὐτοῖς, ubi ſi ſenſum ſpectes, nihil deeſt; ſi verba, in omnibus deficiunt.

## SECTIO TERTIA.

SI ſingula enumerare velim quæ Textui de ſuo adjecerunt Patres Græci, in molem immenſam creſceret oratio: Ut igitur pauca de multis attingam.

PRIMO hoc in genere *Clemens Alexandrinus* centies ad minimum peccat, nec enim fides adhibenda eſt *Millio* dicenti *raro ipſum quicquam ingerere.* Fruſtra enim verbis aſſeritur quod re ipſa falſi arguatur. Ex. Gr. protrept. p. 3. Tit. 3. 2. ſic recitat, ἦμεν μὲν ἦμεν ποτὲ καὶ ἡμεῖς ἀνόητοι, non quod τὸ ἦμεν bis ibi legerit, ſed vocem Rhetorum more ingeminat. Pædag. l. 1. c. 4. p. 84. Luc. 20. 34. ſic exhibet ἐν γὰρ αἰῶνι τούτῳ φησί (ſc. ὁ Χριστὸς) γαμοῦσι καὶ ἐκγαμίσκονται, ἐν ᾧ δὲ μόνῳ τὸ θῆλυ τοῦ ἄῤῥενος διακρίνεται, ἐν ἐκείνῳ δὲ οὐκέτι, Cap. 5. p. 85. Matth. 19. 13, 14. ſic legit, προσήνεγκάν τε αὐτῷ, φησί, παιδία εἰς χειροθεσίαν εὐλογίας, κωλυόντων δὲ τῶν γνωρίμων εἶπεν ὁ Ἰησοῦς, & poſt decem lineas, Matth. 21. 9. ſic εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, φῶς, καὶ δόξα, καὶ αἶνος, μεθ᾽ ἱκετηρίας τῷ Κυρίῳ. Cap. 6. p. 97. ſic allegat 1 Cor. 3. 11. ὅτε ἤμην νήπιος ὡς νήπιος ἐφρόνουν ἐπειδὴ εἰπόμην τῷ νόμῳ. Et p. 88. hæc habet, ὁ Ἀπόστολος ἐπιστέλλων πρὸς Κορινθίους, φησὶν, 1 Cor. 11. 2. ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ, εἴτε ὡς νηπίους, καὶ ἁγίους, πλὴν ἀλλὰ τῷ μόνῳ Κυρίῳ. Ibid. p. 99. his verbis, 1 Cor. 3. 3. ἔτι γὰρ σαρκικοί ἐστε, addit, τὰ τῆς σαρκὸς φρονοῦντες, ἐπιθυμοῦντες, ἐρῶντες, ζηλοῦντες, μηνιῶντες, φθονοῦντες, Cap. 7. p. 112. hæc habet, διὸ φησὶν ἡ γραφὴ (Joh. 1. 17.) ὁ νόμος διὰ Μώσεως ἐδόθη, οὐχ ὑπὸ Μώσεως, ἀλλὰ ὑπὸ μὲν τοῦ λόγου, διὰ Μώσεως δὲ τοῦ θεράποντος αὐτοῦ, διὸ καὶ πρόσκαιρος ἐγένετο, ἡ δὲ ἀΐδιος χάρις, καὶ ἀλήθεια, διὰ Ἰησοῦ Χριστοῦ ἐγένετο, C. 9. p. 125. ex Matth. 3. 12. τὸ γὰρ πτύον ἐν τῇ χειρὶ τοῦ Κυρίου ᾧ ἀποκρίνεται τοῦ πυροῦ τὸ ἄχυρον τὸ ὀφειλόμενον τῷ πυρί. L. 3. c. 12. p. 263. inter Apoſtoli præcepta enumerat hoc Eph. 5. 1. γίνεσθε οὖν φρόνιμοι, καὶ μιμηταὶ Θεοῦ ὡς τέκνα ἀγαπητὰ, (ubi τὸ φρόνιμοι inter variantes lectiones locum obtinet, licet omittat vocabulum illud idem Clem. Stro. 3. p. 431.) & poſt ſex lineas ſequitur hoc præceptum ex v. 28. aut 33. ἀγαπάτωσαν οὖν ἀλλήλους οἱ συνεζευγμένοι ὡς τὰ ἴδια σώματα, de quo altum eſt apud *Millium* ſilentium. Lib. 2. c. 1. p. 141. ὁ Κύριος λέγει γοῦν, Luc. 14. 13. ὅταν ποιῇς δοχὴν κάλει τοὺς πτωχοὺς, ἐφ᾽ ᾧ μάλιστα δεῖπνον ποιητέον. C. 2. p. 156. εἰκότως οὖν ὁ Ἀπόστολος ἐπιστέλλει, μὴ μεθύσκεσθε ἐν οἴνῳ, ᾧ ἐστιν ἀσωτία πολλὴ, Eph. 5. 18. ubi variantes lectiones notat *Millius*, C. 10. p. 197. ὥς φησιν ὁ Παῦλος (1 Cor. 6. 15.) οὐ χρὴ πόρνης μέλη ποιεῖν τὰ τοῦ Χριστοῦ μέλη, οὐδὲ μὴν νεὼν τῶν παθῶν τῶν αἰσχρῶν, τὸν νεὼν τοῦ Θεοῦ ποιητέον. Ibid. p. 201. ἐν τῷ εὐαγγελίῳ λέγει (Matth. 11. 8.) ἰδοὺ οἱ ἐν τῷ ἱματισμῷ ἐνδόξῳ, καὶ ἐν τρυφῇ διάγοντες, ἐν τοῖς βασιλείοις εἰσὶ τοῖς ἐπιγείοις. Stro. 1. p. 280. ὁ Κύριος μόνος γινώσκει τοὺς διαλογισμοὺς, & 1 Cor. 3. 20 p. 289. εἴ τις μὴ προσέρχεται ὑγιάνουσι λόγοις φήσι, (1 Tim. 6. 9.) διδασκαλία δὲ τίνι τετύφλωται, &c. P. 296. ex Col. 2. 8. βλέπετε μὴ τὶς ἔσται ὁ Συλαγαγῶν ἀπὸ τῆς πίστεως τῆς εἰς τὸν Χριστὸν, διὰ τῆς φιλοσοφίας. P. 313. Ἰουδαῖοι φησὶ, (1 Cor. 1. 22.) σημεῖα αἰτοῦσι πρὸς πίστιν, ubi obſervat *Mill.* σημεῖα eſſe pro σημεῖον, ſed de additamento nihil. Stro. 3. p. 471. ſic recitat Gal. 2. 20. ζῶ, δὲ οὐκ ἔτι ἐγὼ ὡς ἔζων κατὰ τὰς ἐπιθυμίας ζῇ, δὲ ἐν ἐμοὶ χριστὸς διὰ τῆς τῶν ἐντολῶν ὑπακοῆς, ἁγνῶς, καὶ μακαρίως. Et Stro. 4. p. 479. mihi enim crucifixus eſt mundus, & ego mundo, βιῶ, δὲ ἤδη ἐν σαρκὶ ὢν, ὡς ἐν οὐρανῷ πολιτευόμενος. Vide bina additamenta ad Eph. 4. 21, 22. Pæd. l. 3. c. 3. p. 224. addit. ad 2 Cor. 13. 5. p. 225. ad Matth. 5. 29. p. 251. ad 1 Pet. 1. 17. p. 258. ad Hebr. 12. 6. Stro. 2. p. 360. ad 2 Cor. 5. 12. Stro. 3. p. 452. ad Luc. 19. 8. Stro. 4. p. 488. ad 1 Cor. 9. 12. p. 513. ad Matth. 18. 3. p. 538. ad Luc. 8. 8. Stro. 5. p. 545. ad Joh. 10. 16. Stro. 6. p. 668. deniq; ad 1 Cor. 8. 4. p. 695.

---

(c) Proleg. in Exerc. S.

ORIGENES in *Celſum*, l. 6. p. 378. ſic ait, καὶ Ἰωάννης λέγει ὅπερ φῶς ἀληθινὸν φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν ἀληθινὸν καὶ νοητὸν κόσμον, καὶ ποιεῖ αὐτὸν φῶς τοῦ κόσμου. Lib. 2. p. 61. ſic Chriſti verba refert, Luc. 22. 27. ἐγὼ δὲ ἐγενόμην ἐν μέσῳ ὑμῶν, οὐχ ὡς ὁ ἀνακείμενος, ἀλλ' ὡς ὁ διακονῶν. L. 1. p. 44. exemplum licentiæ quam ſibi ſumpſit tum in mutando, tum in addendo verba *Dei*. Sic, inquit, loquitur *Gamaliel*, Act. 5. 38. ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη, καὶ ὁ λόγος οὗτος, (Text. καὶ τὸ ἔργον τοῦτο) καταλυθήσεται· ὡς καὶ ἐκείνων κατελύθη ἀποθανόντων, ἐὰν δὲ ᾖ ἐκ Θεοῦ (Text. εἰ δὲ ἐκ Θεοῦ ἐστιν) οὐ δυνήσεσθε (Text. δύνασθε) καταλῦσαι τὴν τούτου διδασκαλίαν (Text. αὐτό.)

ATHANASIUS *Alex.* Hom. in *Omnia mihi tradita*, p. 150. ad verba Matth. c. 11. 28. addit tanquam Chriſti verba Venite ad me omnes——reficiam vos. παρεδόθη γάρ μοι ἵνα κοπιάσαντας ἀναπαύσω, καὶ νεκρωθέντας ζωοποιήσω. Ad 1 Pet. 1. 14. addit cum multis aliis, τὰ τῆς δυνάμεως. Epiſt. ad Serap. p. 200. Orat. 2. contra Arianos, p. 310. allegatis Judæorum verbis ſub formula interrogandi, cur tu, homo cum ſis, facis te Deum? Addit καὶ λέγεις, ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν. Ibid. p. 314. verba 1 Tim. 4. 1. ſic recitat, In noviſſimis temporibus ἀποστήσονταί τινες τῆς ἰδίας πίστεως τῆς ὑγιαινούσης, & p. 303. τῆς ἁγίας πίστεως, & p. 367. Joh. 3. 17. ſic legit, *Non enim miſit Deus filium ſuum in mundum ut judicet mundum*, ἀλλ' ἵνα πάντα λυτρώσηται. Orat. 4. p. 478. his verbis, Rom. 11. 29. ἀμεταμέλητα γὰρ τὰ χαρίσματα τοῦ Θεοῦ ſubjungit καὶ ἡ χάρις τῆς κλήσεως. Ibid. p. 480. quæſtioni, Joh. 6. 42. quomodo ergo dicit quod de cœlo deſcendi, præmittit πῶς λέγει πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι. Orat. 5. p. 532. adducit tanquam verba Chriſti, Joh. 15. 22. εἰ γὰρ οὐκ ἦλθον — νῦν δὲ πρόφασιν οὐκ ἔχουσιν (ſupple περὶ τῆς ἁμαρτίας αὐτῶν) φησὶ ἀκηκοότες μου τῶν ῥημάτων δι' ὧν σωτηρίαν καρπίζονται οἱ φυλάσσοντες. In ſermone de ſalut. adventu Chriſti, p. 640. ſic recitat 1 Pet. 3. 19. ἐπορεύθη τοῖς ἐν φυλακῇ κατακεκλεισμένοις πνεύμασιν εὐαγγελίσασθαι τὴν ἀνάστασιν. Ibid. p. 646. legit Joh. 17. 5. δόξασόν με πάτερ τῇ ἀϊδίῳ δόξῃ. Serm. de Sabbato, & circumciſione, p. 968. poſt συνταφέντες αὐτῷ ἐν βαπτίσματι addit ἐς τὴν ᾍδην.

CYRILLUS *Hieroſol.* citans 1 Cor. 12. 28. poſt γένη γλωσσῶν addit καὶ πάσης ἀρετῆς ἅπαν εἶδος, Catech. 18. p. 222.

APUD *Epiphanium* ſæpe Chriſtum audias dicentem Joh. 5. 23. qui non honorificat filium ſicut honorificat Patrem, ἡ ὀργὴ τοῦ Θεοῦ ἐπ' αὐτὸν μένει. Ita Panar. p. 377. 884. 977. P. 516. iiſdem verbis ſubjungit hæc, οὐκ ἔχει ζωὴν ἐν ἑαυτῷ. Ad 1 Joh. 2. 22. addit, p. 878. ὁ ὁμολογῶν τὸν υἱὸν, καὶ τὸν πατέρα ὁμολογεῖ. Addit Philip. 2. 11. καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι ὁ Κύριος, id eſt Χριστὸς, οὐχ ἀλλότριος Θεοῦ ὢν, ἀλλ' εἰς δόξαν Θεοῦ πατρός. P. 972. p. 880. 1 Cor. 2. 17. pro ἃ καὶ λαλοῦμεν legit, ἐν ᾧ καὶ λαλοῦμεν, & deinde, ἐν ᾧ καὶ λατρεύομεν, καὶ προσκυνοῦμεν. Poſt τὰς χεῖράς μου καὶ τοὺς πόδας μου. Luc. 24. 39. addit p. 1003. καὶ τοὺς τύπους τῶν ἥλων. Et p. 1055. 1 Tim. 4. 1. addit ἔσονται γὰρ νεκροῖς λατρεύοντες, at p. 206. & alibi, recitat eundem verſiculum abſq; illo additamento.

SANCTUS *Baſilius* his verbis εἷς Θεὸς ὁ πατὴρ, καὶ εἷς Κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάντα, addit καὶ ἓν πνεῦμα ἅγιον ἐν ᾧ τὰ πάντα. L. 2. de Spiritu Sancto, c. 2. Tom. 2. p. 294. & Tom. 1. Hexam. p. 6. Col. 1. 16. addit εἴτε δυνάμεις, εἴτε Ἀγγέλων στρατιαὶ, εἴτε Ἀρχαγγέλων ἐπιστασίαι forſan ex interpretamento horum verborum, τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ γῆς, quæ omittit.

MACARIUS *Ægyptius* in his additamentis præ cæteris abundat, Hom. 9. p. 5. 1 Cor. 2. 15. ὁ πνευματικὸς (φησὶ) γινώσκει ἕκαστον πόθεν λαλεῖ, ποῦ ἕστηκε καὶ ἐν ποίοις μέτροις ἐστίν. Hom. 12. p. 73. *Martham* introducit ſic Chriſtum alloquentem. Luc. 10. 40. ἐγὼ κάμνω εἰς πολλὰ, καὶ αὐτὴ παρακαθέζεταί σοι. Hom. 14. p. 75. legit 1 Cor. 9. 10. καὶ ὁ λαμβάνων γυναῖκα ἐπ' ἐλπίδι τοῦ ἔχειν κληρονόμους. Mat. 19. 21. his verbis, *vende quæ habes*, addit μίσησον τὴν κοινωνίαν σαρκικὴν, δούλευσον τῷ Θεῷ. Et p. 211. addit Gal. 4. 2. ὑπὸ ὑποτρόπους καὶ οἰκονόμους τῶν πονηρῶν πνευμάτων. Vide ſimilia Ed. Pariſ. p. 88. 202. 236.

THEODORETUS Hær. fab. p. 309. ad 1 Cor. 7. 7. θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν ἐν ἐγκρατείᾳ, ita enim explicat hæc verba in commentario ſuo. Idem eadem de cauſa fecit *Chryſoſt.* Ed. Mor. Tom. 3. p. 12, & 385. & Tom. 4. p. 539. Cum vero tantum legimus, Acts 13. 46. στρεφόμεθα εἰς τὰ ἔθνη, *Theodoretus* in Iſa. 11. & Orat. 10. adv. Gr. p. 639. legit καθαροὶ ἡμεῖς, ἀπὸ τοῦ νῦν εἰς ἔθνη πορευσόμεθα. Cum editis tamen congruit comment. in Jer. p. 170. legendo ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη.

DENIQUE verbis Chriſti, Matth. 19. 17. εἰ μὴ εἷς ὁ Θεὸς adjiciunt patres primævi nunc ὁ ποιήσας πάντα, Juſt. M. Apol. 2. p. 63. alias ὁ πατήρ μου ἐν τοῖς οὐρανοῖς. Juſt. Dial. cum Tryph. p. 328. Clem. Alex. pædag. l. 1. c. 8. p. 118. Et Iren. l. 1. c. 17. alias ſimpliciter ὁ πατὴρ. Orig. exhort. ad Martyr. p. 169. Com. in Joh. p. 38, & p. 60. & contra Celſ. l. 5. p. 238.

## SECTIO QUARTA.

MULTA verba ſæpe & periodos omittunt *Patres*, aut ſaltem contrahunt, reclamantibus ſuis exemplaribus, ex eo quod forſan quibuſdam illa locis ſuperflua videbantur (ſicut *Millio* centies in ore eſt) vel nihil ad rem facere, vel quod poſita eſſent in Parentheſi, vel quod bis in eadem repoſita periodo, vel propter aliam quamlibet cauſam. V. g.

CLEMENS *Alex.* pædag. l. 2. c. 8. p. 158. legit Matth. 11. 19. ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου, καὶ λέγουσιν, præterito ἐσθίων, καὶ πίνων, ſed Stro. 3. p. 448. legit hæc verba. Stro. 2. p. 368. habet hæc verba, πιστέον τῇ γραφῇ. S. Matth. 19. 24. θᾶττον κάμηλον διὰ τρυπήματος βελόνης διελεύσεσθαι, ἢ πλούσιον φιλοσοφεῖν. Ibid. p. 381. ſic recitat Matth. 17. 20. ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, μεταστήσετε τὸ ὄρος. P. 389. ὁ γὰρ ἐπιθυμήσας, ἤδη μεμοίχευκε, φησίν. Matth. 5. 28. p. 391. ταῦτα λελάληκα ὑμῖν (Joh. 15. 11.) ἵνα ἡ χαρὰ ἐμὴ πληρωθῇ, mediis, ἐν ὑμῖν μείνῃ καὶ ἡ χαρὰ ὑμῶν, omiſſis. Stro. 3. p. 438. Πᾶς γὰρ ὁ ἁμαρτάνων δοῦλός ἐστιν, ὁ Ἀπόστολος λέγει, nimirum, opinor, ex Rom. 6. 16. ubi ſenſus fere idem eſt, verba tamen diverſa. P. 440. ſic ſe habet Luc. 12. 58. μήποτε παραδῶ σε κριτῇ ὁ κριτὴς δὲ τῷ ὑπηρέτῃ τῆς ἀρχῆς διαβόλῳ. Stro. 4. p. 480. ὁ κύριος ἐν εὐαγγελίῳ φησὶν (Marc. 10. 29.) ὃς ἂν καταλείψῃ πατέρα — ἕνεκεν εὐαγγελίου, καὶ τοῦ ὀνόματός μου μακάριος οὗτός ἐστι. Vide etiam Stro. 4. p. 529. 6. p. 644, 662. Ecce hominem qui *Millio* judice raro quicquam prætermittit.

CYRILLUS *Hieroſ.* Joh. 1. 3. omittit ὃ γέγονεν, Catech. 6. p. 50. & Luc. 2. 11. σωτὴρ ὅς ἐστι, Catech. 10. p. 86.

EPIPHANIUS in *Ancorato*, p. 61. legit Act. 27. 37. ὡς ὀγδοήκοντα ψυχαί, & p. 83. ὡς ψυχαὶ ἑβδομήκοντα. Textus autem αἱ πᾶσαι ψυχαὶ διακόσιαι ἑβδομήκοντα ἕξ, numerum ſc. majorem prætermittit, & in minori à ſeipſo diſſentit. In Hæreſi Manichæorum, p. 679. Parabolam zizaniorum recitat ex Matth. 13. à v. 24. ad 31. ubi ut miſſa faciam minutiora illa à *Millio* notata, primo pro ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ, habet ἀνθρώπῳ οἰκοδεσπότῃ ὃς ἔσπειρε τὸν ἀγρὸν αὐτοῦ καλὸν σπέρμα. Secundo omittit, ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν, v. 25. unà cum toto verſiculo ſequenti. Tertio, v. 27. addit, ὁ δὲ ἔφη ναί, ſc. pro non, in quo ſenſu nunquam occurrit apud S. *Scripturam*. Quarto, *Chriſtum* introducit Meſſoribus dicentem, δήσατε δεσμάς, καὶ ἑτοιμάζετε τὰ ζιζάνια εἰς κατακαῆναι πυρὶ ἀσβέστῳ. In Hær. Catharorum, p. 494. recitat Hebr. 6. à v. 4. ad 8. ubi d. v. 7. ἀπὸ Θεοῦ ait *Millius*, & v. 6. εἰς μετάνοιαν, & v. 4. γευσαμένους τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενηθέντας πνεύματος ἁγίου, de quibus nihil *Millius*.

SANCTUS *Baſilius* ter repetit verba Chriſti, Matth. 28. 19. ad hunc modum, πορευθέντες βαπτίζετε εἰς τὸ ὄνομα τοῦ Πατρὸς, viz. l. 1. contra Eunom. p. 714. l. 3. p. 752, 758. ſed quater cum excuſis convenit, legens, πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς, &c. viz. To. 1. p. 549, 560. To. 2. p. 423, 479.

Hoc ſæpiſſime accidit cum eadem verba bis in eadem periodo reperiuntur. Ita Origenes Hom. 11. in Jer. p. 113. verba Chriſti ſic profert, Matth. 10. 34. μὴ νομίζετε ὅτι ἦλθον βαλεῖν εἰρήνην — ἀλλὰ μάχαιραν, præterito, poſteriori illo οὐκ ἦλθον βαλεῖν εἰρήνην. Com. in Joh. p. 169. omittit ἐν ὀνόματι Κυρίου, Marc. 11. 10. quia occurrit in fine verſiculi præcedentis. *Cyrillus Alex.* ſic allegat 2 Cor. 5. 15. εἰ εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον—ἵνα οἱ ζῶντες, omiſſo, καὶ ὑπὲρ πάντων ἀπέθανεν, quod dictum fuit prius Theſaur. p. 278. Et de ador. Ep. p. 351. *Chryſoſtomus* Ed. Mor. To. 3. p. 10. & 19. citat Luc. 6. 36. ſic, γίνεσθε οὖν οἰκτίρμονες ὡς ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, prætermittens οἰκτίρμων ἐστί, & addens, ὁ ἐν τοῖς οὐρανοῖς, ex Matth. 4. 48. Sic Act. 6. 13. omittit βλάσφημα in commentario ſuo, quia lectum eſt, v. 11. Hujus generis exempla multa occurrunt apud ipſius commentaria in Pſalmos, & apud *Millii* prolegomena, & varias lectiones.

FREQUENTER etiam omittuntur verba quæ in Parentheſi collocantur, ſic Act. 12. 3. à *Chryſoſtomo* omiſſa ſunt, ἦσαν δὲ ἡμέραι τῶν ἀζύμων. Sic 1 Cor. 15. 3. ὃ καὶ παρέλαβον, ab *Irenæo*, l. 3. c. 20. p. 246. à *Tertulliano*, l. 3. contra *Marcion.* c. 8. & *Hilario P.* omittuntur. Quanquam ergo agnoſcant hæc verba verſiones, Græcique Scholiaſtæ ad unum omnes, utpote ἐμφατικώτερα, ſi *Millium* tamen audias, Prol. p. 47. col. 2. *commentarius eſt* ex v. 1. & p. 81. col. 1. vox *explicatoria de margine eſt mixta cum Italicæ Genuinis.*

NIHIL etiam apud *Patres* uſitatius quam in citandis Scripturis, quæ procemii aut præfationis loco habentur, prætermittere. Ita *Origenes*, περὶ εὐχῆς, p. 87, 88. omittit ἀμὴν, ἀμὴν, λέγω ὑμῖν, Joh. 6. 53. incipiens ab ἐὰν μὴ φάγητε, & v. 35. ἐγώ εἰμι ἄρτος τῆς ζωῆς, abſque εἶπε δὲ αὐτοῖς, & *Chryſoſtomus* Ed. Mor. To. 1. p. 756. in unum confundit, Col. 4. 4. Eph. 6. 20. quod tamen in utraque epiſtola eſt, ὡς δεῖ με λαλῆσαι, negligit.

Hoc etiam crebro contingit in clauſula periodi, ubi *patres* decurtant, & amputant verba quæ ad rem ſuam minime pertinent, V. g. *Cyrillus Alex.* Theſ. p. 163. ut probaret ſecundam in *Sancta Trinitate* perſonam meram creaturam non fuiſſe, citat Eph. 2. 10. αὐτοῦ γὰρ ἐσμεν ποίημα κτισθέντες ἐν Χριστῷ Ἰησοῦ, abſciſſis ἐπὶ ἔργοις ἀγαθοῖς, utpote ad argumentum nihil facientibus. Et p. 169. filium non eſſe creaturam probat ex 1 Cor. 8. 6. εἷς Κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάντα prætermittens, καὶ ἡμεῖς δι' αὐτοῦ, utpote in prioribus incluſa. *Chryſoſtomus* Ed. Morel. To. 3. p. 41. ſic allegat Eph. 4. 13. *μέχρι καταντήσωμεν οἱ πάντες εἰς ἄνδρα τέλειον εἰς μέτρον ἡλικίας* præteritis τοῦ πληρώματος τοῦ Χριστοῦ in fine, & duabus pericopis in medio verſiculi.

Non raro etiam omittunt quæ ſuperflua illis videbantur, præſertim cum ſint Idiotiſmi Hebraici in uſu frequenti apud 70 Interpretes. Ita Joh. 6. 2. ſequebatur eum multitudo magna, *ὅτι ἑώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει*, *αὐτοῦ*, in verſionibus antiquis *Chryſoſt.* *Cyril. Chron. Alex.* nempe quia ſuperfluum videbatur. Eſſe tamen pleonaſmum Hebraicum conſtat. Vide *Buxtorf.* Gram. p. 412. Sic 1 Pet. 2. 24. *οὗ τῷ μώλωπι αὐτοῦ ἰάθητε*, τὸ οὗ deeſt. Sic Joh. 6. 9. *παιδάριον ἓν ὧδε*, deeſt ἓν quia *παρέλκει*. Sic v. 15. d. *πάλιν* MSS. quibuſdam & verſionibus *Chryſoſtomo*, & *Nonno*: Res tamen ipſa minime dubia eſt, ſiquidem ſubiit in eundem montem Jeſus, v. 3. Sic v. 22. navicula alia non erat ibi niſi una *εἰ μὴ ἓν ἐκεῖνο*, ubi à *Chryſoſt.* & MSS. aliquibus ἐκεῖνο, omiſſum exiſtimat *Lucas Brug.* quod in eis ὃ quod ſequitur ſatis ſignificetur. Sic Joh. 7. 3. ut videant Diſcipuli tui *τὰ ἔργα σου ἃ ποιεῖς*, omittunt *σου* *Chryſoſt. Cyril. Theophyl.* ob eandem cauſam. Act. 4. 17. *ἀπειλῇ ἀπειλησώμεθα*, quo idiotiſmo vehementiam exprimunt Hebræi. Qui hoc non intelligebant, *ἀπειλῇ* omiſerunt. Luc. 1. 75. *πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν*, Vulg. & Syr. omittunt *τῆς ζωῆς*, utpote in reliquis incluſum. C. 14. 18. *ὅταν κληθῇς εἰς γάμους, ὑπό τινος* omiſſo, qui enim invocatus fuerit ad cœnam, ab aliquo ut vocetur neceſſe eſt. Cap. 19. 2. *ὁ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος*, deeſt *καλούμενος*. Hinc ipſe *Millius* agnoſcit hoc, vel illud vocabulum crebro omitti ut ſupervacaneum.

Denique, contingit nonnunquam, ipſis Patribus id indicantibus, quod quidam inter eos dedita opera omiſerint verba aliqua ex vano timore, ne ſanæ doctrinæ obeſſe, aut Hæreticæ pravitati patrocinari videantur, ſic quoniam quidam ſentiebant, fletum, cum ſingultu, Chriſti perſonæ haud bene conveniſſe, & tamen fleviſſe eum, cum videret *Hieroſolymam* legimus, Luc. 19. 41. & poſt mortem *Lazari*, Joh. 11. 35. hæc loca, inquit *Grotius*, male olim ſolicitata ab iis qui Chriſtum nobis Stoicum effingere voluerunt. Sit autem hoc incertum, utpote quod fidei unius *Epiphanii* innitatur, cujus verba in alium ſenſum trahit *Grabius*, & poſt illum *Millius*, quem ægre, me judice, ferunt. Certo tamen certius eſt totum illud, Luc. 22. 43, 44. ab orthodoxis quibuſdam omiſſum fuiſſe, metuentibus ne in malam illud partem Hæretici interpretarentur, aut quia puſilli videbatur animi in tanta fuiſſe agonia *Chriſtum* formidine mortis, ut *ſudor ejus eſſet ſicut Guttæ ſanguinis*. Hinc *Hieronymus*, l. 2. adv. *Pelagian.* F. 103. lit. F. hæc habet, *In quibuſdam exemplaribus* N. B. *tam Græcis, quam Latinis, invenitur, ſcribere Lucam, Apparuit illi Angelus de cælo confortans eum, & factus in agonia, prolixius orabat, & factus eſt ſudor ejus ſicut Guttæ ſanguinis decidentis in terram.* In *quibuſdam*, inquit, invenitur, in multis ergo defuit. *Hilarius* de Trin. l. 10. p. 253. in eandem ſententiam loquitur his verbis, *Nec ſane ignorandum à nobis eſt, & in Græcis, & in Latinis Codicibus quamplurimis, vel de adveniente Angelo, vel de ſudore ſanguinis nil ſcriptum reperiri.* *Epiphanius* hoc plenius agnoſcit, in *Ancorato*; cum enim dixerit, corpus ſuum dedit Chriſtus percutientibus, & faciem ſuam non avertit à conſpuentibus, addit, p. 36. *ἀλλὰ καὶ ἔκλαυσε, κεῖται ἐν τῷ κατὰ Λουκᾶν εὐαγγελίῳ, ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις, καὶ κέχρηται τῇ μαρτυρίᾳ ὁ ἅγιος Εἰρηναῖος ἐν τῷ κατὰ Αἱρέσεων πρὸς τοὺς δοκήσει τὸν Χριστὸν πεφηνέναι λέγοντας.* Sed in Evangelii Lucæ exemplaribus non correctis habetur quod flevit, eoque Teſtimonio utitur Irenæus contra eos qui Chriſtum ſpecie tantum apparuiſſe dicebant. *ὀρθόδοξοι δὲ ἀφείλοντο τὸ ῥητὸν, φοβηθέντες, καὶ μὴ νοήσαντες αὐτοῦ τὸ τέλος, καὶ τὸ ἰσχυρότατον καὶ γινόμενος ἐν ἀγωνίᾳ ἵδρωσε, καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡς θρύμβοι αἵματος, καὶ ὤφθη ἄγγελος ἐνισχύων αὐτόν.* Vide *Millium* proleg. p. 101. col. 2.

## SECTIO QUINTA.

Quinto, Innumeræ è Patribus Græcis depromptæ citationes in quibus à recepta lectione aliquantulum diſcedunt, ad mutandam receptam lectionem eo minus authoritatis habent, quod iidem alias aliter legunt, & plerumque cum editis conveniunt. Ex. Gr.

Clemens *Al.* Chriſti verba, Matth. 6. 33. Stro. 4. p. 488. ſic recitat, *ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν, καὶ τὴν δικαιοσύνην, καὶ τὰ περὶ βίον προστεθήσεται ὑμῖν.* Pædag. l. 2. c. 10. p. 198. ſic, *ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ τὰ τῆς τροφῆς*, &c. C. 12. p. 207. *ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν καὶ ταῦτα πάντα*, ubi in prima, & tertia citatione habet *βασιλείαν τῶν οὐρανῶν*, in ſecunda, τοῦ θεοῦ juxta Textum, in tertia retinet *πάντα ταῦτα*, in prima, & ſecunda mutat in *τὰ περὶ βίον*, & *τὰ τῆς τροφῆς*. In ſecunda deeſt *πρῶτον*, in ſecunda, & tertia *δικαιοσύνην*, quæ tamen apud primam occurrunt. Hæc ipſa verba *Theodoretus* decies ad minimum repetit editis congruenter, at Comment. in Pſal. 102. reperias, *καὶ ταῦτα πάντα ἐκ περιουσίας προστεθήσεται*, hinc autem conſtat, immerito à locis ad hunc modum citatis receptam lectionem ſollicitari.

Verba *Matthæi* cap. 11. 27. ſic ſe habent, *nemo novit filium niſi pater*, *οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς*, quæ verba cum allegaverit *Martion* ſic, *οὐδεὶς ἔγνω*, Judice

*Irenæo*, l. 1. c. 17. p. 88. Et l. 4. c. 14. legendum fuit οὐδεὶς γινώσκει, ut lectum eſt à *Juſtino*, Dial. p. 326. (Is tamen in Apol. 2. Ed. Ox. §. 82, 83. legit οὐδεὶς ἔγνω τὸν πατέρα) unde *Grabius* notis in Iren. p. 300. ait, *Mirum autem quod Juſtinus Apol. 1. p. 122. verba Chriſti citaverit perinde ac Hæretici legerunt*; ſed decreſcet mirandi cauſa ſi recordemur hæc ad eundem modum citata eſſe à *Clem. Al.* Protrept. p. 8. Pædag. l. 1. c. 5. p. 89. & Stro. 1. p. 355. ab *Orig.* Com. in Joh. p. 264, 416. & contra Celſ. l. 2. p. 104. & l. 7. p. 361. *Euſebius* contra Marcel. Ancyr. l. 1. c. 12. p. 72. habet μηδεὶς ἔγνω τὸν πατέρα, εἰ μὴ ὁ υἱὸς, & c. 15. p. 76. οὐδεὶς οἶδε, & in eadem pagina οὐδεὶς ἐπιγινώσκει. Et c. 16. p. 77. οὐδεὶς ἔγνω. Et p. 78. οὐδεὶς οἶδε. Sicut etiam *Baſilius*, To. 1. contra Eunom. p. 714, 770. Similiter *Epiphanius* in Ancorato, p. 16, 25, 71. legit οὐδεὶς οἶδε, ſed p. 78. οὐδεὶς ἔγνω. L. de Hæreſ. p. 466, 532, 613, 766, 891, 943, 977. legit οὐδεὶς οἶδε, ſed p. 898. οὐδεὶς ἔγνω. *Clemens Al.* Pædag. l. 1. c. 5. p. 88. verba Pauli, Eph. 4. 13. ſic refert, μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως, καὶ τῆς ἐπιγνώσεως θεοῦ, ubi, adnotante *Millio*, deeſt τοῦ υἱοῦ. Sed Stro. 4. p. 527. diſerte dicit, καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ.

ORIGENES contra Celſ. l. 5. p. 273. legit 1 Tim. 4. 2. κεκαυτηριασμένων τὴν οἰκείαν συνείδησιν, quæ inter variantes lectiones locum occupat. Idem tamen Com. in Matth. p. 357. & 400. legit τὴν ἰδίαν συνείδησιν, juxta Textum. L. 1. contra Celſ. p. 2. legit Rom. 8. 35. quis nos ſeparabit ἀπὸ τῆς ἀγάπης τοῦ θεοῦ; Sed Com. in Matth. p. 357, 358. ἀπὸ τῆς ἀγάπης τοῦ χριστοῦ, ut ſe habet Textus. Ibid. p. 40. ſic recitat Matth. 28. 13. εἴπατε ὅτι οἱ μαθηταὶ αὐτοῦ, ἡμῶν κοιμωμένων νυκτὸς, ἔκλεψαν αὐτόν, Sed Com. in Joh. p. 357. ἐλθόντες νυκτὸς ἔκλεψαν αὐτόν, ἡμῶν κοιμωμένων. L. 1. p. 47. Joh. 18. 36. νυνὶ δὲ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου ἡ βασιλεία ἡ ἐμή, ſed Com. in Joh. p. 21. ἐντεῦθεν perinde ac in Textu. L. 2. p. 56. legit Act. 10. 9. ἀνέβη ὁ Πέτρος εἰς τὸ ὑπερῷον, ſed Com. in Jer. p. 177. εἰς τὸ δῶμα ut edit. Ibid. p. 58. legit Gal. 4. 21. λέγετέ μοι οἱ τὸν νόμον ἀναγινώσκοντες, ſed Philoc. p. 10. & Com. in Joh. p. 428. οἱ ὑπὸ τὸν νόμον θέλοντες εἶναι ut ibi *Apoſtolus*, omittit 1 Cor. 8. 6. καὶ ἡμεῖς εἰς αὐτόν. L. 8. contra Celſ. ſc. ibi p. 381. uncis hæc incluſa ſunt, ſed reperies illa verba abſque uncis, l. 4. p. 179. Orig. contra Celſum, inquit *Millius*, legit 2 Theſſ. 2. 3. ἄνθρωπος ἀνομίας, p. 98. nempe quia ſic ſcriptum eſt in margine, ſed legit ἁμαρτίας, l. 6. p. 307. & Com. in Matt. p. 347. & in Joh. p. 76. Legit, inquit *Millius*, οἶδα, l. 6. p. 307. at hoc factum eſt ex oſcitantia librarii. Legit enim οἴδατε, l. 2. p. 89. Legit quidem πέμπει p. 307. ſed πέμψει p. 90. Legit ἅπαντες p. 307. ubi in margine adnotantur novem variantes lectiones, ſed Com. in Joh. p. 76. πάντες. Com. in Joh. p. 135. legit Joh. 6. 50. ζήσει εἰς αἰῶνα, ſed Com. in Matth. p. 254. ζήσεται. In eodem verſiculo omittit ὃν ἐγὼ δώσω, ex more *Patrum*, ubi eadem verba bis occurrunt, ſed eadem legit bis περὶ εὐχῆς, p. 88. Com. in Joh. p. 164. legit Joh. 6. 55. ἡ σάρξ μου ἐστὶ ἀληθᾶς βρῶσις, τὸ αἷμά μου ἀληθὴς πόσις, ſed Com. in Matth. p. 417. ἀληθᾶς utrobique. Com. in Matth. p. 291. legit ἐν τῇ βασιλείᾳ αὐτοῦ, καὶ τῇ δόξῃ αὐτοῦ, ſed p. 294. abſque illo addimento. Utque hujuſmodi multa intacta prætercam, Com. in Matth. p. 324. legit Marc. 9. 36. ἓν τῶν παιδίων, ſed intra paucas lineas ἓν τοιούτων παιδίων. Matth. 11. 21. legit ἀνεκτότερον ἔσται ἢ ὑμῖν, Philoc. p. 109. & Com. in Ex. To. 1. p. 25. ſed Com. in Matth. p. 327. addit ἐν ἡμέρᾳ τῆς κρίσεως. Com. in Joh. p. 253. legit Joh. 1. 33. οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ, ſed Commentario eodem p. 58, 76, 93, 133. οὗτός ἐστιν ὁ βαπτίζων πνεύματι ἁγίῳ juxta Textum.

AD hunc modum ſæpiſſime à ſeipſo differt *Epiphanius*. V. g. in Hær. Nazar. p. 114. legit Gal. 5. 4. οἵτινες ἐν νόμῳ καυχάσθε. Cum in Hær. Cerinth. p. 113. legiſſet δικαιοῦσθε, ut etiam infra Hæreſ. dimær. P. 1032. Ancor. p. 8. bis legit Joh. 5. 31. ſi ego teſtimonium perhibeo de meipſo, ἡ μαρτυρία οὐδέν ἐστιν, ſed Hær. 65. p. 614. οὐκ ἐστιν ἀληθής, pariter ac in Textu. Ancor. p. 22. legit 1 Cor. 12. 8. ὁ λόγος διδασκαλίας, & Hær. 69. p. 782. διδασκαλία, ſed Ancor. p. 77. legit ὁ λόγος γνώσεως juxta receptam lectionem. Ancor. p. 67. legit Tit. 2. 11. ἐπεφάνη ἡ χάρις τοῦ κυρίου καὶ σωτῆρος διδάσκουσα ἡμᾶς, ſed p. 74. legit ἡ χάρις τοῦ θεοῦ ἡ σωτήριος παιδεύουσα ἡμᾶς, ut Textus ſe habet. Ancor. p. 75. legit Ro. 9. 20. σὺ τίς εἶ ὁ ἀντιλεγόμενος τῷ θεῷ, alibi vero cum Textu ἀνταποκρινόμενος.

GREGORIUS *Nyſſenus* Hom. 7. in Eccleſ. p. 444. recitat Joh. 14. 30. ἐν ἐμοὶ εὑρίσκει τῶν ἰδίων οὐδὲν, ſed alibi omittit τῶν ἰδίων. Hom. 1. in Cant. p. 492. Paulo de ſeipſo fatenti quod Blaſphemus fuit, & perſecutor, & contumelioſus, addit, καὶ μέλας, explicans ſc. illa verba Cant. 1. 5. μέλαινα εἰμι, καὶ καλή, ſed eadem omittit Ho. 13. p. 669. Sic To. 1. p. 856. allegat Ro. 8. 29. πρωτότοκος, ἀνεὺ σπορᾶς, ἐν τοῖς πολλοῖς ἀδελφοῖς, ſed To. 2. p. 24. & 213. additamentum illud non agnoſcit.

CYRIL. *Alex.* addit 1 Cor. 8. 7. καὶ ἓν πνεῦμα ἅγιον ἐν ᾧ τὰ πάντα, de Ador. Spir. p. 185. ſed crebro etiam cum divinam Sancti Spiritus naturam aſſerebat, verſiculum abſque illa clauſula allegat, ſcil. l. 5. part. 2. p. 117, 169. in Iſaiam p. 539. de recta fide, p. 47. In libro de ador. p. 26. ſic citat 1 Cor. 12. 3. Nemo dicit Jeſum Anathema niſi in Βεελζεβούλ. Et ſic paſſim alibi, ut in Theſauro ſuo, p. 346. & l. de recta fide p. 64. legit cum Textu οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν. De Ador. Sp. p. 369. legit 1 Cor. 9. 8. μὴ στρουθίων μέλει τῷ θεῷ, ſed p. 99, 130, 247. habet τῶν βοῶν ſicut Textus.

P. 404. legit Jacob. 1. 17. πᾶν δώρημα ἀγαθὸν, καὶ πᾶσα εὐλογία ἄνωθεν ἐστι κατὰ τὸ γεγραμμένον, ſed de recta fide, p. 76. Glaph. in Gen. p. 205. Com. in Amoz p. 315. cum editis congruit. L. 9. contra Julianum p. 319. D. Petri verbis Act. 10. 14. addit, οὐδὲ εἰσῆλθεν εἰς ϛόμα μου πᾶν κρέας βέβηλον, ſed receptam lectionem exhibet, Com. in Hoſ. p. 12. In Hab. p. 568. recitat Matth. 13. 52. ſimilis eſt ἀνθρώπῳ πλουσίῳ, & ſic alibi, ſed Glaph. in Exod. p. 292. Com. in Zach. p. 745, 781. ἀνθρώπῳ οἰκοδεσπότῃ. Com. in Zach. p. 669. legit μέλη ἐκ μέλους, 1 Cor. 12. 21. ſed p. 692. ἐκ μέρους. Queſtio Chriſti ad Divitem, Matth. 19. 17. ſic allegatur, Theſſ. p. 310. τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; ſed p. 346. τί με λέγεις ἀγαθόν; Glaph. in Gen. p. 8. citat Joh. 7. 39. οὔπω γὰρ ἦν πνεῦμα ἅγιον, ut jam in impreſſis, ſed p. 145. habet οὔπω γὰρ ἦν πνεῦμα, ſicut plerique Veterum.

## SECTIO SEXTA.

OBtinuit etiam mos iſte inter primævos *Patres* ut plurimas S. *Scripturæ* portiunculas, ut ut diverſis temporibus, diverſis de cauſis, & à diverſis Evangeliſtis memoratas, tanquam à Chriſto ſimul prolatas congererent, idque iis ſub verbis quæ ῥητᾶς nullibi apud N. Teſt. occurrunt. V. g.

Clemens *Rom.* Ep. 1. ad Cor. §. 48. hæc habet, Recordamini verborum Jeſus Domini noſtri, εἶπε γὰρ οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, καλὸν ἦν αὐτῷ εἰ μὴ ἐγεννήθη, ἢ ἕνα τῶν ἐκλεκτῶν μου σκανδαλίσαι, κρεῖττον ἦν αὐτῷ περιτεθῆναι μύλον, καὶ καταποντισθῆναι εἰς τὴν θάλασσαν, ἢ ἕνα τῶν μικρῶν μου σκανδαλίσαι, ubi, teſte *Coteleria*, notis in Ep. Clem. p. 98. *multa teſtimonia in unum conjungit, nempe* Matth. 26. 24. Luc. 17. 2. Matth. 18. 6. *quod Antiquis non inſolens fuit.* Si quis autem inſpiceret locos à *Cotelerio* citatos, inter *Clementem R. & Evangeliſtas* permultum intereſſe diſcriminis comperiet. Præterea hæc ipſa verba à *Clemente Al.* citantur, Stro. 3. p. 472. parvo admodum facto diſcrimine, nempe, pro ἕνα τῶν μικρῶν μου σκανδαλίσαι, legit ἕνα τῶν ἐκλεκτῶν μου διαστρέψαι. In *Dialogo* contra Marcion. §. 1. p. 25, ſic legimus, Chriſtus ipſe in *Judam* ſententiam tulit, dicens, οὐαὶ τῷ ἀνθρώπῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται, συμφέρει αὐτῷ εἰ μὴ ἐγεννήθη, ἢ γεννηθέντα μύλῳ ὀνικῷ περιτεθῆναι, καὶ καταποντισθῆναι ἐν τῷ βάθει τῆς θαλάσσης.

In eadem Epiſtola §. 13. Memores ſitis, inquit *Clemens R.* ſermonum Domini Jeſu—οὕτως γὰρ εἶπεν ἐλεεῖτε ἵνα ἐλεεθῆτε, ἀφίετε ἵνα ἀφεθῇ ὑμῖν, ὡς ποιεῖτε οὕτω ποιηθήσεται ὑμῖν, ὡς δίδοτε οὕτω δοθήσεται ὑμῖν, ὡς κρίνετε οὕτω κριθήσεται ὑμῖν, ὡς χρηστεύεσθε οὕτως χρηστευθήσεται ὑμῖν, ubi margini inſcribit *Cotelerius*, Luc. 6. 36. Sed ſicut ibi, ὡς, & οὕτως non extant, ita per totum illud caput nihil extat quod quibuſdam ex his ſimilitudinibus apte reſpondeat. Hanc tamen ſententiam paululum immutatam reperias in *Polycarpi* Ep. ad Philip. §. 2da, & in *Clemente Al.* Stro. 2. p. 399. mutato tantum ἐλεεῖτε in ἐλεᾶτε. Idem *Clemens Al.* Stro. 1. p. 295. tres ſcripturæ locos in unum confundit, ἵνα μὴ πεποιθότες ὦμεν ἐν ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκροὺς, ὁ Ἀπόστολός φησιν, ὃς ἐκ τηλικούτου θανάτου ἐῤῥύσατο ἡμᾶς (2 Cor. 1. 9, 10.) ἵνα ἡ πίστις ἡμῶν μὴ ᾖ ἐν σοφίᾳ τῶν ἀνθρώπων, ἀλλ' ἐν δυνάμει τοῦ Θεοῦ (1 Cor. 2. 5.) ὁ γὰρ πνευματικὸς ἀνακρίνει πάντα, &c. (v. 15.)

Origenes in Matthæum, p. 357, 359. & in Joh. p. 402. Judæos dicit εἰρηκέναι ἐπ' αὐτῷ de *Chriſto* dixiſſe, αἶρε ἀπὸ τῆς γῆς τοιοῦτον, σταύρου, σταύρου αὐτόν, de quibus confer Act. 22. 22. cum Luc. 23. 18. & Joh. 19. 15. In Philoc. p. 2. citat è Matth. 7. 22. hæc, πολλοὶ ἐροῦσί μοι—οὐ τῷ ὀνόματί σου ἐφάγομεν, καὶ τῷ ὀνόματί σου ἐπίομεν, καὶ τῷ ὀνόματί σου δαιμόνια ἐξεβάλομεν; καὶ ἐρῶ αὐτοῖς ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. Lib. 2. contra Celſ. p. 88. addit poſt ἐξεβάλομεν καὶ δυνάμεις πολλὰς ἐποιήσαμεν, καὶ ἐρῶ αὐτοῖς—οὐκ ἐστε ἐργάται ἀδικίας. Com. in Joh. p. 293. iiſdem verbis adjicit, οὐδέποτε ἔγνων ὑμᾶς, καὶ τὸ οὐκ οἶδα πόθεν ἐστε, conjunctis ſic Matth. 7. 22, 23. cum Luc. 13. 26, 27. quoad ſenſum, non quoad verba. To. 1. p. 38. ſic recitat Luc. 11. 52. væ vobis Juriſperitis ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως, αὐτοὶ οὐκ εἰσέλθετε καὶ τοὺς εἰσερχομένους οὐκ ἀφίετε εἰσελθεῖν, periodum claudens cum verbis Chriſti, Matth. 23. 13. ſed Philoc. p. 8. editis congruit——Sic Com. in Joh. p. 30. Chriſtum allegat dicentem, Joh. 15. 15. οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί τὸ θέλημα τοῦ κυρίου αὐτοῦ (Text. τί ποιεῖ ὁ κύριος αὐτοῦ) ἀλλ' ἐγὼ ὑμᾶς φίλους λέγω (Text. ὑμᾶς δὲ εἴρηκα φίλους) ὅτι διαμεμενήκατε μεθ' ἐμοῦ ἐν πᾶσι πειρασμοῖς μου, quæ occurrunt Luc. 22. 28. abſque πᾶσι. Ita Com. in Joh. p. 413. conjungit Coloſſ. 1. 20.——2. 15.

Cyrillus *Alex.* ſic recitat, 1 Pet. 2. 5. καὶ ὑμεῖς ὡς λίθοι ζῶντες ἐποικοδομεῖσθε οἶκος πνευματικὸς, addens ex Eph. 2. 21, 22. εἰς ναὸν ἅγιον, εἰς οἰκητήριον τοῦ Θεοῦ ἐν πνεύματι. In l. primo de Sancta Trin. ait, Cum *Chriſtus* in forma Dei eſſet, formam ſervi accepit, ἵνα ἀποκαταλλάξῃ τὰ πάντα κατὰ τὸ γεγραμμένον εἰρηνοποιήσας διὰ τοῦ σταυροῦ, τά ἐν οὐρανοῖς, τά τε ἐπὶ γῆς, μεσιτεύων καὶ ἀνθρώποις, δεόμεθα γοῦν ὑπὲρ Χριστοῦ καταλλάγητε τῷ Θεῷ, ubi coacervantur Philip. 2. 6, 7. Col. 1. 20. 1 Tim. 2. 5. 2 Cor. 5. 20. Quod ſi hoc pro prudentia ſua diligentius animadvertiſſet *Millius*, non ita præter modum creviſſent variantes iſtæ lectiones quarum trecentæ non aliud ſunt quam voces Sacræ Scripturæ ab uno Evangeliſta, aut Apoſtolo in alterum à Patribus tranſlatæ.

Denique plurima quæ à *Patribus* primorum Sæculorum tanquam è S. Scripturâ recitantur, deſumpta reperias aut ex Adulterinis Evangeliis, aut ex *Apocryphis*: Ita de *Clemente R.* qui poſt *Apoſtolos* primus aliquid literis mandavit ingenue fatetur *Millius* Proleg. p. 16. col. 2. quod *in Epiſtola prima ad Corinthios, & poſterioris, ſi quidem ejus ſit, fragmento, nonnulla adducit ex Evangeliis quæ jam ante noſtram editionem Chriſtianis in uſu fuerant, nonnulla & è noſtris, ut apparet, ſed omnino mixtim, & confuſe, ita ut vix, ac ne vix quidem nôris ex verbis ejus ad quodnam è noſtris potiſſimum reſpexerit.* Paucis exemplis ſatis hoc confirmare poſſumus. V. g.

Clemens *R.* Ep. 2. §. 4. Chriſti verba, Matth. 7. 21. ad hunc modum recitat. Non omnis qui dicit mihi, Domine, σωθήσεται, ἀλλὰ ὁ ποιῶν δικαιοσύνην. Nam εἶπεν ὁ Θεός (v. 23. aut Luc. 13. 17.) ἐὰν ἦτε μετ' ἐμοῦ συνηγμένοι ἐν τῷ κόλπῳ μου, ϗ μὴ ποιεῖτε τὰς ἐντολάς μου, ἀποβαλῶ ὑμᾶς, ϗ ἐρῶ ὑμῖν, ἀπάγετε ἀπ' ἐμοῦ, ϗ τὰ καθ' ἑξῆς. Sect. quinta, Miram quandam *Petri* reſponſionem narrat ad *Chriſti* verba. *Ecce ego mitto vos ſicut oves in medio luporum.* Ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει, ἐὰν οὖν διασπαράξωσι οἱ λύκοι τὰ ἀρνία, *quid ſi lupi agnos diſcerpſerint*, εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ, μὴ φοβείσθωσαν τὰ ἀρνία τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά, ϗ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτείνοντας ὑμᾶς, ϗ μηδὲν ὑμῖν δυναμένους ποιεῖν, ϗ τὰ λοιπά, Luc. 12. 4, 5. Hæc, ait *Cotelerius*, deprompſit ex *Apocryphis*. §. 8. hæc habet, λέγει γὰρ ὁ κύριος ἐν τῷ εὐαγγελίῳ, εἰ τὸ μικρὸν οὐκ ἐτηρήσατε, τὸ μέγα τίς ὑμῖν δώσει. *Irenæus* pariter, l. 2. cap. 64. p. 193. *Similiter Dominus dixit ingratis in eum exiſtentibus, ſi in modico fideles non fuiſtis, quod magnum eſt quis dabit vobis?* ubi vide *Grabii* conjecturam hæc ex Evangelio ad *Ægyptios* deprompta eſſe. Sectione duodecimâ, Interrogatus à quodam Dominus quando venturum eſſet regnum ejus, εἶπεν, ὅταν ἔσται τὰ δύο ἕν, ϗ τὸ ἔξω ὡς τὸ ἔσω, ϗ τὸ ἄρσεν μετὰ τῆς θηλείας, οὔτε ἄρσεν, οὔτε θῆλυ. Quod deſumptum fuit ex *Apocryphis* juxta *Cotelerium*, juxta *Clementem Al.* Stro. 3. p. 465. ex Evangelio *Ægyptiorum.*

Ignatius in Epiſtola ad Eccleſiam *Smyrnenſem Chriſtum* introducit qui *Petrum*, cæteroſque qui præſto erant, ſic alloquitur, λάβετε, ψηλαφήσατε, ϗ ἴδετε ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον, Luc. 24. 39. quod juxta *Hieronymum* deſumitur ex Evangelio *Nazarenorum*, juxta *Cotelerium* ex *Apocryphis*, juxta *Origenem dictum fuit à nullo qui Spiritu Dei inſpiratus fuit.* Et tamen locum obtinuit. Luc. 24. 39. inter variantes lectiones apud *Millium.*

In Codices *Origenianos admiſſas fuiſſe* ῥήσεις *aliquas ex Evangelio ſecundum Hebræos, aliove aliquo Apocrypho*, oſtendit ipſe *Millius* Proleg. p. 66. Plura hujuſmodi reperiat Lector in Epiſt. *Barnabæ*, §. 7. in *Juſt. M.* Dial. cum Tryph. p. 267. in Iren. l. 5. c. 33. p. 454, 455. in Orig. Com. in Matth. p. 308. ſed lectorem non tenebo pluribus. Ponam tandem judicium *Millii* de Epiſtola *Clementis R.* aliorumque ejuſque temporis ſcriptorum, Proleg. p. 16. Col. 2. his verbis editum. ‘De qua, ut & aliis opuſculis, ſub hoc tempus conſcriptis, notandum quod ex Evangeliis, & Epiſtolis nullam unquam pericopen citant accurate, & ad fidem exemplarium, & cum ad Evangelii cujuſvis, aut Epiſtolæ clauſulam aliquam reſpiciant, neque libri ubi extet, neque ſcriptoris nomen proferunt, & quidem loci ipſius diſerta verba raro admodum proponunt, ſed ſenſum fere, ac ſententiam ex memoria tradunt, quin & ab *Apocryphorum* teſtimoniis haud abſtineant, ſed ea promiſcue cum Apoſtolicis ipſis θεοπνεύστοις, pro re nata, citent, allegentque.

CAPUT

## CAPUT SECUNDUM,

*Monſtrat lectionem variantem non poſſe certo colligi ex Codice Latino, aut Verſione Latina Græci ſcriptoris, aut demum è loco à Latinis Patribus citato. Primo, quoniam quomodocunque ſe habeat Textus Archetypus, mos eſt interpretum ut ad Vulgati Verſionem verba accommodent,* §. 1. *Secundo, quod parum idonei in hac re ſint arbitri Patres Latini, nec fœliciter de Græcis Criticen exerceant,* §. 2. *Tertio, ex Millii ipſius de Patribus Latinis ſententia idem colligitur,* §. 3.

### CAPITIS SECUNDI SECTIO PRIMA.

UT varians lectio naſcatur è Codice Latino, aut ex Verſione Græci alicujus Patris, aut ex citatione à Latino Patre deſumpta, quæ Græco exemplari non congruit, mihi quidem valde importunum, & iniquum, videtur. Hoc enim, ut cum *Hieronymo* loquar, nihil aliud eſt quam cœnoſos rivulos adire, ut fons purgetur. Hinc tamen ortum ſuum debet fere dimidia pars earum variarum lectionum quæ in Epiſtolas adnotantur, ubi Latinus interpres *Irenæi*, *Origenis* in *Romanos*, *Dydimi* de Spiritu Sancto, *Tertullianus*, *Cyprianus*, *Ambroſius*, *Hilarius Diac. Hilarius*, *Pictav. Auguſtinus*, *Pſeudo Hieronymus*, ſive *Pelagius* magnam voluminis partem implent, quod quam abſurdum ſit ex his rationibus colligere poſſis.

Primo, quod quomodocunque ſe habeat Archetypus, mos eſt Interpretum ut ad vulgati Latini arbitrium, & quaſi nutum totos ſe fingant, & accommodent. Ex gr. *Origenis* Com. in Joh. p. 115. legit ἀξίους καρποὺς τῆς μετανοίας, Interpretes è Vulg. *fructum dignum*. P. 339. legit Joh. 7. 39. οὔπω γὰρ ἦν ϖνεῦμα, Lat. *nondum erat Spiritus datus*, ut Vulg. In Commentario in Rom. *Ruffinus* in Textu fingendo veterem vulgatam ſecutus eſt, fatente *Millio*, ubi verus *Origenes* eidem contradicit. *Cyrillus Hieroſ.* Cat. 12. p. 119. & 17. p. 195. legit τὸ γεννώμενον ἅγιον, ſed Latina vulgati veſtigia ſequuntur, *quod naſcetur ex te Sanctum*. *Gregor. Nyſſenus* To. 2. Ed. Pariſ. 1615. p. 734. legit Rom. 1. 32. οἵτινες τὸ δικαίωμα Θεοῦ ἐπιγνόντες, abſque οὐκ ἐνόησαν, Interpres autem *qui cum juſtitiam Dei cognoviſſent, non intellexerunt*. Ita *Chryſoſtomus* Hom. 12. ad Pop. Antioch. Ed. Mor. To 1. p. 145. οὐ μόνον αὐτὰ ϖοιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς ϖράσσουσι, Lat. cum Vulg. non ſolum *qui* ea faciant, ſed etiam *qui* conſentiunt, &c. Quater habet *Chryſoſt.* ποτήριον ψυχροῦ, Matth. 10. 42. toties Lat. *aquæ frigidæ*. Sanctus *Baſilius* To. 1. l. 5. contra Eunom. p. 376. & *Cyril. Al.* de recta fide, p. 66. de ador. ſp. 494 Hom. Paſc. p. 246, 311, 334. legunt τὰ διὰ τοῦ σώματος, 2 Cor. 5. 10. Lat. ſemper *propria* corporis. *Cyril. Al.* legit οὔπω γὰρ ἦν ϖνεῦμα ἅγιον, Lat. *Spiritus datus*. Luc. 2. 15. legit ἐν ἀνθρώποις εὐδοκία, Hom. in Div. p. 380. Lat. *hominibus bonæ voluntatis*. Luc. 1. 35. τὸ γεννώμενον ἅγιον. Hom. in Diverſ. p. 383. de recta fide, p. 88. Lat. quod *ex te* naſcetur ſanctum. Matth. 7. 13. στενὴ δὲ ἡ ϖύλη, H. Paſch. p. 150. Lat. *quam auguſta* porta. 1 Joh. 4. 3. ϖᾶν ϖνεῦμα ὃ μὴ ὁμολογεῖ, Lat. *qui ſolvit Jeſum*. 1 Tim. 3. 16. ὁ Θεὸς ἐφανερώθη ἐν σαρκί, de recta fide, p. 124. Lat. *quod manifeſtatum eſt in carne*. Nimirum omnibus his locis vulgati plus valebat autoritas, quam ipſorum Patrum; ſed cum hoc ſexcenties apud latinos Interpretes evenerit, ſpeciatim in Commentariis Origenis & Theodoreti, commemoratio plurium Teſtimoniorum ſupervacanea eſt.

---

### SECTIO SECUNDA.

HOC etiam luce clarius fiet, ſi modo quam parum idonei in hac re arbitri, & quam infeliciter de Græcis Criticen exercuerint Latini, lector mecum recognoſcat. Cum de Græcis exemplaribus ſuum tuliſſet judicium *Hilarius Diac.* ait, *Millius*, *ita cæcus de coloribus*, *Nihil de codicibus Græcis novit Ambroſiaſter*, Prol. p. 139. Col. 2. nec iniquum de eo tulit judicium. Is enim Com. in Rom. 14. veram lectionem eſſe ait *in eos qui peccaverunt* abſque negationis particula, ſcilicet, ex fide Cod. Latinorum *quos incorruptos ſimplicitas temporum ſervavit*. Atqui etiam illi fluxerunt ex veteribus codicibus Græcis. Quod ſi *Millium* audiamus, *Codices Græci hodieque omnes, tempore Auguſtini omnes, aut pene omnes, etiam Irenæus, ſi Interpreti ejus credimus, legebant, cum negatione, quod idem de præſtantioribus Latinis dicendum*, Prol. p. 75. Col. 1. De vero *Ambroſio* dicit *Millius*, Prol. p. 78. Col. 2. *Eum pium magis quam doctum fuiſſe*, cum enim Marc. 13. 32. ſic legimus, *De die autem illo aut hora nemo ſcit, neque Angeli in Cælo,* οὐδὲ ὁ υἱός. *Ambroſius* de fide, l. 5. c. 8. hæc habet, *Codices Græci non habent quod nec filius ſcit. Certe nulli ſunt*, inquit ibidem *Millius*, *nec opinor unquam fuerunt libri Græci à quibus abeſſet* οὐδὲ ὁ υἱός. Idem l. 3. de Spiritu Sancto, c. 11. clauſulam hanc, Joh. 3. 6. ſic exhibet, *Quod natum eſt de Spiritu Spiritus eſt, quia Deus Spiritus eſt*; ubi queritur hæc verba eo quod Spiritus Sancti Divinitatem adſtruere videantur, *Ab Arianis ſublata eſſe*, & tamen, judice *Millio*, Prol. p. 79. Col. 1. *Haud alia erat hæc particula quæ eraſa videbatur, quam lectoris cujuſpiam ſcholion.* Vide exempla plura à *Millio* congeſta, Prol. p. 78. Col. 2. 79. Col. 1. Denique dicente *Auguſtino*, Retract. l. 1. c. 19. *Codices Græci* Matth. 5. 22. *non habent* ſine cauſa, *Hieronymo* in locum his verbis adſtipulante, *in quibuſdam Codicibus additur* ſine cauſa, *cæterum in veris tollitur*, *hoc* tamen non obſtante, *P. Simonius* vere dicit, *Obtinuiſſe hanc lectionem quæ* εἰκῆ *exhibet non modo apud Syrum, ſed etiam apud Patres Antiquiſſimos, tam Græcos quam Latinos; Eſt ergo, inquit, in vulgato reſtituendum, qui in eo omittendo antiquitati repugnat, multiſque exemplaribus*, Hiſt. Crit. in N. Teſt. l. 2. c. 32. Plura his addere facillimum eſſet, ſed compendio rem agere conſultius viſum eſt, inſtantias enim paſſim dabunt tum Millii prolegomena, tum lectiones variantes.

## SECTIO TERTIA.

TERTIO, Ita Latinorum pleroſque Patrum depingit *Millius*, ut, ſe judice, citationes ex iis deſumptæ exiguam mereantur fidem.

AGMEN ducit *Tertullianus*, de quo ecce ſanum & ſubtile judicium *Millii*: *In eo citata ſunt loca S. Codicis fere neglectius, ex memoria contractim, ad ſenſum, haud ſine levicula aliqua ſubinde mutatione, ipſiſque porro allegatis ab eo teſtimoniis immiſta ſunt nonnunquam aliqua à ſtylo vulgati* (a) *Interpretis diverſa, Africanæ* φράσεως, *& vocabula mire barbara.* Immo *penes ſe habebat Italicæ exemplar haud parum maculatum, certe ſi quid de cæteris ejus partibus conjectare liceat ex Evangelii Lucæ Codice quo uſus eſt in libro quarto contra Marcionem.* Denique, *alia*, inquit, *loca ſumpta videntur ex variis verſionibus quæ tempeſtate iſta ferebantur. Nempe, præter Italicam, innumeras alias primis ſæculis* (de ſuo tantum ſæculo dictum fuiſſet) *extitiſſe notat Auguſtinus*, & tamen non tantum de varia lectione *Tertullianum*, velut teſtem idoneum, producit; ſed etiam in prolegomenis ſæpius lectionis quæ apud vulgatum prius obtinebat. Ita p. 105. Col. 2. *Vulg. ut apparet ex Tertulliano*, Miror hic quo critico naſo tam accurate diſcernere potuerit inter tot varias verſiones quid à vulgato prodierit, aut cur tam fidenter pronuntiârit virum Græce doctiſſimum, loca à ſe citata ex Latinis verſionibus produxiſſe; Pamelio etiam contradicente eum *non tam Latinis tranſlatis, quam Græcis Codicibus veteribus uſum eſſe.*

DE *Cypriano* hæc dicit *Millius*, nempe *ex citatis ab ipſo N. Teſt. pericopis abunde conſtat Italicam (hanc enim unam in uſu ei fuiſſe ex allatis ab ipſo N. Teſt. pericopis manifeſtum eſt) temporis tractu magis magiſque fuiſſe interpolatam.* Veruntamen vitiatis hujuſmodi lectionibus non parvo numero præmiſſis, p. 67. Col. 1, 2. hæc habet, *Reſtant lectiones quædam quas ex Africanis aliiſque quibuſdam profectas probabile eſt.* Tria hic notanda veniunt. Primo Criticorum divortium. Quod enim hic *Millio* de Italica *manifeſtum eſt, Simonius* manifeſto falſum pronuntiat in locis infra adducendis. Secundo, *Millium* ſibimetipſi contradicere, dum ait *unam*, i. e. ſolam, *Italicam Cypriano in uſu fuiſſe*, & tamen *eundem ex Africanis aliiſque quibuſdam verſionibus quædam protuliſſe.* Denique ex Codice hoc *Cypriani tractu temporis magis magiſque interpolato*, non tantum varias lectiones plus centies exhibet, ſed vulgatæ lectionis Italicæ Argumentum non ſemel.

DE *Hilario Pictavorum Epiſcopo* mentionem faciens, Prol. p. 72. nihil ex eo profert niſi lectiones interpolatas, quaſi nec unam Genuinam habuiſſet, h. e. cum verſione Italica ſua conſentientem. *Lucifer Calaritanus*, Judice *Millio*, *vitiis miſere ſcatet, nec S. Codicis loca integra producit*, Prol. p. 73. Col. 2. *Teſtimonia nimirum protulit ad MSS. exemplar unum, idque perperam deſcriptum adornata*, unde lectionum ejus interpolatarum Catalogum tantum exhibet. *Victorinum Afrum, & Zenonem Veronenſem Latina ſecutos eſſe nonnullis in locis interpolata* pronuntiat, locum unicum in quo additamentum, Joh. 6$^{to}$ Com. 56$^{to}$ occurrit, Genuinum pronuntiat, refragante *Simonio*, Græcis Scholiis, & Verſionibus univerſis. *Optati citationes fere omnes interpolatas* fuiſſe aſſerit, p. 74. Col. 1, 2.

HILARIUM *Diac.* quod attinet, is certe, inquit *Millius*, *cum ſcripta ſua teſtimoniis S. Codicis paſſim teſſellaverit, tum in Commentariis in Epiſtolas D. Pauli ex Italicæ Verſionis textu, qualis tum temporis ferebatur, exhibuit*, Prol. p. 74. Col. 2. Quanquam ergo interpolatas ex eo lectiones ibi produxerit, ſexcenties tamen *Ambroſiaſtrum* hunc pro veræ lectionis teſte idoneo profert, ejuſque textum ſeu genuinæ lectionis Italicæ certiſſimum Argumentum exhibet. Quam falſo, & in cauſæ ſuæ præjudicium, ex lectionum ejus appendice quam infra dabimus, judicabit Lector.

---

(a) Prol. p. 59. Col. 1, 2.

Porro id ex *Millio* diſcimus *Patres Latinos fere omnes poſt ortam Arii Hæreſin, id ſemper Arianis objeciſſe quod Scripturas S. corrumpere pericopas ex iis eradere, mutilare ſolerent*, adeo ut eadem nobiſcum Hæreticos habere biblia vix agnoſcerent. Objiciunt hæc illis *Hilarius Pict. Hilarius Diaconus, Ambroſius, Salvianus*, quæ omnia, *Millio* judice, fruſtra, & ſine cauſa Hæreticis objiciebantur, *cum rari eſſent qui Scripturis temerarias manus intulere.* Vide loca omnia in quibus hoc factum eſſe clamitant, à *Millio* bene vindicata, Prol. p. 78. Col. 2. 79. Col. 1. Qui autem de Græcis Codicibus tum falſo, & imperite judicabant, qui de Latinis ea ſublata eſſe exiſtimabant quæ alii ex ipſis S. Codici adjiciebant, eorum de lectione genuina judicium non magni æſtimandum eſſe æquus Lector cenſebit.

Sed de his plura dicere eo minus neceſſarium videtur, quod ſæpius videamus *Millium* integrum Patrum Latinorum conſenſum rejicientem. E. gr. Gal. 4. 14. pro πειρασμόν μου, ὑμῶν, inquit, *legunt Vulg. Clar. Lat. Ger. Lat. Hieron. Hilarius D. Latini omnes*, teſte Eſthio, *quod ſane ſenſum parit duriuſculum ac coactum nimis quam ut probem.* 1 Pet. 1. 12. ſic legimus, εἰς ἃ ἐπιθυμοῦσιν οἱ Ἄγγελοι παρακύψαι, *in quem*, inquit Millius, *legunt Vulg. & ita fere Latini Codices, reclamantibus Græcis ad unum omnibus, & quidem Irenæus, cujus Latina licet Verſioni Vulgatæ congruant*, l. 2. c. 24. l. 5. c. 36. *advertenti tamen ſeriem contextus manifeſtum eſt Irenæi Græca fuiſſe*, εἰς ἅ, *quomodo quoque ſe habent Latina ejus*, l. 4. c. 67. Plura ejuſdem generis occurrunt à nobis obſervata annotatis in varias lectiones *Millii.*

## CAPUT TERTIUM.

*Oſtendit ex Codicibus MSS. Eccleſiæ Occidentalis non poſſe certo colligi, textum hodiernum corrigendum eſſe, primò ex P. Simonii teſtimonio, ex librariorum ignorantia; & ex erroribus quibus abundabant ipſa exemplaria, §. 1. Secundò, ex Millii ipſius ſententia, §. 2.*

### CAPITIS TERTII SECTIO PRIMA.

Quanquam ultra mille variantium lectionum ex unico MS. vel binis fortaſſe, aut tribus depromat *Millius*, (atque illam lectionem genuinam eſſe aſſerit quam duo aut tres agnoſcunt Codices, reclamantibus reliquis omnibus) non tamen hinc ſequitur quod ad eorum normam textus corrigendus ſit. In promptu ratio eſt, ſi enim quæ variant exemplaria ſint pauca, certo certius eſt majorem partem eorum cum editis congruiſſe.

Hoc etiam magis conſtabit ex animadverſionibus quibus in Codices quoſdam MSS. uſus eſt *Simonius*, vir ſat acris in his rebus judicii ſi Millium audimus; nam in criticâ N. Teſt. Hiſtoria parte ſecunda, c. 30, 31, 32. in Codices quoſdam MSS. cenſoria animadverſione utitur ad hunc modum. " Primo, Quod, teſte *Hieronymo*, magnus " in Codicibus (hiſce) error inolevit, dum " quod in eadem re alius Evangeliſta plus " dicit, in alio quia minus putaverint, ad" diderunt, vel dum eundem ſenſum alius " aliter expreſſit, ille qui unum è quatuor " primum legerit, ad ejus exemplum cæ" teros quoq; exiſtimaret emendandos; un" de accidit ut apud nos mixta ſint omnia, " & quæ ſingulis propria ſunt, in aliis in" veniantur.

Secundo, Quod " Græci librarii ut Evan" geliorum, atque Epiſtolarum voces magis " perſpicuas redderent, unum Evangelium " ex alio planum fecerint, & quia multa " obſcura videbantur, aut ambigua, verbis " clarioribus explicarunt, &, pro more ſuo, " Apoſtolorum ſcripta ad puritatem Græci " ſermonis revocare ſtuduerint, atque hanc " veriſſimam eſſe cauſam ſummo judicio aſ" ſerit quamobrem Codex Cantabr. plures " ſuppeditat variantes lectiones quam reli" qui omnes in unum collecti. Quicunque " enim in *Bezæ* exemplar oculis caſtis in" ſpexerit, haud illum præteribit quod ſcri" ba textum, propter elegantiam Græcæ " linguæ, ſæpiſſime correxerit, & nova, quæ " ſynonyma viſa ſunt inſercerit verba, ut " res involutæ apertiores fierent, & faciles " explicatus haberent. Hanc ſibi tum tem" poris licentiam N. T. aperiendi cauſa, " ſumpſerunt ſcribæ, de vocabulis utrum " Archetypum fideliter exhiberent parum " ſolliciti, modo à ſenſu eorum non de" flexerint.

Tertio, " Qui hos Codices, inquit *Simonius*, ad examen revocarunt, non aliud " ſibi ſtatuerunt quam ut clariora fierent " omnia, adeoque à genuina Evangeliſta" rum, atque Apoſtolorum lectione mul" tum aberrarunt paraphraſin adhibendo, " intricatiora ſubducendo, recidendis ſuper fluis, plurimiſque inter ſe, claritatis gratia, tranſpoſitis, atque hoc ſemel monere ſatis eſt, abſque longa enumeratione exemplorum quorum amplam ſylvam Codex Cant. ſubminiſtrat, ſpeciatim in Actis Apoſtolorum, nam in Eccleſiaſtica primi ſæculi Hiſtoria emendanda plurimum ſibi indulſerunt librarii. Hæc *Simonius*, qui tamen conſolandi nos, ut ita dicam, cauſa, hæc ſubjicit, *quamcunque* mutationem paſſi ſint hi *Codices*, & licet Apoſtolorum, & Evangeliſtarum verba non retineant, diſcrepantiam tamen in ſenſu diligentiſſimus lector reperiet nullam. Hæ *Simonii* obſervationes planum faciunt quod parvam illi Codices mereantur fidem, nec ad eorum fidem receptam lectionem emendandam eſſe. *Simonium* laudibus ſuis in cœlum ſuſtulit *Millius*, Prol. p. 166. Col. 1. *Vir erat*, inquit, *in hac rei biblicæ parte ſingularis plane eruditionis, acerrimique, ſi quis unquam, judicii.* Quod ſi judicio Illius libenter obſecutus eſſet, variantes è Cant. Ger. & Clar. lectiones parcius deprompſiſſet, nec volumen ſuum, abſque cauſa, in immenſam magnitudinem excreviſſe paſſus fuiſſet.

Autoritati enim horum Codicum multum detrahitur ex eo quod exemplaria Græca tranſcripta ſint ab hominibus Latinæ Eccleſiæ, qui nec ipſi exemplaria optima nacti ſunt, nec Græcam Linguam optime calluerunt, ſed eo conſilio in hoc munere fungendo verſati ſunt, ut Græca vulgati erroribus magis faverent, & patrocinarentur. ‘Quod ſcribæ fuerint Latini, inquit *Simonius*, conſtat quia utraque lingua non modo eundem ſcriptorem agnoſcit, ſed etiam quædam è Latinis literis ſunt puræ putæ Græcæ, & quædam è Græcis pariter Latinæ, verius dixiſſet Gothicæ; ad ſummam, errata pœne innumera quæ in Græco Codice occurrunt, ſatis ſunt Argumenti exaratum eum fuiſſe ab homine iſtius linguæ prorſus imperito. Nec enim in Orthographia ſola, ſed etiam in vocabulis ipſis ſæpiſſime peccatur. Idem *Simonius*, p. 147. ſic pergit, ‘Tot menda in Græca parte Codicis Clar. ubique reperies, ut exſcriptum fuiſſe ab homine indocto quis non plane ſentiat? Et Cap. 32. p. 156. ‘in noſtris Bibliothecis, inquit ille, exemplaria quamplurima Græca extant, quæ, ut à Græcis exarata, ita apud illos communi quodam in uſu erant, atque hæc quidem inter ſe diſcrepant in rebus parvi momenti, ſed mire conveniunt in eo quod longiſſime diſtant ab iis Codicibus quos Latini exſcripſerunt. P. 157. hæc verba habet notatu digniſſima, ‘Mihi quidem dubitationis nihil eſt quin Card. *Ximenius Complutenſem* Editionem paraturus, quamplurimos Codices eximiæ vetuſtatis, & ſpectatæ fidei corrogaverit: Suſpectam tamen habeo illam aliquando reliquis antelatam eſſe lectionem quæ vulgato cum Interprete maxime concordat. Fieri etiam poteſt, inquit, ut *Stephani* Editio quam cum Græcis MSS. in *Italia* contulit, non paucas in ſe receperit lectiones ad vulgatæ verſionis normam expreſſas. Idem dicendum eſt de variis lectionibus ſedecim MSS. Codicum quas *Marchio Veleſius* collegit, & quæ editioni noſtræ vulgatæ mirifice favent. Hæc quidem adverſante & renitente animo confitetur ipſe *Millius*. V. g. Matth. 17. 2. legimus λευκὰ ὡς φῶς, ſed *Steph.* B. *Cant. Vulg.* ὡς χιών. E. *Marco*, quibus hæc ſequuntur, *de varietate hac aliud dicere nequeo*, inquit *Lucas Brugenſis, quam quod Stephanus B. Latinæ Editioni ſæpe conſonet, & aliquando potius erroribus ejus editionis inolitis, quam Germanæ lectioni. Quod idem omnino dicendum videtur de Cant.* Ita *Millius.* Sic 1 Pet. 2. 6. Textus habet, ἐν τῇ γραφῇ, MSS. aliqui ἡ γραφὴ, ubi Annotatio, *vereor ne locus ſtudio ſit efformatus, ut in aliis quibuſdam factum, ad Verſionem Latinam*, inquit *Eſthius.* Ita 1 *Pet.* 3. 19. poſt ἐν φυλακῇ addit Steph. ια. κατακλεισμένος, *exemplar fidei non magnæ quod exiſtimetur ad Codices Latinos eſſe efformatum*, inquit *Eſthius.* Vide ſimiles Annotationes in Marc. 6. 32.—9. 21. —15. 8. & paſſim.

Hinc liquet cauſam nullam eſſe quare recepta lectio emendetur ad exemplar eorum Codicum quos (primo) *Hieronymus adeo contempſit*, ut teſte *Simonio, neceſſe ſibi habuerit Latinam ipſam Verſionem, ad Codices ex Oriente petitos exigere, & reformare.* (Secundo) Codicum qui exarati fuerunt à Librariis Græcæ linguæ miſerum in modum ignaris, quique plurima menda non modo in Orthographia, ſed in ipſis dictionibus contraxerant. (Tertio) Codicum qui licet inter ſe conveniant, à Græcæ Eccleſiæ Codicibus ita ſunt diverſi, ut vix ſpeciem eorum gerant. (Quarto) Codicum qui dedita opera immutati fuerunt ut ad Latinam verſionem efformarentur. (Quinto) Codicum qui vitia retinent, quibus *Italica* verſio ſcatebat ante caſtigationem *Hieronymi*, ut inquam, editi noſtri ad horum Codicum regulam, ac normam corrigerentur, nemo ſanæ mentis unquam judicabit.

Hæc quidem, & præſertim quæ de Cant. Ger. & Clar. MSS. dicta ſunt *Dupinio* mecum conveniunt, nam obſervationibus ſuis in quibus *Simonium* potiſſimum conſecutus eſt, abſolutis, hæc infert, ‘Et eis obſervationibus conjectura non levi ducor ad ſuſpicandum Græcum Textum horum Codicum à librario ad vulgatam verſionem, quam ſimul exaravit, accommodatum, vel ſaltem ex alio exemplari ad hunc modum efformato deſumptum fuiſſe, quo dato, & conceſſo, varietas iſtorum Codicum, ait ille, neutiquam cenſenda eſt

‘ tanquam tot variantes lectiones Græci ex‘ emplaris, ſed ſolummodo tanquam caſti‘ gatio, ſeu potius depravatio facta ex iſta ‘ Verſione quæ Archetypum parum fideli‘ ter repræſentabat, Hiſt. de Canone Vet. & N. Teſt. Vol. 2. p. 106. De antiqua Latinorum Verſione qua Occidentales Eccleſiæ utebantur, & ad quam hi Codices Græci, *Simonio* judice, confirmabantur, vide diſſertationem noſtram de vulgato Interprete, & *Italica* tranſlatione, Capite ſubſequenti.

Coronidis loco notatu non indignum eſt quod cum MSS. Codices quos contulit *Millius* ſint fere nonaginta, quandocunque viginti, vel triginta ad ſummum varianti cuidam lectioni favent, ſequitur vel curam, & diligentiam in *Millio* deſiderari, vel plures ſaltem Codices congruere cum editis, quam ab illis diſcrepare.

Veniam mihi dabit candidus Lector quod ab aliis hic teſtimonia, & rerum confirmationem ſumpſerim, cum enim Codices ipſos MSS. evolvendi neutiquam mihi facultas data ſit, id feci quod potui.

## SECTIO SECUNDA.

HOC etiam fiet multo evidentius ex confeſſionibus *Millii*, & ex exemplis quæ ab illo mutuari poſſumus. V. g. Matth. 3. 11. deeſt ϗ ϖυρὶ 25. MSS. ſed ut recte idem *Millius* aſſerit *de recepta lectione minime dubitandum eſt*, Matth. 4. 10. ὀπίσω μȣ retinetur apud MSS. 36. juxta tamen ibi annotata, *MSS. plurimi non agnoſcunt, aliunde aſſutum videtur à ſcriptore memore, ſcioloque.* Matth. 5. 47. apud amplius quam triginta Cod MSS. φίλȣς occurrit, cui tamen ille lectionem in textu ἀδελφȣ̀ς merito anteponit. Matth. 27. 42. ϗ ϖιςεύσομεν αὐτῷ, MSS. fere quinquaginta habent ἐπὶ vel εἰς, illo tamen judice, *præfixum fuit ἐπὶ vel εἰς ex loco male intellecto.* Marc. 6. 2. Textus habet ὅτι quod & ſenſus videtur poſtulare, at omittunt illud plus quam viginti Cod. & ſeptem habent ἵνα, ſed ὅτι, rectius inquit *Grotius*, cui *Millius* aſtipulari videtur. Ut ut, pro more ſuo, ſibimetipſi contradicat, Prol. p. 115, 131. Luc. 3. 2. Ἀρχιερέως agnoſcunt triginta MSS. ſed ex illius ſententia Ἀρχιερέων recte. *Lucas enim etiam Annam, utpote ſemel functum Pontificatu, congrue ſatis vocat* Ἀρχιερέα, Luc. 6. 26, 28. Omittunt πάντες circiter viginti MSS. ſed *omnino legendum arbitror*, inquit ibi *Millius*, ut ut à ſententia ſua in prolegomenis temere receſſerit, Proleg. p. 126. Col. 2.

Præterea tanquam prætor de Tribunali ſæpius pronunciat hoc vel illud vocabulum, commentarium, irreptitium, adjectitium eſſe, quod, eodem fatente in pleriſque omnibus jam Codicibus aut extat, aut occurrit, Prol. p. 133. Col. 2. 156. Col. 1. 163. Col. 2. 165. Col. 2. Crebro etiam ait *vix ac ne vix obſtat Codicum omnium conſenſus*, p. 163. Col. 2. bis, & *abſque Codicum omnium conſenſu*, p. 154. Col. 2. 155. Col. 2. Quinetiam de *Italicis* genuinis lectionibus quæ ex ipſius cerebro irrepſerunt, & quibus Græcis Latinæ iſtæ reſponderint acturus, ad hunc modum præfatur. Græca vero hæc cum ob oculos poſiturum me dico, *partem illam hic duntaxat intelligo, quæ à MSS. noſtris fere omnibus, & excuſis diſcrepat.* Ut vero ſe hominem oſtenderet hanc, aut illam germanam & veram lectionem eſſe ibi affirmat ex autoritate unius, aut duorum, aut trium exemplarium, & aliquando ex plurimorum MSS. Codicum fide, Proleg. à p. 41. ad p. 50.

## CAPITIS QUARTI SYLLABUS.

*Verſionum fere omnium in una lectione conſenſus non eſt, vel* Millio *judice, lectionis genuinæ certum Indicium. Speciatim agitur primo de Verſione Coptica,* §. 1. *De Verſione Æthiopica, & Millii de hac Verſione judicio,* §. 2. *De Verſione Syriaca, ex Simonii ſententia, & ex iis quæ Millius de hac Verſione pronunciat,* §. 3. *De Verſione Arabica, ex qua nullas lectiones variantes exhibent Millii prolegomena,* §. 4. *De Verſione veteri vulgata, ſive Italica latius agit Sectio quinta, in qua evincitur primo incerta eſſe quæ de hac Verſione Millius certiſſima ducit, puta eam præ cæteris ad optimos Codices adornatam fuiſſe. In ea omnia de Textu Archetypo optime & juxta genuinum verborum ſenſum reddita fuiſſe. Et demum Verſionem veterem Italicam ante tempora Hieronymi miris modis interpolatam, priſtinæ ſuæ integritati reſtitui poſſe, & ejus induſtria reſtitutam eſſe,* §. 2, 3. *Fruſtra id Millium aggreſſum eſſe oſtenditur, primo ex Codice Cantab.* omnium quos unquam viderit corruptiſſimo, *aut ex Germ. & Clarom. Codicis ejuſdem parte ſecunda,* §. 4. *Secundo ex ſcriptis Patrum Latinorum qui ante ætatem Hieronymi vixerunt,* §. 5.

## CAPUT QUARTUM, SECTIO PRIMA.

VERSIONUM fere omnium in una lectione conſenſus, & *Συμπνοία*, non eſt, *Millio* judice, genuinæ lectionis certum indicium; Is enim ipſe agnoſcit Hebr. 12. 7. Vulg. Syr. Arab. Æthiop. legiſſe εἰς παιδείαν vel ἐν παιδείᾳ, *editum tamen*, inquit, εἰ παιδείαν ὑπομένετε, *præter exemplaria plurima, & Græcorum Commentarios affirmant ea quæ ſequuntur verſu proximo,* εἰ δὲ χωρίς ἐστε παιδείας. Sed non eſt hiſce immorandum, cum tam in *Millii* prolegomenis, quam in noſtris ad varias ejus lectiones annotationibus, ſexcenta occurrant loca in quibus verſionibus omnibus repugnet.

Supereſt, ut de verſionibus hiſce ſeparatim ſumptis, breviter agamus.

Et primo de Verſione *Coptica*, ſive *Ægyptiaca* hæc habet *Millius*, Proleg. p. 152. *Mirum certum eſt Bibliorum multilinguium editores de Coptica nihil cogitaſſe, maxime cum non tantum profluxerit ex fonte Græco, ſed etiam expreſſa fuerit ad exemplar optimum, unumque è primævis, aut certe ex ejuſmodi aliquo,* ut *apparet ex variantibus ipſius lectionibus.* Vin', Lector ſcire rationem cur à *Millio* hæc verſio, quam Waltonus ὁ πάνυ neglectam habuit, has laudes obtinuerit? Eam exhibet *Simonius* his verbis, *Coptica exemplaria multis in locis conveniunt cum editione Latina, ubi Græco textui conformis non eſt*, Crit. Hiſt. c. 16. p. 142. Porro ex variantibus ejuſdem lectionibus, id tantum conſtat Verſionem ipſam haud eſſe flocci faciendam, quod ut lectori manifeſtum appareat, præ oculis ejus ponam illam ipſam variarum lectionum Συλλογὴν, quam nobis hic *Millius* exhibuit.

MATTH. 20. 34. καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ, adjectitium eſt.

21. 2. καὶ εὑρήσατε, τὸ εὐθέως inſertum eſt, ſtatim, Vulg. 25. 16. qui quinque talenta acceperat, ἐποίησε ἄλλα πέντε τάλαντα, *additum eſt* ex ſuperioribus.

MARC. 13. 11. μελετᾶτε *irreptitium eſt.* Vide hic annotata.

14. 27. σκανδαλισθήσετε ἐν ἐμοὶ eſt Matthæi, Immo Vulg. & Hieron. Theoph. Syr. Arab.

LUC. 6. 45. λαλεῖ τὸ στόμα αὐτοῦ, addititium eſt.

8. 9. ἐπερώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, adjectitium eſt. 18. 20. σοῦ addititium eſt.

23. 23. κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν Ἀρχιερέων, *de margine irrepſit.* Agnoſcunt Theophylactus, & Verſiones Orientales omnes.

ACT. 3. 13. ὁ Θεὸς Ἀβραὰμ, Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακὼβ, retento Θεὸς, quod in aliis deeſt.

15. 17. ὁ ποιῶν ταῦτα, πάντα irrepſit è margine. Agnoſcunt Chryſoſt. Oecumen. Syr. Arab.

19. 3. εἴπετε πρὸς αὐτοὺς, *injectitium* eſt. Agnoſcunt Chryſoſt. Oecum. Syr. Arab. Æthiop.

20. 32. παρατίθεμαι ὑμᾶς Ἀδελφοὶ τῷ Θεῷ, Ἀδελφοὶ *inſertum de margine.* Agnoſcunt Chryſoſt. Oecumen. Arab. Æthiop.

2 Cor. 1. 17. τοῦτο οὖν βουλευόμενος. βουλευόμενος fecit lector ex βουλόμενος. Cum textu legunt Theodoretus, Oecumenius, & hanc lectionem firmant verba ſequentia, ἢ ἃ βουλεύομαι, κατὰ σάρκα βουλεύομαι.

## SECTIO SECUNDA.

SECUNDO, de Verſione *Æthiopica* en *P. Simonii* judicium, viz. *Verſio hæc Romæ impreſſa, & in Bibliis Polyglottis de novo edita, adeo parum accurata eſt, ut ampliori conſideratione ſit protinus indigna,* Hiſt. Crit. verſ. Cap. 17. p. 145. Ipſe (a) *Millius* in prolegomenis ſententiam ſuam de hac Verſione his verbis indicat, *In Evangeliis plerumque ſatis accurata eſt, rarius paullo abit à verbis S. Textus, & ubi in paraphraſes excurrit, & Commentarios, Veſtigia haud obſcura videris Græcæ, quæ Interpreti ob oculos fuerat, lectionis. In Actis Apoſtolorum ſecus aliquanto ſe res habet, laxiora his pleraque, omiſſa hinc inde varia, alia perperam, ac præter ſenſus Græci Textus reddita, ne quid dicam de exemplari, quod nacti fuerunt Æthiopes in nonnullis hujus libri locis lacero, & lacunoſo, unde factum ut ne quidem integra ad nos devenerit verſio, ſed partim mutila manſerit, partim ſuppleta* fuerit hic illic *ab his editoribus ex lingua Græca & Romana, ut loquuntur,* hoc eſt, *ex vulgata Verſione, & Codicibus Vaticanis Græcis, quos cum vulgata Latina conſentientes deprehenderant. In Epiſtolis D. Pauli major paullo adhuc apparet laxitas, & immanis nonnunquam à litera Textus aberratio, interprete verba quæ ob oculos habebat adeo non numerante, ut ne ad ipſorum quidem ſenſum, ſeu etiam ſignificationem in locis nonnullis quidquam attenderit. Sed neque, in Epiſtolis Catholicis, & Apocalypſi res multo melior, utcunque enim hic ad literam Græcam propius fere nonnihil accedatur, in ipſis tamen haud raro Tranſlatoris curam, & diligentiam deſideramus.* Hinc toties apud eum occurrunt hæc Verſionis hujus Epitheta, *turbida, & obſcura verſio* quærelæ hæ; (b) hic *omnia turbavit Æthiops.* Et tamen poſt hæc omnia, mirum dictu, *Codex ille optimus eſt, & aut unus è primævis, aut ad primarium expreſſus eſt, & Archetypum Textum retinet, in locis nonnullis ubi ab eo cæteri abierunt.* En quibus Verſionibus Originarii Textus emendationem Millianam debemus, iis nimirum, ex quibus, aliis Judicibus, vix aliud quam corruptelas expectare fas ſit, præſertim cum hanc longam genuinarum, ſi *Millio* fides, lectionum ſyllogen hoc Epilogo abſolvat. (c) *Dolendum interea, turbidam hanc, confuſam, & à Textus non verbis tantum, ſed & ſenſu nonnunquam toto cœlo aberrantem Verſionem intercepiſſe nobis conſpectum plurimarum lectionum Græci, ad quem facta erat, Codicis, quas alias notaſſe licuiſſet.* Dolendum potius virum doctum ex hac turbida, confuſa, obſcura Verſione, in qua, Evangeliis exceptis, *laxiora pleraque, omiſſa hinc inde varia, alia perperam, & præter ſenſum Græci Textus reddita, quatuor paginas* impleviſſe lectionibus ſuis genuinis, ſunt enim omnes quas congeſſit (paucis tantùm exceptis, quas examini ſubjicimus) adeo frivolæ, ineptæ, notatu protinus indignæ, ut magno opere in iis colligendis nihil egiſſe videatur. Aperiendus eſt denique fons hujus ſententiæ Millianæ, nempe congruentia Verſionis hujus cum fictitia illa Verſione Italica, quam tanquam genuinæ lectionis normam, & regulam fidiſſimam ubique nobis oggerit. Nimirum agnoſcunt Verſionis hujus Editores ſe multa, quæ in *Actis Apoſtolorum* in hac Verſione deerant, ex Codicibus *Latinis*, Græciſque cum iis conſentientibus ſuppleviſſe, *verendumque eſt,* inquit *Ludolphus, ne idem in cæteris N. Teſtamenti libris fecerint, quippe Æthiops meus in multis eos differre aiebat ab exemplaribus MSS. Patriæ ſuæ;* nec aliud expectandum fuit à Verſione *Romæ* concinnata: ſi enim *Romæ* fueris, non tantum *Romano more* vivendum eſt, ſed etiam ſcribendum.

## SECTIO TERTIA.

DE *Syriaca* Verſione *Millius* ſententiam ſuam his verbis exhibet. (Primo) *Syriaca quod attinet, haud ea Græcis ſuis adeo accurate ſemper, & velut ad amuſſim conveniunt, ut ex iis intelligi poſſit, quid legerit Interpres.* (Secundo) Quod *in nonnullis pro verſione exhibeat Syrus Commentarium.* (Tertio) Quod in aliis omittat *non tantum Textus Græci partes quaſdam minutiores, ſed inſigniora quoque vocabula, ſeu quod ea ſuperflua judicaverit in Verſione, aut quod etiam ipſa non intellexerit.* (Quarto) Quod *in aliis inſerat, addat, mutet varia uberioris ſenſus, & claritatis gratia,* ut in Verſione ſæpius videre eſt. (Quinto) Quod *in aliis Græca reddat omnino perperam, & præter ſententiam loci.* (Sexto) *Accedunt quæ ex diviſione Verſionis in lectiones addita, ſeu quovis modo mutata ſunt, ad initia lectionum.* Denique, *non mirum* eſſe ait, *ſi pro temporum iſtorum* ἀμαθεία, *Textus ejus aliquantulum hinc inde paſſus eſt à librario.* Hæc omnia habes, Proleg. p. 128. *Cætera,* inquit, *forte accurata erant, & quidem Textus, quem exhibebant in pleriſque adeo mirifice cum Græco vulgari congruebat, ut uterque ex uno & eodem Codice deſcriptus prima fronte videatur. Collatis certe his invicem* (viz. Codicibus Syri & Vulgati) *conveniſſe hunc cum altero deprehendimus, in lectionibus etiam, quæ ab excuſis variant Sexaginta ſupra mille, è quibus quadraginta* (quadringenta) *ſeptuaginta octo genuinæ ſunt:* Huic *Millii* ſententiæ opponimus, (Primo) *Simonii* critici ſi non acrioris, æquioris certe judicii teſtimonium, " convenire nempe frequentius hanc *Syriacam Verſionem* cum Græcis exemplaribus, " ex quibus *Hieronymus* Italicam caſtigavit, " quam cum ipſa Verſione Italica, Crit. " Hiſt. verſ. c. 15. p. 119. Porro ex iis quæ *Millius* annotavit, hæc plane ſequuntur. (Secundo) Sexcentis fere locis Codicem tam *Syrum*, quam Vulgatum ſpurium eſſe; Ea enim Verſio, quæ in lectionibus in quibus ab excuſis variat plus ſexaginta ſupra mille, 478 tantum genuinas lectiones habet, in reliquis 582 eam non genuinas habere neceſſe eſt. (Tertio) Ex eo quod Verſio hæc cum Græco vulgari adeo mirifice congruit, eam mirum in modum vitiis ſcatere ex iis, quæ de Græco vulgari ex *Simonio* notavimus liquido conſtabit. (Quarto) Ex eo quod Verſio adeo *obſcura ſit*, & à Græco exemplari eo uſque aliena, *ut ex ea intelligi non poſſit, quid legerit Interpres*, in quibuſdam *pro Verſione exhibeat Commentarium*, in aliis *omittat inſigniora Textus Græci vocabula*, in aliis *inſerat, mutet, addat varia*, in aliis *Græca reddat perperam*, & *præter ſententiam loci*, aut tanquam *ſuperflua* in Verſione rejiciat, & demum *pro temporum iſtorum* ἀμαθίᾳ *à librariis hinc inde paſſus ſit*. Incertum ſane relinquitur utrum in iis locis quos pro genuinis oſtentat *Millius*, idem factum non fuerit. Contra antiquitatem hujus Verſionis objicitur, quod Matth. 5. 22. εἰκῆ retinet: Matth. 6. 13. δοξολογίαν in fine orationis Dominicæ exhibet, (& Luc. 11. tertiam & quintam ejuſdem orationis petitionem;) Reſpondet *Millius in Textum* hæc *poſtea* inſerta fuiſſe, & accidiſſe Verſioni *Syriacæ*, quod *Italicæ*, quod aliis, ut longo temporis tractu mutatus & correctus fuerit Textus ejus ad Codices poſteriorum *temporum*. Hoc cum ab eo ſine teſte, adeoque ſine ratione dictum fuerit, quid impedit quo minus idem à nobis dicatur in omnibus iis locis quos pro genuinis nobis obtrudit *Millius*? Nihil certè, niſi quod hoc *Millii* κενοσφυγέτῳ nobis non opus ſit, utpote qui lectiones haſce imaginario genuinas, ubi res poſtulare videbatur, diligenter excuſſerimus, eaſque fere ſemper nihil minus quam genuinas deprehenderimus.

---

(a) Proleg. p. 121. Col. 1. (b) Prol. p. 154. (c) P. 125.

## SECTIO QUARTA.

### *De Verſione Arabica.*

EX Verſione *Arabica* nullas lectiones genuinas, vel interpolatas notavit *Millius*. Quanquam enim eodem fatente, ea *hinc inde emendatior*, & ad pleraque Græciæ exemplaria conformatior ſit, *quam Syriaca*, eo tamen remotior fuit à *Millii Italica*, eique ut plurimum repugnat. Viſum eſt ergo illi melius eam miſſam facere, quam de eadem, quod verum eſſe ex Annotatis noſtris conſtabit, agnoſcere. " Facile tamen eſt, " teſte *Simonio*, cernere Verſionem hanc mi- " nime puram eſſe, ſed aliquibus in locis ad " Latinæ Verſionis normam emendatam " fuiſſe, Crit. H. verſ. Cap. 18. p. 158.

## SECTIO QUINTA.

### *De Verſione veteri Vulgata, ſive Italica.*

§. 1. DE Verſione *Italica* qualem hic nobis eam ex ſuo cerebro confinxit *Millius*, fuſius agendum eſt. Hoc enim ipſius commentum penitus deſtruendo integrum prolegomenων opus, in quantum lectiones genuinas reſpicit, cum illo loco cedere neceſſe eſt. Igitur obſervandum (primo) quod in eo potiſſimum ſe oſtentet & immodice ſe efferat *Millius*, quod ex hac unica Verſione loca N. T. plus ducenta, quæ ſolitaria intercedebant abſque omni Codicum, Patrum, Verſionum comitatu, & quæ jam à plurimis ſæculis interpolata fuerant, originariæ ſuæ puritati reſtituerit. Harum lectionum inter alia longe plura συλλογὴν ſatis prolixam exhibet à pag. Proleg. 41ma ad 58am in quibus hoc potiſſimum notandum venit, quod exempla multa colligens ex libris fere omnibus totius N. Fœderis, hac tamen præfatione utatur, *hæc, quæ à MSS. Codicum fere omnium, & impreſſorum lectione differunt, videntur tamen genuina.*

Cui id primo reſpondeo, quod *Helvidio Hieron.* C. primo adv. Helv. T. 4. lit. D. *Licet tu mira confidentia hæc in Græcis Codicibus falſata contendas, quæ non ſolum omnes pene Græciæ tractatores in ſuis voluminibus reliquerunt, ſed nonnulli quoque è Latinis ita ut in Græcis habentur aſſumpſerint; nec* (non tamen) *neceſſe eſt de exemplarium varietate tractare, cum omne & veteris, & novæ Scripturæ inſtrumentum in Latinum ſermonem exinde tranſlatum ſit, & multo purior manare credenda ſit fontis unda, quam rivi.*

§ 2. Respondeo ſecundo, me diligenter locos omnes, exceptis plane frivolis, expendiſſe, & vix unum inveniſſe vel ſolitarie incedentem, vel cum exiguo illo quem adjecit, comitatu, qui genuinæ lectionis ſpeciem exhibeat, certumve indicium, aut ubi pro lectione Græcorum Codicum recepta non ſit par ratio, Verſionum & antiquorum Patrum auctoritas vel æqualis, vel multo ſuperior.

Secundo, cum id pro certo, atque indubitato ſæpius aſſumit *Millius* vulgatam Latinam, ſeu Verſionem *Italicam*, ab ipſis propemodum *Apoſtolorum* temporibus adornatam fuiſſe ad Codices optimos *ſoliſque forte Apoſtolorum*

*ſtolorum ipſorum Authenticis dignitate inferiores*, Proleg. p. 162. Col. 1. *Eamque ab hodiernis quidem noſtris Codicibus nonnunquam recedere, à Græcis autem primorum temporum nuſquam adeo recedere ut neceſſario ſit deſerenda*, Proleg. p. 138. Col. 1, 2. Ut multa alia ejuſdem confidentiæ hic miſſa faciam, aliud tamen peritiſſimos Romanæ Eccleſiæ criticos de hac Verſione ſenſiſſe, & docuiſſe ex eorum verbis, & teſtimoniis luce clarius patebit.

Nam primo *Dupinius* etiamſi pro *Pontifice Romano* ſteterit, *Italicam* Verſionem ab origine ſua plurimis forſan maculis inquinatam fuiſſe, aperte, & ingenue fatetur. “ Primo enim Interpres qui potuit falli ut humanus, hallucinatus forte eſt, & Textum male reddidit; aut ſecundo nactus fuit Codicem mendoſum, aut tertio ſui Codicis parum fidus anagnoſtes, aut quarto, cum ſcriptum eſſet ambiguum, & duplicis ſenſus, aut interpretamenti capax, Interpres fortaſſe minus commodam ſecutus eſt ſententiam, & in dictione aliqua aut Idiomate Hebraico multum aberravit. Quinto, de ſuo etiam adjeciſſe potuit plurima, aut claritatis gratia, aut ut unus *Evangeliſta* cum altero melius concordaret (atque etiam ſubtraxiſſe, & rejeciſſe quædam tanquam ſuperflua, ut aſſerit *Millius de Syro.*) “ Sexto, multa forſan additamenta deprompſit ex *Apocryphis* (prout *Clemens Rom.* in Ep. ad *Corinthios.*) Hæc ille de vetere Interprete N. T. c. 3. §. 4. p. 109. *Simonius* cap. 6. p. 50. “ Multum, inquit, debemus Sancto *Hieronymo*, qui *Italicam* verſionem locis pene innumeris mancam, & imperfectam ſuæ integritati reſtituit. Optima Græca exemplaria plerumque ſecutus eſt, prætteritiſque iis, quæ ad vulgatam de induſtria conformabantur, & multis, quæ apud *Orientales Eccleſias* perlegebantur, commodiſſimum quodque elegit; atque hinc eſt, quod illi cum Græcis Scholiaſtis omnia fere conveniunt. Admodum antiqui fuerunt Codices, quos mutilos in editis ſui temporis *Hieronymus* deprehendit, & ab ipſis Chriſtianiſmi primordiis originem ſuam traxerunt. Unde inducor ad credendum veterem verſionem Latinam à MSS. ad hunc modum mutilatis ab initio traductam fuiſſe, quam tamen totam rejeciſſe, aut in novam penitus effinxiſſe formam, criticorum ille præſtantiſſimus nequaquam auſus eſt. Adeo in re Biblica peritiſſimi *Simonius*, & *Dupinius* à *Millio* quam longiſſimè diſſentiunt!

§. 3. Secundo, ſicut nec ipſe *Millius* diffitetur verſionem iſtam tractu temporis valde corruptam fuiſſe, ita res nota ac manifeſta erit, è crebris *Simonii* confeſſionibus, qui cap. 3. p. 20. ait, “ Omnibus apertum eſt miſerandum fuiſſe ſtatum illius ante caſtigationem *Hieronymi*. Et cap. 4. p. 24. “ Latinam Eccleſiam ſummo beneficio ſibi devinxit *Hieronymus*, cum ad optima Græca exemplaria vulgatam Verſionem peſſime ab aliis habitam (ut teſtatur ipſe in Ep. ad *Damaſum*) correxerit. Et cap. 6. p. 50. Innumeros pene locos, hiantes olim & lacunoſos, reduxit ille ad ſanitatem. Et p. 52. vetuſtiſſimi Cod. vulgati multa ϖαρεμβεβλημένα verbis paſſim immutatis, retinent, quæ in Editione noſtra *Hieronymus* acri judicio perpendit, & emendavit, cap. 12. p. 115. Si Zegerum ipſum audias, *hæc ipſa Verſio multis in locis noſcitur vitiata, mutilata, & aucta.* Atqui Verſio in ſtatu iſto *miſerando*, utpote quæ locis innumeris *vitiata, mutilata*, & *aucta* fuerit, minime quidem digna fuit, ut præ cæteris palmam ferret, ſuamque Archetypo puritatem reſtitueret. “ Hinc eſt, quod, teſte *Simonio*, poſt caſtigationem *Hieronymi* de *Italica* verſione in antiquum ſtatum reſtituenda nemo unquam vel per ſomnium cogitaverit, ſed (hac ad *Millium* ablegata provincia) Codices ſuos ad *Hieronymi* editionem conformarunt, ex omnium confeſſione optimam, & accuratiſſimam, adeo ut poſt aliquos annos vetus *Italica* verſio, cum in extremis eſſet, vel ſublata penitus fuerit vel ſub nomine & titulo *Hieronymianæ* verſionis delituerit. Hanc enim *Caſſiodorus Monachis* ſuis regulam præſcripſit, *ut Codices ſuos ad Hieronymianos audacter corrigerent.* Et cap. 7. p. 59. Non aliud occurrit nomen in vetuſtiſſimis, quæ jam extant, Latinis Bibliis, quam *Hieronymi*, nec nota aliqua, qua diſtingueretur *Hieronymiana* à vetere iſta, quam Occidentales Eccleſiæ uſurpârunt, verſione. Hæc ergo quæ olim vulgata & *Italica* dicebatur poſt *Hieronymi* in Novum Teſtamentum labores ſenſim evanuit, cum enim *Hieronymiana* magis quam *Italica* verſio pleriſq; arriſerit, Scrinia, in Bibliothecis illius nomine præfixo, occupavit, *Italica* penitus neglecta, quam omnes minus accuratam eſſe crediderunt. Et Cap. 9. p. 83. ex pervetuſto Codice in Bibliotheca Sancti *Germani* repoſito, hæc citat verba, *Hieronymi Presbyteri Bethlem ſecundum Græcum ex emendatiſſimis libris conlata*: Unde conſtat, quod ex pervulgata illorum temporum opinione *Hieronymus* integrum Novum Teſtamentum caſtigaverit ex emendatiſſimis Græcis Manuſcriptis: “ Nulla tum de *Italica* verſione mentio facta eſt, Librarii enim non aliam quam *Hieronymi* editionem tranſcripſerunt, quod ſæpiſſime diſertis verbis in fine libri adnotârunt. Ad hunc modum illa ipſa verſio, quam ad cœlum ſuſtulit **Millius**, & cujus beneficio loca Novi Teſtamenti **plus** ducenta, à plurimis ſæculis interpolata, reſtituere conatus eſt originariæ ſuæ puritati, illa ipſa, inquam, verſio ex judicio & conſuetudine *Occidentalis Eccleſiæ*, prætermiſſa, ſpreta, & repudiata fuit. Poſtremo, cum in ea prope ſit ſententia *Millius aſſecutum ſe eſſe* ex Latino *Irenæo, Tertulliano, Cypriano, Hilario Diacono*, Codicibus *Cant. Clar. & Ger. quæ in pleriſque N. T. fuerint ipſius Italicæ genuina, & quibus Græcis Latina iſta reſponderint.* Quam commentitia futiliſque ſit illius ſententia mecum paucis recognoſcite.

§. 4. PRIMO etenim Codicem Cant. ad hanc rem minime aptum eſſe patet ex teſtimonio tam *Millii*, quam *Simonii.* Ad Morini argumentum, qui trecentis fere in locis ex Codice Cant. confirmatam eſſe ait vulgatam Eccleſiæ verſionem, reſpondet *Millius* (Prol. p. 141. Col. 1.) *Exemplar hoc Cantabrigienſe omnium quotquot unquam ad ætatem noſtram devenere interpolatiſſimum fuiſſe*; & Annotatis in Lucæ Caput tertium, *Omnium, quos unquam viderim, non uno nomine, corruptiſſimum. Unde & mutata ad hujus generis Codices Latina corrupta in plurimis fuerint neceſſe eſt.* Atqui de hoc ipſo Codice, ait *Simonius*, Cap. 6. p. 51. “ *Græca iſtius Codicis ad Italicam Verſionem* “ *per omnia reſpondiſſe*; unde ſequitur ipſam “ *Italicam Verſionem, omnium quotquot unquam* “ *ad ætatem noſtram devenere interpolatiſſimam* “ *fuiſſe.* Et p. 52. Codex Cant. à reliquis Græcis exemplaribus & vulgatis ita longe “ abeſt, præſertim in *Actis Apoſtolorum*, ut “ videatur eſſe Codex novus. Immo, dicente *Millio*, Annotatis ad *Lucæ* caput tertium, *Hujus Codicis ſcriba in Evangeliis infinita, pro arbitrio, addere, detrahere, mutare auſus eſt*, —— *& Lucæ denique Evangelium adeo miſere paſſim interpolavit, ut Monoteſſaron quoddam fere, magis quam ipſius Lucæ Evangelium, dixeris.* At vero cum *Clar.* & *Ger.* ſint ſolum ejuſdem exemplaris partes ſecundæ, illos quoque Codices à reliquis Græcis & vulgata ad eundem modum diſcrepâſſe, rationi haud abſonum eſt conjicere. Et p. 52. “ Vetuſtiſſimi (Lat.) Codices additamentis “ mendiſque innumeris abundant, quæ ſuſtulit *Hieronymus*, correxitque ad normam “ eorum exemplarium, quæ ſuo tempore “ præſtantiſſima habebantur, & quæ cum “ noſtris propius conſentiunt. Inter Libros, “ qui apud Græcos, & Orientales Eccleſias “ perlegebantur, ſunt aliquæ quidem varie- “ tates & diſcrepantiæ, non tamen ejuſdem “ naturæ cum variantibus iſtis lectionibus, “ quæ in Cant. & quibuſdam aliis, & vul- “ gata vetere Verſione ad eos Codices “ conformata facile deprehendas. Con- “ ſtat quidem eos Codices temerariam Li- “ brariorum manum ſæpius fuiſſe paſſos, qui “ multa addiderunt claritatis gratia, at- “ que ordinem verborum immutârunt, ut oratio fieret concinna, accurata, & po- “ lita. Unde colligere licet, quam falſas rationes inferat *Millius* dicendo, ita Cant. ita Ger. ita Cler. adeoque vetus *Italica*.

§. 5. SECUNDO, alterum quod jacit fundamentum *Millius*, ſc. Teſtimonia Patrum, qui ante tempora *Hieronymi* vixerunt, *Simonio* judice parum ſtabile, & firmum eſt. Nam in Critica de Verſionibus Hiſtoria, cap. 3. p. 22. “ Monet nos Sanctum *Cy-* “ *prianum* non ad amuſſim exhibuiſſe vul- “ gatam editionem ſui temporis, ſed ali- “ quando ad ſenſum verborum reſpexiſſe, “ potius quam ad textum veteris Interpre- “ tis. Et p. 21. *Cyprianus* & coætanei illius “ locos S. *Scripturæ* non ex publica aliqua “ verſione deprompſerunt, ſed ipſi eos è “ re nata interpretati ſunt. Atque iterum, “ *Tertullianus*, & *Cyprianus* poteſtatem ſibi “ permiſerunt adeundi fontes, ac Græcum “ ſermonem pro libitu ſuo vertendi. Hinc “ *Pamelius* in vita *Tertulliani* ait non tam “ Latinis tranſlatis, quàm Gr. Cod. vete- “ ribus uſum eſſe auctorem Græce doctiſ- “ ſimum, *mallet nempe ex fontibus bibere, quod* “ *aiunt, quam ex lacunis.* De *Cypriano* idem dignoſcitur ex locupletiſſimo indice locorum Nov. Teſt. in Edit. Oxon. collectorum. Ex his *Simonius* recte colligit falli *Zegerum*, qui additamenta in Lat. MSS. ſæculo *Irenæi*, aut *Cypriani* pauciora fuiſſe, quam reliquis deinceps ſæculis exiſtimat. “ Siquidem major pars Antiquiſſimorum Co- “ dicum additamentis, ac varietate innu- “ mera gaudet, & tantum abeſt ut noſtra “ vulgati Interpretis Editio ad *Irenæum*, *Ter-* “ *tullianum*, *Cyprianum*, alioſque ſcriptores “ venerandæ antiquitatis corrigi debeat, ut “ tutius foret teſtimonia eorum ad editos “ noſtros, ſeu Græcos, ſeu Latinos emen- “ dare. Hoc quibuſdam forſan mirum vi- “ debitur, ait ille, & inauditum, ſed de rei “ ipſius veritate ſatis liquet. Et p. 53. “ Haud tutum ſemper eſt Eccleſiaſticos “ Scriptores, qui antiqui merito audiunt, “ tanquam duces noſtros ſequi, cum è certis “ argumentis dignoſcatur Codices, quos na- “ cti erant Nov. Teſt. præſertim Latinos, “ miſere confuſos, & turbidos fuiſſe.

HIS etiam ſubjungit, p. 54. Scripta Latinorum Patrum, qui *Hieronymi* verſionem ætate præceſſerunt, crebram mutationem paſſa eſſe. Editores enim, qui typis illa mandari curârunt, citationes eorum ad noſtrum vulgatum ſæpius accommodabant, nec melius factum eſt *Hilario Diacono*, qui ex omnibus Latinis cum vetere *Italo* Interprete maxime congruit. *Turrianus*, cum Apoſtolorum canonum defenſionem, ſuſceperit, “ Meminiſſe ſe ait, non ita pridem cum “ eſſet *Cyprianus Romæ* imprimendus, fuiſſe “ qui judicârunt tunc in teſtimoniis veteris “ Scripturæ, quæ ſunt omnia apud *Cypria-* “ *num* ex interpretatione LXX. pro inter- “ pretatione LXX. interpretationem *Hiero-*

“ *nymi*, ſubſtitui debere. Quid multa? Teſte *Dupinio*, ſi *Epiſtolarum Paulinarum* Latinam verſionem in *Clarom.* & *Germ.* Codicibus, cum textu in Commentariis *Ambroſiaſtri*, & *Pelagii*, diligenter conferas, miram ubique diſcrepantiam facile reperies, Hiſt. 5. & N. T. vol. 2. p. 115. Quibus ex argumentis in unum collatis ſatis conſtat vanum fuiſſe *Millii* inceptum, dum è ſcriptis Patrum veterem Italicam verſionem eruere conatus eſt, neque illum aut Criticum, aut Dialecticum bonum egiſſe, cum in Prolegomenis toties dixit, ita *Irenæus* Lat. ita *Tertullianus*, aut denique ita *Cyprianus*, adeoque vetus Italica.

## CAPUT QUINTUM

*Exhibet uberiorem diſſertationem de hac Verſione Italica, in qua primo ſententiâ Millii proponitur, §. 1. Secundo, Patres Latinos exiſtimâſſe Verſionem Italicam ex Græcis exemplaribus corrigendam fuiſſe ex teſtimoniis Ambroſii, Hieronymi, Damaſi P. & Auguſtini probatur, §. 2. Unde ſequitur primo ex Patrum horum ſententia non defuiſſe tunc Græcos Codices puros, & incorruptos, ex quibus Verſionis Italicæ σφάλματα corrigerentur. Secundo, Patribus hiſce nullam tunc cognitam fuiſſe Verſionem Italicam, ex qua aliorum Latinorum Codicum varietas, aut diſſonantia tolleretur,* ibid. *Fruſtra tentaſſe Millium Verſionem hanc integritati ſuæ reſtituere ex Tertulliano, Cypriano, Hilario Diac. & Auguſtino, aut ex Codicibus Manuſcriptis oſtenditur, §. 3, & 4.*

## CAPUT QUINTUM.

*Sive de veteri Italica Verſione uberior diſſertatio.*

QUANQUAM ea quæ de hac verſione jam diximus, aliis ſufficere videantur, quoniam tamen controverſiæ cardo in hoc potiſſimum verſatur, operæ pretium eſſe duxi *Millii* de hac verſione ſententiam plenius refutare.

### SECTIO PRIMA.

IMAGINARIAM ſcilicet hanc verſionem (a) *adornatam fuiſſe ad optimos Codices, ſoliſque forte Apoſtolorum Authenticis dignitate inferiores* cenſet *Millius*. Immo non patitur *Boiſium* noſtratem ſupponere (b) *ipſam à Græcis alicubi ſic recedere, ut neceſſario ſit deſerenda. Recedit,* inquit, *nonnunquam ab hodiernis hiſce noſtris, non vero à Græcis primorum temporum.* Et Prol. p. 142. Col. 1. hæc habet, *Veterem Italicam, ſeu ad exemplaria primæva compoſitam, ſumma veneratione proſequimur, ejuſq; vel ſemeſa MSS. fragmenta quælibet auro cariora, non cara ducimus.— Optandum equidem foret ut Hieronymus, ex collatione præſtantiſſimorum qui ætate iſta comparari poterant Codicum Latinorum, reſtituere ſtuduiſſet Italicam Originariæ ſuæ puritati. Cum autem ex Græcis ſuis eam caſtigare ipſi viſum ſit, ex animo certe gaudemus quod in hac re parum ſibi permiſerit, ac pauca duntaxat immutârit, hoc ſiquidem pacto manet etiamnum haud exigua pars Italicæ, textuſq; adeo primævi Originarii, veſtigia paſſim haud obſcura videre eſt, quæ ex moroſiori ejus ad Græcos Codices qui tum ferebantur conformatione, pleraque prorſus periiſſent. Hæc noſtra eſt de vulgata Verſione ſententia.*

### SECTIO SECUNDA.

OPERÆ pretium eſſet dignoſcere unde hæc verſio mendis libera, & à *Græcis primorum temporum, nuſquam recedens*, adeo comparanda eſſet, ut pro certo haberetur nos ipſiſſimam verſionem *Italicam*, qualis à prima origine extabat, puram putamque poſſidere. Mirum certe fatente (c) *Millio quanta jam ab ipſo fere initio licentia textum hujus Verſionis interpolârint Latini veteres.* Quæro qua certa, & explorata methodo pura ab his interpolationibus, & integra ad *Millii* manus perveniſſet. Verſionem *Italam*, aut vulgatam continuo ingeminat, ex hoc Rivulo fontes ipſos Græcos purgandos eſſe exiſtimat, *Clementem*, *Origenem*, *Euſebium*, Græcos fere omnes coram hoc tribunali ſiſtit, quicquid in iis à ſuo Vulgato diſſentit, incuſat παρεμβλήσεως, irreptitium, interpolatum eſſe, aut marginale Scholion fidenter pronunciat; quicquid eidem conſonat eſt plane genuinum. Quærimus tandem unde hæc rara avis pervenerit, quibuſque machinis è cœlo devoluta ad *Millium* deſcenderit, & quibus indiciis, poſt longum hoc temporis intervallum, id nobis denuo innoteſcat? Ex *Millio* id luce clarius ediſcas, cujus ipſiſſima verba in medium jam adducam.

---

(a) Proleg. p. 162. Col. 2. (b) P. 138. Col. 1, 2. (c) Prol. p. 58. Col. 2.

(a) *Verſionem ipſam quod attinet, adeo mire tractu temporis interpolata erat à Librariis, aliiſque, ut ipſius textum genuinum haud alias inveſtigare liceat quam partim ex fragmentis Patrum Latinorum, partim ex MSS. exemplaribus tranſlationis Italicæ, qualis jam incedebat ante caſtigationem Hieronymi, adhibita in conſilium hodierna Vulgata, quæ quantumcunque vitiata, haud exiguam certe partem retinet veteris genuinæ. Hujuſmodi quidem monumentorum accurate inter ſe, & cum textu Græco, N. B. commiſſorum adminiculo, revocari etiamnum poſſe videtur maxima ex parte Itala hæc, qualem eam dederint primi Interpretes.*

PRODISSE apud Latinos innumeras S. Scripturæ interpretationes teſtis eſt *Auguſtinus*, & inter reliquas unam apud *Afros*, quinto jam ſæculo ſpeciatim *Italam* dictam, quod ab *Italia* ad ipſos pervenerit. Quis hodie fidem dabit Verſionem *Italam* primævam, *ſeu Pii ſecundi* temporibus, dicente *Millio*, adornatam ex *Apoſtolorum Autographis*, immo *Apographis* deſumptam fuiſſe? Unde nimirum habuiſſent Epiſtolam ad *Hebræos*, & *Johannis Apocalypſin* à *R. Eccleſia* nondum agnitas? Unde Epiſtolas *Catholicas*, quarum aliquæ in dubium ideo vocabantur, quod earum parcior fuiſſet mentio in primævis *Chriſtianiſmi* ſæculis? In Verſione *Syriaca*, iiſdem fere temporibus adornata, *Petri* Epiſtolam ſecundam, *Johannis* ſecundam & tertiam, *Judam*, *Apocalypſin*, *Hiſtoriam Adulteræ* defuiſſe agnoſcunt eruditi: Securos quis nos faciat eas in Verſione *Italica* non pariter defuiſſe? Aut quo indicio certo conſtabit *Italum* hunc Interpretem linguæ *Hebraicæ* idiomata, moreſque *Judaicos* adeo ad unguem calluiſſe, ut in iis vertendis nunquam à vero aberraverit? Quis dabit denique *Italam* Verſionem, de qua unus loquitur *Auguſtinus*, eam ipſiſſimam fuiſſe quæ primo ab *Italis* concinnata fuerit? Immo, poſt miſeram illam corruptelam, quam multo ante *Auguſtini* tempora in hanc Verſionem irrepſiſſe ultro fatetur *Millius*, quis certiores nos reddet eam in *Afrorum* manus incorruptam perveniſſe? Si certum id eſſet, quod ſumma confidentia certiſſimum pronunciat *Millius*, *Italam* hanc olim puram, & *Autographis Apoſtolicis dignitate tantum inferiorem* extitiſſe, mendiſque nullis obnoxiam, & *à qua nunquam neceſſario recedendum eſſet*; eamque è Bibliothecis *Hieronymi* ætate ſalvam, & integram comparari potuiſſe; quanta Eccleſiæ Latinæ incuria, immo ſocordia factum eſt, ut nova *Hieronymi* emendatio ei prævaluerit, ita ut, ea inſuper habita, *Hieronymi* Verſio vulgata apud omnes ubique obtineret, & pro Authentica haberetur. *Iſidoro* etenim monente (b) *Hieronymi Editione generaliter omnes Eccleſiæ uſquequaque utuntur, pro eo quod veracior ſit in ſententiis, & clarior in verbis*; Et (c) *Gregorio P.* apud *Millium* eadem his verbis dicente, *Nova hæc Tranſlatio cuncta verius transfudiſſe perhibetur, & credendum eſt quicquid in ea dicitur.* Cur demum id eo tempore dictum eſſet, cum eodem (d) *Gregorio* fatente, ſedes *Apoſtolica* utraque utebatur, *ſe tamen novam tranſlationem differente*, quid tandem dicat *Auguſtinus* audiamus, (e) *In ipſis*, inquit, *Interpretationibus Itala cæteris præferatur, nam eſt verborum tenacior, cum perſpicuitate ſententiæ.* Ut autem hic de judicio *Auguſtini*, Latini hominis in Græcis minime instructi, taceam, *Italam* Verſionem ad aliarum multitudinem comparatam, *verborum præ aliis tenaciorem & in ſententiis magis perſpicuum pronunciat, eam tamen* quantumlibet emendatam *Græcis cedere oportere haud dubium eſt.* Ait idem (f) *Auguſtinus*, *Iiſque potiſſimum qui apud Eccleſias doctiores, & diligentiores reperiuntur. Latinis quibuſlibet emendatis Græci*, inquit, *adhibeantur, ſunt enim Græcorum autoritate adhuc emendandi, duabus enim aliis linguis ad Scripturarum divinarum cognitionem opus eſt, Hebræa ſc. & Græca, at ad exemplaria præcedentia recurratur, ſi quam dubitationem attulerit Latinorum Interpretum varietas.* En *Auguſtinum*, non *Millio* adſtipulantem, ſed plane adverſantem; lectorem nempe Latinum titubantem non Verſioni *Italicæ*, ſed *Græcis exemplaribus* ſtabiliendum mittit; immo *haud dubium eſſe* ait, *Latinam quamlibet Verſionem*, adeoque *Italam*, *Græcis cedere oportere.*

CUM *Auguſtino* conſentiunt Eccleſiæ Latinæ Patres ad unum omnes qui de his rebus verba fecerunt, unoque ore aſſerunt Textus Græcos N. Teſtamenti ſemper fuiſſe, & adhuc eſſe Authenticos, ad quos omnes Verſiones probari & examinari debent. Conſtans hæc erat, juxta *Waltonum*, veteris Eccleſiæ ſententia: (g) *Ambroſius* hæc habet, *Si quis de Latinorum Codicum varietate contendit, quorum aliquos perfidi falſaverunt*,

---

(a) Prol. p. 41. Col. 2.

(b) Lib. de div. Officiis.

(c) Prol. p. 98. Col. 2.

(d) Ep. ad Leand. §. ult.

(e) De Doct. Chriſt. l. 2. c. 15. Vide etiam c. 11, 12.

(f) Cap. 15.

(g) L. 2. De Sp. Sancto, cap. 6.

*Græcos inſpiciant Codices.* Et libro *de Incar. Dom. Sacramentis*; *Ita,* inquit, *in Græcis Codicibus invenimus, quorum potior eſt autoritas.* Proximus illi (a) *Auguſtinus* ita loquitur, *Recte fieri nullo modo dubitaverim ut, cum diverſum aliquid in duobus Codicibus invenitur, quandoquidem ad fidem rerum geſtarum utrumq; non poteſt eſſe verum, ei linguæ potius credatur, unde eſt in aliam, per Interpretes, facta tranſlatio. Hoc ipſum,* inquit ibi *Vives, Hieronymus clamat, hoc ipſa dicit ratio, & nullus eſt ſaniore judicio qui repugnet.* *Hieronymus Epiſtola ad Suniam & Fretellam* rem ſic expedit. *Si quando apud Latinos in N. Teſtamento quæſtio exorta eſt, & inter exemplaria varietas, recurrimus ad fontem Græci ſermonis quo novum ſcriptum eſt inſtrumentum.* Idem Ep. ad *Licinium* hæc habet, *Ut veterum librorum fides de Hebræis voluminibus examinanda eſt, ita novorum veritas, Græci ſermonis normam deſiderat,* quæ verba à *Gratiano in jus Canonicum* à *Pontifice* probatum, relata ſunt, diſt. 9. cap. *Ut veterum* Agmen claudat *Damaſus Papa* cui ſic ſcribit *Hieronymus, Novum opus facere me cogis ex vetere, ut poſt exemplaria Scripturarum toto orbe diſperſa, quaſi quidam Arbiter ſedeam, & quia inter ſe variant, quæ ſunt illa quæ cum Græca conſentiunt veritate decernam.* Ex his ſatis conſtat quantum veteres fontes prætulerint verſionibus, iis vero qui verſiones præferunt, dico cum *Hieronymo, quibus diſplicet fontis unda puriſſima, cœnoſos rivulos bibant.* Ex hac autem veteris Eccleſiæ ſententia duo Coronidis loco plane concludi videntur.

PRIMO, non defuiſſe, horum Patrum ætate, fontes ex quibus puriſſima hæc unda biberetur, i. e. non defuiſſe *Græcos Codices* puros, & incorruptos, ex quibus Latinorum, adeoque ipſius verſionis *Italicæ* σφάλματα corrigerentur, quibuſque, Latina omnia exemplaria cedere oportere haud dubium tunc eſſet. Quorſum enim Græcos Codices inſpicere, ad fontem Græci ſermonis recurrere, ei linguæ potiſſimum credere unde eſt in aliam facta tranſlatio, & cum Latina exemplaria varia eſſe contigerit, quæ ſint illa quæ cum Græca veritate conſentiunt decernere, nos toties monerent, niſi puri hi fontes adeundi, Codices hi Græci inſpiciendi eſſent, unde decerni potuiſſet Græca veritas? Fruſtra ergo decies ad minimum in prolegomenis ſuis aſſerit, & contendit *Millius* Græca exemplaria miſere corrupta, & vitiata fuiſſe, interpretationibus, & Scholiis è margine in textum irrepentibus undique ſcatere, fœdata, polluta, nec unum inter Græcos Codicem extitiſſe *Italo* ſuo vetuſtiorem, qui *Archetypam Apoſtolorum & Evangeliſtarum* ſcripturam ipſo fidelius expreſſerit. Hoc enim ſi Patrum, atque Eccleſiæ antiquæ judicio ita fuiſſet, ad eum certe aliquando, & non ad Græcorum exemplaria pro veritate dignoſcenda continuo provocaſſent, nec in hujuſmodi verba toties irrupiſſent. (b) *Latinorum Codicum vitioſitatem, quæ ex diverſitate librorum omnium comprobatur, ad Græcam originem, unde & ipſi tranſlatam eſſe non denegant revocandam fere, ex puris fontibus* potius quam *ex cœnoſis rivulis bibendum eſſe.* Et *veritatem quærendam eſſe ad Græcam originem revertendo.*

SECUNDO, hinc conſtat Patribus hiſce nullam tunc cognitam fuiſſe verſionem *Italam*, aliamve quamlibet, vel in Bibliothecis, ut putat *Millius,* extantem, vel aliunde comparandam, ex qua aliorum Codicum Latinorum varietas aut diſſonantia, tolli poſſet, aut N. Teſtamenti Verſio Latina ad integritatem ſuam reſtitui. Id liquet ex Patrum omnium, in hac ipſa quæſtione alto ſilentio. Ad Græca exemplaria provocant omnes. Ad ea quoties in Latinis dubium aliquod occurrat, recurrendum eſſe uno ore pronunciant, *Italam* quandam Verſionem Latinis cæteris præferendam eſſe unus, quod ſciam, *Auguſtinus* pronunciat, ex ea reliquas emendandas eſſe ne unus quidem. Audi *Hieronymum* clara voce ſciſcitantem, (c) *Si Latinis exemplaribus fides eſt adhibenda, reſpondeant quibus? Tot enim ſunt exemplaria pene quot Codices, ſin autem veritas eſt quærenda de pluribus, cur non ad Græcam originem revertentes, ea quæ vel à vitioſis Interpretibus male reddita, vel à præſumptoribus imperitis emendata perverſius, vel à Librariis dormitantibus aut addita ſunt, aut mutata, corrigimus? De N. Teſtamento nunc loquor quod (excepto Apoſtolo Matthæo) Græcum eſſe non dubium, hoc certe cum in noſtro ſermone diſcordat, & in diverſos rivulorum tramites ducit, uno de fonte quærendum eſt.* Latuit ergo *Hieronymum Romæ* degentem, & *Damaſo P.* familiarem, ea quæ *Millio,* poſt longum hoc ætatis intervallum compertiſſima (ſi fides ei ſit adhibenda) fuit Verſio pura *Italica, ad optimos Codices adornata, ſoliſque Apoſtolorum Authenticis dignitate forte inferior.* Latuit *Hieronymi* adverſarios ſtudioſe de illo detrahentes, quod quædam in *Evangeliis* emendare tentaret, & *Latinorum Codicum vitioſitatem ad Græcam originem revocaret*: Latuit denique *Damaſum P.* id *Hieronymo* in mandatis dantem, ut ex *Latinorum exemplaribus variantibus quæ ſint illa,* non *quæ* cum Verſione *Italica,* ſed *cum Græca conſentiant veritate, decerneret.*

---

(a) De Civ. D. l. 15. c. 13.

(b) Hieron. Ep. ad Marcellam.

(c) Epiſt. ad Damaſum.

## SECTIO TERTIA.

AD *Millium* jam redeo, qui *excuſſis aliquot ex modo memoratis atque antiquiſſimis Codicibus, ut & allegationibus* (a) *Patrum vetuſtiſſimorum Latinorum, in ea prope fuit ſententia aſſecutum ſe eſſe quæ in pleriſque N. Teſt. locis fuerunt ipſius Italicæ genuina, & quibus Græcis Latina iſta reſponderint.*

QUÆRO ex quibus Patrum veterum monumentis id conſecutus ſit? an ex *Irenæi* Latinis, ad quos in lectionibus ejus variantibus ſæpius nos mittit? Nihil minus, ipſo enim (b) *Millio* monente, *paucis in locis, nec non ex contextu orationis ſatis haud aſſequi poſſis quænam fuerit Codicis Irenæi lectio; & in hac, inquam, Interpretatione Latina ex adductis per omnem fere paginam locis N. Teſt. pro ſæculo iſto haud facile credibilis apparet Italici textus interpolatio.*

AN ex *Tertulliano* ad quem ſæpe provocat? Nec id quidem, fatente enim eodem (c) *Millio, In eo citata ſunt S. Codicis loca fere negligentius, ex memoria, contracte, ad ſenſum, haud ſine levicula aliqua ſubinde mutatione; ipſiſque porro allegatis ab eo teſtimoniis, immiſta ſunt nonnunquam aliqua à ſtylo Vulgati Interpretis diverſa, Africanæ* φράσεως, & *vocabula mire barbara*; Immo *penes ſe habebat* (d) *Italicæ exemplar haud parum maculatum certe*, adeo ut hoc Patre uti in Scripturis ad originalem Græcum emendandis, eſſet plane otio, & opera abuti.

DE *Cypriano* idem eſt (e) *Millii* judicium, *ex allatis ab illo N. T. pericopis manifeſtum eſſe Italicam tractu temporis magis, magiſque fuiſſe interpolatam*, adeo ut in illo nihil fere notatum videam, niſi lectiones vitioſas, aut ex *Africanis* aliiſque Verſionibus profectas.

DENIQUE, aliis Latinis Patribus ſepoſitis in uno *Ambroſiaſtro*, unoque *Auguſtino* tandem acquieſcit. *Hilarius* enim, qui ſub *Ambroſii* titulo diu latuit, *Romanus Diaconus* cum eſſet, ab eo ſpes erat Verſionem *Italam*, ſi quæ tum purior extitiſſet, caſtius, & ſincerius exhibendam. Sunt autem de hoc *Diacono* obſervanda tria (primo eum nimirum, (f) ipſo teſte, hos Commentarios edidiſſe *cum Eccleſiæ Romanæ Rector eſſet* is ipſe *Damaſus*, qui *Hieronymo* invidioſum illud munus impoſuerat *de Latinis Codicibus diſſidentibus ex Græca veritate decernere*, adeoque eo ipſo tempore quando remedio iſto, *Damaſi* ſaltem judicio, indigebant Latini Codices univerſi. Secundo, ex utriuſque inſpectione pro compertiſſimo habebit lector vel *Hieronymi* vulgatam, vel *Hilarii* valde corruptam prodiiſſe, quod ex variantibus *Hilarii* lectionibus ad calcem hujus operis conjectis, oculari demonſtratione conſtabit. Tertio, *præſcribitur nobis*, inquit *Hilarius, de Græcis Codicibus quaſi non ipſi invicem diſcrepant.*——*Conſtat autem quoſdam Latinos, porro olim de veteribus Græcis tranſlatos Codicibus, quos incorruptos ſimplicitas temporum ſervavit* & probat. Ita inquit (g) *Millius Latinus de Græcis, cæcus, ut aiunt; de coloribus, nihil de Codicibus Græcis novit Ambroſiaſter.* Somnium ejus de Latinis Codicibus incorruptis ipſius *Hilarii* textus refutabit.

AD *Auguſtinum* jam venio. Is autem *Græcam* Linguam ſuis Latinis neceſſariam pronunciat, ut *ad exemplaria præcedentia recurratur, ſi quam dubitationem attulerit Latinorum Interpretum infinita varietas*; & quod in Latinis Codicibus titubat, Græcis haud dubio cedere oportere ait, adeoque Codices *Græcos Italicæ* ſuæ verſioni eundem prætuliſſe res ipſa loquitur. Adeo ut ſi verum id eſſet, quod pro vero, contra experientiam, nobis obtrudit (h) *Millius, Auguſtini*, nempe, *opera portionem bene magnam Verſionis Italicæ, qualis in Codicibus illius ætatis ferebatur, exhibuiſſe*, nihil inde profecerit *Millius*, partim quod Codices, ante ætatem iſtam, fatente eodem *Millio*, miſere interpolati eſſent, partim quod ipſe *Auguſtinus* Codices iſtos qualeſcunque fuerint, ex Græcis corrigendos eſſe aſſerat. Denique ad *Auguſtinum* provocat *Millius* contra *Auguſtini* ipſius ad *Hieronymum* verba, quæ ad hunc modum ſe habent. (i) *Proinde haud parvas Deo agimus gratias de opere tuo, quod Evangelium ex Græco interpretatus es, quia pene in omnibus nulla offenſio eſt, cum Scripturam Græcam contulerimus, unde ſi quiſpiam Veteri falſitati*, N. B. *contentioſus fuerit, prolatis, collatiſque Codicibus, vel docetur facillime, vel refellitur; & ſi quædam rariſſima merito movent, quis tam durus eſt qui labori tam utili non facile ignoſcat, cui vicem laudis referre non ſufficit?* Quibus adjicias *Hieronymi* his verbis reſponſum, *Si me, ut dicis, in N. Teſtamenti emendatione ſuſcipis, exponiſque cauſam cur ſuſcipias, quia plurimi Linguæ Græcæ habentes ſcientiam, de meo poſſint opere judicare, eandem integritatem debueras etiam in veteri credere Teſtamento.* Hinc veriſimile eſt *Dupinium* recte contra *Millium* dicere *Auguſtinum ex inſtituto Verſionem ab Hieronymo reformatam in operibus, poſt eam editis, allegaſſe.*

---

(a) Prol. p. 41. Col. 2. (b) Ibid. p. 58. Col. 2. (c) Prol. p. 49. (d) Prol. p. 59.
(e) Prol. p. 67. (f) Com. in Tim. (g) Prol. p. 139. Col. 2. (h) Prol. p. 80. Col. 1.
(i) Ep. 10. p. 44.

## SECTIO QUARTA.

SUPERSUNT jam Codices MSS. iique, ſi *Millio* fides, *ante caſtigationem ab Hieronymo inceptam* exarati. Codices nempe Cant. Clarom. Germ. qui omnes unum tantum volumen N. Teſtamenti conſtituunt. Hi, inquit, *Millius, Italicam Verſionem qualis exiſtebat ante Hieronymi tempora nobis exhibent.* Hoc eſt, (a) *Hieronymo* judice, *vitiis undique ſcatentem, iiſque adeo multis, ut ea tantum corrigere* inſtituerit quæ *ſenſum videbantur mutare, reliqua manere paſſus ſit ut fuerunt,* ne multum à Latinæ lectionis conſuetudine diſcreparent. *Magnus ſiquidem error in noſtris Codicibus inolevit,* inquit *Hieronymus, & apud nos mixta ſunt omnia.* Non alium de hac controverſia judicem deſideramus quam *Hieronymum,* ocularem Codicum tam Græcorum quam Latinorum inſpectorem. Quid hic *Millius? Hieronymum* mendacii incuſat, immo contra conſtare dicit (b) *haud alterius generis vitia Verſionem hanc Italam contraxiſſe, quam quæ cæteri omnes Codices, tractu temporis, incuria, & licentia librariorum. Codices vero Græcos ad quos revertendum cenſebat Hieronymus, in multis abiiſſe à primævis illis è quibus Latina hæc profluxere. Verbo dicam,* inquit, *libri qui hac ætate ferebantur, etiamque præſtantiſſimi quique, interpolati erant & mixti, ne Origeniani quidem, & cæteri probatiores, ad quorum fidem ex occaſione provocat Hieronymus, ab aſſumentis, aliiſque vitiis vacabant, ſoli puri & immaculati erant qui ex Autographis Apoſtolorum manabant, proximi iſtis, licet haud ita puri, quos aliquanto poſt conſtitutionem Canonis N. Teſt. deſcribi contigerit, & ex horum aliqua expreſſa erat Verſio Italica, adeo ut ad ipſam emendandam ex Græco, conſulendi forent Codices; ſi qui extarent, ſimiles iſtis ad quorum textum erat compoſita.* Quod autem hos una cum aliis iſtorum temporum *interpolarint magis, magiſque librarii ante ſæculum Hieronymi, fruſtra ex temporum poſteriorum Græcis inſtitui ejus in integram reſtitutionem, cum enim à lectione quam referebat hæc Verſio abierint haud raro libri recentiores, certe quo propius in ea recenſenda ad hos acceditur, eo magis Italicam à primogenia ſua Scriptura reddes alienam; nec reformabis ipſam, ſed transformabis in novam neſcio quam, à genuina Vet. Italica plurimum diſcrepantem.*

PUTARES lector te audire *Morinum* aliquem, aut *Amelotium* pro Latinis Codicibus, tanquam pro aris & focis contendentem, potius quam Poteſtantem, aut Eccleſiæ Angl. filium. Ut autem hic mittam ea quæ hic *Millius* de Verſione primæva *Italica* tam fidenter aſſerit eſſe gratis dicta, cui unquam perſuadebit *Origenis* temporibus, hoc eſt, dum exemplaria in Eccleſiis ſuis Archetypa conſulenda eſſent, ejuſque *Pamphili, & Pierii* opera tam egregie laboratum eſt, ut integre conſervarentur, vitiis ita ſcatuiſſe, ut non ex iis, ſed *Italica* neſcio qua Verſione, per *Millium* tandem forent emendanda. Aliud certe exiſtimavit *Auguſtinus,* qui pro Verſione *Hieronymi* Deo haud *parvas egit gratias,* eamque eo nomine præcipue ſuſcepit, quod *viri in Græcis verſati de ea judicare potuiſſent?* Quis ferat *Millium* tam audacter pronunciantem Græcos Codices è quibus *Hieronymus* Latinorum ſphalmata emendavit, ante ſæculum *Hieronymi* à librariis adeo magis, magiſque interpolatos fuiſſe, ut operam in iis conſulendis plane luſerit *Hieronymus,* nec *Vulgatam* ex eorum collatione *emendatam nobis exhibuerit,* ſed *potius in novam transformatam, & à genuina veteri Italica,* quam ſibi per ſomnium excogitavit *Millius, plurimum diſcrepantem?* Denique cum dicit (c) *in ſaniora conſilia reverſum eſſe Hieronymum dum ita calamo temperavit, ut iis tantum quæ ſenſum mutare videbantur correctis, reliqua manere pateretur ut fuerant,* quid aliud agit quam inſaniæ *Hieronymum* arguere, Codicum Latinorum ſphalmata ex Græca veritate corrigentem, inſaniæ *Damaſum* id munus eidem imponentem, inſaniæ *Ambroſium potiorem illis autoritatem* concedentem, inſaniæ *Auguſtinum de Libris Græcis apud Eccleſias doctiores & diligentiores* loquentem, *è quibus Latini Codices corrigerentur,* iiſque *Latinos Codices cedere oportere* pronunciantem? inſaniviſſe demum univerſam Eccleſiam exiſtimare, quam in hanc ſententiam conceſſiſſe monet ὁ πάνυ *Waltonus?* Verbo dicam, aut in his tam audacter, & quaſi de tribunali pronunciatis, ipſe *Millius,* aut totus mundus inſaniit.

PORRO in conſilium adhibuiſſe ſe dicit (d) *Millius, Vulgatam hodiernam quæ quantumcunque vitiata, haud exiguam certe partem retinet veteris genuinæ.* Fruſtra, ſe judice. *Jam,* enim inquit, *quando Latina noſtra longo ſæculorum tractu miſere corrupta ſunt, vix illi libri ſunt minus probati quam qui maximam præferunt cum Latinis noſtris conſonantiam. Simonius,* cujus criticam in N. T. merito laudat *Millius,* id fieri non poſſe contendit hoc Argumento, quod multa in veteri Vulgata menda intacta reliquerit *Hieronymus,* ne Latinorum ſuorum aures offenderet. Ex libro autem mendis quamplurimis adhuc ſcatente, & in paucis non ſemper recte, ſi (e) *Millio* fides, mutato, nihil certo colligi poſſe quo vetus *Italica* ad ſuam integritatem reſtituta eſſet, nemo non videt.

---

(a) Præfat. ad Damaſum.
(b) Prol. p. 81. Col. 2.
(c) Ibid. & p. 82. Col. 1.
(d) Prol. p. 117. Col. 2.
(e) Prol. p. 82. Col. 1.

Horum, inquit, (a) *Millius, mediorum cum Textu Græco commiſſorum adminiculo, ſive excuſſis antiquiſſimis Codicibus, & allegationibus vetuſtiſſimorum Patrum Latinorum, exactiſque iis ſingulis ad fontem Græcum, aſſecutum me eſſe confido quæ in pleriſque Nov. Teſt. locis fuerint ipſius Italicæ genuina.*

Juvat hic *Millium Millio* committere. *Hieronymum* à *Millio* reprehenſum audivimus, quod ad hos fontes, librariorum interpolationibus, ejus ætate magis magiſque vitiatos, provocaverit. Id *Millius* poſt mille & ducentos annos, ſe felici opera præſtitiſſe exiſtimat, quod fruſtra *Hieronymus* cum ſuis *interpolatis Græcis*, aggreſſus eſt. An id *Hieronymo* accidit Codicum Latinorum vetuſtiſſimorum, aut Patrum Latinorum inopia? Mirum, contingere id potuiſſe *Latino* Romæ id temporis agenti, cum opus illud concinnâſſet, & de ſcriptis Latinorum *Patrum* uſque ad ſuam ætatem in Catalogo ſuo judicium proferenti. Id unum dicendum ſupereſt, *Hieronymo* judicium, vel *criticum* illum *naſum* in genuinis decernendis defuiſſe, qui *Millio* tandem in eadem opera verſanti contigit, aut juxta *Auguſtinum operam omni laude majorem in veteri falſitate corrigenda Hieronymum præſtitiſſe.* Porro ſi Græci Codices ita, *Hieronymi ætate*, interpolati fuiſſent, ut nullum ex iis certum judicium de Latinis Codicibus ferre potuerit (b) *Hieronymus*, unde eſt quod Codicem *Alexandrinum* inter *exemplaria Vet. Teſt. non tantum toto orbe vetuſtiſſima, ſed & probatiſſima* ponat *Millius, ita ut certe ab ipſis fere canonis incunabulis* (inquit) *vix extitiſſe cenſeam qui Archetypam Evangeliſtarum & Apoſtolorum Scripturam fidelius expreſſerit?* An Codicem hunc *Hieronymo*, qui ad *Pierii* & *Origenis* exemplaria in Bibliotheca *Alexandrina* conſervata toties provocat, ignotum fuiſſe exiſtimandum eſt? Codicem ex quo (c) *Verſio Æthiopica* prodiit, *unum è primævis, aut ad primævum aliquem expreſſum eſſe* cenſet *Millius*, quo jure vidimus. Idem de verſione (d) *Coptica* pronunciat, *eam*, nempe, *ex fonte Græco profluxiſſe, exemplari optimo, unoque è primævis, aut certe ex hujuſmodi aliquo deſcripto.* Inter Codices *Millio* jam notos, ex quibus Novum Teſtamentum mendis bis mille purgatum ſe nobis exhibuiſſe præ ſe fert *Millius*, *Hieronymo* in *Palæſtina* verſanti, Bibliothecæ *Alexandrinæ* ſcrinia perveſtiganti, *Antiochiam*, *Conſtantinopolin*, variaſque *Aſiæ* provincias perluſtranti, immo dum in *Ægyptum* ageret *Monaſteriorum Nitrienſium* Codices evolventi, ne unum quidem ex tot Græcis Codicibus primævis contigiſſe, ex quo Latinos ſuos emendaret, quis ſanus judicaverit?

---

(a) Prol. p. 41. Col. 2. (b) Prol. p. 143. Col. 2. (c) Prol. p. 124. Col. 1.
(d) P. 152. Col. 1.

# LIBRI SECUNDI

## CAPITIS PRIMI

### ARGUMENTUM.

*Continet Vindicationem locorum quorundam Inſigniorum in quibus lectiones variantes majoris momenti eſſe videantur, viz.* τὸ εἰκῆ, *Matth.* 5. 22. δοξολογία, *Matth.* 6. 13. νεκροὺς ἐγείρετε, *Matth.* 10. 8. *quæ omnia adjectitia eſſe contendit Millius.* Ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, *var. lect.* μὴ ἕως, *Matth.* 11. 23. τί με λέγεις ἀγαθὸν, *v. l.* τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ, *Matth.* 19. 17. τὸ γεννώμενον ἅγιον, *v. l.* ἐκ σοῦ ἅγιον, *Luc.* 1. 35. καθαρισμοῦ αὐτῶν, *v. l.* αὐτῆς, *Luc.* 2. 22. γενηθήτω τὸ θέλημά σου —— ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *Luc.* 11. 2, 4, *adjectitia hic cenſet Millius,* οὐδὲ ἓν ὃ γέγονεν, *Joh.* 1. *v.* 3, 4. ἐν αὐτῷ ζωὴ ἦν, *V. l.* οὐδὲ ἐν. *V.* 3. ὃ γέγονεν ἐν αὐτῷ, *&c.* *V.* 4. εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας ἔξεστι, *deſunt Act.* 8. 37. οὐκ ἐνόησαν, *addit Millius, Rom.* 1. 32. τῷ κυρίῳ δουλεύοντες, *V. l.* τῷ καιρῷ, *Rom.* 12. 11. ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, *V. l.* ταῖς μνείαις. *Ibid. v.* 13. οἷς οὐδὲ πρὸς ὥραν εἴξαμεν, *V. l.* οἷς πρὸς ὥραν, *Gal.* 2. 5. ἡ πρὸς ἐφεσίους ἐπιστολὴ ἐπιφαύσει σοι ὁ Χριστὸς, *V. l.* ἐπιψαύσει σου, *&* ἐπιψαύσεις τοῦ Χριστοῦ, *Eph.* 5. 14. ἡ πρώτη σκηνὴ, *V. l.* διαθήκη, *Hebr.* 9. 1.

## LIBRI SECUNDI CAPUT PRIMUM.

LECTIONES variantes à MSS. deſumptas, quas nec antiqui *Patres*, nec *Græci Commentatores*, nec verſiones vetuſtiſſimæ agnoverunt, jure optimo rejiciendas eſſe nemo inficiabitur. Ex iis lectionibus, quas agnoverunt, quædam magni momenti ſunt, ideoque majorem diſquiſitionem poſtulant, & merentur; aliæ minoris, aut nullius momenti, quas accurata conſideratione indignas quis non putat? Hac præſertim de cauſa, quod licet ex *Patribus* non pauci, 2, 3, 4, 5, 8. volumina exarârint, raro *Millius* paginam, caput aut librum indicet, ubi variantes ſuas lectiones reperire poſſimus; & licet in plurimis *Patrum* editionibus ſcripturarum, quæ ab iis citantur, occurrant Indices, adeo tamen manci & imperfecti ſunt, ut vix dimidiam partem earum exhibeant, & in hac dimidia parte ex mendis librariorum miræ ſint tenebræ. Ne tamen aliquid notatu dignum præteriiſſe videar, mihi moleſtum non erit in hanc rem aliquid temporis, & laboris inſumere.

I. VARIARUM lectionum quæ notabiles ſunt primam invenies, Matth. 5. 22. πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῆ, *vox* εἰκῆ (ait ille) *videtur omnino ſcholion eſſe, è margine Codicis alicujus in Textum admiſſum:* Ego quidem hujuſmodi conjecturæ parum faveo, nec in Textum in *Eccleſiis Chriſtianorum* publice recitatum inſolens aliquod irrepſiſſe facile credam, niſi ex cauſa graviori, quam hic loci nullo modo invenio. Vulgatæ enim Verſioni, *Patribuſque* Latinis, habeo quod opponam, teſtimonium *Juſtini M.* Nec quis mihi merito objiciat, quod vocem εἰκῆ prætererierit *Juſtinus* (a) ſecunda ſua Apologia his verbis, ὃς δ' ἂν ὀργίσθη, ἔνοχος ἐστὶν εἰς τὸ πῦρ. Periodus enim iſta omnibus ſuis numeris non expleta eſt, atque ῥακὰ aliquis, & μωρὲ pari jure, ac εἰκῆ Textu depellat. Idem de *Irenæo* dicendum eſt, qui Chriſti præcepta ſummatim enumerans ait, (b) *Dominus pro eo quod eſt Non occides, neque iraſci quidem præcepit*; ſed (c) tribus aliis locis hunc ipſum Textum proferens, diſertè addit, *ſine cauſa.* Ita *Cyprianus* l. 3. p. 64. *Apoſt. Conſtitutiones*, l. 2. c. 53. Ita *Chryſoſtomus*, *Euthymius*, & *Theophylactus* in locum. Ita *Baſilius M.* Tom. 2. p. 447. *Greg. Nyſſen.* de Beatit. Or. 5. p. 818. & Tom. 2. p. 791. *Theodoretus* Orat. 9. adv. *Græcos*, p. 621. & in Pſalm. p. 443. Ita *Cyrillus Alex.* in Zach. p. 768. *Chryſoſtomus* Hom. 6. in *Divum Paulum* Ed. Sav. Tom. 8. καὶ ὁ Χριστὸς πάλιν, ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῆ, οὐκ ἁπλῶς ὀργιζόμενος. Et Edit. Mor. Tom. 3. p. 25. εἶδες πανταχοῦ μέτρα, ὀργίζεσθε, καὶ μὴ ἁμαρτάνετε, ὁ ὀργιζόμενος εἰκῆ· ἔστι γὰρ καὶ δικαίως ὀργίζεσθαι; & Tom. 4. p. 42. Vide ibi *Fr. Ducæum*; & p. 114. & 116. bis; & Tom. 5. p. 345. *Syrus* autem & *Copt.* vocem hanc ita propriam hoc loco putârunt, ut retinere eam maluerint quam interpretari. Cum vero vox εἰκῆ, ex *Millii* ſententia, neceſſario *adhibenda videretur, ad emolliendum ſc. quod alioqui durius dictum putarent*; ex ea ſententia recte colligimus, quod vocem illam nemo quidem de induſtria omiſerit; potuit tamen omitti ex oſcitantia Librariorum, quod aliis locis accidiſſe ipſi ſæpiſſime in confeſſo eſt.

---

(a) P. 63. (b) L. 4. c. 27. (c) P. 189, 314, 320.

2. Ex inſignioribus variantium lectionum ſecunda eſt, ea quæ Dominicam orationem claudit *doxologia*, ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας, Matth. 6. 13. quam *Græcis Liturgiis ortum ſuum debuiſſe Millius*, multique *Critici* judicant, quoniam ſicut non reperitur apud Lucam 11. 4. ita neque apud *Patres* Latinos; præterea deeſt apud *Græcos*, *Origen. Cyprian.* tertio ſæculo; *Cyrillum Hieroſol. Gr. Nyſſen.* quarto ſæculo; etiam ubi Dominicam Orationem ex profeſſo interpretantur: Ægre tamen in animum inducam meum precationi ab ipſo *Domino* noſtro compoſitæ commentitium aliquod adjeciſſe ſanctos *Patres*, quod ſi hic loci factum eſſet, cur non etiam pari temeritate apud *Divum Lucam*? Reperies quidem hanc clauſulam in omnibus Orientalibus Verſionibus, è quibus *Syriaca*, *Waltono* judice, *Apoſtolorum* fere temporibus confecta eſt, & *apud eruditos haud paucos*, ait, (a) *Millius*, *convenit ipſam ſæculo Apoſtolicum proxime ſequente à viris Apoſtolicis ſuiſſe concinnatam*: Legas eam apud *Chryſoſtomum*, *Euthymium*, *Theophylactum*, i. e. apud omnes *Græcos* Commentatores in locum: *Chryſoſtomus* explicat eam, & explanat ad hunc modum, ταῦτα γὰρ φησὶν, αὐτῷ παρὰ σοῦ, ὅτι οἶδά σε βασιλέα πάντων, αἰώνιον κεκτημένον κράτος, καὶ πάντα δυνάμενον ὅσαπερ ἂν θέλῃς· καὶ δόξαν κεκτημένον ἀναφαίρετον. *Iſidorus Peluſiota* Ep. l. 4. Ep. 24. Dominicam Orationem interpretatus eſt, atque ibi aſſerit, ſi recitaret aliquis hæc verba ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, καταφρονεῖν δὲ τοῦ πᾶσαν δύναμιν καὶ δόξαν πηγάζοντος, fontem interim omnis poteſtatis & gloriæ ſperneret illum, quicunque ſit, criminis irremiſſibilis ſe reum facere, eoſque ſolos eadem verba ſincere proferre, qui ad ſingula Dei juſſa toto corpore contremiſcunt. (b) *Apoſtolicæ Conſtitutiones* hanc precationem bis exhibent pariter ac in textu, minime mutilam, & decurtatam eamque appellant nomine precationis, ἣν ὁ Κύριος ἡμῶν ἐν τῷ εὐαγγελίῳ διετάξατο. Denique cum *Lucianus Philopatrim* ſuam abſolvens ait, τὴν εὐχὴν ἀπὸ πατρὸς ἀρξάμενος καὶ τὴν πολυώνυμον ᾠδὴν εἰς τέλος ἐπιθεὶς, illum *Dominicæ* Orationis initium, ac finem perſtrinxiſſe cenſet *Cotelerius*. (c) *Origenem* in hac re parvi facio, cujus teſtimonio ſi fides adhibenda eſſet, tum γεννηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, item ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, de *Lucæ* textu, tanquam de loco non ſuo, tollenda ſunt; temerarium facinus ac valde periculoſum: Ad ſummam, *Gr. Nyſſen* & *S. Ambroſius* hanc clauſulam (non prout innuit *Millius*) penitus omiſerunt, ſed more *Græcarum* quarundam *Liturgiarum* hanc una cum *Doxologia* Filii & Spiritus Sancti ſimul protulerunt. *Gr. Nyſſen* enim ſuam *Dominicæ* Orationis explicationem peragit his verbis; (d) *Quin ſtantes Deum precemur, Ne nos inducas in tentationem, ſed libera nos à malo, à quo liberet nos gratia Chriſti*, ὅτι αὐτοῦ ἡ δύναμις, καὶ ἡ δόξα, ἅμα τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν. Ad eundem modum *Pſeudo Ambr.* l. 6. de Sacram. c. ult. Denique cum hæc δοξολογία teſtibus *Druſio*, & *Lightfooto* ſaltem quoad ſenſum in publicis *Judæorum Liturgiis* obtinuerit; & in Verſionibus *Syrorum* & *Arabum*, in confiniis Gentis *Judaicæ* degentium, atque adeo ex iis hanc formulam recipientium inveniatur, cumque apud *Patres Græcos* invaluerit mos mentione *Patris* facta ei adſcribere μεγαλοσύνην καὶ δόξαν εἰς αἰῶνας, Ἀμήν. Vide Clem. R. Epiſt. Ed. Junii p. 29. & in fine, veriſimile eſt eam locum hic ſuum obtinere potius quam manu aliena, & temeraria huic S. Orationi additam fuiſſe.

3. Matth. 6. v. 32. mentio facta eſt de additamento quodam ab *Origene* & *Clemente Alex.* haud ſemel citato; viz. αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται· καὶ αἰτεῖτε τὰ ἐπουράνια, καὶ τὰ ἐπίγεια ὑμῖν προστεθήσεται· *Ita tamen* (ait ille) *ut triceſimi tertii commatis loco poſitum haud putem; ſed appoſitum potius interpretamenti gratia*: Quod luce clarius fiet ex ipſo *Clemente*, Strom. 4. p. 488. cum enim Chriſti verba citaſſet, ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν καὶ τὴν δικαιοσύνην, addit, ταῦτα γὰρ μεγάλα, & deinde ſequitur, τὰ δὲ μικρὰ, καὶ περὶ βίον ταῦτα προστεθήσεται ὑμῖν.

4. Cap. 10. v. 8. Νεκροὺς ἐγείρετε, *Probabile eſt adjectum hoc aliunde* (ait *Millius*) *& quidem ab ipſis pene Chriſtianiſmi primordiis* (*cum id Syrus, Vulg. & Cant. legant*) quoniam omittunt MSS. triginta amplius, (e) *Baſilius M. Chryſoſtomus*, *Euthymius*, & *Theophylactus* in locum. Sed extant hæc verba apud *Hilarium* Canon. 9. apud Cant. & Alex. MSS. apud *Cyrillum Alex.* Iſ. p. 862. Glaphyr. in Deut. p. 426. & de *Sancta Trinitate* l. 3. p. 494. Cur autem omiſſa fuere ratio probabilis à *Millio* redditur, nempe, quod neminem ante Chriſti reſurrectionem ab *Apoſtolis* vitæ redditum legimus; qui maximam hujuſce capitis partem ad ſecundam miſſionem Chriſto demum è mortuis ſuſcitato reſpectum habuiſſe parum animadverterunt; hac forſan ex ratione ad illa omittenda facile adduci potuerunt: Cur autem adderentur, ne color quidem, aut prætextus eſt, cum novam afferant difficultatem, nulla

---

(a) Proleg. p. 127.
(b) Lib. 3. c. 18.—7. c. 24.
(c) Not. in Conſt. Apoſt. p. 216.
(d) Orat. 5. Tom. 1. p. 761.
(e) Tom. 2. p. 462.

adhuc mentione facta de mundatis leproſis pariter ac mortuis ſuſcitatis. Ita Cap. 11. v. 5. *χωλοὶ περιπατοῦσι, νεκροὶ ἐγείρονται deſunt* (ait ille) in *Origene* in Joh. ſc. p. 103. Sed longe fallitur opinione; primam Periodi partem agnoſcit *Origenes*, & alteram abſque ulla varianti lectione reperies Luc. vii. 22. ideoque utrum ſint Chriſti verba in dubium venire non poteſt.

5. Cap. 11. 23. Καὶ σὺ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα; *μὴ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ;* MSS. quædam, *Irenæus*, l. 4. c. 70. p. 371. Sed ex annotationibus doctiſſimi *Grabii* conſtat, quod illa lectio non ipſius *Irenæi*, ſed ſolius Latini Interpretis ſit: *Nam in nullo*, ait *Grabius*, *Græcorum Patrum hunc locum ita allegatum reperio: Chryſoſtomus, Theophylactus, Arabica, Syriaca, Perſica* Verſ. Textui aſſentiuntur.

6. Cap. 19. 17. Τί *με λέγεις ἀγαθόν;* In annotationibus *Millii Matthæus*, inquit *Origenes*, ὡς περὶ ἀγαθοῦ ἔργου ἐρωτηθέντος τοῦ σωτῆρος ἐν τῷ τί ἀγαθὸν ποιήσω; ἀνέγραψεν τί *με* ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; Ὁ δὲ Μάρκος καὶ Λουκᾶς φασὶ τὸν σωτῆρα εἰρηκέναι, τί *με* λέγεις ἀγαθόν; Sed *Juſtinus M.* in Dial. cum *Tryph.* p. 328. *Irenæus* l. 1. c. 17. *Origenes* contra Celſum l. 5. p. 238. cum Textu congruunt. De altera hic lectione venerandæ antiquitatis, ſilentium eſt apud *Millium, viz.* Θεὸς ὁ Πατὴρ, vel Πατὴρ ὁ ἐν οὐρανοῖς, vel Πατήρ *μου* ἐν τοῖς οὐρανοῖς. Occurrit hæc lectio in *Juſtino M.* p. 328. *Clemente Alex.* Pædag. p. 118. *Origene*, ubi ſupra, *Exhort.* ad *Mart.* p. 169. Comment. in *Joh.* p. 38. & libro primo de principiis cap. tertio. Placuit forte *Millio* hanc lectionem prætermittere, quoniam Ariana exorta controverſia vocem πατὴρ in Evangelio ſcriptam fuiſſe præciſe negarunt. Adjecta erat à *Marcionitis*, inquit (a) *Epiphanius*. Et *Orthodoxus* in primo Dial. de Trin. (quem nonnulli (b) *Athanaſii* fuiſſe putant) οὐκ εἴρηται (ait) οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ πατὴρ, ἀλλ' εἰ μὴ εἷς ὁ Θεός· Vox quidem πατὴρ nec apparet jam in noſtris MSS. nec agnita olim fuit à vetuſtis Interpretibus. Cum vero *Valentiniani*, *Marcionitæ*, aliique *Hæretici* hâc voce cauſam ſuam fulcire putentur, ſanctos *Patres* hoc uſurpâſſe verbum, reclamantibus MSS. ſuis quis credat? hinc conſtat quam parum fidei & autoritatis variantes ex iis deſumptæ lectiones mereantur.

7. Matth. 26. 28. τὸ περὶ πολλῶν ἐκχυνόμενον. Qui effundetur Vulg. *Futurum ſe* (ait ille) *quod futuri loco; nec enim illis vinum hoc ipſe ſanguis Chriſti erat jam effuſus, ſed ejuſdem mox effundendi ſymbolum.* Sed N. B. 1. quod omnes *Evangeliſtæ* & *Apoſtoli* cum de inſtitutione Sacramenti Corporis Chriſti loquantur, dicunt τὸ διδόμενον, τὸ κλώμενον, Luc. 22. 19. 1 Cor. 11. 24. & de ſanguine Chriſti, τὸ *ἐκχυνόμενον*, Mar. 14. 24. Luc. 22. 20. verbum in præſenti tempore uſurpantes, quoniam ex hac inſtitutione facta eſt repræſentatio corporis Chriſti quod mox frangendum, & ſanguinis Chriſti qui mox effundendus erat; per quam illos Domini mortem annunciare oportet, donec veniat. 2. Quod eadem figura dicendi de ambobus Sacramentis veteris Fœderis utitur Sacra Scriptura; de circumciſione enim ante dicit quam Abraham circumcideretur, *hoc eſt pactum meum*, αὕτη ἡ διαθήκη, *quod obſervabitis inter me & vos*, Gen. 17. 10. Et de Agno Paſchali ante dicitur, πάσχα ἐστὶ Κυρίῳ, *victima* tranſitus Domini eſt, Exod. 12. 27. quam tranſivit Dominus ſuper domos filiorum *Iſrael*, percuſſit autem omne progenitum in Terra *Ægypti*. Vide Annotata mea in hunc locum.

8. Marc. 1. 2. ἐν τοῖς προφήταις, hanc lectionem pro virili parte jamdudum tuebar; cui defenſioni adjunge teſtimonium Hieronymi in Matth. 3. F. 8. lit. C. *Nos autem nomen Iſaiæ putamus additum ſcriptorum vitio.*

9. Marc. 15. 25. Erat autem τρίτη ὥρα, *tertia hora*, & crucifixerunt eum. Joh. 19. 14. ὥρα ὡσεὶ ἕκτη, vide hoc ἐναντιοφανὲς conciliatum in Annotatis noſtris ad hunc locum. Lectio τρίτη ad Johan. *Librariorum ſine dubio eſt, non Evangeliſtæ*, inquit *Millius.*

10. Luc. 1. 35. Διὸ γεννώμενον ἅγιον. Hic loci MSS. omneſque verſiones, & plurimi è *Patribus* poſt γεννώμενον addunt ἐκ σοῦ, quam lectionem Verſio Anglicana probat & firmat, dicendo quod naſcetur ex te; nec injuria; ad hunc enim modum legunt *Irenæus*, l. 3. c. 26. *Tertullianus* contra Prax. c. 26. *Novatianus* de Trin. c. 19. *Origenes* Dial. contra Marcion. p. 121. *Eutropio* enim poſtulante ut ex ſcripto recitentur verba, recitantur τὸ *γεννώμενον* ἐκ σοῦ, hac ſimul nota adnexa, quod *Evangeliſta* non dicit διὰ σοῦ, ἀλλ' ἐκ σοῦ; ad eundem modum autor Quæſtionum & Reſp. ad Orthod. qu. 46. p. 430. *Epiphanius* Anch. p. 69. *Chryſoſtomus* Ed. Mor. Tom. 5. p. 476. Quibus comites adjungit *Millius Athanaſium*, *Greg. Thaumaturgum*, *Titum Boſt.* & *Heſychium*. Videtur tamen illi quod *hæc lectio orta ſit ex interpretamento*, ἵνα φύσει *γεννώμενον* ἐκ Μαρίας πιστευθείη. Pace tua dicam, docte Editor, inter illas quas germanas eſſe acriter contendis, non una ex ſexcentis pari atque hæc lectio autoritate innititur. Vide Proleg. p. 72. Col. 1.

11. Luc. 2. 22. αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν. Vulg. & Arab. αὐτῆς veram & antiquam lectionem textui conveniſſe ex his *Origenis* verbis Hom. 14. in D. *Lucam*, F. 100. D. diſcimus, *ſi ſcriptum eſſet propter purga-*

---

(a) Hær. 42. p. 339.

(b) Ath. Tom. 2. p. 169.

*tionem ejus*, i. e. *Mariæ, nihil quæſtionis oriretur, & audacter diceremus Mariam quæ homo erat purgatione indiguiſſe poſt partum; nunc vero in eo quod ait dies purgationis eorum, non videtur unum ſignificare, ſed alterum, ſive plures.* Vide hic *Millium* textum confirmantem, Proleg. p. 64. Col. 2. p. 72. Col. 1. p. 80. Col. 2. Corrige igitur Annotata noſtra in hunc locum.

12. Luc. 11. v. 2 —— γεννηθήτω τὸ θέλημά σου, v. 4. — ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Utraque petitio, ait (a) *Origenes*, explicans hanc precationem, παρὰ Λουκᾷ σεσιώπηται, notat & (b) *Auguſtinus* quod *Evangeliſta Lucas* in Oratione Dominica *petitiones non ſeptem, ſed quinque complexus eſt*, —— *Oſtendens ergo Lucas tertiam petitionem duarum ſuperiorum eſſe quodammodo repetitionem, magis eam prætermittendo fecit intelligi, & libera nos à malo iſte non poſuit, ut intelligeremus ad illud ſuperius, quod de tentatione dictum eſt, pertinere.* Δοκεῖ δέ μοι (inquit Origenes) ὁ Λουκᾶς διὰ τοῦ, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, δυνάμει δεδιδαχέναι καὶ τὸ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, omittuntur in Vulg. & *in pleriſque exemplarium Latinorum*, ait *Maldonatus*; quem tamen habemus ingenue confitentem, quod *extent in omnibus fere MSS. Græcis*. Agnoſcunt has petitiones, & interpretantur *Euthymius* & *Theophylactus*, & ſingulæ Verſiones Orientales. *Origeni* quos opponam habeo Sanctum *Cyprianum*, *Cyrillum Hieroſ. Gr. Nyſſenum*, *Chryſoſtomum*, in quorum Commentariis de inſigni hac omiſſione altum ſilentium eſt: *Auguſtino Auguſtinum* oppono, qui in tractatu de verbis Domini ſecundum *Lucam* univerſas ſeptem petitiones diſerte enumerat; & S. *Ambroſius* hanc precationem è *Luca* textui congruentem depromit. Vulgatam minoris facio, quæ in Luca ſic exorditur, *Cum oratis dicite, Pater, ſanctificetur*, &c. at vel ipſe *Origenes* ait, τοῦ δὲ Λουκᾶ οὕτως, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς. Unde cogitur *Millius* dicere irrepſiſſe hæc ante tempora *Origenis*, Proleg. p. 44. Col. 1. Poſtremo etiam quod inter omnia exemplaria Græca, *Millio* teſte, bina ſola his petitionibus careant: quod ſi olim defuiſſent hæ petitiones tum in *Græcis*, tum in *Latinis* MSS. eas tot *Græcos* Librarios dedita opera adjeciſſe, quis ſibi unquam perſuadere poteſt?

13. Luc. 11. 13. Δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν· Ἀγαθὸν δόμα, Cant. (& *Origenes*, ut opinor, qui tamen donum illud interpretatur πνεῦμα τῆς υἱοθεσίας) Spiritum bonum Vulg. cum quatuor MSS. *magno conſenſu exemplarium; quibus ego ſane magis aſſentior*, inquit *Eraſmus*. Hæc *Millius*. *Eraſmi* autem verbi ſunt, *Græci Codices, qui tum aderant*, legebant πνεῦμα ἅγιον; ſed *magno conſenſu reclamantibus exemplaribus Latinis etiam vetuſtis*. Cecidit belle quod dixerat *Latinis*: omnia enim exemplaria *Græca*, *Athanaſius* de Humana natura ſuſcepta, p. 607. *Theophylactus* in locum. Textui conſentiunt, & explicantes verſiculum nonum, *quærite & invenietis*, ex his verbis recte colligunt, quod Pater ſit daturus Spiritum Sanctum petentibus. Denique omnes Orientales Verſiones reddunt πνεῦμα ἅγιον, ſicut *Chryſoſtomus* Hom. 1. de precatione, Ed. Mor. To. 1. p. 747.

14. Joh. 1. 3. οὐδὲ ἓν ὃ γέγονεν — 4. ἐν αὐτῷ ζωὴ ἦν. Tot hic loci variantes lectiones quot nec ipſe *Millius* enumerare potuit. Apud Commentatores plena errorum ſunt omnia, adeo inter ſe invicem, & etiam à ſibimetipſis diffident, atque diſcordant, ut quicunque ſcripta eorum pervolutabit næ incertior ille fiat multo quam dudum. 1. Quidam ex antiquis legunt, ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν. Ita *Clemens Alex.* Pædag. l. 2. c. 9. p. 186. *Origenes* Com. in Joh. p. 63, & 66. φησὶ γὰρ καὶ ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν. Alios quamplurimos hanc lectionem retinuiſſe ex eo colligitur, quod apud illos hujus verſiculi clauſula eſt, ἐγένετο οὐδὲ ἕν. Sed *Maldonatus* ait, *Non enim quia hæc tantum verba citare ſolent, continuo putandum eſt, ibi eos punctum finitæ ſententiæ poſuiſſe, ſed ea tantum protuliſſe verba, quæ ad probandum id quod agebant ſatis erat, quod nos etiam ſæpe facere ſolemus. Certum indicium quod Ambroſius*, qui l. 3. de fide, c. 3. *ſine ipſo factum eſſe nihil quod factum eſt*, legendum eſſe contendit, vel potius *apud pleroſque obtinere*, ait, aliquando non niſi hæc legat verba, *omnia per ipſum facta ſunt*, & ſine ipſo factum eſt nihil, ut ſermone 20. in Pſal. 118. (c) Et quod magis mirum eſt *Hilarius*, qui legendum eſſe dicit, ſine ipſo factum eſt nihil, quod factum eſt in ipſo; ſæpe tamen in eodem libro non niſi hæc verba citat, *omnia per ipſum facta ſunt*, aliquando hæc ſola, *ſine ipſo factum eſt nihil*. Quod ſi hic *Maldonati* ſermo ad *Hilarium* non exquiſite quadraret, certo tamen certius eſt quadraſſe illum cum omnibus fere *Græcis Patribus*, qui textum ipſum firmant & coroborant. Altera autem lectio olim fuit *Valentinianorum*, Iren. l. 1. p. 39. *Arianorum*, *Ambroſius* l. 3. de fide c. 3. *Epiphanius* Anchor. p. 80. *Eunomianorum* & *Macedonianorum*, unde *Chryſoſtomus* in locum, οὐδὲ γὰρ τὴν τελείαν στιγμὴν τῷ οὐδὲ ἓν ἐπιθήσομεν κατὰ τοὺς Αἱρετικούς, ἐκεῖνοι γὰρ βουλόμενοι τὸ πνεῦμα κτιστὸν ποιεῖν φησὶν ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν, ſimiliter *Euthymius* & *Theoph.* Secunda lectio, quam memoratu vix dignam afferunt *Epiphanius*, & *Hilarius*, cum quibuſdam aliis, hæc eſt: Nihil factum eſt, quod factum eſt in ipſo. Tertia eſt ipſius textus lectio, quam apud pleroſque obtinuiſſe merito aſſerit *Ambroſius*.

---

(a) Περὶ εὐχῆς, p. 81. & 108.

(b) Ench. ad Laur. Cap. p. 116.

(c) In v. 4.

Nam ut ſilentio tranſeam ſupra memoratos, qui primam lectionem veluti Hæreticam abjudicârunt, *Cyprianus* l. 2. contra Jud. §. 2. *Hilarius* de Trin. l. 1. p. 6. Epiſtola ad *Antiochenos* Ignatio aſcripta p. 298. *Epiphanius* Hær. 51. p. 434. *Hieronymus* in Iſai. 44 & in *Amos* 6. lectionem in textu retinent; & licet *Millius Gr. Nazianzenum* primæ lectionis patronum adoptârit, in eo tota quidem re erravit, cum enim *Hæretici*, qui Spiritum Sanctum creaturam eſſe contendebant, opinionem ſuam confirmârint ex eo quod dictum eſt de Chriſto, *omnia per ipſum facta*, & per conſequentiam Spiritum ſimul Sanctum; hanc objectionem flocci facio, inquit (a) *Nazianzenus*, πάντα γὰρ ὅσα γέγονεν ἔρηται, οὐχ ἁπλῶς ἅπαντα. Præterea in hac lectione conveniunt omnes verſiones, & quod germana ſit lectio colligi poteſt. 1. Quod vox ἓν poſtulare videatur, vel ὃ γέγονεν, vel ſaltem τῶν γεγενημένων χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. Quod abſque illo factum eſt ne unum quidem eorum quæ facta ſunt. 2. Si hæc lectio retineatur, ſenſus verborum erit perſpicuus, aliàs obſcurus, & explicatu perquam difficilis. Cum autem reduplicatio, figura dicendi apud Hebræos uſitatiſſima, latuerit quondam *Patres*, factum eſt quod alteram lectionem facilius admiſerint, V. g. Iſ. 39. 4. Πάντα τὰ ἐν τῷ οἴκῳ μου εἴδοσαν καὶ οὐκ ἔστιν ἐν τῷ οἴκῳ μου, ὃ οὐκ εἴδοσαν. Ita v. 20. hujus capitis, καὶ ὡμολόγησεν, καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν. Quid multa? hoc potius inter varias ejuſdem periodi puncturas, quam inter variantes lectiones annumerandum eſt.

15. Act. 8. 37. Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστι. Deſunt hæc in Syr. Æthiop. MSS. 20. unde pro *commate* παρεμβεβλημένῳ habet hic (b) *Millius*, *à primis Chriſtianiſmi ſæculis injecto*, *ut & alia in libro Actorum Apoſtolorum haud pauca; legunt ſiquidem Vulg.* (Arab.) *Irenæus* l. 3. c. 12. l. 4. c. 40. (unde, notante Grabio, apparet Irenæum hæc verba in ſuo Codice legiſſe) *Tertullianus* de Bapt. c. 18. *Cyprianus ad Quirin.* l. 3. §. 33. *Oecumenius* in locum, *Hieronymus*, Tom. 4. F. 46. lit. 1. *Auguſtinus* de fide & operibus c. 9. & 12. Idem tamen *Millius* Prol. p. 40. Col. 2. iiſdem fere teſtimoniis adductus contrarium plane dicit, nempe, *hunc verſiculum pro injectitio olim à nobis habitum lectum ab Irenæo conſtat*, l. 3. c. 12. p. 229. *& ad* αὐθεντίαν *ejus ſtabiliendam haud parum conferunt Vulg. Tertullianus, Cyprianus.* Nec difficile erit rationem aſſignare vero proximam cur ægre à quibuſdam ſequioris ævi ſcriptoribus hæc verba retinerentur; objici nempe ea ſolent in præjudicium diſciplinæ, & πράξεως *Eccleſiaſticæ* in reſtrigendis tamdiu à Baptiſmo *Catechumenis*, ac tot iis fidei capita diſcenda proponendi more priuſquam ad ſalutare lavacrum admitterentur. Conſtat hoc ex illatis *Tertulliani*, *Hieronymi*, *Auguſtini* locis, in quibus huic objectioni reſponſum quale quale exhibent. Hinc denique *Præſul* doctiſſimus hanc *Cypriano* notam apponit, *Leges Eccleſiaſticæ, quæ cavebant ne Judæi, vel Gentiles, aliique indigni præpropere admiſſi Chriſtiano nomini dedecus inurerent, nec debent, nec poſſunt gratiæ divinæ præjudicare.*

16. Rom. 1. 32. Οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν) οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι. *Integra hæc lectio* (ait *Millius*) ſic ſe habebat, οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, οὐκ ἐνόησαν, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον δὲ οἱ ποιοῦντες αὐτὰ, ἀλλὰ καὶ οἱ συνευδοκοῦντες τοῖς πράσσουσι. Hic ex una parte ſunt Vulg. & Latini Patres qui vulgata verſione uſi ſunt, *Cyprianus*, *Lucifer Calaritanus*, *Gildas*, *Heſychius* latine ab *Heſychio Salonitano* (inquit *Cavius* noſtras) *ad vulgatam verſionem adaptatus*, *Ambroſius*, *Pſeudo-Hieronymus*, *Salvianus*, *Auguſtinus*; atque his palmam defert *Millius*: Ex altera parte ſunt non omnes modo verſiones orientales, ſed etiam *Chryſoſtomus*, *Theodoretus*, *Oecumenius*, *Theophylactus* in locum, qui conantur rationem reddere cur συνευδοκοῦσι poſtponatur ποιοῦσιν, & ſic textus lectioni robur addunt & firmamentum. Vide *Chryſoſt.* Hom. Ed. Mor. Tom. 1. p. 145. Tom. 2. p. 1023. Tom. 3. p. 618. *Epiphan.* Hær. Orig. p. 585. *Baſil.* Tom. 1. in Iſai. p. 160. Tom. 2. Mor. p. 450. Reg. brev. p. 632. *Greg. Nyſſen.* Tom. 2. p. 734. & *Theologium Diaconum* ubi ad ſuas illum partes trahit *Millius*. Quæſtio enim erat, ait (c) *Iſidorus*, Τί ἐστι τὸ οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράττουσι; Reſpondit *Iſidorus*, οἱ μὴ νοήσαντες τὸ εἰρημένον putant παραπεποιῆσθαι τὰς λέξεις τὰς Ἀποστολικὰς, & legendum arbitrantur οὐ μόνον οἱ ποιοῦντες αὐτὰ, ἀλλὰ καὶ οἱ συνευδοκοῦντες, i. e. cum *Millio* quidam ſentiebant. Mihi autem non videtur, ait ille, ἡμαρτῆσθαι ἐν τούτῳ τὰ ἀποστολικὰ βιβλία, & deinde ad recitandam & explicandam textus lectionem progreditur. N. B. Quod hæc *Iſidori* verba citentur etiam ab *Oecumenio* in locum. Quod ad *Clementem Rom.* attinet, in binis ad *Corinthios* Epiſtolis ſcito illum perpaucos novi Fœderis locos juxta textum allegâſſe; adeo ut in Paragr. 35. idcirco ſolum poſteriorem verſiculi partem ad hunc modum citâſſe videatur, quo facilius illam ad præcedentia verba accommodaret, ταῦτα γὰρ πράσσοντες στυγητοὶ τῷ Θεῷ ὑπάρχουσιν, καὶ οὐ μόνον οἱ πράσσοντες, &c.

17. Rom. 7. 26. Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ, v. l. χάρις τῷ Θεῷ, ſic *Origenes*, *Exhort.* ad *Mart.* p. 164. *Cyrillus Alex.* contra *Anthropomorph.* p. 178. Omnia autem

---

(a) Orat. 37. p. 599.

(b) In locum.

(c) Iſidor. l. 4. Ep. 60.

Græcorum Scholia textum referunt, (fallitur enim *Millius* cum *Theodoretum* excipit, qui in Commentario ſuo alterius cujuſcunque lectionis ne ſuſpicionem quidem affert) & *Sanctus Baſilius*, Tom. 1. p. 551. Utraque lectio idem ſignificat, *viz.* gratia agenda eſt Deo. Tertia lectio, gratia Dei, ſoli Vulg. autoritati innititur, ejuſque etiam depravatæ; *Hieronymus* enim uno loco legit, *gratias ago Deo*, & alio *gratia Deo*, ait *Eſthius* in locum. Vide tamen *Millium* Prol. p. 65. Col. 1.

18. Rom. 11. 6. Εἰ δὲ ἐξ ἔργων οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον. Cum deſint hæc verba quatuor MSS. Vulg. & per conſequentiam *Ambroſio* & *Latino Origenis Interpreti*, proinde ſubdititia ſummo conſenſu tradunt *Eraſmus*, *Zegerus*, *Eſthius*, *Grotius*, & *Millius*: Genuina autem eſſe aſſerunt autoritate graviores viri, *Photius*, *Oecumenius*, *Theophylactus*, *Syr. Arab. Theodoretus*, qui his non ſolum verbis utitur, ſed in Commentario obſervat ſuo quod *Apoſtolus* in eandem ſententiam loquatur, Rom. 4. 4. *Ei autem qui operatur, merces non imputatur ſecundum gratiam, ſed ſecundum debitum.* His adde *Chryſoſtomum*, qui Tom. 5. Ed. Morel. p. 718. & citat textus verba & explicat. Ὁ γὰρ ἐξ ἔργων νομικῶν σωθῆναι φιλονεικῶν οὐδὲν ἔχει κοινὸν πρὸς τὴν χάριν, ὅπερ οὖν καὶ Παῦλος αἰνιττόμενος ἔλεγεν, εἰ χάριτι, &c. εἰ δὲ ἐξ ἔργων οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον. Adeo longe fallitur opinione *Millius*, cum *Chryſoſtomum* ac *Theodoretum* hæc verba in Commentariis ſuis non attigiſſe indicat.

19. Rom. 12. 11. Τῷ Κυρίῳ δουλεύοντες, ſic legunt è MSS. plus viginti, omnes verſiones, *Clemens Alex.* Pædag. l. 3. c. 12. *Baſilius* Tom. 2. p. 474. omnia Græcorum Scholia: *Hieronymus* Ep. ad Marcel. Tom. 2. fol. 33. lit. D. cujus hæc ſunt verba, *illi legant, ſpe gaudentes, tempori ſervientes; nos legamus Domino ſervientes; illis placeat humanus ſermo, nos cum Græcis*, i. e. *cum Apoſtolo, qui Græce locutus eſt, erremus.* Latini omnes, excepto Ambroſio, inquit *Eſthius*; qui tamen non poteſt non confiteri quod in Græco dicatur ſic habere *Domino ſervientes.* Atque ad hanc lectionem ſtabiliendam non leve momentum affert dictio ipſa δουλεύειν, nam δουλεύειν τῷ Θεῷ, Κυρίῳ, Χριστῷ alibi occurrunt in novo Fœdere; quod ſi δουλεύειν τῷ καιρῷ in toto ſacro Codice quæras, fruſtra ſuſcipiatur labor. *Millius* tamen tum hic tum in Proleg. ſuis, p. 61, 84, 117, 140. *facile crediderim*, ait, *cum Eraſmo* τῷ καιρῷ *eſſe germanam lectionem.*

20. Rom. 12. 13. Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες: Μνείαις *genuinum*, ait *Millius* locis pluribus. Lectioni tamen iſti nemo favet præter *Latinos Patres* quarti & quinti ſæculi, poſtquam celebrandi memorias *Martyrum*, ſepulchraque eorum prava ſuperſtitione frequentandi mos, & conſuetudo increbuit. Omnia autem Græcorum Scholia, omnes verſiones, ne ipſa quidem vulgata excepta, & *Sanctus Baſilius*, Tom. 2. p. 474. χρείαις retinent. *Eſthius Ruffino* aſtipulatur, eamque cenſet veriorem quæ Græcorum erat Codicum, *quandoquidem* eam (*unum Ambroſiaſtrum cum Sedulio ſi demas*) *concorditer in textu habent, & exponunt, quotquot tam Latine quam Græce in hanc Epiſtolam commentatos novimus, nec in ullo, vel Latino vel Græco, exemplari, quod hodie extat, diverſa lectio reperiatur*, exiſtimatque non male, iſtud lectionis diſſidium olim accidiſſe ex vicinitate Græcarum vocum χρείαις & μνείαις. Hoc autem mendum ſimul ac à Librariis factum fuit, cupidis ulnis amplexi ſunt è *Latinis* iſti qui ſuperſtitioſa ſollicitudine, & zelo, ſepulchra Martyrum coluerunt; utpote quod conſuetudini ſuæ aliquibus ſuſpectæ, & à multis reprehenſæ, majorem in modum patrocinari putarent. *Hilarius*, in ſua ad *Conſtantinum Epiſtola*, ſic eum alloquitur. *Apoſtolus communicare Sanctorum memoriis nos docuit, tu eas negare coegiſti. Pro eo quod proferunt MSS. libri plerique & excuſi omnes* (ait *Millius*, Prol. p. 17. Col. 1.) *videtur certe legiſſe Clemens Rom. in Archetypo ſuo,* ταῖς μνείαις τῶν, &c. & *locum hunc interpretatur Clemens, inopum, vel afflictorum Chriſtianorum procul à nobis degentium memoriam habere* μετ᾽ οἰκτιρμῶν, ſeu *ita ut ipſorum neceſſitates ſublevemus.* In hac *Millii* ſententia οὐδὲν ὑγιὲς, ſed purum ipſius Commentum, ſine ullo indicio *B. Clementem* de his verbis vel per ſomnium cogitâſſe. Sic enim incipit hæc Sectio, *Oremus pro eis qui in aliquod peccatum lapſi ſunt, ut detur illis* ἐπιείκεια *manſuetudo, & humilitas, quo non nobis, ſed voluntati Dei cedant*, & deinde ſequuntur verba à *Millio* citata, οὕτως γὰρ ἔσται ἔγκαρπος, καὶ τελεία ἡ πρὸς τὸν Θεὸν καὶ τοὺς ἁγίους μετ᾽ οἰκτιρμῶν μνεία, i. e. ſic enim *memoria ipſorum cum commiſeratione utilis ipſis* & perfecta *erga Deum, & Sanctos erit.* Judicent jam eruditi, utrum hic ſit vola, vel veſtigium *ſublevationis inopum*, vel *afflictorum Chriſtianorum procul à nobis degentium*, ſive τῆς κοινωνίας τῶν ἁγίων, de quibus *Millius* tam fidenter agit. Judicent etiam utrum aliqua ſit ratio exiſtimandi *Clementem* hunc *D. Pauli* locum in animo habuiſſe: Rogo denique, ubi facta eſt apud ſcriptores primorum *Eccleſiæ* ſæculorum mentio, τῆς κοινωνίας ταῖς μνείαις τῶν ἁγίων; τὰς τῶν ἁγίων μαρτύρων μνήμας ποιεῖν, τὰς μνείας μαρτύρων τελεῖν, ſunt phraſes quæ apud *Canonum* ſcriptores ſæpius occurrunt. Sanctorum adhuc viventium, ταῖς μνείαις κοινωνεῖν nuſquam. Fruſtra ergo ἐκ μνείαις *factum eſſe* χρείαις *à ſcriba quodam eruditulo* pronunciat *Millius* hic, & Prol. p. 46. & 82.

21. 1 Cor. 10. 3, 4. Τὸ αὐτὸ βρῶμα — τὸ αὐτὸ πόμα, deeſt τὸ αὐτὸ *Alex. Æthiop.* inquit *Millius*. At retinent Græca Scholia, vulgata, cæteræque verſiones ad unum omnes,

*Irenæus*, l. 4. c. 45. p. 347. *Origenes* in Matth. p. 414. in Joh. p. 134. contra *Celſum* p. 197. in Num. Ho. 7. f. 101. B. *Baſilius* Tom. 2. p. 422. *Macarius Ægypt.* Hom. 4. p. 22. *Chryſoſtomus*, Ed. Mor. Tom. 5. p. 196. *Cyrillus Alex.* Glaph. in Exod. p. 314. & de R. fide p. 39. Grave hoc quidem contra Tranſubſtantiationem argumentum ut è manibus noſtris extorqueret ſummam contulit diligentiam *Eſthius*, non tamen vel unum è Latinis *Patribus* qui τὸ αὐτὸ omiſerint, allegare potuit.

22. 2 Cor. 10. 12. οὐ συνιοῦσιν. Omittunt Vulg. Clar. Gr. Lat. Ger. Lat. Retinent igitur omnia (præter Clar.) Græca exemplaria & Scholia. Ne tamen vulgatæ ſuæ αὐθεντίᾳ diminuta eſſet, de Græcis, tanquam Grammaticæ conſtructionis inſciis, fidenter pronunciat (a) *Millius* in hunc modum. *Græci quibus Apoſtoli iſta paullo præruptiora viſa ſunt, ſumptis* αὐτοὶ, ἑαυτοὺς, ἑαυτοῖς *in tertia perſona, ſuppleverunt orationem iſtam per marginale ſcholion*, οὐ συνιοῦσιν, *quod irrepſit mox in contextum libri.* En teſtes omni exceptione majores, quibus pudore ſuffundantur Græci, *Ambroſiaſtrum* qui hîc omittit, *nos autem*, teſte *Eſthio*, *contra fidem omnium exemplarium tam Latinorum quam Græcorum*; *Pelagium Hæreticum*, ſeu potius *Pſeud. Hieronymi* Commentarios, nullo judicio (teſte (b) *Uſſerio*) à poſteriore aliquo compaginatos; & *Luciferum Calaritanum*, cui opponimus D. *Auguſtinum* cum Græcis ſæpius conſentientem, ſcil. Comment. in Pſal. 34. 118. 141. l. 22. contra *Fauſtum* cap. 27. & alibi.

23. Gal. 2. 5. οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, *Expungendum porro eſt*, ait (c) *Millius*, τὸ οὐδὲ, *& legendum quibus ad horam ceſſimus ſubjectione:* quam tamen *Hieronymus* ait ſolam eſſe *lectionem quorundam Latinorum Codicum*, viz. *Iren.* l. 3. c. 13. p. 234. *Tertull.* contra Marc. l. 5. c. 3. *Ambroſii*, reclamantibus quod fatetur Græcis. Græca Scholia & ſingulæ vetuſtiſſimæ verſiones, inter quas vulgata, textui fidem faciunt, atque illius veritatem ſatis firmant. Sed conjectura auguratur *Millius* in ipſo Codice, quo uſus eſt Vulg. Interpres, *defuiſſe negationem* οὐδὲ· *Credo quod eam haudquaquam ferre videtur Apoſtolicæ dictionis tenor, nedum ipſa rei veritas.* Pace autem illius dicam 1. Tenor Apoſtolicæ dictionis poſtulat negationem: ſermo enim erat de iis quæ acciderunt poſtquam aſcendiſſet *Hieroſolymam Paulus*; *ubi neque Titus* (ait ille) *qui mecum erat, cum eſſet Gentilis, compulſus eſt circumcidi*; (nam *Millii* forſan ſolius opinio eſt ceſſiſſe tandem *Paulum* permittendo ut circumcideretur *Titus*.) Nunquam igitur iis *Judæis* ceſſit, qui circumciſionem *Gentilium* neceſſariam ad ſalutem judicârunt. 2. Noluit *Titum* circumcidi, ea potiſſimum de cauſa ut opponeret ſe falſis Fratribus, qui κατελθόντες ἀπὸ τῆς Ἰουδαίας ſubintroiêrunt *explorare libertatem quam habuerunt in Chriſto Jeſu, ut eos in ſervitutem redigerent*, quibus zelotis acriter reſiſtendum eſſe duxit, ut *veritas permaneret apud Galatas*, ſc. ut permanerent in libertate à jugo circumciſionis quam illis dedit Evangelium *Chriſti*: Hinc eſt quód capite quinto ſic hortatur Galatas, *State, & nolite iterum jugo ſervitutis contineri, quoniam ſi circumcidamini Chriſtus vobis nihil proderit, evacuati eſtis à Chriſto, à gratia excidiſtis*, 1, 2, 4. Quicquid igitur *Morinus*, & *Millius* è contra litigent, certo certius eſt tum ipſam rei veritatem, tum *Apoſtolicæ* dictionis tenorem, poſtulâſſe negationem.

24. Gal. 2. 11. Ὅτε δὲ ἦλθε Πέτρος, & v. 14. εἶπον τῷ Πέτρῳ· Κηφᾶς — Κηφᾶ, ſic *Alex.* (ait *Millius* Prol. p. 70.) aliique Codices, Vulg. *Euthalius*, ſed omnia Græca Scholia, & Arab. textum præferunt. De altera autem lectione in textum admiſſa in excuſationem Petri, ut obviam irent blaſphemiis *Porphyrii*, ad hunc modum judicium ſuum tulit *Hieronymus*. *Quibus primo reſpondendum,* ‘ alterius neſcio cujus neſcire nos nomen, ‘ niſi ejus qui in *Evangelio*, & in aliis *Pauli* ‘ Epiſtolis, & in hac ipſa, modo *Cephas*, ‘ modo *Petrus* ſcribitur; non quod aliud ‘ *Cephas*, aliud ſignificet *Petrus*, ſed quod, ‘ quem nos Latine & Græce *Petrum* vocemus, ‘ hunc *Hebræi* & *Syri*, propter linguæ inter ‘ ſe viciniam, *Cepham* nuncupent. Deinde ‘ totum argumentum quod oblique de *Petro*, ‘ *Johanne*, & *Jacobo* dicitur, *huic intelligentiæ* ‘ *repugnare.* Vide *Cotelerii* notas in *Conſtit. Apoſt.* p. 99, 100.

25. Ἡ πρὸς Ἐφεσίους ἐπιστολή. Hanc inſcriptionem hic clanculum, ſed in Prol. p. 9. Col. 1. ex profeſſo & palam rejicit. In præfatione mea ad hanc Epiſtolam, lociſque citatis ab eo ad Paradoxum ſuum ſtabiliendum, argumenta illius dilui, ſimulque oſtendi, quod ab initio agnita fuerit tanquam Epiſtola ad Epheſios, ex teſtimoniis *Ignatii* in principio, *Irenæi* in medio, *Clementis Alex.* in fine ſæculi ſecundi, *Origenis* etiam & *Tertulliani* dicentis, l. 5. contra Marc. c. 11. *Epiſtolam hanc nos ad Epheſios præſcriptam habemus, Hæretici vero ad Laodicenos.* Vide etiam c. 17. quibus adde è tertio ſæculo S. *Cyprianum*, *item Paulum ad Epheſios*, Teſt. ad Quirin. l. 2. §. 28. p. 48. l. 3. §. 7. p. 64. §. 11. p. 66. §. 13. p. 67. §. 41. p. 77. §. 70. p. 85. §. 72, 73. ibid. 117. p. 90. Illud ipſum

---

(a) Prol. p. 48. c. 1.
(c) In locum.

(b) Vide D. *Cave* Hiſt. Lit. p. 292.

oſtendo ex teſtimoniis in ſæculo quarto *Athanaſii*, Ora. 3. adv. Ar. ὁ δὲ Παῦλος ἐν τῇ πρὸς Ἐφεσίους, p. 416. atque iterum p. 446. *Epiphanii* τῆς πρὸς Ἐφεσίους, Hær. Marcion. p. 147, 372. *Greg. Nyſſeni*, φησὶ γὰρ πρὸς Ἐφεσίους γράφων, in Cant. p. 596. διὰ τῆς πρὸς Ἐφεσίους λόγων, Orat. prima de Reſur. To. 2. p. 828. Tametſi vero *Baſilium* & *Hieronymum* allegat *Millius* aſſerentes quod hæc verba ἐν Ἐφέσῳ (in quibus cardo controverſiæ vertitur) omiſſa fuerint quibuſdam in exemplaribus, vel decipitur ipſe, vel nos arte quadam fallere conatur. Teſtimonium *Baſilii* occurrit, To. 1. p. 743. ubi ſe probaturum eſſe confidit, quod gentes utpote ſeparatæ à Deo denominentur, μὴ ὄντες, illi autem qui uniuntur Deo, οἱ ὄντες. *Apoſtolus* enim (ait ille) τοῖς Ἐφεσίοις ἐπιστέλλων, ὡς γνησίως ἡνωμένοις τῷ ὄντι δι᾽ ἐπιγνώσεως, ὄντας αὐτοὺς ἰδιαζόντως ὠνόμασεν, εἰπὼν τοῖς ἁγίοις τοῖς οὖσι, καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· οὕτω γὰρ οἱ πρὸ ἡμῶν παραδεδώκασι, καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τῶν ἀντιγράφων εὑρήκαμεν. Hæc diſſerit (a) *Baſilius* contra *Marcionitas*, & alios qui depravarunt Scripturas, τὰ μὲν, inquit, τῶν θείων ὑφαιροῦντες, τὰ δὲ παρεγγραφέντες· & conſilium illi fuit firmare veritatem hujuſce lectionis, τοῖς οὖσιν ἐν Ἐφέσῳ, quam expunxerunt *Marcionitæ* cum hanc Epiſtolam ad *Laodicenos* datam contendiſſent. Atque hanc nimiam de voce ὄντες ſubtilitatem exagitat *Hieronymus*; *quidam*, inquit, *curioſius quam neceſſe eſt, putant ex eo quod Moyſi dictum ſit, Qui eſt miſit me, etiam eos qui Epheſi ſunt ſanctos* & fideles, eſſentiæ vocabulo nuncupatos; quibus verbis pariter, ac præfatione illius docemur, hanc Epiſtolam ad *Epheſios* ſcriptam fuiſſe.

26. Eph. 5. 4. ἐπιφαύσει σοι ὁ Χριστός. Ita legunt Græca Scholia, & Verſiones omnes. Ita *Clemens Alex. Protrept.* p. 54. *Athanaſius* Or. quarta contra Arianos, p. 427. Ait tamen *Millius*, Prol. p. 48. Col. 2. ἐπιψαύσει σου *lectionem fuiſſe, quæ in Codicibus Græcorum jam tempore Chryſoſtomi, & Theodoreti* extabat. Verba *Chryſoſtomi* ſunt hæc, οἱ μὲν ἐπιψαύσεις φησὶ τοῦ Χριστοῦ, οἱ δὲ ἐπιφαύσει σοι ὁ Χριστὸς, μᾶλλον δὲ τοῦτο ἐστί. *Theodoretus* καὶ τοῦτο μάλιστα τῇ ἀκολουθίᾳ τῶν εἰρημένων πρόσφορον. En utroſque lectionem hanc plane rejicientes; quibus accedit *Hieronymus* cujus in locum hæc ſunt verba, *ſcio me audiſſe quendam de hoc loco in Eccleſia diſputantem, & non ut legimus* ἐπιφαύσει σοι ὁ Χριστός, i. e. *orietur tibi Chriſtus*, ſed ἐφάψεται, i. e. *continget te Chriſtus recitantem, ſed cum loci iſtius interpretatione, ac contextu ſenſus iſte non convenit*: ubi fontem lectionis hujus aperit, nempe fabulam de *Adamo* in loco *Calvariæ* ubi *Chriſtus* crucifixus eſt ſepulto, & tactu corporis, & ſanguinis *Chriſti* vivificando.

27. Heb. 9. 1. Εἶχε οὖν καὶ ἡ πρώτη σκηνή. Σκηνὴ omittunt *Chryſoſtomus*, *Theodoretus*, Vulg. & MSS. quamplurima. Subaudiendum διαθήκη monent *Chryſoſtomus* & *Photius*. *Irrepſit igitur*, ait *Millius* in locum, *editum* σκηνή, *ut videtur, ex proxime ſequentibus, in quibus Tabernaculi deſcriptio.* Sed extat σκηνὴ apud *Chryſoſtomum* de die Natali Domini, Ed. Mor. To. 5. p. 472. apud *Theodoretum*, & *OEcumenium*. In Annotationibus meis in locum probavi quod hæc ſit germana lectio; quam quidem ſequentia verba, viz. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, extra omnem omnino dubitationem ponunt.

---

(a) P. 436.

LIBRI

# LIBRI SECUNDI
## CAPUT SECUNDUM.

*Continet Examen variantium Lectionum*
*In Evangelia* *Matthæi,*
*Marci,*
*Lucæ,*
*Johannis,*
*Et in Acta Apoſtolorum.*

## Libri Secundi Caput Secundum.

### SECTIO PRIMA *in* Matthæum.

CAP. 1. 6. Δαβὶδ δὲ ὁ βασιλεύς. Deeſt ὁ βασιλεύς, Syr. Arab. Perſ. Habent *Hieronymus*, Vulg. *Theophylactus*, & verba immediate præcedentia *Jeſſe autem genuit* τὸν Δαβὶδ τὸν βασιλέα, ſatis indicant quod vocabulum illud hic retineri oporteat.

V. 18. Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν· Vulg. Perſ. & Lat. *Irenæus* omittunt Ἰησοῦ· quod tamen agnoſcunt *Chryſoſtomus*, *Theophylactus*, Syrus & Arabs. Inconſulte igitur ac temere ſuſpicatur *Eraſmus additum ex conſuetudine recitationis Eccleſiaſticæ*; Male etiam rejicitur à *Millio*, Prol. p. 40, 42, 103.

Cap. 2. 1. Ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως· Hæc verba diſerte habent *Hieronymus*, *Chryſoſtomus*, *Theophylactus*, & venerandæ antiquitatis Verſiones omnes. Quod ſi deſint forte illa in quatuor MSS. retinentibus amplius quam quadraginta, hoc non modo non labefactat lectionem, ſed potius multo plus firmamenti & roboris ei dat. Sed *ſuſpecta mihi fere ſunt* παρεμβλήσεως, inquit (a) *Millius*, *quis verba tam inſignia abſque omni erroris occaſione prætermiſerit?* Quaſi *Scribæ* oſcitantes nihil hallucinarentur! Sed ut frigido huic argumento reſponſum ex *Millio* demus, animum adverte, quod contendat is ipſe inſignem illum locum *Johannis de Teſtimonio Patris, Verbi, & Spiritus ex Græcis ferme omnibus, ex MSS. permultis excidiſſe*: Quid iſtuc igitur tam mirum, ſi hanc pericopen, parvi momenti, alteraque multo breviorem, præ incuria ac ſocordia ſua quatuor forſan Librarii prætermiſerint? Verba etiam Joh. 6. 56. Καθὼς ἐν ἐμοὶ ὁ Πατὴρ, κἀγὼ ἐν τῷ Πατρί. Ἀμὴν, Ἀμὴν, λέγω ὑμῖν, ἐὰν μὴ λάβετε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου ὡς τὸν ἄρτον τῆς ζωῆς, οὐκ ἔχετε ζωὴν ἐν αὐτῷ· verba, inquam, tam inſignia, ac numeroſa, neutiquam interpolatis lectionibus adnumerari vult *Millius*; ſed, pro *genuina pericope multis retro ſæculis omiſſa*, habenda arbitratur, Prol. p. 74. Col. 1. Vide etiam Append. p. 32.

V. 4. Παρ' αὐτῶν. Ita Græca Scholia, Verſioneſque. Ita *Hieronymus*; ita etiam demtis quatuor, Codices univerſi, & abſque his verbis ſenſus non plenus eſt. *Neſcio tamen* (ait *Millius*) *an irrepſerint* παρ' αὐτῶν *jam olim ex v. 7. hujus Cap.* Prol. p. 154. Col. 2.

V. 11. Et *Magi intrantes domum* εὗρον τὸ παιδίον. *Origenes* in Matth. p. 374. *Chryſoſtomus*, *Euthymius*, *Theophylactus*, MSS. plura, Æthiop. Syr. Arab. Perſ. legunt εἶδον, *Hieronymus* vero, *Vulg. Epiphanius* εὗρον. Quod ſi Magi Chriſtum oculis adſpexerint ſuis, invenerint certe illum quem quærebant, & ſi invenerint, hoc non aliter quam videndo illum, & aſpiciendo contigit: Non in re igitur, ſed in verbo controverſia eſt; cum vero *Herodes* dixerit, ἐπὰν δὲ εὕρητε, ἀπαγγείλατε μοί. v. 8. ſi legas εὗρον, extrema primis optime reſpondebunt.

V. 18. D. θρῆνος καὶ *Hieronymo*, *Juſtino M.* Dial. p. 304. Verſionibuſque cunctis. Sed adſunt in Jer. 31. 15. unde, teſte *Hieronymo*, citantur hæc verba, & cum *Juſtinus M.* diſerte dicat Sanctum Spiritum locutum eſſe hæc verba διὰ Ἱερεμίου οὕτως, citans illa à *Propheta*, non ab *Apoſtolo*, ſatis magno argumento eſſe debet quod citationibus illius parum fidei adhibendum ſit. Verſionibus autem, nempe, Orientalibus, quæ textui *Græco Hebraicum*, & *Latinis*, quæ *Hieronymum* prætulerunt; facile opponam *Chryſoſtomum*, *Theophylactum*, & *LXX.* qui cum editis congruunt.

Cap. 3. 8. Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καρπὸν ἄξιον, magis probat *Millius*;

---

(a) Prol. 162. Col. 2.

nimirum quia Codices plurimi, Lat. *Irenæus*, l. 2. p. 212. Vulg. Arab. Copt. Æthiop. ſic legunt. Πρὸς τοὺς Φαρισαίους καὶ Σαδδουκαίους, inquit (a) *Origenes* Comm. in Joh. p. 119. ποιήσατε, εἴρηται ἑνικῶς, καρπὸν ἄξιον τῆς μετανοίας, πρὸς δὲ τοὺς ὄχλους παρὰ Λουκᾷ, πληθυντικῶς, καρποὺς ἀξίους. Nulla hic in ſenſu diverſitas, conſtat enim moneri *Phariſæos* & *Sadducæos* ut digna veræ pœnitentiæ opera facerent. Lectionem autem in textu tuentur ac defendunt, Syr. *Chryſoſtomus*, & *Theophylactus* in locum, *Baſilius* To. 2. p. 425. qui citat hæc verba nominatim ex *Matthæo* in numero plurali; *Cyrillus Alex.* qui ſic legit in *Matthæo*, Comm. in Iſ. p. 315. in *Mich.* p. 408. & *Hom. Paſch.* quinta p. 53. immo & ipſe *Origenes*, qui eodem in Commentario, p. 115. habet hæc verba, ποιήσατε οὖν καρποὺς ἀξίους μετανοίας, ταῦτα γὰρ ὑπὸ τοῦ Βαπτιστοῦ εἴρηται παρὰ τῷ Ματθαίῳ, N. B. ἰδόντος πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους πρὸς τὸ βάπτισμα. Nota etiam quod τὸ παρὰ Λουκᾷ, ut ne citatur à *Millio*, non eſt apud *Origenem*, qui loco prius dicto fortè myſterium quoddam pro more ſuo celavit, quod explicatu difficile eſt.

Cap. 4. 12. D. Ὁ Ἰησοῦς, deeſt in duobus MSS. Æthiop. ſed Græca Scholia, *Hieronymus*, & antiquæ Verſiones, præter Æthiop. omnes retinent illud vocabulum; nec injuria, abſque enim illo claudicaret periodus: ſed, judice *Millio*, *ſubintellectum* ὁ Ἰησοῦς *ſcribæ jam olim in textum introduxere*, Proleg. 148. Col. 1.

Cap. 15. 27. ἐῤῥέθη τοῖς ἀρχαίοις· Τοῖς ἀρχαίοις, *Millio additum videtur*, quanquam *Chryſoſtomus*, *Theophylactus*, *Cyrillus Alex.* in *Julian.* p. 9. & *Theodoretus* in Pſal. 9. p. 433. è Græcis; & Lat. *Irenæus* l. 4. c. 27. p. 314. *Hieronymus* & Vulg. τοῖς ἀρχαίοις agnoſcant. Cum igitur nemo dubitet quin hoc dictum fuerit antiquis, & allegatum ſit à tot *Patribus*, nulla cujuſcunque variantis lectionis mentione facta, cur rejiciant cauſæ nihil eſt.

V. 32. Καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται. Deeſt hic pericope in Cant. Cod. aliis, teſte *Auguſtino*, ait *Millius*. Sed extat apud Verſiones omnes, *Baſilium*, Tom. 2. p. 494. *Hieronymum*, *Chryſoſtomum*, *Theophylactum*, & quod caput eſt, infra cap. 19. 7. & Luc. 16. 18. ubi eadem loquendi ſe obtulit occaſio.

V. 44. εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς. D. *Chryſoſtomo* (quantum ex Commentariis aſſequor) *Copt. Vulg. Fulgentio, Salviano, Hieronymo*; ſic *Millius*. Sed totam hanc pericopen neque mutilam neque decurtatam reperias apud *Chryſoſtomum*, *Theophylactum*, atque omnes Orientales Verſiones; & tam *Hieronymus* quam Vulg. legunt, *Benefacite his qui oderunt vos.*

Cap. 6. 1. Προσέχετε τὴν ἐλεημοσύνην ὑμῶν. Plerique antiquorum *Patrum* legunt δικαιοσύνην, inquit *Junius*, teſte *Millio*. Ex libris tamen impreſſis ne unus quidem ab illo coram productus eſt, neque ego unum aliquem è *Patribus* adhuc reperire potui qui habeant δικαιοσύνην. *Origenes* in Matth. p. 255. *Greg. Nyſſen.* To. 2. p. 743. *Baſilius* To. 2. p. 416. *Chryſoſtomus*, *Theodoretus*, & *Theophylactus* retinent ἐλεημοσύνην. *Nec dubito* (ſic pergit *Millius*) *quin Matthæi Tzedakah* δικαιοσύνην *reddiderit hoc loco Græcus Interpres.* Ego verò imprimis nego *Matthæi* Græca eſſe Interpretis, & non ipſius *Apoſtoli*. Vide diſſertationem noſtram de hac quæſtione. Secundo, quæro cur idem Interpres eodem modo idem vocabulum non reddiderit v. 2, 3, 4. ubi eadem de re agitur; *attendite ne faciatis* ἐλεημοσύνην ὑμῶν *coram hominibus, alioquin mercedem non habebitis apud patrem veſtrum*: per modum illationis ſequitur v. 2. *cum ergo facis* ἐλεημοσύνην *ne facias ſicut Hypocritæ*, ut honorificentur ab hominibus. Dein per modum conſilii, *te autem faciente* ἐλεημοσύνην *neſciat ſiniſtra tua quid faciat dextra*, v. 3. Quorum ratio ſequitur his verbis, v. 4. *ut ſit* ἐλεημοσύνη *tua in abſcondito*: quis jam non videt ἐλεημοσύνην pro genuina lectione habendam eſſe?

V. 4. ἐν τῷ φανερῷ. Deſunt hæc apud *Origenem* in Joh. p. 238. *Hieronymum*, Vulg. *Auguſtinum*, qui notat ſe in Græcis *non inveniſſe, ſed tantum in Latinis aliquot.* Agnoſcunt nihilominus *Chryſoſtomus*, *Theophylactus*, *Conſtit. Apoſt.* l. 3. c. 14. *Baſilius* To. 2. p. 429. Syr. Arab. Perſ. *legenda eſſe conſtat ex Antitheſi in propatulo.* Ita *Maldonatus.*

V. 21. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. Hîc *Chryſoſtomus* legit ὅπου ὁ θησαυρὸς ἀνθρώπου, ἐκεῖ ἡ καρδία αὐτοῦ. *Baſilius* To. 1. p. 340. Σοῦ pro ὑμῶν utrinque, ſicut etiam *Hieronymus*; & Vulg. parvo admodum diſcrimine. Sed *Theophylactus*, Verſioneſque Orientales ab excuſis non diſſentiunt; & verba illa θησαυρίζετε ὑμῖν, v. 19, & 20. & *ſanctus Lucas*, qui hæc ipſa Chriſti verba citat, cap. 6. 34. lectionem textûs firmant. Vide tamen *Millii* Proleg. p. 42. Col. 1.

V. 25. Καὶ τί πίητε. Deſunt hæc (inquit *Millius*) apud Æthiop. Vulg. Arab. *Epiphanium*, *Baſilium*, *Chryſoſtomum*, *Euthymium*, *Hilarium*, *Hieronymum*. Habent autem *Theophylactus*, *Syr. Perſ.* &, pace Doctoris, *Arabs.* Quod ſi cum repetantur hæc verba, v. 31. rectè legamus. μὴ οὖν μεριμνήσητε λέγοντες· Τί φάγωμεν, ἢ τί πίωμεν; mihi quidem argumento eſt etiam hic rectè legendum eſſe, τί πίητε

---

(a) L. 2. c. 2. § 2.

V. 34. Τὰ ἑαυτῆς. Ita *Baſilius* Moral. To. 2. p. 451. & *Theophylactus*. *Chryſoſtomus* vero περὶ ἑαυτῆς quod in idem recidit.

Cap. 7. 2. Καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. Allegantur hic Codices plurimi, *Theodoretus* & *Theophylactus* qui legunt μετρηθήσεται. Quibus opponere poſſem *Polycarpi* Epiſtolam ad *Philip.* §. 2. *Clementem Alex.* Strom. 2. p. 399. *Origenem* Comm. in Matth. p. 335. & in Joh. p. 396. qui legunt ἀντιμετρηθήσεται (*Origenes* autem in Jer. p. 161. habet μετρηθήσεται) ſicut & *Chryſoſtomus*, ut & Vulg. & *Hieronymus* qui habent *remetietur*: ſed hoc atque illud idem valet.

Cap. 8. 8. εἰπὲ λόγον, v. l. λόγῳ. V. 13. ἐν τῇ ὥρᾳ ἐκείνῃ, v. l. ἀπὸ τῆς ὥρας ἐκείνης. Abſque diſcrepantia quæ ſenſum afficiat.

V. 25. Καὶ προσελθόντες οἱ Μαθηταὶ αὐτοῦ. Deſunt οἱ Μαθηταὶ αὐτοῦ apud *Hieronymum* & Codices quoſdam Latinos: Agnoſcunt autem *Theophylactus* & Verſiones antiquæ omnes.

V. 31. Ἀπόστειλον ἡμᾶς. D. Vulg. Arab. Æthiop. ſed Syr. *Chryſoſtomus*, & *Theophylactus*, & Luc. 8. 32. habent pariter ac in textu ἐπίτρεψον ἡμᾶς.

Cap. 9. 7. *Hieronymus* Vulg. Syr. ἐφοβήθησαν. ſed *Theophylactus* & Arab. ἐθαύμασαν. v. Mar. 2. 12.

V. 14. Non veni vocare juſtos ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν. *Millius* fidenter aſſerit εἰς μετάνοιαν *traductum huc eſſe è Luca, idque à primis pene ſæculis*; ſed cum rationes expectemus, ſæpe in earum locum confidentia ſuccedit: Quod Chriſtus enim hæc verba protulerit, locuples teſtis eſt *Lucas*, cap. 5. 32. Et primæ illius concionis exordium fuit, *Pœnitentiam agite, appropinquavit enim regnum cœlorum*, *Mat.* 4. 17. Quare igitur εἰς μετάνοιαν non hîc cenſenda ſunt ipſiſſima Chriſti verba? Retinentur apud *Barnabam*, §. 1. apud *Juſtinum M.* Apol. Ed. Ox. §. 18. *apud* Iren. *l.* 3. *c.* 5. *p.* 207. (quanquam illius teſtimonium in contrariam partem trahat *Millius*, Prol. p. 38.) apud *Origenem* in Joh. p. 366. apud *Chryſoſtomum* in locum, & Ed. Mor. p. 348. To. 1. To. 4. p. 175. apud *Cyrillum Alex.* in Oſe p. 158. in Soph. p. 627. apud *Theophylactum* & *Arabem*. Ad pauca ut redeam, cum Chriſtus vocârit peccatores, illos eum vocâſſe ad pœnitentiam luce clarius eſt, ideoque τὸ εἰς μετάνοιαν, ſi non retineatur, ſaltem ſubaudiendum eſt.

V. 35. Τὰς πόλεις πάσας. ſic *Hieronymus*, Græci, cæterique Interpretes omnes. Ἐν τῷ λαῷ omittunt quidem *Hieronymus*, Verſioneſque antiquæ; ſed agnoſcunt illa *Chryſoſtomus* & *Theophylactus*, & neceſſariò ſubaudienda ſunt; cujus enim, præterquam populi, *languores & infirmitates* curavit Chriſtus?

V. 36. Ἐκλελυμένοι enervati, debilitati, membra ſoluti, langueſcentes. V. l. ἐσκυλμένοι, vexati, disjecti, divulſi. Sic *Heſychius* ἐσκυλμένοι, διασκεδασμένοι εἰσίν. Ita ſub diverſis verbis ſenſus non multum diverſus eſt.

Cap. 10. 3. Καὶ Λεββαῖος ὁ ἐπικληθεὶς, deſunt hæc juxta *Millium*, apud Vulg. & *Hieronymum*; Agnoſcunt *Chryſoſtomus*, *Theophylactus*, Orientales Verſiones omnes; & fatente *Millio*, *Hieronymus alibi lectum ait, ipſeque lib. de Hebraicis nominibus explicat.* *Millius*, Prol. p. 42. Col. 1. Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος, *& ſic Origenes qui notat Levi, ſive Lebbæum non fuiſſe in numero Apoſtolorum, niſi apud Marcum duntaxat: Omnino recte.* Λεββαῖος ὁ ἐπικληθεὶς *inſertum non aliud eſt quam ſcholion marginale.* E contra *Cotelerius* in hæc verba, Conſt. Apoſt. l. 8. c. 25. p. 319. Ματθαῖος ὁ καὶ Λευΐς hæc habet, conſentiunt antiqui, & recentiores, id recte ex Evangelii comparatione colligentes. *Origenes in præfatione* explanationis in Epiſtolam ad Rom. *Matthæus in catalogo Apoſtolorum dicit Jacobus Alphæi & Lebbæus; Marcus Jacobus Alphæi, & Thaddæus; Lucas vero ita poſuit, Jacobus, & Judas Jacobi. Igitur eundem quem Matthæus Lebbæum, Marcus Thaddæum dixit, Lucas Judam Jacobi ſcripſit. Certum eſt autem Evangeliſtas non errâſſe in nominibus Apoſtolorum, ſed quia moris erat binis, vel ternis nominibus uti Hebræos, unius & ejuſdem viri, diverſa ſinguli nominum vocabula poſuere.* *Hieronymus* in locum, *Thaddæus Apoſtolus ab Evangeliſta Luca Judas Jacobi dicitur, & alibi appellatur Lebbæus. Credendumque eſt eum fuiſſe trinomium*, ad locum. *Orig.* l. 1. contra *Celſ.* p. 48. Vide reſponſum *Cotelerii*, Not. in Conſtit. Apoſtol. p. 315.

V. 28. Μὴ φοβεῖσθε, MSS. *Juſtinus*; ſed *Chryſtomus*, *Theophylactus*, Luc. 12. 4. habent cum textu μὴ φοβηθῆτε.

V. 29. Οὐ πεσεῖται ἐπὶ τὴν γῆν, v. l. εἰς τὴν παγίδα, *Chryſoſtomus ex interpretamento*; *Origenes* utroque modo; ſed *Theophylactus* & Verſiones omnes textum ſequuntur.

V. 42. Μόνον—οὐ μὴ ἀπολέσῃ. Deeſt μόνον MSS. Æthiop. ἀπολέσει MSS. utrumque legunt cum textu *Chryſoſtomus*, *Theophylactus*, Vulg. Syr. *Origenes* in Matth. p. 346. *Baſilius*, To. 2. p. 444. *Cyrillus Alex.* To. 1. p. 566. Nihilominus τὸ μόνον *irrepſit è margine*, Proleg. p. 121. Col. 2. Vide etiam Proleg. p. 42. Col. 1.

Cap. 11. 2. Δύο τῶν Μαθητῶν. Syr. διὰ τῶν, ſed *Origenes* in Matth. p. 229. *Chryſoſtomus*, *Theophylactus*, Vulg. Arab. textui conſentiunt. Vide tamen *Millium* pro διὰ *contendentem*, Proleg. p. 42. Col. 1.

V. 5. χωλοὶ περιπατοῦσι —— νεκροὶ ἐγείρονται, *Deeſt prima pericope in Origene*, ita *Millius*. Male; agnoſcit enim eam Comm. in Joh. p. 103. ſecunda ibi deeſt: legit autem *Clemens Alex.* Pædag. lib. 1. c. 10. p. 129. utramque legunt Verſiones omnes, *Chryſoſtomus*, *Theophylactus*, *Cyrillus Alex.* de recta fide, p. 89. D. *Lucas* c. 7. 22. Vide & contra *Millii* Proleg. p. 42. Col. 1.

V. 21. Οὐαί σοι Βηθσαϊδάν· legendum vult *Millius* καὶ Βηθσαϊδά, Prol. p. 42. renitentibus *Origene* in Ex. p. 25. *Chryſoſtomo*, *Hieronymo*, *Theophylacto*, & Verſionibus antiquis univerſis.

Cap. 12. 8. Κύριος γάρ ἐστι καὶ τοῦ Σαββάτου. Quanquam καὶ agnoſcatur à ſolo Vulg. cum tamen id reperias apud Mar. 2. 28. & Luc. 6. 5. & per conſequens Chriſti ipſius ſit, & vocabulum admodum elegans, quod vim plurimam argumento affert, mihi quidem retinendum videtur.

V. 32. Ἐν τούτῳ τῷ αἰῶνι· MSS. ἐν τῷ νῦν αἰῶνι, quod idem eſt.

V. 35. Ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας· D. τῆς καρδίας, Vulg. Syr. Arab. ſed adeſt apud *Athanaſium* To. 2. p. 169. *Baſilium* To. 2. 634. *Chryſoſtomum* in locum, & apud Luc. 6. 45. & verba immediatè præcedentia, *ex abundantia* τῆς καρδίας *os loquitur*, hanc lectionem ſtabiliunt & firmant.

V. 47. Ζητοῦντές σοι λαλῆσαι. Ita *Chryſoſtomus*, *Theophylactus*, Syr. *Origenes* in Matth. p. 238. Vulg. Arab. Æthiop. ζητοῦντές σε, σοὶ λαλῆσαι *ex v.* 46. *deſumptum videtur*; ita (a) *Millius*. Et ſane cum foris ſtarent mater & fratres quærentes λαλῆσαι αὐτῷ, v. 46. nil verius dicere enarrator potuit quam foris ſtant ζητοῦντές σοι λαλῆσαι.

Cap. 13. 14. Ἀναπληροῦται ἐπ᾽ αὐτοῖς. *Theophylactus*, & Codices plurimi habent ſolummodo αὐτοῖς· Sed *Chryſoſtomus*, Verſioneſque antiquæ omnes, vel legunt ἐπ᾽ vel ἐν αὐτοῖς, quod in idem recidit.

V. 27. Ἐν τῷ σῷ ἀγρῷ. *Ab aliquot MSS. & unico Epiphanio*, omiſſum eſt σῷ. Bene autem habet, quod non nobis narret *Millius* quo *Epiphanii* in loco hoc factum ſit. Pervolventi enim eum contra Hær. p. 679. occurrebant mihi plurimæ lectiones inſigniter variantes, unà cum additamento in fine, καὶ ἑτοιμάζετε τὰ ζιζάνια κατακαυθῆναι τῷ πυρὶ ἀσβέστῳ.

V. 35. Διὰ τοῦ προφήτου· Ἡσαΐου τοῦ προφήτου, *plerique Codices olim, teſte Hieronymo; qui & pro* Ἀσὰφ τοῦ προφ. *poſitum dicit vitio Librarii*; ita *Millius*: Neutrum autem hodie legitur vel in Græcis Patribus, vel in MSS. aut Verſionibus. Vide Annot. noſtras in hunc locum.

V. 51. Λέγει ὁ Ἰησοῦς Συνήκατε ταῦτα πάντα. *Præmiſſa hæc ſunt lucis cauſa jam ante Chryſoſtomi tempora*, Millius Prol. p. 42. Col. 1. At agnoſcunt *Chryſoſtomus*, *Theophylactum*, Syr. Arab. Perſ. eſſeque verba hæc neceſſariò intelligenda conſtat ex ſequentibus, λέγουσιν αὐτῷ, ναὶ Κύριε.

Cap. 14. Ὡσεὶ πεντακισχίλιοι. Sic *Chryſoſtomus*, *Theophylactus*, Æthiop. & in Annotationibus variantis alicujus lectionis nulla eſt mentio. Dicit tamen *Millius*, Prol. p. 129. Col. 1. ὡσεὶ *quod in MSS. pleriſque omnibus, Lucæ eſt, non Matthæi.*

V. 33. Ἐλθόντες. Sic *Chryſoſtomus*, *Theophylactus*, Vulg. Syr. Arab. Perſ. D. tantum Æthiop. *eſt tamen intruſum uberioris explicationis gratiâ*, Proleg. p. 161. Col. 1.

Cap. 15. 4. Τίμα τὸν πατέρα σου. Deeſt σου *in MSS. pluribus*, *Irenæo*, *Chryſoſtomo*; ita *Millius*: Deeſt quidem apud Lat. *Irenæum* pariter, ac apud Vulg. ſed *Chryſoſtomus* diſertè ait, τίμα γάρ φησι τὸν πατέρα σου, ſimiliter *Origenes* in Matth. p. 244. & *Theophylactus*. Hoc certo mandatum ad uniuſcujuſque proprium parentem pertinet, & ſeq. καὶ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, σου retinendum eſſe oſtendunt.

V. 8. Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ. Prol. p. 34. Col. 2. & 42. Col. 1. aſſerit *Millius genuinam lectionem eſſe*, ὁ λαὸς οὗτος χείλεσί με τιμᾷ. *Cætera nempe deſunt in* Cant. Copt. Vulg. Syr. Perſ. Æthiop. ut & apud *Eſaiam*, Cod. Alex. & *Marc.* Quicunque hic apud LXX. defectus fuit, clam quidem erat *Origene*, qui Comm. in *Matth.* p. 247. loquitur ad hunc modum *Propheta Iſaias dicit*, ἐν αὐταῖς λέξεσιν, ἐγγίζει μοι ὁ λαὸς οὗτος ἐν στόματι αὐτῶν.

V. 26. Οὐκ ἔστι καλὸν. Sic *Chryſoſtomus*, *Theophylactus*, Vulg. Syr. Arab. eſt tamen adjectitium καλὸν, Proleg. p. 42. Col. 2.

V. 30. Κωφοὺς, D. & v. 31. D. κυλλοὺς ὑγιεῖς, refragante ipſo textu utrinque. Nam ſi τὸ κωφοὺς non eſſet in v. 30. unde κωφοὺς λαλοῦντας v. 31. Quod ſi τὸ κυλλοὺς rectè ponatur v. 30. idcirco etiam τὸ κυλλοὺς ὑγιεῖς ponendum eſt, v. 31. Sed Prol. p. 42. Col. 1. *interjecta ſunt ad abſolvendam ſententiam* κυλλοὺς ὑγιεῖς. Idem de voce κωφοὺς, Prol. p. 133. Col. 2.

Cap. 16. 3. Ὑποκριταί, D. *Chryſoſtomo*, Vulg. Agnoſcunt *Theophylactus*, Syr. Arab. *Lucas* c. 12. 56. quin igitur hoc vocabulo uſus ſit Chriſtus nemo dubitet.

Nota etiam quod in binis poſtremis verſiculis variantes lectiones ſatis refutentur teſtimonio *Origenis*, qui cum editis congruit Comm. in *Matth.* p. 290, 291, 294.

Cap. 17. 14. Tres hic variantes lectiones, ſed nullius momenti, & textum ipſum exhibet *Origenes*, p. 308, 309. ita etiam v. 21, 22, 23. *Origenes* ab impreſſis ne tranſverſum quidem digitum diſcedit, p. 313, 315. Quod autem ἐλθόντων αὐτῶν, v. 14. *rectè mutatum eſſe ab Arabe & Vulgato in* ἐλθόντος, ait *Millius*, Prol. p. 42. Col. 1. *ex hiſtoriæ circumſtantiis manifeſtum eſſe; non enim veniſſe Chriſtum ſimul cum diſcipulis ſuis ad multitudinem, ſed veniſſe eum ſolum, & aliquanto poſt diſcipulos quos turbâ jam circumfuſos, & cum Scribis diſputantes offendit*; in eo mirum in modum falli *Millium* ex hiſtoriæ circumſtantiis certiſſimum eſt; commate enim decimo interrogant eum diſcipuli ex monte cum eo deſcendentes, *quid ergo ſcribæ dicunt quod Eliam oportet primum venire* , & commate decimo tertio ex Chriſti ad hanc quæſtionem reſponſo *intellexerunt diſcipuli quod de Johanne Baptiſta dixiſſet eis*, veniebant ergo cum eo hi tres diſcipuli, & cum reliquis diſputantes *ſcribas* invenit.

---

(a) Prol. p. 42. Col. 1.

V. 21. Deeſt verſus totus Coll. & Æthiop. *Neque quidem hujus Evangeliſtæ eſt, licet hic ſedem occupet in omnibus propemodum libris noſtris, ſed Marci ſolius, quod oſtendit Canon Euſebianus.* Sic *Millius* in Appendice p. 7. Sed reperias illum apud *Origenem* in Matth. p. 313. apud Syrum & Arabem interpretem, qui omnes ante vixerunt quam *Canon* iſte conficeretur; agnoſcit etiam *Hieronymus*, quanquam *Canonem* iſtum *Matthæo* præfixerit, ſicut etiam agnoſcunt eundem verſiculum Græca Scholia & reliquæ Verſiones.

V. 23. καὶ ἐλυπήθησαν σφόδρα. Deſunt hæc verba in binis MSS. Sed retinent illa *Origenes* in Matth. p. 315. Græci, cæterique Interpretes omnes: Et tamen in Prol. p. 165. Col. 2. *commentarius eſt non textus.*

Cap. 18. 29. Omittunt πάντα Codices plurimi: ſed ſequitur ex v. 26. quod retinendum ſit.

Cap. 19, 19. Καὶ ἀγαπήσεις τὸν πλησίον ——— Agnoſcunt hanc periodi partem Græca Scholia, Verſioneſque univerſim, & quod contra illam ex *Origene* affert *Millius* valde leve eſt, ac nugatorium. Nam ſi quis ſtricte acciperet, ac ſervaret mandata ſecundæ tabulæ tali modo, ac more quali ea *Judæi* obſervârunt, non ille quidem dicendus eſt præſtitiſſe univerſam legem quæ ad proximum ſuum pertinet, & multo minus quæ ad Deum. Vide Luc. 10. 29, 30. Nota etiam quod ἐκ νεότητός μου, v. 20. retinetur apud *Græca* Scholia Verſioneſque omnes.

Cap. 20. 15. Οὐ ἔξεστί μοι ποιῆσαι ὃ θέλω. *Seq.* ἐν τοῖς ἐμοῖς, *quod eſt in noſtris commentarius eſt, non textus.* Ita *Millius* cum ſuo vulgato, Prol. p. 42. Col. 2. Repugnantibus reliquis Verſionibus, *Chryſoſt. Theophylact.* & *Orig.* in Mat. p. 407.

V. 22. Poteſtis bibere calicem quem ego biburus ſum? καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; *Poſterior pars commatis*, judice *Millio*, *non Matthæi, ſed Marci eſt*, ſc. ex fide quatuor MSS. *Hieronymi*, *Vulg. Ambroſii*, & ſpeciatim *Origenis* in Matth. p. 415. qui poſtquam dixerat, δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πιεῖν, addit ἢ ὡς ὁ Μάρκος ἀνέγραψε —— ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα καὶ τὰ ἑξῆς. Quis autem ſatis certo ſcit utrum *Origenes Marcum* allegarit, ratione habitâ ad poſteriorem partem commatis, vel ad levem illam diſcrepantiam quæ intercedit inter ὃ μέλλω πίνειν, & ὃ ἐγὼ πίνω; ſed demus hæc *Millio.* Conſtat ex *Marco* c. 10. 38, 39. periodum hanc Chriſtum protuliſſe omnibus ſuis numeris expletam; cur non igitur *Matthæus* periodum hanc plenam ac perfectam citâſſe cenſendus eſt? cum teſtes ejus rei fidos habeamus *Chryſoſtomum*, *Theophylactum*, & *Baſilium Seleucienſem*, Hom. 24. p. 134. vel quoniam id, quæſo, ſacræ Scripturæ diſpendio ſit, ſi poſtrema illa verba apud unicum *Marcum* reperiantur? Atque hoc, ut opinor, obviam it ſexcentis variantibus lectionibus: Quæ enim à diverſis memorantur *Evangeliſtis*, cum ea ſemel tantum locutus ſit *Chriſtus*, ſi ab uno aliquo literis mandentur, memoria eorum nunquam obliterabitur.

Cap. 21. 4. Τοῦτο δὲ ὅλον γέγονεν· deeſt ὅλον, Cant. Arab. Æthiop. Copt. *Origene* in Joh. p. 168. At agnoſcunt τὸ ὅλον *Chryſoſtomus*, *Theophylactus*, Vulg. Syr. nec magni, quid *Origenes* hic habeat, refert; nam ibid. p. 174. omittit v. 5. σοῦ poſt βασιλεὺς, & καὶ poſt πραῢς; ſed p. 169. & Comm. in *Matth.* p. 432. utramque vocem retinet: poſt πῶλον omittit υἱὸν, p. 169. quod tamen habet p. 174. omittit hæc verba v. 8. ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννυον ἐν τῇ ὁδῷ. Sic v. 12. τοῦ Θεοῦ deeſt *Orig.* ſc. Comm. in Joh. p. 175. ſed Commentarius ejus in locum Matth. p. 439. ſic ſe habet, καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ.

V. 19. Κτήσασθε, Ed. Ox. Polyg. hic ergo *Millius*, Prol. 65. Col. 1. pro varia lectione, ipſum textum, *poſſidebitis* exhibet.

Cap. 22. 39. Diliges proximum tuum ὡς σεαυτόν· MSS. ἑαυτόν. Ita Rom. 13. 9. Gal. 5. 14. diciſne hoc ἀφ' ἑαυτοῦ à temetipſo? Joh. 18. 34. & σεαυτόν, Jac. 2. 8. Vide in his locis *Millium*, & nos in Rom. 13. 9.

V. 40. Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος. Omittunt ὅλος Syr. Codex unus, Copt. & Arab. Habent autem illud Æthiop. Vulg. *Chryſoſtomus*, & *Theophylactus*, *Hilarius*, & *Hieronymus* in locum; *Clemens Alex.* Pædag. l. 3. c. 12. p. 260. *Irenæus* l. 4. c. 25. p. 312. *Origenes* Hom. 23. in Matth. F. 42. Atque tamen *hanc lectionem ſimplicem* (ſc. abſque ὅλος) *ipſius Evangeliſtæ fuiſſe haudquaquam dubito*, Proleg. p. 129. Col. 2.

Cap. 23. 4. Καὶ δυσβάστακτα, omiſerunt Copt. Syr. Perſ. Arab. *Irenæus.* At agnoſcunt *Chryſoſtomus*, *Theophylactus*, *Hieronymus*, Vulg.

V. 5. Τῶν ἱματίων αὐτῶν, deſunt Vulg. Æthiop. At legunt *Chryſoſtomus*, *Theophylactus*, Syr. Arab.

V. 8. Εἷς γάρ ἐστιν ὑμῶν καθηγητής; MSS. plurima, *Origenes* in Joh. p. 5. & Hom. 10. in Jer. p. 107. & *Chryſoſtomus* legunt ὁ διδάσκαλος. Cum vero tum καθηγητὴς, tum διδάσκαλος ſit interpretatio ejuſdem vocis Hebraicæ, nempe Rabbi, ex eo facile intelligitur verbis illos non re diſſidere.

V. 14. Οὐαὶ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· *Iſta non agnoſcunt Origenes & Euſebius; traducta puto è Marco aut Luca*, inquit

*Millius*, Prol. p. 42. Id autem agnoſcunt *Chryſoſtomus*, *Theophylactus*, & verſiones univerſim.

V. 19. Μωροὶ ϗ τυφλοί· *μωροὶ* ϗ *præfixum eſt ex v.* 17. ita *Millius* Prol. p. 42. Agnoſcunt autem *Theophylactus*, & verſiones Orientales omnes.

Non *dubium eſt quin v.* 13. *è Marco & Lucæ huc tranſmiſerint Librarii*, ait *Millius* in locum. Quod ſi fuiſſet verum nec additur quidquam, nec ſubducitur de verbis Chriſti: verſiculum tamen hunc agnoſcunt *Chryſoſtomus*, *Theophylactus*, *Hieronymus*, verſioneſque vetuſtiſſimæ; & ſi *Patrem Simonem* audias, Crit. Hiſt. N. T. p. 171. ipſe illum invenit apud Græca exemplaria ſatis multa, verſu quidem iſto & ſubſequente tranſpoſito, ſicut in pluribus *Millii* MSS. contigit.

V. 26. Deeſt in *Clemente Alex. Irenæo* l. 4. c. 34. p. 326. Habent autem illud *Chryſoſtomus*, *Theophylactus*, verſiones antiquæ omnes.

Cap. 25. 1. Licet à commate primo uſq; ad decimum tertium viginti variantes afferantur lectiones, Sanctus tamen *Baſilius*, dum hanc Parabolam explicat, à textu ne latum quidem unguem diſcedit. Nam tametſi To. 2. p. 412. habeat tantum πέντε, p. tamen 425. habet αἱ πέντε.

V. 13. Ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. *Deeſt in MSS.* aliquot, *nec occurrit apud probatiſſimos primæ ætatis Interpretes, ex cap. præcedente ſumitur*, ita Millius hic, ſed inter hæc, atque illa verba plurimum intereſt: Cum verò præceſſerit, *Vigilate itaque, quia neſcitis diem neque horam*, aliquid hujuſmodi addendum eſt, ne claudicet ſenſus; quidni igitur hæc ipſa verba? quæ agnoſcit *Theophylactus*, & quæ optimè reſpondent illis, quæ concludunt caput præcedens, *viz.* ſi malus ſervus non vigilet, *veniet Dominus illius in die qua non ſperat, & hora qua ignorat*; atque iſtiuſmodi homines, fatuarum ad inſtar Virginum, à nuptiis clauſâ januâ excludentur. *Vigilate igitur*, &c.

V. 33. Καὶ στήσει τὰ μὲν πρόβατα· Deeſt μὲν Cant. Syr. Quod tamen poſtulant ſeq. τὰ δὲ ἐρίφια, ſatiſque firmant *Theophylactus*, Vulg. & exemplar *Alexandrinum*.

V. 41. Τὸ ἡτοιμασμένον, v. l. ὃ ἡτοίμασεν ὁ πατήρ μου· Ita *Irenæus*, *Cyprianus*, *Auguſtinus*, adde *Juſtinum* M. Dial. p. 301. *Origenes* autem in *Job.* p. 426. Græca Scholia, verſiones antiquæ omnes legunt cum textu.

Cap. 26. 1. Πάντας τοὺς λόγους τούτους· Deeſt πάντας *Chryſoſt.* Perſ. habent *Theophylactus*, Vulg. Arab. Syr. Æthiop.

V. 3. Καὶ οἱ γραμματεῖς, deſunt hæc apud Vulg. Arab. Æthiop. At retinent *Chryſoſtomus*, *Theophylactus*, Syr.

V. 42. Τοῦτο τὸ ποτήριον, Deeſt τὸ ποτήριον, *Chryſoſtomo*; legunt *Theophylactus*, Vulg. Syr. Arab. —ἀπ' ἐμοῦ, deeſt Vulg. Agnoſcunt *Theophylactus*, Syr. Arab.

V. 44. Ἐκ τρίτου, Deeſt in Alex: At illud habent *Theophylactus*, & verſiones antiquæ univerſim.

V. 59. Καὶ οἱ πρεσβύτεροι, Deeſt in Vulg. Sed illud retinent *Theophylactus*, Syr. Arab.

V. 74. Ἤρξατο καταναθεματίζειν· ita *Chryſoſtomus* & *Theophylactus*; καταθεματίζειν, quod habent Codices MSS. in N. T. nuſquam occurrit, at Genuinum cenſet Millius, Prol. 109. Col. 2.

Cap. 27. 14. Ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν· Ita *Hieronymus*, *Theophylactus*, Vulg. Arab. ait tamen *Millius*, *ex Syri ſolius autoritate addebat Codicum vulgus ex præcedentibus*, τὸν ἡγεμόνα, Proleg. p. 129. col. 2.

V. 24. Ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· τοῦ δικαίου agnoſcunt *Hieronymus*, *Theophylactus*, verſiones omnes: ſed (ait Millius) *inſertum in reliquis* τοῦ δικαίου, *irrepſiſſe videtur ex Actis, aliiſve locis*, Prol. p. 133. col. 2.

V. 35. Ἵνα πληρωθῇ τὸ ῥηθέν· ϗ τὰ ἑξῆς· Cum omittatur hæc Periodus à Græcis, interpretibuſque cunctis, ſi à Vulg. & *Hieronymo* diſceſſeris, ſimile vero videtur deſumptam eam fuiſſe ex Joh. 19. 24. utrum vero hic, an illic legenda ſit, eadem ſane, quâ reliquæ Scripturæ partes, veneratione à nobis afficienda eſt.

V. 37. Ἰησοῦς ὁ Βασιλεύς· Ἰησοῦς omittunt MSS. Copt. Retinent *Theophylactus*, Vulg. Syr.

V. 43. Νῦν, hic Agnoſcunt *Theophylactus*, & verſiones omnes, eſtque emphaticum in ore *Judæorum.*

V. 55. Ἀπὸ μακρόθεν θεωροῦσαι· Deeſt in Vulg. ſed habent *Chryſoſtomus*, *Theophylactus*, Syr. Arab.

V. 64. Νυκτὸς, Deeſt in *Chryſoſtomo*, Vulg. Arab. at illud legunt *Theophylactus*, & Syr.

Cap. 28. 9. Ὡς δὲ ἐπορεύοντο ἐπαγγεῖλαι τοῖς Μαθηταῖς αὐτοῦ· Deſunt hæc apud *Chryſoſtomum*, *Hieronymum*, *Auguſtinum*, *Vulg. Syr.* Agnoſcunt tantum *Theophylactus* & Æthiop. Sæpe hoc contingit cum eadem verba repetuntur, videntur tamen hîc neceſſario intelligenda.

## SECTIO SECUNDA, *in* Marcum.

MARCI Cap. 1. 2. *Qui præparabit viam tuam*, ἔμπροσθέν σου· Deſunt hæc in *Irenæo* l. iii. c. 11. p. 217. *Origene* in Joh. p. 117. Syr. Copt. Perſ. Æthiop. ſed agnoſcunt illa *Theophylactus*, Vulg. Arab. & *Origenes* in Joh. p. 3. & citat illa nominatim ex *Marco*, l. 2. contra Cel. p. 60. & ſiquidem Chriſtus diſertè ait Baptiſtam eum eſſe de quo ſcripta eſt Prophetia his ipſis verbis, Matth. 11. 10. de veritate eorum non eſt ambigendi locus, licet in Autographo ipſius *Marci* non inventa fuiſſent.

Tribus verſiculis, ſc. 5, 11, & 13. tres ſunt variantes lectiones, ſed nulla in ſenſu diverſitas.

V. 16. Περιπατῶν δὲ παρὰ τὴν θάλασσαν· Ita *Theophylactus*, Cod. Alex. παράγων, Vulg. Arab. fuit ambulando pertranſiens, ſine diſcrimine.

V. 42. Εἰπόντος αὐτοῦ. Deeſt in Cant. Syr. Agnoſcunt *Theophylactus*, Vulg. Cod. Alex.

V. 44. Μηδενὶ μηδέν· D. μηδὲν, MSS. Sed habet *Theophylactus*.

V. 45. Πολλά· Deeſt in Vulg. Sed legit *Theophylactus*.

Cap. 2. 1. Δι' ἡμερῶν· Octo, Latini codices aliqui; *citra non Græcorum modo fidem ſed & Latinorum plerumque omnium*; ita hîc Millius. Sed Proleg. p. 44. col. 1. *Græca proculdubio erant* δι' ἡμερῶν, & *ſic Evangeliſta.*

V. 4. Μὴ δυνάμενοι προσεγγίσαι· Vulg. προσενέγκαι· *Theophylactus*, & reliquæ verſiones cum textu.

V. 7. Εἰ μὴ εἷς ὁ Θεός· Deeſt εἷς, Cant. Sed retinent *Theophylactus*, & verſiones antiquæ omnes.

V. 15. Ἁμαρτωλοί· Occurrit in *Theophylacto*, & in verſionibus Polyg. omnibus. *Mihi tamen*, inquit *Millius*, *vehemens eſt ſuſpicio*, ex *v.* 16. *huc traductum eſſe.* Append. p. 12. col. 1.

V. 18. Οἱ τῶν φαρισαίων· *Theophylactus*, & verſiones omnes: Vulg. *Phariſæi.*

V. 20. Ἐν ἐκείναις ταῖς ἡμέραις· Ita *Theophylactus*, Vulg. *Lucas* 5. 35. ἐν ἐκείνῃ τῇ ἡμέρᾳ· Syr. Æthiop. MSS. ſine diſcrepantia.

V. 22. Οἶνος ὁ νέος· Habent ὁ νέος, *Theophylactus*, *Lucas* 5. 35. Deeſt in Cant. Vulg. Syr. Verba autem præcedentia & ſequentia lectionem textûs genuinam eſſe indicant.

Cap. 3. 5. Καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη· Deeſt ὑγιὴς MSS. verſionibuſque: retinet *Theophylactus*, occurrit apud *Mat.* 12. 13. & *Luc.* 6. 10. interpretes hoc forte quaſi minus neceſſarium omiſerunt; cum enim manus arida reſtituatur, & fiat alteri ſimilis, non poteſt non eſſe ὑγιής.

V. 29. Αἰωνίου κρίσεως· Codices pauci habent ἁμαρτίας, ſeu ἁμαρτήματος· Vulg. & *Cyprianus delictum*, & exinde Græca quædam exemplaria ad Latinos conformata, ἁμαρτίας· ſed Syr. Arab. *Theophylactus*, Græci Patres legunt κρίσεως, nec talis occurrit dictio qualis αἰώνιος ἁμαρτία per totum N. T.

V. 32. Addit hic C. Alex. καὶ ἀδελφαί σου· repugnantibus omnibus verſionibus, *Hieronymo*, *Theophylacto*, verbiſque immediate præcedentibus οἱ ἀδελφοὶ, καὶ ἡ μήτηρ αὐτοῦ—— ἀπέστειλαν πρὸς αὐτόν.

Cap. 4. 4. Τὰ πετεινὰ τοῦ οὐρανοῦ· deeſt τοῦ οὐρανοῦ in MSS. & verſionibus quibuſdam: Agnoſcunt Vulg. & *Theophylactus*; & cum aves per vetus Teſtamentum ſæpiſſimè vocitentur, vel *volucres aeris*, vel *volucres cœli*, τοῦ οὐρανοῦ videtur ſubaudiendum ubi non exprimitur, rejicit autem Mill. Prol. p. 109. col. 2.

V. 11. Γνῶναι τὸ μυστήριον· Deeſt γνῶναι in MSS. ſed habent *Theophylactus* & verſiones omnes, eoque dempto ſenſus deficit; & tamen *medium* γνῶναι *Matthæi eſt, aut Lucæ Proleg. p.* 161. *col.* 1. cur non & Marci?

V. 18. Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοί εἰσιν· Deeſt ſecundo loco οὗτοί εἰσιν apud *Theophylactum*, & MSS. nec mirum; Hebraiſmum quippe non intelligebant; Habent Vulg. Syr. nec deeſſe videntur apud Arab. *repetitio hæc vocum* οὗτοί εἰσιν *non eſt aliena ab Hebraiſmo, quod ejus inſolitis mutandi cauſam dedit, idque non uno modo; quod hujus lectionis veritatem oſtendit*; ita *Grotius.*

V. 20. & v. 8. Ἓν τριάκοντα, ἓν ἑξήκοντα, ἓν ἑκατὸν, v. l. ἐν, ἐν, ἐν, MSS. ſed præter MSS. codices plurimos, fatente *Millio*, ἓν legunt *Theophylactus*, verſiones omnes, Syr. v. 8. & lectionem hanc comprobat locus parilis Mat. 12. 8, 23. ubi occurrit par diſtributivum ὁ μὲν ἑκατὸν, &c.

V. 24. Ὑμῖν τοῖς ἀκούουσιν· D. τοῖς ἀκούουσιν, deſunt in Vulg. Arab. ſed illa habent *Theophylactus* & Syr.

V. 31. Ὡς κόκκῳ. MSS. κόκκος aut κόκκον, ſine diſcrimine & ſine cauſa; ὡς hîc παραδειγματικὴν ſignificationem habet, *nempe*; ita *Schmidius*: ceu potius eſt ſignum Dativi casûs, ut ל apud *Hebræos* ſæpius.

V. 33. Πολλαῖς· Deeſt in Syr. Perſ. Arab. ſed illud habent *Theophylactus* & Vulg.

Cap. 5. 11. Πρὸς τὰ ὄρη, v. l. πρὸς τῷ ὄρει, quod in idem recidit. Ib. μεγάλη, Deeſt in Cant. Eph. Copt. Goth. Perſ. ſed habent *Theophylactus*, Vulg. Syr. Arab.

V. 12. Πάντες οἱ Δαίμονες, Cant. τὰ δαιμόνια, Syr. *illi Dæmones*, quod idem valet; ſoli enim Dæmones qui tunc adfuerunt hoc à Chriſto petere potuerunt: Denique cum textu legunt *Theophylactus*, & Arab.

Cap. 6. 11. Ἀμὴν λέγω ὑμῖν—— ἢ τῇ πόλει ἐκείνῃ· Ex vulgato, & *Ammonii Monoteſſaro* apud *Zach. Chryſopolitanum rectè notat Zegerus hæc Marci non eſſe, ſed ex Matthæo* huc *tranſponi quemadmodum & alias alia*; ita *Millius* hic. Agnoſcunt vero *Theophylactus*, Syr. Arab. Perſ. Æthiop. Hæc periodus, inquit *Betuleius*, in *omnibus noſtris exemplaribus legitur, exceptis tantum duobus*, & *in vetuſtiſſimo meo* apud Mat. 10. 15. & Luc. 10. 12. occurrit, quidni apud Marcum?

V. 15. Ἢ ὡς εἷς τῶν προφητῶν· Vide Annotata noſtra in hunc locum.

V. 16. Οὗτός ἐστιν, Deeſt in Vulg. ſed habent *Theophylactus*, & quoad ſenſum, omnes antiquæ verſiones.

V. 28. Ὁ δὲ ἀπελθὼν· τὸ ἀπελθὼν omittit Vulg. Habent *Theophylactus*, & verſiones Orientales omnes.

V. 33. Προῆλθον αὐτοὺς· Deeſt in MSS. binis, Cant. & Laud. ſed retinetur apud *Theophylactum*: Atque hæc lectio non eſt obſcura, ſed facilem explicatum habet: Chriſti, & diſcipuli ejus aſcendentes in navim abierunt in deſertum locum ſeorſim; ſed multi viderunt eos abeuntes, & cognoverunt quo curſum tendebat navis, itaque pedeſtres prævenerunt eos, & acceſſerunt ad Chriſtum. Clara hic, & perſpicua omnia, neque quicquam mutandi cauſa leviſſima eſt: Vult tamen *Millius* τὸ καὶ προῆλθον αὐτοὺς *Scholion eſſe*, καὶ συνῆλθον πρὸς αὐτὸν, *veram lectionem quam queritur omiſſam fuiſſe*, Proleg. p. 43. & *ejus loco*, καὶ προῆλθον πρὸς αὐτοὺς *retentam eſſe*.

V. 36. Ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσι· contendit *Millius*, Proleg. p. 45. veram lectionem hanc eſſe, ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν: *reliqua irrepſiſſe* ex Cap. 8. 2. hujus *Evangelii*: quod prima fronte eſt parum veriſimile, præſertim cum textui conſentiant *Theophylactus*, verſiones Orientales omnes, & Codex Alex.

V. 44. Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους ὡσεὶ πεντακισχίλιοι· Deeſt ἄρτους, ſed habent *Theophylactus*, Syr. & Æthiop. Deeſt etiam ὡσεὶ in MSS. aliquot, *Theophylacto* & Verſionibus: ſed occurrit Luc. 9. 14. & Joh. 6. 10. ex quorum autoritate vocem illam, ut ut parvi momenti, retinendam tamen quis non cenſet? Nota etiam quod licet *Mat.* 14. 21. de variantibus lectionibus altum ſit ſilentium illic, tamen perinde atque hîc ὡσεὶ omittunt verſiones omnes.

V. 51. Καὶ ἐθαύμαζον· *irrepſit ex Margine*, ita *Millius*, Proleg. p. 43. ex fide Copt. Agnoſcunt autem Codex Alex. *Theophylactus*, & verſiones Orientales univerſim.

Cap. 7. 2. Ἐμέμψαντο, deeſt apud ſolum Æthiop. Agnoſcunt *Theophylactus*, Vulg. Syr. Arab. id *Millio* fruſtra inficiante. *Importune tamen injecit quiſpiam in textum*, Prol. p. 122. Col. 1.

V. 5. Ἀνίπτοις· *Theophylactus*, Syr. Æthiop. κοιναῖς, Vulg. Arab. eodem ſenſu juxta *Judæos*.

V. 16. Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω· *Suſpectum hunc verſum* habet *Millius* παρεμβλήσεως, Proleg. p. 162. col. 1. Repugnante *Theophylacto*, & verſionibus univerſim.

V. 14. Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον· Ita *Theophylactus*, Syr. Arab. Perſ. Vulg. & Æthiop. addunt πάλιν, quod probat *Millius*, Proleg. p. 43.

V. 31. Ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος· Ita *Theophylactus*, Codex Alex. Syr. Perſ. ſed διὰ Σιδῶνος ἦλθε, *lectio germana eſt*, *Millius*, Ib. Vulg. Cant. Copt. Arab. Æthiop.

Cap. 8. 2. Ἡμέρας τρεῖς προσμένουσί μοι· i. e. δι' ἡμέρας, ita *Theophylactus* & Verſiones: ἡμέρας MSS. ad eundem ſenſum.

V. 22. Καὶ ἔρχεται. Jeſus nempe, *Theophylactus*, Syr ἔρχονται, Vulg. Arab. *Jeſus cum diſcipulis*.

V. 34. Ὀπίσω μου ἐλθεῖν, v. l. ἀκολουθεῖν, nullo ſenſus diſcrimine.

Cap. 9. 10. Τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι; Ita *Theophylactus*, Arab. Vulg. & Syr. *quid eſſet cum è mortuis reſurrexerit? perperam haud dubio*, nec enim quærunt τί εἴη, ſed τί ἐστι, nec quid poſt mortem Chriſti eſſet futurum, non enim exiſtimabant Chriſtum moriturum: Vide Annotata noſtra ad hunc locum.

V. 12. Καὶ πῶς γέγραπται: ita *Theophylactus* & Vulg. MSS. καθὼς, vide iterum Annotata noſtra.

V. 16. Καὶ ἐπηρώτησε τοὺς Γραμματεῖς· ita *Theophylactus*, Syr. Arab. Vulg. αὐτοὺς male iterum, nec enim turbæ, ſed ſcribæ tantum cum iis diſputabant: vide v. 17.

V. 33. Πρὸς ἑαυτοὺς διελογίζεσθε· D. πρὸς ἑαυτοὺς, Deſunt in Vulg. Arab. Retinent *Theophylactus*, Syr. Perſ. Æthiop. eſtque neceſſario intelligendum.

V. 34. Ἐν τῇ ὁδῷ· Ita *Theophylactus*, & verſiones omnes: & tamen *Millius* Proleg. p. 143. col. 2. *nemo non videt repetita* ex *proximè præcedenti verſiculo*; immo nemo non videt repeti debuiſſe.

V. 38. Ὅτι οὐκ ἀκολουθεῖ ἡμῖν, D. Vulg. Copt. Habent *Theophylactus*, Syr. Arab. Perſ. Æthiop.

Cap. 10. 2. Καὶ προσελθόντες οἱ Φαρισαῖοι· Ita *Theophylactus*, & verſiones omnes; ſic vero *Millius* Proleg. p. 133. col. 2. προσελθόντες ante οἱ Φαρ. *quod in noſtris jam omnibus Matthæi eſt*, quæro cur non & Marci?

V. 21. Ἄρας τὸν σταυρόν· Deeſt *Clem. Alex.* Vulg. *Auguſtino*: Retinent *Theophylactus*, & verſiones Orientales.

V. 47. Υἱὲ Δαβὶδ Ἰησοῦ, D. Ἰησοῦ, Syr. Perſ. Agnoſcunt *Theophylactus*, Vulg. Arab. Æthiop. *Luc.* 18. 38.

Cap. 11. 1. Εἰς βηθφαγὴ, Deeſt in Cant. *Origene* in Mat. p. 431. Habent autem *Origenes* in Joh. p. 169. *Theophylactus*, Orientales verſiones omnes: *Irrepſit tamen è Margine*, Proleg. p. 43. col. 2.

V. 10. ἡ Ἐρχομένη βασιλεία, Deeſt ἐρχομένη, in MSS. 4. ſed habent *Origenes* in Joh. p. 169. *Theophylactus*, verſiones omnes. Ib. ἐν ὀνόματι Κυρίου, Deeſt in *Origene*, ib. & verſionibus antiquis. Sed habent *Theophylactus*, *Mat.* 21. 9. 23. 39. Pſal. lxx. 118. 26. Ib. Ὡσαννὰ, v. l. εἰρήνη, *Origenes* inquit *Millius*, ubi neſcio, habet ὡσαννὰ, Com. in Joh. p. 169. cum *Theophylacto*, & verſionibus omnibus.

V. 30. Ἀποκρίθητέ μοι, Deeſt in MSS. quibuſdam: Sed agnoſcunt *Theophylactus*, & verſiones omnes.

V. 31. Διατί οὖν, Deeſt οὖν in MSS. Perſ. Æthiop. ſed habent *Theophylactus*. Vulg. Syr.

V. 32. Ἀλλ' ἐὰν· Deeſt ἐὰν in MSS. multis; agnoſcunt *Theophylactus*, & verſiones Orientales.

Cap. 12. 4. Λιθοβολήσαντες, Deeſt in Vulg. Arab. retinent *Theophylactus* & Syr.

V. 27. Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζώντων· Deeſt Θεὸς 2 in Vulg. Syr. Arab. Habent *Theophylactus*, Perſ. Æthiop. optimè meo judicio. *Origenes* οὐκ ἔστιν ὁ Θεὸς, Θεὸς νεκρῶν, ἀλλὰ ζώντων, Com. in Mat. p. 499. ita Mat. 22. 32. eſt tamen hic repetendus ὁ Θεός.

V. 12. 29. Ὁ Θεὸς ἡμῶν, ita *Theophylactus*, C. Alex. Syr. Perſ. *Deut.* 6. 4. Θεὸς σου, & Vulg. Arab. Æthiop. ἡμῶν *emendatio eſt, ex Deut.* 6. 4. Prol. p. 122. Col. 1.

V. 32. Ὅτι εἷς ὁ Θεός· Deeſt Θεὸς in MSS. Retinent Vulg. Arab. & *Theophylactus*; addit eum etiam Syriaca verſio tanquam neceſſariò intelligendum. Rejicit tamen *Millius*, Prol. p. 109. Col. 2.

Cap. 13. 11. Μηδὲ μελετᾶτε, deeſt in Vulg. Copt. Æthiop. Sed habent *Theophylactus*, Syr. Arab.

V. 14 Τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ Προφήτου· Deſunt hæc in MSS. Vulg. *Auguſtino.* Habent *Theophylactus*, Cod. Alex. verſiones Orientales omnes: *Eſt* tamen *Matthæi*, Proleg. p. 43. col. 2.

V. 18. Ἡ φυγὴ ὑμῶν· Deeſt in Vulg. & MSS. ταῦτα, ſed *Theophylactus*, & verſiones Orient. textui conſentiunt.

V. 33. Καὶ προσεύχεσθε· habent omnes; *mihi tamen vehementer ſuſpectum eſt* παρεμβλήσεως, *Millius* Proleg. p. 133. deeſt Cant.

Cap. 14. 15. Ἀνώγεον—ἕτοιμον· Deeſt ἕτοιμον in *MSS.* Vulg. Retinent *Theophylactus*, & verſiones Orientales omnes.

V. 19. Καὶ ἄλλος μήτι ἐγώ. Deſunt hæc in verſionibus; ſed illa agnoſcunt *Theophylactus*, & *Origenes* Com. in Joh. p. 404.

V. 22. Λάβετε, φάγετε· Deeſt φάγετε in verſionibus; ſed habet *Theophylactus*, & ſumebant ut comederent.

V. 27. Ἐν τῇ νυκτὶ ταύτῃ· ita *Theophylactus*, Vulg. Syr. Arab *Millius* autem Proleg. p. 162. ἐν τῇ νυκτὶ ταύτῃ, *Matthæi eſſe vix dubito.*

V. 67. Μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ· ita omnes Scholiaſtæ, & verſiones.

V. 70. Καὶ λαλιά σου ὁμοιάζει· Deſunt hæc in Vulg. Copt. ſed habent *Theophylactus*, Syr. Arab. Perſ. Æthiop. fruſtra ergo ſunt qui hoc adjectitium cenſent.

Cap. 15. 12. Ὃν λέγετε βασιλέα· Vulg. Cant. βασιλεῖ, Regi Judæorum; ſed *Theophylactus* & verſiones textui conſentiunt.

V. 16. Αὐλῆς τοῦ πραιτωρείου, ita legendum inquit *Millius*, Proleg. p. 43. fide Vulg. Goth. Perſ. At Textus ὅ ἐστι πραιτώρειον, ſic & *Theophylactus*, Syr. Arab.

## SECTIO TERTIA, *in* Lucam.

Cap. 1. 12. Καὶ ἐταράχθη, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν Vana eſt hic *Millii* ſuſpicio (App. p. 20.) *verſum hunc fictum eſſe à quopiam, ob ſimilia quæ ad Mariam dicuntur v.* 29. Conſtat hoc ex *Chryſoſtomo*, Ed. Mor. To. 5. p. 475. *Theophylacto* in locum, & verſionibus omnibus, exceptâ Æthiop. à quibus omnibus hic verſus pro genuino habetur; conſtat inſuper ex verbis ſequentibus μὴ φοβοῦ, Ζαχαρία.

Cap. 2. 14. Ἐν ἀνθρώποις εὐδοκία· εὐδοκίας, inquit *Millius*, Alex. Cant. Vulg. Goth. Sax. *Irenæus* Lat. l. 3. c. 11. p. 216. (ubi *Grabius, multum vereor ne Græcus Irenæi Textus habuerit* εὐδοκία *in Nominativo*) *Hieronymus, Ambroſius, Auguſtinus* (quibus adde *Cyrillum Hieroſ.* Catech. 12. p. 120.) ſed Codicibus MSS. fermè omnibus conſentiunt Syr. Copt. Arab. Perſ. Æthiop. *Origenes* (in Joh. p. 14. contra Celſ. l. 1. p. 46.) εὐδοκίας enim quod legunt *Homiliis* in *Lucam interpretis eſt non Origenis*; *Euſebius, Chryſoſtomus*, (Ed. Mor. To. 1. p. 261, 385, & To. 3. p. 1044.) *Theophylactus, alii* (nempe *Epiphanius*, Hær. Ebion. p. 154. *Conſtit. Apoſt.* l. 7. c. 47. p. 327. l. 8. c. 13. p. 352. *Theodoretus* in Deut. Qu. 42. & in *Pſalmos* p. 786.) *qui rectam lectionem amplectuntur*; ita *Millius* in locum. Nihilominus Proleg. p. 64. col. 2. ἐν ἀνθρώποις εὐδοκίας, *ita legiſſe Origenem conſtat ex Latinis Hieronymianis*, Hom. 13. in *Lucam*, *omnino rectè*; ἄνθρωποι εὐδοκίας *Hebraiſmus eſt, & ſignificat homines erga quos Deus ſe inſigniter benevolum oſtendit, ſeu quos peculiari quadam gratia complectitur, hic autem ſenſus cum latuerit veteres Græcos, factum eſt jam olim ut in codicibus* εὐδοκίας *mutaretur* in εὐδοκία, quis teneat ſemper mutantem *Protea* vultum?

V. 33. Καὶ ἦν Ἰωσήφ. Vulg. *Pater ejus*: ſed *Theophylactus*, Syr. Arab. textui patrocinantur.

V. 40. Ἐκραταιοῦτο πνεύματι· πνεύματι *adjectum eſt ex hujus Evangelii Cap.* 1. 80. ſic *Millius* Proleg. p. 44. col. 1. Habent autem *Theophylactus*, & verſiones Orientales omnes.

Cap. 3. 19. Περὶ Ἡρωδιάδος τῆς γυναικὸς Φιλίππου· Deeſt Φιλίππου apud *Theophylactum*; & Vulg. retinent verſiones Orientales omnes, & firmant hanc lectionem loca parallela, *Mat.* 14. 3. & *Marc.* 6. 17.

V. 21. Ἐγένετο ἐν τῷ βαπτισθῆναι· Deeſt ἐν τῷ in MSS. Habet *Theophylactus*, & verſiones omnes legunt *cum baptizaretur.*

Cap. 4. 7. Ἔσται σου πάντα· ita Matth. 4. 9. Vulg. Syr. *Theophylactus* πᾶσα, nimirum gloria & poteſtas de quibus locutus eſt, v. 6. in idem recidit.

V. 8. Ὕπαγε ὀπίσω μου Σατανᾶ deſunt hæc apud MSS. *Origenem, Ambroſium. Beda* notat, & *Grotius neminem Græcorum Theophylacto antiquiorem iſta verba hoc loco agnoſcere, & quidem poſt additum ibi* ὀπίσω μου, *quod in primis & vetuſtiſſimis codicibus*, teſte *Origene*, *locum non habebat*; ſic ille. Sed pace utriuſque legimus apud *Juſtinum* Dial. p. 331. hæc verba ἐν τοῖς ἀπομνημονεύμασι τῶν

Ἀποτῶν Ἀποστόλων γέγραπται, προσελθὼν αὐτῷ καὶ πειράζων μέχρι τοῦ εἰπεῖν αὐτῷ, προσκύνησόν μοι, καὶ ἀποκρίνεσθαι αὐτῷ τὸν Χριστὸν, Ὕπαγε ὀπίσω μου, Σατανᾶ· apud *Athanaſium* Orat. 1. in Arian. ἤλεγξε αὐτὸν ὁ Κύριος ἐν τῷ λέγειν, Ὕπαγε ὀπίσω μου, Σατανᾶ· p. 283. C. & Or. 3. p. 440. Ἀκούσας ὕπαγε ὀπίσω μου, Σατανᾶ, &c. & Or. 4. p. 492. Αὐτὸς μὲν γὰρ ἐπιτίμα δι᾽ ἑαυτοῦ, Σατανᾶ, λέγων, Ὕπαγε ὀπίσω μου, Σατανᾶ· apud *Chryſoſtomum* Mat. 4. 10. & *Theophylactum* in locum: Utrum hæc *Matthæi* ſolius fuerint an etiam *Lucæ* operæ pretium non eſt inveſtigare.

V. 18. Ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν· Deſunt hæc verba in duobus MSS. *Origene* in Joh. p. 12. Copt. Æthiop. *Auguſtino*, *Ambroſio*. Fidem iis faciunt *Irenæus* l. 4. c. 40. p. 340. *Theodoretus* in Iſai. 61. v. 1. lxx. ib. Vulg. Syr. Arab. Perſ. Porro *Evangeliſta* dicente Chriſtum aperuiſſe librum, & locum inveniſſe ubi hæc verba tam in *Hebræo* textu quam in lxx *interpretibus* ſcripta erant, multo magis veriſimile eſt Chriſtum hæc ipſiſſima verba legiſſe, quam alium neſcio quem verbis *Evangeliſtæ* ea adjeciſſe: Quod ab *Origene* omittuntur tanti non eſt, omittit enim, pariter cum *Irenæo*, verba ſequentia, ἀποστεῖλαι τοὺς τεθραυσμένους ἐν ἀφέσει.

V. 33. Ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ· Vulg. *dæmonium immundum*, MSS. φωνῇ μεγάλῃ omittunt: Utrumq; agnoſcunt autem *Theophylactus*, Syr. *Origenes* in Joh. p. 158. *Irrepſerunt tamen* judice *Millio* Proleg. p. 44.

Cap. 5. 36. οὐ συμφωνεῖ ἐπίβλημα· Ita *Theophylactus* & verſiones omnes: Et tamen Prol. p. 148. col. 1. *irrepſit ex priore parte hujus verſiculi.*

Cap. 6. 26. οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες· Deeſt hîc ὑμῖν in *Theophylacto*; Habent verſiones omnes, ſicut & verſus præcedentes: πάντες deeſt in MSS verſionibuſq; multis; occurrit apud *Theophylactum*, *Chryſoſtomum* Hom. 23. in Gen. Ed. Mor. To. 2. p. 265, 266. To. 3. p. 305. To. 4. p. 575. atque hic ait *Millius*, *omnino legendum arbitror, addendi cauſa nulla eſt, tollendi aliqua*: & tamen Prol. p. 126. col. 2. ὑμῖν & πάντες *irreptitia ſunt.*

V. 34. Ἵνα ἀπολάβωσι τὰ ἴσα· Deſunt τὰ ἴσα Cant. Agnoſcunt *Theophylactus* & verſiones antiquæ univerſim: Nihilominus Prol. p. 133. Col. 2. τὰ ἴσα *interpretamentum marginale videtur.*

Cap. 7. 11. Οἱ μαθηταὶ αὐτοῦ ἱκανοί· Deeſt ἱκανοὶ, Vulg. Syr. Habent *Theophylactus*, & Arab. *omiſſum hic primum ni fallor ex induſtria ab iis qui per* μαθηταὶ *hic Apoſtolos intellexêre, non autem aſſiduos quoſvis Chriſti ſectatores*; At Proleg. p. 44. Col. 1. Ἱκανοὶ *irrepſiſſe videtur ex* V. 12. *certe diſcipulos duodecim neutiquam* μαθητὰς ἱκανοὺς *vocâſſet hic Evangeliſta, ſcriptor imprimis accuratus, qui nuſquam voce iſta utitur niſi de magna multitudine*; (quaſi non legiſſet in eodem de 120 diſcipulis Act. 1. 15.) *hos*, inquit, *duodecim diſcipulos intelligit D. Lucas, ut colligere eſt ex* Matth. 11. 1. *non autem quod nos olim putavimus Chriſti ſectatores in genere.* Eſt certe locus *Matthæi* ἀπροσδιόνυσος, loquitur enim *D. Lucas* de ingreſſu Chriſti in urbem *Naim* de quo apud ſolum *Lucam* fit mentio, nec impedit aliquid quo minus Chriſtus civitates *Galilææ*, & *Judæorum* pertranſiens, iiſque Evangelii doctrinam enuntians, ſectatores multos, quales in *Galilæa* haud pauci, poſt ſe traheret: ſed non eſt *Millio* inſolitum levi de cauſa à ſe divorſum ire.

V. 24. Τῶν ἀγγέλων Ἰωάννου· MSS. μαθητῶν, Diſcipuli, nimirum quos miſit, erant ipſius nuncii.

V. 28. Μείζων προφήτης, Deeſt in MSS. malè, vide v. 26.

V. 46. Ἤλειψέ μου τοὺς πόδας· Deſunt μου τοὺς πόδας in Cant. Uſh. 2. Agnoſcunt *Theophylactus* & verſiones; ait tamen *Millius*, Prol. p. 156. Col. 1. *Modo extitiſſent in Lucæ authentico, nemo ſanus prætermiſerit.*

Cap. 8. 8. Ταῦτα λέγων ἐφώνει· ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. Agnoſcunt hæc verba *Theophylactus*, & verſiones antiquæ univerſim: & tamen dicente *Millio*, *in excuſis, ac MSS. fere adjecta ſunt iſta è Matthæo, aut Marco, è Lectionariis, & poſita ſunt loco non ſuo, neque enim hic finitur lectio.* Proleg. p. 155. Col. 2. finitur tamen hîc parabola.

V. 34. Ἀπελθόντες· Deeſt apud MSS. *Theophylactum*, verſiones: Sed ſubaudiendum eſt hoc vocabulum; quî enim Paſtores factum hoc nunciâſſe poterant in civitatem & in villas, niſi paullo ante diſceſſiſſent à Monte, ubi grex porcorum paſcebat?

V. 54. Ἐκβαλὼν ἔξω πάντας· *Marci ſunt*; Agnoſcunt autem *Theophylactus*, Cod. Alex. Syr. Arab. Perſ.

Cap. 9. 1. Μαθητὰς αὐτοῦ· Deſunt apud MSS. *Theophylactum*, & Dial. contra *Marcion.* p. 58. *Theophylactus* vero paullo poſt agnoſcit hæc verba, ſicut etiam *Dialogus* iſte in margine: Vulg. Arab. Syr. Duodecadem ſuam; & cum οἱ δώδεκα eſſent Chriſti diſcipuli, deficientibus illis verbis non deficit ſenſus.

V. 3. Μήτε ῥάβδους v. l. ῥάβδον, ut *Matthæus*; male, Marc. 6. 8. præcepit eis ne quid tollerent in viam εἰ μὴ ῥάβδον μόνον: vide de his ἐναντιοφάνεσι Annotata noſtra ad Matt. 10. 10.

V. 10. Πόλεως καλουμένης Βηθσαϊδά· Ita *Theophylactus* & Joh. 1. 45. è verſionibus non paucæ omittunt πόλεως καλουμένης, de veritate rei forſan ſollicitæ: Nam *Chryſoſtomus* in Orat. contra *Gentiles*, Ed. Mor. To. 1. p. 653. *Petrum* hujus urbis incolam vocat τὸν πόλεως ἀσήμου πολίτην, μᾶλλον δ᾽ οὐδὲ πόλεως, ἀλλὰ τῆς κώμης τῆς ἐσχάτης· Et, teſte *Joſepho*, *Philippus Tetrarcha* condidit, muroque cinxit τὴν κώμην Βηθσαϊδὰν, tribuens illi τὸ πόλεως ἀξίωμα, ωριας, *appellans ſimul nomen illius Julias*, in honorem ſc. Juliæ Auguſti filiæ, Ant. l. 18. c. 3.

V. 23. Καθ' ἡμέραν. Deſunt hæc in MSS. 25. *Origenis* Exhort. ad Martyr. p. 173. Retinent *Cyrillus Alex.* Tom. 1. p. 597. *Theophylactus* Ed. Rom. 1542. verſiones antiquæ omnes.

V. 54. Ὡς καὶ Ἠλίας ἐποίησε. Hæc omittit Vulg. Habent vero (fatente hîc *Millio*) Græca exemplaria fere omnia, Syr. Arab. Perſ. Æthiop. *Theophylactus*, *Chryſoſtomus* de Pœnit. Hom. 1. Ed. Mor. p. 747. Nihilominus *irrepſiſſe ex margine* dicit *Millius*, Proleg. p. 44.

Cap. 11. 13. Πνεῦμα ἅγιον· Vulg. ἀγαθὸν, repugnante *Theophylacto*, & verſionibus omnibus.

V. 29. Ἰωνᾶ τοῦ προφήτου· Ita *Theophylactus* & verſiones omnes: ſed Proleg. p. 152. τοῦ προφήτου *Matthæi eſſe non eſt quod dubitemus.*

V. 38. Ὁ δὲ φαρισαῖος ἰδὼν ἐθαύμασεν. Ita *Theophylactus*, & verſiones omnes Orientales: Vulg. ἤρξατο διακρινόμενος ἐν ἑαυτῷ λέγειν· ὅτι οὐ, *& hanc lectionem eſſe germanam* pronuntiat *Millius*, Proleg. p. 33. col. 2.

V. 44. Γραμματεῖς καὶ φαρισαῖοι ὑποκριταί· Deſunt hæc in Vulg. & duobus MSS. *addititia videntur inquit Lucas Brugenſis*, id *quod ex ſequenti commate ſatis clare colligi poſſe putat Grotius*: Non eſſe adjectitia patet ex *Theophylacto*, Arab. Æthiop. Perſ. ex commate 43. οὐαὶ ὑμῖν φαρισαῖοι, & ex commate 45. ἀποκριθείς τις τῶν νομικῶν, eſt enim νομικός, γραμματεύς (vide Annotata noſtra in Mar. 12. 28.) & profeſſione *Phariſæus*.

Cap. 12. 14. Ἢ μεριστὴν· Ita *Theophylactus* & verſiones; hoc autem cum *Marcione inſititiam eſſe vult Millius*, Proleg. p. 33. Col. 2. p. 44. Col. 1.

V. 18. Τὰ ἀγαθά μου· *Sequentia* καὶ τὰ ἀγαθά μου *adſcripta primum ad marginem è verſu proxime ſequente, irrepsêre mox in contextum, & Codices jam univerſim occupant*; hæc *Millius* Proleg. p. 106. Col. 2. Ex mero de vulgato ſuo ſomnio, ut liquet ex his verbis, *ita ſimpliciter Lin. Cant. & Vulg. initio ut videtur.* Agnoſcunt enim hæc verba verſiones omnes, C. Alex. *Baſil.* To. 2. p. 452. *Euthym. Theophylact. Hieronymus*, poſtulantque verba ſequentia v. 19. *Dicam animæ meæ* ἔχεις πολλὰ ἀγαθὰ, denique tripliciter peccaſſe hunc Divitem nolunt *Baſilius*, *Chryſoſtomus*, alii; 1. Quod *vera bona* divitias ſuas exiſtimavit. 2. Quod bona *ſua*. 3. Quod bona *animæ*. v. 19.

V. 31. Καὶ ταῦτα πάντα προστεθήσεται ὑμῖν· Deeſt πάντα *Tertulliano*, *Marcioni*. Habent *Theophylactus* & verſiones omnes; *non videtur omittendum inquit Lucas Brugenſis*; & tamen, Proleg. p. 33. *medium hoc* πάντα *Matthæi eſt.*

V. 38. Ἐν τῇ τρίτῃ φυλακῇ· ἑσπερινῇ φυλακῇ poſuit *Marcion* pro τρίτῃ, *Epiphanius*: & tamen ait *Millius hæc genuina eſſe Lucæ non dubito, Epiphanium in errorem, ut alias non ſemel, ſeduxit vitioſum exemplar*, Proleg. p. 33. Col. 2. Seduxit cum eo *Baſilium*, l. 2. p. 424. *Theophylactum* & verſiones univerſim; unde quod *Marcioni* hîc dicit *Epiphanius*, p. 335. *Millio* dictum putes ἐλήλεγκται μεταστρέψας τοὺς θείους λόγους ἀνοήτως πρὸς τὴν ἑαυτοῦ ὑπόνοιαν. Ἑσπερινὴ φυλακὴ in *Evangeliis* nuſquam occurrit, ſed δευτέρα, τρίτη, τετάρτη tantum.

V. 49. Εἰ ἤδη ἀνήφθη· *Origenes* εἴτε δὲ ἐκάη, *Philoc.* p. 106. & *Hom.* in Ex. Ed. Huetii. To. 1. p. 22. *Cyrillus* autem *Hieroſ.* Catech. 17. p. 195. *Chryſoſtomus* Ed. Mor. To. 3. p. 216. & *Theophylactus* textum ſequuntur.

Cap. 13. 21. Εἰς ἀλεύρου σάτα τρία· Ita *Theophylactus*, & verſiones omnes; *Ambroſius* non legit ſata tria, in Matthæo inquit legitur *tribus menſuris*.

V. 35. Ὁ οἶκος ὑμῶν ἔρημος· Deeſt ἔρημος apud MSS. Codices, *Euthymium*, nec agnoſcunt Latini quidam, teſte *Grotio*, *adjici videtur huc ex Matt.* 23. 38. *Lucas Brug.* Ex quo loco potius ſtabilitur, habent enim hîc *Theophylactus*, & verſiones omnes, & ad ſenſum complendum eſt vox plane neceſſaria.

Cap. 14. 5. Τίνος ὑμῶν ὁ ὄνος ἢ βοῦς. *Millius*, Prol. p. 44. Col. 2. Ὄϊς ἢ *Cant. ut liquet ex ejus Latinis, cujus ex vobis ovis aut bovis, verum diu eſt cum Originaria iſta Græca perierunt, ex* ὄϊς *factum à poſterioribus Græcis* υἱὸς (ita quidem legunt C. Alex. *Theophylact.* Syr.) *tandem vero à quopiam mutatum* υἱὸς *in* ὄνος, *maxime quod alias in Evangelio conjunctim legantur*, cap. 13. 15. Quod quidem cum factum fuerit à *Chriſto* in priore capite, eademque inſtantia, ſatis ex eo liquet quod iiſdem Aſini, & Bovis exemplis & hic uſus ſit. Porro Aſinum hic legunt *Hieronymus*, Vulg. Arab. Æthiop. *Beda* ὄϊς Cant. ſolus, Patre nullo, verſione nulla ſuffragantibus, immo utrum ipſe ὄϊς legerit necne, vel *Millio* teſte, incertum eſt, is enim notis in hunc locum ſic, *Cant.* πρόβατον ἤ, prout *Chriſtus* ipſe Matth. 12. 11.

Cap. 16. 8. Ὅτι φρονίμως ἐποίησεν· D. *Theophylact.* ita *Millius* feſtinanter; legit enim *Theophylactus*.

V. 12. Τὸ ὑμέτερον, v. l. τὸ ἡμέτερον· Ita *Theophylactus*, & *Origenes*, Hom. 7. in Jer. Ed. Huetii, To. 1. p. 94. ſed verſiones omnes editis congruunt: Plurimas variantes lectiones affert ex Dial. contra *Marcion*, p. 55, 56. quod ſi in editione *Aldina* oram libri inſpexiſſet, pleraſque earum cum textu convenientes reperiſſe potuit, ſpeciatim, v. 22, & 23. Variationes etiam quaſdam minutulas profert ex *Clemente Alex.* Pædag. l. 2. c. 10. p. 199. ſed omittit *Millius* poſteriorem clauſulam, ἀλλ' ὁ μὲν ἐκολάζετο ἐν Ἅδῃ, ὁ πλούσιος μετέχων τοῦ πυρὸς, ὁ δὲ ἀνέθαλλεν ἐν κόλποις τοῦ πατρὸς quæ clauſula ſatis eſt argumenti quod *Clemens Al.* ſe illic textus verbis aſtringi noluerit. De *Tertulliano* qui ſolus legit *quod meum eſt*, nihil dico.

Cap. 17. 10. Δοῦλοι ἀχρεῖοί ἐσμεν· Ita *Theophylactus*, Vulg. Syr. Arab. & Lat. *Origenes* Hom. in Joſ. F. 163. D. *ſervi ſupervacui*, *Cyprianus* ad Quirin. l. 3. §. 51. & Ep. 33. *Hieronymus* Epiſt. ad Cteſiph. contra *Pelagium*, To. 2. fo. 91. A. *Chryſoſtomus* de Pœnit. Hom. 10. Ed. Mor. To. 1. p. 636. Hom. 4. in *Gen.* To. 2. p. 39. To. 3. p. 858. 872. To. 5. p. 378. Deſunt tantum in Verſ. Æthiop. unde *Millius* ἀχρεῖοι *quod jam eſt in omnibus codicibus, vereor ne irrepſerit è Margine.* Proleg. p. 124. Col. 1.

Cap. 18. 14. *Deſcendit hic juſtificatus in domum ſuam* ἢ ἐκεῖνος; *Origenes* in Celſ. l. 3. p. 150. legit ἢ γὰρ ἐκεῖνος de qua lectione *Eraſmus* ait *in pleriſq; non invenio*: alii παρ' ἐκεῖνον quod *Grotio* placet: *Baſilius*, To. 2. p. 461. & *Chryſoſtomus* Ed. Mor. To. 1. p. 349. ἤπερ ἐκεῖνοι quod in omnibus ad idem recidit; mihi præ cæteris placet lectio textus ut Helleniſtico idiomati magis conſona, ubi ἢ pro μᾶλλον ἢ multoties occurrit: Vide annotata noſtra in locum, vide etiam *Phavorinum* & alios exempla ex *Homero* adducentes.

Cap. 19. 25. Hunc verſum agnoſcunt *Theophylactus*, & verſiones univerſim: *Lubens niſi repugnarent omnes fere codices pro irreptitio habuerim*, ait *Millius*, Proleg. p. 155.

Cap. 20. 1. Διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ· Deeſt ἐν τῷ ἱερῷ *Iren.* Habent omnes *Scholiaſtæ*, & verſiones, nec invenio ubi deſit apud *Irenæum*; codices tantum MSS. appellat *Millius*, Proleg. p. 162. Col. 2. quorum fide *irreptitium eſſe* putat.

V. 19. Ἐφοβήθησαν τὸν λαόν· Ita *Theophylactus* & verſiones omnes: Deeſt τὸν λαὸν tantum apud codices MSS. & tamen τὸν λαὸν *haud dubie adjectum eſt ex aliis locis Evangelii*, Proleg. p. 33. Col. 2. fruſtra Matth. c. 21. 46. Mar. 12. 12. legunt τὸν ὄχλον.

Cap. 21. 24. Ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. Ita *Theophylactus* & verſiones omnes: Legendum ſimpliciter vult *Millius* ἄχρις οὗ πληρωθῶσι, *atque ita ſe habuiſſe arbitror* αὐτόγραφον *hujus Evangeliſtæ*; qui *paullo clarius explicata hæc volebant, addebant in margine* καιροὶ ἐθνῶν, Proleg. p. 133. Col. 2. Vide locum, lector, ut ſcias quam precaria, quam ἀμάρτυρα ſint omnia, & pene dixerim abſurda, frigida & jejuna.

Cap. 22. 36. Καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν: MSS. quidam codices habent πωλήσει & ἀγοράσει atque ita lectum *in multis ætatis ſuæ exemplaribus teſtatur Baſilius*: Fidem textui faciunt *Origenes* in Matth. p. 368. *Theophylactus*, verſiones omnes; immo quod mireris, ipſe *Baſilius* in *Aſceticis* de priori commate hæc habet, ὁ ἔχων βαλάντιον ἀράτω, ἢ ἀρεῖ, οὕτω γὰρ τὰ πολλὰ τῶν ἀντιγράφων ἔχει, p. 510. πωλησάτω καὶ ἀγορασάτω cum textu legit, hoc tantum adjiciens quod ex multis locis conſtat κεχρῆσθαι τὸ προςακτικὸν εἶδος τοῦ λόγου ἀντὶ προφητικοῦ: Nihil hic verius quam quod à Grotio annotatum eſt, viz. *Imperativum hoc loco in futurum vertiſſe quoſdam qui offenſi erant præcepti ſibi non intellecti novitate*: ἀπολεῖται μὲν inquit *Origenes qui horum verborum ſenſum non capiens emit ſibi gladium*; & *Baſilius* in modo allatis reſpondet iis qui hæc pugnare exiſtimabant cum hoc dicto Chriſti, *omnes qui acceperint gladium, gladio peribunt.*

V. 42. Εἰ βούλει παρενέγκειν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· MSS. Codices legunt παρελθεῖν, παρενέγκη, παρενέγκαι, παρενέγκε; *Origenes* & *Epiphanius* παρελθέτω, hoc autem ab iis factum eſſe cenſet *Grotius ob hoc loquendi genus, non intellectum eſt enim* εἰ βούλει, &c. *utinam velles auferre.*

Cap. 23. 43. Λέγω σοι σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ· *Millius* hic *Origenem* citat, qui Com. in Joh. p. 421. quoſdam ætatis ſuæ memorat adeo perturbatos dicto hoc (partim quia opinioni eorum de Chriſti in Inferos deſcenſu adverſari, partim quia pœnitentiam quam quis ferme moriens ageret nimium probare viſum eſt) *ut ſuſpicarentur* προςτεθῆσθαι τῷ εὐαγγελίῳ.

V. 46. Εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου· Hic *Juſtinus* Dial. cum *Tryph.* p. 333. & *Origenes* in Matthæum, p. 422. legunt παρατίθεμαι voce media, alii παρατίθημι commendo: Textus tamen convenit cum verſione τῶν ὁ & voce Hebraica אַפְקִיד. Sed parva res, ſiquidem, ut notat *Grotius*, *futurum hic more Hebræo pro præſenti eſt.* Sequitur καὶ ταῦτα εἰπὼν ἐξέπνευσεν. Hæc agnoſcunt C. Alex. *Theophylact.* verſiones univerſim. Et tamen *Millio ſuſpecta ſunt* παρεμβολήσεως, Prol. p. 160. Col. 2.

Cap. 24. 1. Καὶ τίνες σὺν αὐταῖς. *Commentarius eſt*, *Millius* Proleg. p. 44. Retinent autem Codex Alex. *Theophylactus*, Syr. Arab. Perſ.

V. 46. Καὶ οὕτως ἔδει. *Sumpta ſunt* (inquit *Millius* ib.) *ex v.* 26. Agnoſcunt tamen Codex Alex. *Theophylactus*, Vulg. Syr. Perſ.

V. 47. Ἀρξάμενον· Vulg. ἀρξαμένων, *recte Millius*, ibid. viz. ἀρξάμενον ἔσαι τὸ κήρυγμα, ἢ ἀρξαμένων τὴν κήρυξιν τῶν Ἀποστόλων.

V. 52. Προσκυνήσαντες αὐτόν· Ita *Theophylactus* & verſiones omnes: Nihilominus Prol. p. 44. Col. 2. *Lector quiſpiam huc traduxit ex Matt.* 28. 17.

---

## SECTIO QUARTA *in* Johannem.

CAP. 1. 16. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ· MSS. ὅτι & *Origenes* in Joh. p. 82. Græca Scholia, & verſiones omnes textui conſentiunt, contextu id exigente, nec enim rationem hæc verba exhibent prioris commatis, ſed pergunt in beneficiis explicandis à Chriſto provenientibus: & tamen, Prol. p. 87. Col. 1. *Pro* ὅτι *notatum ab aliquo* καὶ, *quod mox tranſiit in contextum.*

V. 18. Ὁ μονογενὴς υἱός· *Irenæus*, l. 4. c. 37. p. 335. legit *unigenitus Deus*, & in eodem cap. p. 333. *unigenitus filius*, & l. 3. c. 11. p. 219. *unigenitus filius Dei*; *Origenes* ſemper ὁ μονογενὴς Θεὸς, ſc. Com. in *Joh.* p. 82. ὁ μονογενὴς υἱὸς Θεὸς, p. 94. μονογενής γε ὢν Θεός· l. 2. contra *Celſ.* p. 104. Syr. unigenitus *ille Deus*: Antiqua ergo fuit hæc lectio facili Errore legentium ῩC pro ΘC: *Patres* enim ſequentium ætatum, contra *Arium* militantes, textum continuo ſequuntur. Puta *Athanaſius*, Tom. 1. p. 270. *Epiphanius Anchorat.* p. 7. *Euſebius* de *Eccleſ. Theol.* l. 1. c. 20. §. 7. l. 2. c. 23. p. 142. *Baſilius* de Spiritu S. c. 6. p. 302.

V. 27. Ὃς ἔμπροσθέν μου γέγονεν· Ita Græca Scholia, & verſiones omnes; firmante hanc lectionem v. trigeſimo & v. 15. Et tamen ex fide *Nonni* & *Æthiop. irrepſiſſe videntur ex v.* 15. & *v. trigeſimo*, Proleg. p. 87. Col. 1.

V. 28. Ταῦτα ἐν Βηθαβαρᾶ ἐγένετο· Hanc lectionem firmant *Epiphanius*, Hær. 51. p. 434. *Origenes* in Joh. p. 130, 131. *Theophylactus*, *Chryſoſtomus* & *Suidas*, de quibus vide luculentam *Millii* Annotationem, atque Proleg. p. 101. Col. 2.

V. 52. Ἀπ᾽ ἄρτι deſunt hæc in Vulg. Copt. Agnoſcunt *Theophylactus*, *Chryſoſtomus*, Syr. Arab. Perſ.

Cap. 2. 16. Τοῖς τὰς περιστερὰς πωλοῦσι· Ita *Theophylactus*, & Verſiones univerſim; Cod. Cyprius πωλοῦντι· *Factum jam olim videtur plurale ob ſequentia* ἄρατε, ποιεῖτε, *Millius*, Proleg. p. 87. Col. 1.

V. 17. Κατέφαγέ με· *Theophylactus*, *Chryſoſtomus*, verſiones omnes, p. 70. Inter Pſ. 69. 9. Καταφάγεται inquit *Millius* MSS. Cod. *Origenes* in Joh. p. 183. Perfida fide, legendum ibi κατέφαγε ob ſequentia, οὕτω γὰρ κεῖται ἐν τῷ προφήτῃ, καὶ οὐχὶ καταφάγεται, quo non obſtante *genuinum Johannis eſt* καταφάγεται, Proleg. p. 127. Col. 1.

V. 19. Λύσατε τὸν ναὸν τοῦτον· *Origenes* addit Θεοῦ in Joh. p. 149. τοῦτον autem legit, p. 183. 4. 6.

Cap. 3. 25. *Facta eſt autem quæſtio ex diſcipulis Johannis* μετὰ Ἰουδαίων· Ita *Origenes* in Joh. p. 151. MSS. Cod. & *Chryſoſtomus* μετὰ Ἰουδαίου, *Theophylactus* textu μετὰ Ἰουδαίων Com. πρὸς Ἰουδαῖόν τινα, plures nempe aderant, unus quæſtionem movebat, ventilabatque.

Cap. 4. 3. Ἀπῆλθε πάλιν· Deeſt πάλιν in MSS. aliquot. Habent *Theophylactus*, Vulg. Syr. Arab. Æthiop. Cum vero Chriſtus in *Galilæa* ante id tempus verſatus fuerit, & ex ea *Hieroſolymam* aſcenderit ad celebrandum Paſcha, recte dicitur abiiſſe iterum in *Galilæam.*

V. 35. Τετράμηνον· *Origenes* in Joh. p. 230. 232. legit τετράμηνος ſub. χρόνος. *Chryſoſtomus* & *Theophylactus* τετράμηνον ſubſtantive. Vide *Budæum.*

Cap. 5. 2. Ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ· προβατικὴ κολ: Ita Vulg. Arab. Æthiop. *Chryſoſtomus*, *Theophylactus*, *Theodorus Mopſueſt.* ac *Ammonius* in Catena, *Hieronymus*, *Beda* perperam trahentes ad piſcinam quod de urbis porta dicitur, cujus in S. literis mentio non ſemel: Corrige ergo Annotata noſtra in hunc locum, nos enim cum iis erravimus.

V. 4. Agnoſcunt hunc verſum Græca Scholia & Verſiones omnes: C. Alex. *Hieronymus*, Auguſt. To. 8. in Pſalm. 83. p. 922. Veruntamen *mihi*, inquit *Millius*, *vehemens ſuſpicio eſt irrepſiſſe jam olim ex Evangelio ad Hebræos*, Proleg. p. 45.

V. 9. Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος· Agnoſcunt etiam hæc Græca Scholia, & verſiones omnes. Nihilominus utcunque in pleriſque al. Cod. locum habent, quoniam in Codice Trit. deſunt, *deſumpta videntur ex v.* 4. *hujus* cap. *quem* νοθεύσεως *ſuſpectum habeo*, Proleg. p. 154. Col. 2.

V. 16. Καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι· Deſunt hæc Vulg. Habent Græca Scholia, & verſiones Orientales, & v. 18. firmat hanc lectionem: Sunt tamen huc *traducta ex v.* 18. Proleg. p. 45. Col. 1. *ita Millius.*

V. 27. Κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστί. V. 28. Μὴ θαυμάζετε τοῦτο, *Theodoretus* Orat. 11. adv. Gent. p. 657. Hæc verba ita conjungit verſu 27. ὅτι υἱὸς ἀνθρώπου ἐστι, μὴ θαυμάζετε τοῦτο; *Chryſoſtomus* & *Theophylactus* vulgatam lectionis diſtinctionem ceu *Pauli Samoſatenſis* commentum improbant, & locum hoc gloſſemate explicant μὴ θαυμάζετε ὅτι υἱὸς ἀνθρώπου ἐστι, καὶ γὰρ καὶ υἱὸς Θεοῦ ἐστι; ita pariter Syr. *Origenes* autem in Joh. p. 334. *Cyrillus*, *Auguſtinus* hic, *Vigilius* contra Eutych. l. 5. & verſiones reliquæ omnes legunt cum textu, & hanc lectionem *Maldonatus* genuinam eſſe probat his verbis, ſi *filius hominis eſt* & cum ſequentibus jungenda eſſent, non dixiſſet Chriſtus quia filius hominis eſt nolite mirari, perverſa & inuſitata verborum collocatione, ſed nolite mirari quia filius hominis eſt, hic enim naturalis eſt verborum fluxus, præterea quid faceret pronomen illud τοῦτο additum ad finem, ſi enim ſuperiora verba ad verbum mirari referantur, jam verbum ſuum habebit accuſativum, nec alterum poterat admittere?

Cap. 6. 11. Διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις. Ex *aliis Evangeliſtis adjecta eſſe iſta*, τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ, *notarunt jam olim*, teſte *Millio*, *Eraſmus*, *Zegerus*, *Grotius*, viz. quia omittuntur à MSS. aliquot Verſionibus, *Nonno* & *Auguſtino*: Sed occurrunt non modo apud *Theophylactum*, ſed & apud *Matth.* 14. 18. *Mar.* 6. 41. *Luc.* 9. 16. Veriſſimum igitur eſt Chriſtum diſtribuiſſe panes diſcipulis, ut illi ponerent ante diſcumbentes; ſimiliter ſe geſſit Chriſtus cum paviſſet quatuor *Millia* hominum, *Matt.* 15. 36. *Mar.* 8. 1. Et receptam lectionem genuinam eſſe res ipſa indicat; Chriſtum enim ſua ipſius manu abſque ulla diſcipulorum ope panes, & deinceps piſces diſtribuiſſe inter quinque *Millia* hominum, totidemque forſan mulieres, & parvulos incredibile quidem videtur, & quod fere fieri non potuit.

V. 14. Οὗτος ἐστιν ἀληθῶς ὁ προφήτης· τὸ ἀληθῶς habent Græca Scholia, & Verſiones omnes, *veruntamen,* dicente *Millio, interjectum eſt ἀληθῶς* ex cap. 7. v. 40. Proleg. p. 133. Col. 2.

V. 23. Εὐχαριστήσαντος τοῦ Κυρίου· Deſunt hæc in *Chryſoſtomo* & Syr. Retinent *Theophylactus* & verſiones reliquæ: *Irrepſerunt* tamen *è margine,* ibid.

V. 39. Deeſt πατρὸς in MSS. & verſionibus aliquot, *Chryſoſtomo* & *Cyrillo.* At cum pater miſerit Chriſtum vox illa neceſſario ſubaudienda eſt.

V. 51. Σάρξ ἣν ἐγὼ δώσω· *Hæc verba irrepsêre è Margine ad ſupplendam ſententiam; Millius,* Proleg. p. 45. Col. 1. Agnoſcunt autem *Chryſoſtomus, Theophylactus,* & verſiones univerſim.

V. 55. Ἡ σάρξ μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι πόσις· MSS. aliquot, Arab. *Chryſoſtomus*, *Cyrillus*, & *Origenes* in Joh. p. 164. legunt ἀληθής. Sed *Origenes* in Matt. p. 417. & *Gregorius Nyſſ.* Hom. 8. in Eccl. p. 457. legunt ἀληθῶς, & ſic *Theophylactus,* Vulg. Syr. Æthiop.

Ad finem v. 56. *Stephanus,* & Cant. addunt καθὼς ἐν ἐμοὶ ὁ πατήρ, κἀγὼ ἐν τῷ πατρί. Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ἐὰν μὴ λάβετε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου, ὡς τὸν ἄρτον τῆς ζωῆς, οὐκ ἔχετε ζωὴν ἐν αὐτῷ. *Hæc ipſius Johannis verba eſſe aſſerit Millius* in Appendice, ex fide ſc. Cant. (de quo tamen Codice mirum in modum interpolato vide judicium *Millii,* Proleg. p. 132. Col. 2.) Agnoſcit illa nullus Pater, nulla Verſio, nullus Commentator; atque iis omiſſis citat hoc caput à v. 53. ad v. 58. *Origenes,* περὶ εὐχῆς, p. 88, 89. Nec *Chriſtus* per totum hoc caput vocabulum σῶμα uſurpat, nec loquitur de corpore ſuo ſacramentaliter capiendo, ut alibi fuſius oſtenſum eſt: Nihilominus *reſtituta* vult Millius, *Proleg.* p. 74.

V. 58. Τὸ μάννα & v. 64. οἱ μὴ πιστεύοντες agnoſcunt Græci, reliquique interpretes omnes: Omittit τοῦ ζῶντος v. 69. unicus Vulg. Sed Proleg. 164. Col. 2. *expreſſum in Margine τὸ μάννα in omnes mox Codices manavit:* & Prol. p. 88. Col. 1. *Inſertum in poſterioribus μὴ ex priore parte verſiculi:* & Prol. p. 45. Col. 1. *τοῦ ζῶντος adjectum ex Matthæo.*

Cap. 7. 1. Οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν· Ita *Theophylactus,* & verſiones, codicesque MSS. omnes, nec enim unum producere potuit *Millius* qui aliter legerit, ita *Chryſoſtomus* in textu, Comm. autem οὐ γὰρ εἶχεν ἐξουσίαν. Nihilo ſecius dicit *Millius οὐκ ἤθελεν inſertum eſt in genuinæ* (εἶχεν) *locum ut congruentius,* Proleg. p. 84. Col. 1. *Millio* nimirum ad novam lectionem in textum introducendum autor ſatis eſt unus, immo ſatis eſt nullus.

V. 8. Ἐγὼ οὔπω ἀναβαίνω· Hanc lectionem ſatis ſtabilivi in Annotatis meis, quibus ſubjunge 1. *Millius* ait οὐκ ἀναβαίνω ex *Chryſoſtomo, Cyrillo* (*Cyrillus* ille eſt *Clicthovæus* quidam, Homo nuperus,) eſſe legendum; *Chryſoſtomus* tamen habet (quod *Millium* parum ingenue id celantem, non fugit) οὐκ ἀναβαίνω ἄρτι, & deinde addit, Chriſtus non locutus eſt καθάπαξ οὐκ ἀναβαίνω, ἀλλὰ νῦν, τουτέστι, μεθ' ὑμῶν, *ego jam non aſcendo,* i. e. *non vobiſcum.* 2. *Porphyrius* non calumniatus eſt Chriſtum de mendacio, ſicut *Grotius,* & *Millius* opinantur, ſed ſolummodo condemnavit eum inconſtantiæ & mutationis. *Hieronymus* adv. *Pelag.* To. 2. Fol. 103. G.

V. 21. Καὶ πάντες θαυμάζετε διὰ τοῦτο· 22. Μωσῆς — Ita *Theophylactus.* Sed verſiones omnes, & *Cyrillus* Al. To. 3. p. 521. ponunt ſtigma poſt θαυμάζετε· Corrige ergo Annotata mea in hunc locum. Non enim interpunctionem hanc cum *Millio* genuinam exiſtimo, Prol p. 105. Col. 2.

V. 26. Μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός· MSS. plura, Syr. Copt. Perſ. Æthiop. omittunt poſterius ἀληθῶς, & ſic *Origenes* in Joh. p. 161, 162. Retinent autem *Chryſoſtomus*, *Theophylactus*, Cod. Alex. ſenſu quidem commodo: Nunquid certis indiciis cognoverunt Principes quia hic vere eſt Chriſtus?

V. 35. Ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν· Deſunt hæc apud *Chryſoſtomum* & *Nonnum.* Agnoſcunt *Theophylactus*, & verſiones omnes; ſuntque plane neceſſaria ad complendum ſenſum.

V. 45. Καὶ Φαρισαίους· Ita Græca Scholia, & verſiones omnes. Nihilominus, Proleg. p. 87. col. 1. Καὶ Φαρισαίους, *quod amplius in noſtris, vix obſtat Codicum conſenſus quo minus tranſlatum huc putem* ex *v.* 47. *hujus capitis.*

Cap. 8. 1.—8. Quod ad Hiſtoriam de muliere in Adulterio deprehenſa attinet. Vide Annotationem *Millii,* ubi illam tuetur ac defendit. Vide etiam *P. Simonii* Crit. Hiſt. N. T. l. 1. c. 13.

V. 14. Ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω· Ita Græca Scholia & verſiones omnes.

V. 34. Δοῦλός ἐστιν τῆς ἁμαρτίας· ἁμαρτίας agnoſcunt Græca Scholia, verſiones omnes, & *Origenes* in Matt. p. 317. *Adjectum eſſe* cenſet *Millius,* Proleg. p. 133.

V. 52. Εἰς τὸν αἰῶνα· Ita *Origenes* in Joh. p. 336. *Theophylactus*, & verſiones univerſim.

V. 53. Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, — Καὶ οἱ προφῆται ἀπέθανον. Ita *Origenes* in Joh. p. 336. *Theophylactus*, verſiones omnes. Nihilominus dicente *Millio* τοῦ πατρὸς ὑμῶν, Prol. p. 133. καὶ οἱ προφῆται ἀπέθανον, Prol. p. 162. *irrepſerunt ex præcedentibus.*

V. 57. Πεντήκοντα ἔτη οὔπω ἔχεις. Recepta eſt hæc lectio. *Nonni, Theophylacti*, Irenæi, omnium denique exemplarium: *Chryſoſtomus* tamen legit τεσσαράκοντα, To. 1. Ed. Mor. p. 364. & in locum ἐγγὺς τεσσαράκοντα.

Cap. 9. 8. Ὅτι τυφλὸς ἦν· Ita *Theophylactus*; προσαίτης *Chryſoſtomus*, & verſiones omnes, parvo diſcrimine, mendicus nimirum, quia cæcus.

V. 31. Τούτου ἀκούει· *Addita hæc omnino videntur ad ſupplendam ſententiam*, inquit *Millius*, Proleg. p. 154. Col. 2. Sed agnoſcunt hæc verba C. Alex. *Theophylactus*, & verſiones omnes.

Cap. 10. 8. Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον. D. πρὸ ἐμοῦ *Baſilio*, & *Chryſoſtomo*. Verum cum Codices plurimi etiam Cant. Alex. Cypr. ac *Clemens Alex.* (adde *Origenem* in Matt. p. 220. in Joh. p. 41. *Hieronymum*, l. 2. adv. Pelag. fol. 103. I.) lectionem receptam præferant, *crediderim à librariis olim expuncta iſta, ſeu autoritati Prophetarum adverſantia, ſcilicet*, certe *Manichæos ex his verbis collegiſſe Prophetas non eſſe miſſos à Deo, auctor eſt Theophylactus*; ita *Millius* immo *Chryſoſtomus* iiſdem reſpondens ait hæc non de *Prophetis*, ſed de *Juda* & *Theuda* intelligenda eſſe.

Cap. 12. 32. Πάντας ἑλκύσω πρὸς ἐμαυτόν. Codices MSS. quidam, Vulg. *Irenæus, Hieronymus, Auguſtinus, Juſtus Urgelit. Gaudentius* legunt πάντα· *Origenes* autem Comm. in Matt. p. 283. in Joh. p. 412. *Chryſoſtomus*, & *Theophylactus*, legunt cum textu: Vide plures apud *Millium*, Prol. p. 66. col. 1. ſuntque hæc verba de hominibus tantum intelligenda.

V. 42. Ἵνα μὴ ἀποσυνάγωγοι γένωνται. Ita Græca Scholia & verſiones omnes, Omittit *Nonnus*, carminis forte gratia.

Cap. 13. 19. Πρὸ τοῦ γενέσθαι. Legunt hæc verba *Origenes* in Joh. p. 394, 395, 398. *Theophylactus*, antiquæ verſiones univerſim: Non obſtante tamen Codicum hodiernorum ſuffragio *inter Scholia marginalia omnino poſuerim*, inquit *Millius*, Proleg. p. 160. col. 1.

V. 31. Ὅτε οὖν ἐξῆλθε· Si ſubjungantur iſta verba commati triceſimo, omittendum eſt οὖν, quod agnoſcunt MSS. & Textus. Quod ſi, pariter ac Editio *Oxonienſis*, ac verſio *Anglicana*, claudas comma illud cum his verbis ἦν δὲ νὺξ, recte legas in commate ſequenti ὅτε οὖν ἐξῆλθε, λέγει, &c. & ſic *Origenes* in Joh. p. 410. Vulg. aliique.

Cap. 14. 30. Καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· *Epiphanius* Hær. *Manich.* p. 180. §. 64. Legit οὐδὲν τοῦ αὐτοῦ εὑρίσκει, *Gregorius Nyſſ.* Hom. 7. in Eccleſ. p. 444. εὑρίσκει τῶν ἰδίων οὐδὲν; hæc autem παραφραστικῶς tantum ab iis dicta eſſe videantur; alibi enim *Gregor. Nyſſ.* legit cum textu, atque ita *Chryſoſtomus*, & *Theophylactus*, *Origenes* in Joh. p. 330. & p. 323. & Hom. 21. in Lucam & verſiones omnes: *Athanaſius*, To. 1. p. 440. & *Baſilius*, To. 2. p. 106. legunt οὐδὲν εὑρίσκει ἐν ἐμοὶ, inter autem τοῦ ἔχειν & τοῦ εὑρίσκειν οὐδὲν ſc. quod culpare poſſit, parum eſt diſcriminis.

Cap. 15. 11. Ἐν ὑμῖν μείνῃ· Utrum hic legas ᾖ cum verſionibus, an μείνῃ cum Scholiaſtis nihil intereſt.

V. 21. Ταῦτα πάντα. Græci, reliquique Interpretes legebant vel πάντα, vel ἅπαντα: judice tamen *Millio* πάντα *irrepſit è margine*, Proleg. p. 162. col. 2.

Cap. 17. 1. Ἐλήλυθεν ἡ ὥρα· Ita *Origenes* in Joh. p. 21. Græca Scholia, & verſiones univerſim, & tamen, Proleg. p. 155. col. 2. *Medium* ἐλήλυθεν ἡ ὥρα *videtur aliunde irrepſiſſe ex cap. 12. 23.*

V. 11. Καὶ τήρησον αὐτοὺς ἐν ὀνόματι σῷ οὓς ἔδωκάς μοι· οὓς Hic legunt *Chryſoſtomus, Theophylactus, Athanaſ.* Orat. 4. contra *Arian.* p. 470. *Epiph.* Hær. 38. p. 279. Vulg. Æthiop. Et hanc lectionem certam reddunt verba ſequentia, v. 12. quæ apud omnes verſiones, & *Scholiaſtas*, eadem ſunt, viz. Ἐγὼ ἐτήρουν αὐτοὺς ἐν ὀνόματι σου, οὓς ἔδωκάς μοι, ἐφύλαξα. *Millius* tamen, Proleg. p. 120. col. 1. Ἐν ὀνόματί σου ᾧ δέδωκάς μοι *omnino recte, ſerva eos per nomen tuum, ſive poteſtatem quâ dediſti ut eandem inter ſe, quam nos, habeant unionem.*

V. 12. Ἐν τῷ κόσμῳ· Deſunt hæc in Vulg. Agnoſcunt Græca Scholia, & verſiones omnes: & tamen Proleg. p. 45. col. 1. Ἐν τῷ κόσμῳ *acceſſit v. 11.*

Cap. 18. 29. Πάντοθεν· v. l. πάντες ſine diſcrimine; ubi enim *Judæi* ab omni loco conveniunt, conveniunt omnes.

V. 23. Τί με δέρεις; δαίρεις, quomodo hîc, & in ſimilibus locis legendum contendit *Nanſius* in *Nonnum*: δέρω enim, inquit, eſt excorio, δαίρω cædó, verbero; ita etiam *Suidas*. Eſt tamen certum τὸ δέρειν tam apud ſacros Scriptores, quam apud profanos, verberandi ſenſu aliquoties occurrere; ita *Luc.* 22. 63. *Viri qui tenebant velaverunt eum*, δέροντες, *in faciem percutientes*; ἀέρα δέρων *aerem verberans*, 1 Cor. 9. 26. Εἰς πρόσωπον δέρειν, in *faciem cædere*; ita δέρεσθαι καὶ δέρειν δι᾽ ἡμέρας *eſt* indies verbera dare, & pati, *Ariſtoph.* Veſp. p. 463.

Cap. 19. 31. Ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου· MSS. plurima, *Cyrillus, Theophylactus* ἐκείνη, ſic Editio *Oxon.* i. e. Dies ille Sabbati erat magnus dies, vel dies iſtius Sabbati, utpote triplici ex ratione feſtus,

feſtus maximo in honore habendus fuit. Vide *Lightfoot.* in locum.

Cap. 20, 29. Dixit ei Jeſus quia vidiſti me Θωμᾶ, *Theophylactus*, *Cyrillus*, *Auguſtinus* omittunt Θωμᾶ; *Origenes* autem legit Com. in Joh. p. 195. & verba præcedentia λέγει αὐτῷ Ἰησοῦς lectionem hanc certam reddunt.

Cap. 21, 12. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Deeſt τῶν μαθητῶν apud *Chryſoſtomum* in textu, in Commentario tamen addit οὐκέτι γὰρ τὴν αὐτὴν παῤῥησίαν εἶχον: Agnoſcunt *Theophylactus*, & verſiones Orientales omnes, Vulg. *diſcumbentium* quod in idem recidit. Et tamen *Millius Commentarii loco fuiſſe probabile eſt* τὸ τῶν μαθητῶν, Proleg. p. 45. col. 1.

---

## SECTIO QUINTA *in* Acta *Apoſtolorum.*

Cap. 1. 16. Διὰ στόματος Δαβίδ· Deſunt hæc Vulg. Æthiop. *Origeni*, *Athanaſio*, *Didymo* de Spiritu Sancto. Sed contra habent Vulg. *Origenes* bis in Acta Apoſt. Ed. Huetii. To. 2. p. 422, 423. *Oecumenius*, *Chryſoſtomus* in Commentario, Syr. Arab. in genuinis *Athanaſii* ſcriptis non invenio, ubi deſint. *Didymum* habemus tantum Latine ad vulgati exemplar compoſitum.

V. 23. Ἔστησαν δύο· *Auguſtinus* & Arab. ſtatuit numero ſingulari contra omnium codicum fidem, inquit *Millius*, forte ob Petri prærogativam ſtabiliendam.

Cap. 2, 3. Ἐκάθισέ τε, v. l. ἐκάθισάν τε Cant. Syr. Arab. *Athanaſius*, *Cyrillus.* Hîc autem lectori fraudem facit in utriſque; *Athanaſius* enim de Hum. Nat. ſuſcepta, p. 606. legit ἐκάθισέ τε, in Ep. dubiæ fidei ab *Serap.* p. 179. καὶ ἐκάθισαν; in *Cyrillus* ſine diſcrimine & ſolo nomine citandis latere potuit, ſed ita res evenit ut in utriſq; fallat: *Cyrillus* enim *Hieroſ.* Catech. 17. p. 199. legit καὶ ἐκάθισεν, *Cyrillus Alex.* Glaph. in Gen. p. 45. ἐκάθισέ τε, quomodo legunt *Chryſoſtomus*, & *Oecumenius*, Vulg. ſedit, ſc. γλῶσσα, aut πῦρ.

V. 24. Λύσας τὰς ὠδῖνας τοῦ θανάτου, v. l. ἀυτοῦ· Vulg. Syr. Arab. *Polycarpus*, *Irenæus*, utroque modo *Epiphanius*; *Chryſoſtomus* & *Oecumenius*, θανάτου quæ lectio eſt prorſus neceſſaria; Eſto enim Chriſtum in Infernum deſcendiſſe, eſt tamen certiſſimum nullos illum cruciatus, aut dolores ibi tuliſſe à quibus ſolvendus eſſet.

V. 30. Τὸ κατὰ σάρκα ἀναστήσειν χριστόν· Deſunt hæc Vulg. Syr. Æthiop. *Irenæo*, l. 3. c. 12. Agnoſcunt *Chryſoſtomus*, *Oecumenius*, Arab. & notante *Lorino*, noſtri Codices omnes ea habent.

V. 31. Οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς Ἅδου. Deeſt ψυχὴ αὐτοῦ, *Iren.* l. 3. c. 12. p. 229. Vulg. Syr. C. Alex. *inſertum*, inquit *Millius*, *haud dubito*, *ex v.* 26. Prol. p. 122. col. 2. Sed agnoſcunt hæc verba Arab. *Chryſoſt.* & *Oecumen*, in locum. *Origen.* in Reg. p. 32. ubi notat in Pſalmis hæc legi Pſ. 15. (al. 16.) 10. & ab *Apoſtolis* in *Actibus* interpretata.

V. 47. Τῇ ἐκκλησίᾳ· *Irrepſit è Margine*, *Millius*, Proleg. p. 122. fide Vulg. Æthiop. C. Alex. Agnoſcunt autem *Chryſoſtomus*, *Oecumenius* Syr. Arab.

Cap. 3, 4. Σὺν τῷ Ἰωάννῃ· Ita *Chryſoſtomus*, *Oecumenius*, verſiones omnes. Nihilominus Proleg. p. 163. col. 2. *Vix impedit ſummus codicum noſtrorum conſenſus quo minus ſequens* σὺν τῷ Ἰωάννῃ, *licet in ſolo hoc codice, quod ſciam, haud jam extet, è margine irrepſiſſe cenſeam.*

V. 12. Ἰδίᾳ δυνάμει, ἢ εὐσεβείᾳ· Ita *Oecumenius*, & *Chryſoſtomus* tam textu quam Commentario; & tamen *Millius*, Proleg. p. 45. Col. 2. Ἰδίᾳ δυνάμει, ἢ ἐξουσίᾳ *habet Chryſoſtomus non ſemel.*

V. 20. Τὸν προκεκηρυγμένον χριστόν· MSS. plurima, Syr. Arab. *Chryſoſtomus*, *Theophylactus*, *Tertullianus*, *Chron. Alex.* legunt προκεχειρισμένον; Vulg. & *Oecumenius* textui aſſentiuntur: inter utramque lectionem parvi intereſt, quicunque enim à *Propheta*; prædictus, & prædicatus fuit hominibus, idem certe prædeſtinatus fuit à Deo; Verba autem προκατήγγειλε, v. 18. & προκατήγγειλαν v. 24. receptæ lectioni favere videntur.

V. 22. Πρὸς τοὺς πατέρας· *Tranſlata huc videntur ex v.* 25. *Millius*, p. 144. 1. Agnoſcunt *Chryſoſtomus*, *Oecumenius*, C. Alex. Arabs.

Cap. 4. 12. Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· Ita legunt *Chryſoſtomus* & *Oecumenius* in locum, *Cypr.* Teſt. l. 2. n. 16. verſiones Antiquæ, Vulg. Syr. Arab.

V. 25. Ὁ διὰ στόματος Δαβὶδ τοῦ παιδός σου εἰπών· MSS. aliquot, & Latini *Patres* addunt ἐν πνεύματι ἁγίῳ; Vulg. Syr. Arab. *Spiritu ſancto*, forte ex *Mar.* 12. 36. Nam neque *Chryſoſtomus*, aut *Oecumenius*, *neque Arab. Grabioque* teſte in *Irenæum*, p. 226. *hæc verba textus Actorum Apoſtolicorum agnoſcit.*

V. 27. Συνήχθησαν γὰρ ἐπ' ἀληθείας· MSS. plurima, *Chryſoſtomus*, *Cyrillus*, *Irenæus*, & quidam è Latinis *Patribus*, Vulg. & Syr. addunt ἐν τῇ πόλει ταύτῃ, quæ omittunt *Oecumenius* & Arabs; neque placent *Millio*, qui hîc *Chryſoſtomum*, & Vulg. *interpolatos* eſſe dicit, Prol. 85. col. 2. *Grabius* in Irenæum, p. 226. inquit, *Gloſſema eſt, non ipſius Lucæ dictum.*

V. 32. Ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· *Cyprianus*, & bini Codices MSS. addunt καὶ οὐκ ἦν ἐν αὐτοῖς διάκρισις οὐδεμία· Sed *Origenes* in Matt. p. 382, 383. editis congruit, & ex antiquis Scholiaſtis atque Interpretibus, qui hæc verba agnoſcunt, hominem arbitror fuiſſe neminem.

Cap. 5. 15. Κατὰ τὰς πλατείας· Deeſt in Æthiop. Agnoſcunt *Chryſoſtomus*, Vulg. Syr. Arab. Veruntamen Proleg. p. 124. col. 1. *Medium* κατὰ τὰς πλατείας *adnotatoris cujuſdam eſt, non Evangeliſtæ.*

V. 34. Τοὺς Ἀποστόλους ἔξω ποιῆσαι· MSS. duo, Vulg. *Chryſoſtomus* legunt ἀνθρώπους, *quam lectionem germanam arbitror*, inquit *Millius*; at immerito! Nam tametſi *Gamaliel* juſſerit foras homines ſecedere, *Divus* tamen *Lucas*, qui eos Chriſti *Apoſtolos* eſſe probe novit, vocabulum illud recte uſurpare potuit; perinde ac *Oecumenius*, Syr. Arab. & Æthiop.

Cap. 6. 8. Στέφανος δὲ πλήρης πίστεως· *Millius* hic Proleg. p. 78. col. 1. hæc habet; χάριτος *omnino recte*, ita *enim Vulg. Æthiop. Syr. Aſterius, Proclus, Euthalius, Chryſoſtomus*: *Oecumenius* autem & Arab. immo *Chryſoſtomus* legunt πίστεως: Doctorem fefellit in *Chryſoſtomo*, forte in aliis, mos apud Scripturas & *Patres*, loquendi de fide miraculoſa τῷ τοῦ χάριτος ὀνόματι· Lectionem textus mihi firmam reddunt verba, Com. 5. elegerunt *Stephanum* virum πλήρη πίστεως.

Cap. 7. 37. Κύριος ὁ Θεὸς ὑμῶν —— αὐτοῦ ἀκούσεσθε. Deſunt verba notata Arab. & *Chryſoſtomo*. Agnoſcunt *Oecumenius*, Vulg. Syr. Æthiop. *Evangeliſta*, cap. 3. 22, 23. *Millio* tamen judice, αὐτοῦ ἀκούσεσθε, *addita ex Deut.* 18. 15. *ſunt verba Moſis, non Evangeliſtæ*, Prol. p. 110. Quaſi religio eſſet *Judæo* verba *Moſis* citare prout in textu Hebræo & lxx. interpret. inveniebantur.

Cap. 8. 10. Οὗτός ἐστιν ἡ δύναμις Θεοῦ ἡ μεγάλη. Vulg. & *Irenæus*, l. 1. c. 20. *quæ vocatur magna*: *Chryſoſtomus, Oecumenius*, Syr. Arab. legunt cum textu; nec dicerent *Samaritani* de eo cui fidem adhibebant ἡ καλουμένη, ſed ἡ ὄντως μεγάλη.

V. 39. Πνεῦμα Κυρίου ἥρπασε τὸν Φίλιππον· *Hieronymus*, Dial. adv. *Lucifer.* dicit Codices quoſdam legiſſe πνεῦμα ἅγιον ἔπεσεν ἐπὶ τὸν Εὐνοῦχον, καὶ Ἄγγελος ἥρπασε τὸν Φίλ· Sed hanc lectionem *Chryſoſtomus, Oecumenius*, & verſiones antiquæ non agnoſcunt.

Cap. 9. 5. Σκληρόν σοι πρὸς κέντρα λακτίζειν· v. 6. — Καὶ ὁ Κύριος πρὸς αὐτόν, hæc *in contextum tranſtuliſſe librarios* ex Act. 22. 10. & 26. 14. vult *Millius*, atque hanc eſſe germanam lectionem, Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις· ἀλλ᾽ ἀνάστηθι καὶ, &c. Sed in locis citatis non hæc verba αὐτολεξεὶ reperies; non enim occurrunt τρέμων καὶ θαμβῶν, neque τί με θέλεις ποιῆσαι, ſed ſolummodo τί ποιήσω; præterea σκληρόν σοι πρὸς κέντρα λακτίζειν hîc agnoſcunt *Oecumenius*, Vulg. Arab. Æthiop. quorum autoritas ad hanc lectionem probandam valet plurimum.

V. 20. Ἐκήρυσσε τὸν Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ τὸν Χριστὸν, *Chryſoſt. Oecumen.* Arab. τὸν Ἰησοῦν, C. Alex. Vulg. Syr. Æthiop. eodem ſenſu, idem nempe eſt in ore *Apoſtolorum* κηρύττειν τὸν Χριστόν; & dicere Jeſum quem prædicabant eſſe Chriſtum. Hoc ſenſu *Philippus* ἐκήρυσσεν τὸν Χριστὸν *Samaritanis* Act. 8. 5. Et falſi Fratres ex invidia erga *Paulum* τὸν Χριστὸν κηρύσσουσιν, Philip. 1. 15. Quod autem addit *Millius*, Proleg. p. 93. col. 2. *Pauli ſcopo accommodatam magis eſſe vocem* Ἰησοῦν, *cujus non erat demonſtrare Chriſtum ſeu Meſſiam eſſe Dei filium* (id enim *Judæis maxime in confeſſo erat*) *ſed probare Jeſum* Nazar. *fuiſſe Dei filium, ſive Meſſiam*, in eo longe fallitur. *Ego enim*, inquit *Origenes, cum multis Judæis, iiſque ſapientibus habitus conflictatus* οὐδενὸς ἀκήκοα ἐπαινοῦντος τὸν λόγον εἶναι τὸν υἱὸν τοῦ Θεοῦ, l. 2. contra Celſ. p. 79. Et clarius adhuc, l. 4. p. 162. *Illud quoque ignorat* Celſus *Judæos non admodum hoc aſſerere Chriſtum illum quem etiamnum expectant adventurum*, Θεὸν ὄντα, ἢ Θεοῦ υἱὸν, *Deum eſſe, aut Dei filium.* Hinc *Hieronymus* in hæc verba, Jer. 17. 5. *maledictus qui ſpem ponit in homine*, Maledictos pronuntiat *Judæos* qui *ſpem habent in homine Chriſto*, viz. *ſuo, quem non filium Dei, ſed purum hominem putant eſſe venturum*, unde *Chriſtum* Blaſphemiæ reum pronunciant *Judæi*, *quia dixit ſe filium Dei eſſe*, Joh. 5. 18. 10. 34, 35.

V. 31. Αἱ μὲν οὖν ἐκκλησίαι καθ᾽ ὅλης τῆς Ἰουδαίας, καὶ Γαλιλαίας καὶ Σαμαρείας, εἶχον εἰρήνην, οἰκοδομούμεναι· v. l. ἡ ἐκκλησία, Vulg. Syr. Æthiop. Sed *Chryſoſtomus, Oecumenius*, & Arab. textum ſequuntur, & mentio trium *Eccleſiarum* ſub diverſis Provinciis agentium firmat hanc lectionem.

Cap. 10. 6. Οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν· Quod cum deſit in MSS. pluribus *gloſſema videtur additum ex Act.* 10. 32. & 22. 10. *Millius* hic & Prol. p. 93. c. 1. Poſterior locus nihil ad rem facit, & v. 32. repetit tantum quod hic dictum eſt, ſic etiam cap. 11. 14. quod hanc lectionem ſatis firmat; Præſertim cum hæc verba agnoſcunt *Chryſoſtomus, Oecumenius*, & Vulg. qui plerumque plus ponderis apud *Millium* habet quam Codices MSS. univerſi.

V. 21. Τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν· *Additum nullus dubito* ex c. 11. 11. *claritatis gratia*, inquit *Millius* hîc, nempe quia deeſt circiter in viginti MSS. & verſionibus, ſed 1. ſi deſumatur hoc ex cap. 11. 11. cur non hîc etiam addatur ἀπὸ Καισαρείας, quod occurrit illuc? 2. Extat apud exemplar *Oecumenii*, apud marginem *Chryſoſtomi*, atque apud comma 17. hujus capitis; itaque vero mihi ſimilius videtur omiſiſſe quoſdam hæc verba ex eo quod poſt τοὺς ἄνδρας ſupervacanea ea eſſe exiſtimârint.

V. 32. Ὃς παραγενόμενος λαλήσει σοι, *acceſſere commentarii loco ex v. 22. Sed agnoſcunt* Chryſoſt. Oecumen. C. Alex. Syr. Arab.

Cap. 11. 12. Μηδὲν διακρινόμενον· Ita Græca Scholia & Verſiones omnes; nihilo ſecius hæc *Millius*, Proleg. p. 45. col. 2. *Sequens* μηδὲν διακρινόμενον *nemo ſuſtulerit; huc traductum eſt ex cap.* 10. 20. Hoc res omnino poſtulat ut verè *Petrus* repeteret quæ ei à Spiritu Sancto dicta eſſe refert ibi *Evangeliſta*, ſuntq; tanti ponderis ad *Petrum* à crimine ipſi imputato vindicandum, ut ſine ſumma ἀβλεψίᾳ, in hac rerum geſtarum enarratione omitti non potuerint.

V. 6. Εἶδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία. Omittunt Syrus & Epiphanius Hær. Cerinth. p. 112. καὶ τὰ θηρία Obſervaſſe autem debuit *Millius* omiſſa pariter ibi eſſe τὰ πετεινὰ τοῦ οὐρανοῦ; idem tamen *Epiphanius* diſputando contra *Ebionitas*, p. 146 mentionem facit τῆς ὀθόνης τῆς ἐχούσης πάντα ἐν αὐτῇ θηρία τε, καὶ κτήνη, ἑρπετὰ καὶ πετεινά, unde certum eſt eum legiſſe id quod antea omiſit.

Cap. 13. 18. Ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ· ἐτροποφόρησεν *errore ſcribarum manifeſtiſſimo*, pro ἐτροφοφόρησεν; inquit *Millius*: Sed *Chryſoſtomus*, *Oecumenius*, & Vulg. ab impreſſis non diſſentiunt: Ἐτροποφόρησεν vero à *Librariis ex Margine tranſlatum fuiſſe in contextum* probare conatur Millius his Argumentis. 1. *Quia deſumpta ſunt iſta ex* Deut. 1. 31. *ubi verſio τῶν ο legit* ἐτροφοφόρησεν: Sed quater citat hæc verba *Origenes*, ſc. l. 4. contra Cel. p. 210. Hom. 18. in Jer. Ed. Huetii, p. 169. Comm. in *Matt.* p. 459. & 475. & ubique habet ἐτροποφόρησεν. Sic etiam *Athanaſius*, ut ut in contrariam partem trahatur à *Millio*; ſic enim teſtimonium illius rectè allegatur in *Hæſchelii* notis in *Origenem*, To. 1. p. 977. Ἐπὶ τοσοῦτον αὐτοὺς ἔτος ἔφερεν ὡς εἴ τις τροφὸς τροποφορήσειε τὸν ἑαυτῆς υἱόν; cum fecerint ſibi *Iſraelitæ vitulum ex auro conflatilem*, ait *Athanaſius*, *cùm pane & aquâ deficientibus murmuraverint, mores eorum ſuſtinuit Deus, pariter ac nutrix filiolo ſuo flenti, aut leviter iraſcenti adblanditur, ſed cum verſa & mutata in pejorem partem eſſent omnia, ſupplicio eos affecit maximo.* Legit etiam ἐτροποφόρησεν Codex *Vaticanus*, teſte *Huetio*. 2. *Moſes*, inquit *Millius*, *ad fortia quæque hortatur quod facere non potuit ex eo quod Deus eorum mores in Eremo per* 40 *annos ſuſtinuerit.* Reſpondeo, potuiſſe tamen populum hunc ad fortiter agendum incitare ex eo quod idem Deus pro iis pugnaturus eſſet, de cujus potentia & voluntate ſingulari dubitare, tot conſpicuis prodigiis ab eo in ſui gratiam editis tum in Ægypto, tum etiam in Arabiæ deſertis, ubi paterna benevolentia eos proſecutus erat, ſummum nefas eſſet; hoc autem plane eſt commatis triceſimi & 31. Argumentum. Pergit *Millius* dicere, *Deum eorum mores per* 40 *annos in eremo ſuſtinuiſſe incongruum eſt, imprimis*, ac *fortaſſe ne verum quidem; quomodo enim eorum mores per annos* 40 *in deſerto pertulit Deus, quos omnes præter unum, & alterum proſtravit in deſerto?* Reſpondeo, 1. Si *Moſi* ſit fides adhibenda, hæc verba dicta fuerunt ante hanc ſtragem; *tum enim*, inquit *Moſes*, *vobis dixi ne terreamini neve timeatis eos*, v. 29. *Jehova Deus noſter, qui nobis præit, is pugnabit pro vobis, pro omnibus quæ fecit erga vos in oculis veſtris in Ægypto*, v. 3. *Et quæ vidiſtis in hoc deſerto, ubi vos tulit Deus veſter quemadmodum quiſque filium ſuum bajulare ſolet, per omnem viam quam confeciſtis, donec ad hunc locum perveneritis.* Reſp. 2. Argumentum hoc ſupponere τὸ τροποφορεῖν idem hîc tantùm valere quod mores eorum ferre, hoc autem negant inſignes Critici, *Gatakerus*, *Douſæus*, *Boiſius*. Audi *Boiſium*, ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ, i. e. ἦρε καὶ ἐβάστασεν αὐτοὺς ὡσεὶ τροφὸς τὸν υἱόν· tulit labores, moleſtias populi hujus. Moſes nimirum dixerat, v. 9. non poſſum ſolus שְׂאֵת ferre hunc populum; & v. 12. quomodo ſolus אשם ferrem moleſtiam quam creatis mihi; & hîc *Jehovah* נשאך *tulit te*, in quibus locis *Chaldæus* utitur voce *ſebar* bajulavit; ſeu ergo legas ἐτροποφόρησεν, ſive ἐτροφοφόρησεν utraque ſenſu βαστάζειν accipienda ſunt, ut textui *Originali* reſpondeant; claudo hæc verbis *Boiſii*; Porro τροποφορέω *multò magis mihi placeat* quam τροφοφορέω, non modo *Euphoniæ gratia*, ſed *etiam quia libri plerique omnes in eâ conſentiunt lectione.*

V. 19. Κατακληροδότησεν αὐτοῖς τὴν γῆν· MSS. plura, *Chryſoſtomus* & *Oecumenius* habent κατεκληρονόμησεν, & *ſic legendum conſtat* ex Deut. 1. 38. ubi lxx. *quos ſequitur* Lucas, *voce hâc utuntur*, ita *Millius*: Sed *utram vocem legas*, *Grotio* judice, *nihil refert*, nam נחל in Piel & הנחיל in Hiphel modo vertitur κατακληρονομεῖν, ut Deut. 3. 28. Joſh. 14. 2. & alibi κληροδοτεῖν, ut Deut. 1. 38. apud *Kircherum*, ſic Joſh. 19. 51. Edit. *Complut.* & 1 Maccab. 3. 36. κληροδοτεῖν eſt terram ſorte dividere.

V. 23. Ἤγειρε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν. Codices plurimi, *Oecumenius*, *Chryſoſtomus* in Comm. *Athanaſius*, To. 1. p. 553. legunt ἤγαγε, & quidem σωτηρίαν vitio *Librarii*. Quod vero ἤγειρε ſit germana lectio probabilis ratio reddi poteſt, viz. quod τὸ *ſuſcitare ſemen* nunquam vertitur à lxx. ἄγειν σπέρμα, ſed ſemper ἀναστήσειν σπέρμα; & in loco parallelo Act. 2. 30. legitur ἀναστήσειν τὸν Χριστόν. Vide cap. 3. 26. & *Luc.* 1. 69. Καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ τοῦ παιδὸς αὐτοῦ; & ſic ſe habet Dei promiſſum ἀναστήσω τῷ Δαβὶδ· Jer. 23. 5. 30. 9.

V. 33. Ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται· ἐν ψαλμῷ τῷ πρώτῳ *genuinam eſſe lectionem* acriter contendit *Millius*, ex authoritate *Oecumenii*, *Hilarii* & *Origenis* Cat. in Pſ. 2. 7. teſte *Cl. Huetio*. E contrario notatu dignum eſt, quod *Tertullianus*, contra *Marcion.* l. 4. c. 22. & *Cyprianus*, libro 1. ad Quir. §. 13. habent diſertè *Pſalmo ſecundo*, & *Chryſoſtomus*, verſioneſque omnes editis congruunt: In *Hebræa*, *Chaldæa*, &

*Græca* lingua atque apud interpretes Orientales hi Pſalmi in unum neutiquam confunduntur. S. *Hilarius* in Pſ. 2. verbis luculentis declarat, quod regnante *Ptolemæo* 70. ſenes Pſalmos in hunc ordinem redegerint, *numeroſque affixerunt ſpirituali, & cœleſti ſcientia Pſalmorum virtutem intelligentes*: Ex Spiritu igitur, & mandato Dei ſecundum *Hilarium*, Pſalmus hic ſecundum locum longè ante obtinuit, dictuſque fuit ſecundus, prius quam *Acta Apoſtolorum* literis à *Luca* conſignata eſſent: *Hieronymi* teſtimonium hîc allatum, ut ſubdititium, reſpuunt *Critici*, idem autem *Hieronymus* cum Hæbraicè Pſalmos in lucem ediderit, hæc verba à *Luca* allegata, ſub ſecundo Pſalmo collocavit: Major *Origeni* ex Catena adhibenda eſſet fides, niſi dixiſſet idem *Huetius*, *ſubleſta eſt Catenarum fides.* Ad ſummam. Si Pſalmi ἀνεπίγραφοι fuerint, cur diceret *Athanaſius* hæc verba deſumpta eſſe ἐν τῷ δευτέρῳ ψαλμῷ; Ad argumentum *Millii* (*mutandi* δευτέρῳ in πρώτῳ *nulla omnino cauſa fuerit, legendi* δευτέρῳ *pro* πρώτῳ *longe maxima, ne diſcederet ſc. Lucas à Codicibus Hebraicis,* ac *Græcis Veteris Teſtamenti.*) Reſpondeo, mutandi fortè cauſam fuiſſe ut textus conformaretur exemplaribus illis *Latinis* quæ à *Beda* & *Eraſmo* memorantur: Quid multa? cum hæc locutus ſit *Paulus*, apud Pſalterium vel numerorum erat diſtinctio aliqua, vel nulla; ſi nulla fuerit, cur Pſalmum *Paulus* aut primum, aut ſecundum nominat? Sin autem reliqua, cur non ille *Hebræus ex Hebræis* receptum numerum & ordinem amplecteretur?

V. 45. ἀντιλέγοντες καὶ Deeſt in MSS. quibuſdam, verſionibuſque: Quod tamen agnoſcunt *Chryſoſtomus*, & *Oecumenius*, atque idcirco ſolùm omitti videtur, quia præceſſerat ἀντέλεγον.

V. 48. Ἐδόξαζον τὸν λόγον τοῦ κυρίου· Sic *Chryſoſtomus*, *Oecumenius*, Vulg. Arab. Sed Syr. & Æthiop. τὸν Θεὸν, *rectè* inquit *Millius*, Proleg. p. 129. col. 2.

CAP. 15. 20. & 29. Καὶ τοῦ πνικτοῦ πνικτοῦ omittunt, teſte *Millio*, *Irenæus*, *Cyprianus*, *Tertullianus*, *Hieronymus*, *Auguſtinus*, *Ambroſius*, *Eucherius*, Latini omnes: Cæterum retinent *Græca quæ vidimus omnia* (excepto uno Cant.) *verſiones omnes, etiam Vulgata*, *Origenes* l. 8. contra Celſ. p. 396. *Patres ac tractatores Græci univerſim, ut proinde minime ſollicitandum arbitrer*: Idem vero *Millius*, Proleg. p. 45. col. 2. Iiſdem Latinis Patribus cum *Paciano* & *Fulgentio* in medium prolatis, hæc habet, certè *medium* καὶ τοῦ πνικτοῦ *ipſius Lucæ non eſt, ſed Chriſtianorum veterum*, &c. Agnoſcunt τὸ πνικτὸν ante *Origenem*, *Clemens Alex.* Pædag. l. 2. p. 172. poſt *Origenem*, *Cyrillus Hieroſ.* Catech. 4. p. 34. *Cyrillus Alex.* To. 1. p. 153. & 575. *Conſtit. Apoſt.* l. 6. c. 12. *Epiphanius* Hær. Naz. §. 8. p. 124. *Concilium Gangrenſe*, Can. 2. Quid ad hæc *Millius*? Nempe *iſta* καὶ τοῦ πνικτοῦ *quæ ipſius Lucæ non fuiſſe ſupra notavimus, introduxerunt ante Clementis tempora Librarii in textum*, Proleg. p. 61. col. 2. vulgatum cur hîc reſpuit ſi quæras, *addidit ex Græcis ſuis quartum ſuffocati* ſc. *Hieronymus*, Proleg. p. 82. col. 1. Et tamen, p. 61. col. 2. *Legebant exemplaria aliqua Italicæ verſionis ante caſtigationem Hieronymi*; fefellit hominem mos Latinorum, immo Græcorum, ſuffocatum ſub interdicto ſanguinis contineri exiſtimantium, adeoque tria tantum hîc prohiberi putantium; ita *Tertullianus*, Apol. c. 9. *propterea quoque ſuffocatis, & morticinis abſtinemus, ne quo ſanguine contaminemur vel intra viſcera ſepulto*; *Chryſoſtomus*, Hom. 27. in Gen. Τί ἐστι χρέας ἐν αἵματι ψυχῆς, τοῦτ' ἐστι πνικτόν, τὸ γὰρ ἀλόγου ἡ ψυχὴ τὸ αἷμα τυγχάνει· Adjiciunt his *Irenæus*, l. 3. c. 12. *Cyprianus* ad Quir. l. 2. c. 119. MSS. Codices quidam hæc καὶ ὅσα ἂν μὴ θέλωσιν ἑαυτοῖς γίνεσθαι ἑτέροις μὴ ποιεῖν· Quæ quoniam non agnoſcunt *Chryſoſtomus*, *Oecumenius*, Vulg. Syr. Arab. nec *Clemens Alex.* *Origenes*, nec *Conſtitutiones Apoſtolicæ*, nec *Patres* reliqui ante citati, ea cum *Spencero* rejicienda eſſe, *Millio* non invito, exiſtimo.

V. 23. Οἱ Πρεσβύτεροι καὶ οἱ ἀδελφοὶ, ita *Chryſoſt.* *Oecum.* Syr. Arab. πρεσβύτεροι ἀδελφοὶ, C. Alex. Vulg. Cant. Barb. 1.

CAP. 16. 7. Καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα· MSS. aliquot, Vulg. Syr. Æthiop. *Cyrillus Alex.* addunt Ἰησοῦ, ſicut etiam *Hieronymus*, l. 3. contra Pelag. c. 6. qui & hæc addit; *Nota*, inquit, *quod Spiritus Jeſus Spiritus Sanctus ſit*; & *Cyrillus Theſ.* p. 298. ſimilem affert notam. Ἰησοῦ vero additamentum eſſe primo aſpectu dignoſcitur; nam licet dictiones hæ πνεῦμα Κυρίου Χριστοῦ, τοῦ υἱοῦ αὐτοῦ interdum uſurpentur in N. T. dictio tamen πνεῦμα Ἰησοῦ nunquam ſolitaria incedit; *Epiphanius* Anchor. p. 72. *Chryſoſtomus*, & *Oecumenius* cum textu legunt; alteram lectionem natam ſuſpicor ex controverſia quæ poſt exorta eſt de proceſſione Sancti Spiritûs à Filio. *Millio* tamen eſt Genuina lectio, Prol. p. 71. col. 1.

V. 14. Προσέχειν τοῖς λεγομένοις ὑπὸ τοῦ Παύλου· Hæc verba agnoſcunt *Chryſoſt.* *Oecum.* C. Alex. verſiones omnes, excepto unico *Æthiope*, & tamen, Proleg. p. 124. col. 2. *Scholion hoc adjecit Librarius quiſpiam in Corpus Hiſtoriæ.*

CAP. 17. 23. Ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον· Vulg. & *Origenes* in Joh. p. 155. legunt ὃ & τοῦτο· *Chryſoſtomus*, *Oecumenius*, & *Clem. Alex.* Strom. 1. p. 314. & *Strom.* 5. p. 588. Syr. & Arab. lectionem textûs retinent: ſenſus in utriſque idem eſt.

V. 28. Τινες τῶν καθ' ὑμᾶς ποιητῶν· Deeſt ποιητῶν *Irenæo*, Lat. *Auguſtino*, *Ambroſio.* Agnoſcunt *Clemens Alex.* Strom. 1. p. 415. *Origenes* Com in Joh. p. 155. *Chryſoſt. Oecumenius*, hinc obſervatio illa frequens *Clementis*, *Origenis*, *Chryſoſtomi*, *Paulum* prudenter, & opportunè profanis verba faciens Poetarum teſtimonia laudaſſe.

Cap. 18. 5. Συνείχετο τῷ πνεύματι ὁ Παῦλος· v. l. τῷ λόγῳ· *Baſilius*, *Theodoretus*, Vulg. Syr. Æthiop. *inſtabat ſermoni* : Sed *Chryſoſtomus*, *Oecumenius* & Arab. cum excuſis conſentiunt; neque enim recte vertitur συνείχετο activè inſtabat, ſed paſſivè tenebatur, conſtrictus, coarctatus erat. Matt. 4. 24. Luc. 4. 38. 8. 37. 12. 50. Philip. 1. 23.

V. 9. Ἐν νυκτί. Ita *Chryſoſtomus*, *Oecumenius*, Vulg. Arab. apud Syrum tantum deeſt; *Millio* tamen videtur à *Librario aliquo additum de Margine*, Proleg. p. 130. col. 1.

V. 10. Ἐγώ εἰμι μετὰ σοῦ, καὶ· Deſunt hæc tantum apud Æthiop. verſionem nullius fidei : *Media tamen hæc ſuſpecta habeo* παρεμβλήσεως, inquit *Millius*, Proleg. p. 124.

V. 17. Πάντες οἱ Ἕλληνες· Deſunt οἱ ἕλληνες, Vulg. unde *Millius*, Proleg. p. 144. *inſertum eſt in noſtris perperam* : Agnoſcunt autem *Chryſoſtomus*, *Oecumenius*, verſiones Orientales omnes.

V. 21. Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱερουσαλήμ· *Hæc*, inquit *Millius*, *aliunde ſunt ex Act.* 20 16. *Act.* 19. 21. habent autem *Chryſoſt. Oecumen.* Syr. Arab.

V. 27. Διὰ τῆς χάριτος· Ita *Chryſ. Oecum.* verſiones Orientales omnes: deſunt hæc apud Vulg. Bedam, *Baſilium Seleuc.* forte quia non exiſtimârunt dona eximia & divina in hunc hominem collata fuiſſe, qui ſciebat tantùm baptiſma *Johannis.*

Cap. 19. 16. Κατακυριεύσας αὐτῶν. Vulg. & Codices MSS. quidam ἀμφοτέρων; Cum textu legunt *Chryſoſtomus*, *Oecumenius*, Syr. Arab. ſine diſcrepantia.

Cap. 20. 24. Μετὰ χαρᾶς Deſunt hæc in MSS. quibuſdam, Vulg. Syr. Retinent *Chryſoſtomus*, *Oecumenius*, Arab.

V. 28. Τὴν ἐκκλησίαν τοῦ Θεοῦ. Lectionem hanc probat & egregie firmat *Millius.*

Cap. 21. 7. Ἀπὸ Τύρου Ita omnes, excepto Cov. 3. ſic tamen *Millius*, *ἀπὸ Τύρου licet jam in noſtris omnibus locum habent ex verſiculo tertio hujus capitis initio huc traducta arbitror.* Proleg. p. 163. col. 2.

V. 8. Οἱ περὶ τὸν Παῦλον. Deſunt hæc *Chryſoſtomo*, Vulg. Syr. Agnoſcunt *Oecumenius* & Arab. & res ipſa poſtulat ut qui cum *Paulo Ptolemaida* conveniebant, inde cum eo egrederentur.

V. 13. Εἰς Ἱερουσαλήμ. Omittunt hæc *Baſilius*, To. 2. p. 429. & *Cyrillus* tanquam non ad eorum propoſitum : Agnoſcunt *Chryſoſtomus*, *Oecumenius* & verſiones omnes, & tamen Prol. p. 164. *medium* εἰς Ἱερουσαλὴμ *eſt inſertum v.* 12. cur non & 13?

V. 22. Δεῖ πλῆθος συνελθεῖν. Deſunt hæc apud Syrum ſolum : Agnoſcunt *Chryſoſtomus*, *Oecumenius*, Vulg. Arab. *introducta ſunt*, inquit *Millius*, *ubi ipſa adſcripſerat Scholiaſtes quiſpiam ex infra dictis v.* 27, 30. Proleg. p. 150. col. 1.

Cap. 22. 12. Ἀνὴρ εὐσεβὴς· εὐσεβὴς vel εὐλαβὴς, *Chryſoſtomus*, *Oecumenius*, Syr. Arab. hæc tamen Millius, *qui hic neſcio quid deeſſe putârunt, interſerebant alii* εὐσεβὴς *ex cap.* 10. 2. *alii* εὐλαβής. Proleg. p. 144. col. 2.

V. 20. Τὸ αἷμα Στεφάνου τοῦ Μάρτυρός σου· Ita Græca ſcholia & verſiones omnes : Deeſt Στεφάνου in Codice Alex. unde *vix eſt, ut unius codicis hujus teſtimonio lectionem hanc germanam exiſtimem, quis* Στεφάνου *vocabulum tam inſigne prætermiſerit?* Prol. p. 124.

V. 21. Καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ· Ita *Chryſoſtomus*, *Oecumenius*, Syr. Arab. Vulgato ſolo renitente; & tamen *Millius*, *explicatoria* τῇ ἀναιρέσει αὐτοῦ *alterius loci ſunt*, nempe cap. 8. 1. Ibid.

V. 29. Καὶ ὅτι ἦν αὐτὸν δεδεκώς· Ita omnes excepto Æthiop Et tamen Proleg. p. 124. col. 2. *vereor ut hæc adjecerit ſcholiaſtes aliquis ad plenitudinem hiſtoriæ.*

Cap. 23. 9. Si ſpiritus locutus eſt ei aut Angelus μὴ θεομαχῶμεν; illud μὴ θεομαχῶμεν adſcriptum putat *Eraſmus* ex cap. 5. 39. & quidni inquit *Millius* hic, *& hoc ſcholion adnotatum putemus ad marginem libri à ſtudioſo quopiam, ac cum ſenſum commodum efficeret, arreptum mox in contextum à librariis* : Habent tamen hæc verba *Chryſoſtomus* & *Oecumenius* qui Phariſæos introducit hæc loquentes αὐτῷ ἀποστῶμεν, μὴ αὐτῷ πολεμοῦντες θεόμαχοι εὑρεθῶμεν, & Arab. & ſenſus iis ſublatis deficit.

V. 30. Ὑπὸ τῶν Ἰουδαίων ——— τὰ πρὸς αὐτόν. Deſunt hæc omnia apud Vulg. Agnoſcunt *Chryſoſtomus*, *Oecumenius*, Syr. Arab. Nihilominus Proleg. p. 145. col. 1. *medium* ὑπὸ τῶν Ἰουδαίων, *quod eſt in editis irrepſit ex v.* 27.

V. 35. Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι. Ita Græca ſcholia & verſiones omnes : Et tamen Millius Prol. p. 91. col. 2. ego *quidem totum hoc pro ſcholio marginali habeo, quo lector quiſpiam adauctam voluit hanc hiſtoriam.*

Cap. 24. v. 15. Ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν· Deeſt νεκρῶν in Vulg. Agnoſcunt *Chryſoſtomus*, *Oecumenius*, *verſiones* reliquæ; at judice Millio *inſertum eſt in editis claritatis gratia*, Prol. p. 94. col. 1.

V. 16. Ἀπρόσκοπον συνείδησιν ἔχειν ——— διαπαντός· Habent τὸ διαπαντὸς Græca ſcholia & verſiones omnes : Et tamen Millius Proleg. p. 110. col. 1. *mihi fateor* διαπαντὸς *iſtud vehementer ſuſpectum eſt* παρεμβλήσεως, *irrepſiſſe videtur è margine in locum non idoneum.*

V. 18. Τινὲς ἀπὸ τῆς Ἀσίας Ἰουδαῖοι· Ita Græca ſcholia & verſiones univerſim vel hoc verſu ſu vel initio ſequentis; & tamen *adſcripta fuerunt ab aliquo ad marginem ex Act. 21. 26, 27. explicationis cauſa, irrepsêre demum in textum*, Prol. p. 94. Col. 2.

Cap. 25. 16. Χαρίζεσθαί τινα ἄνθρωπον εἰς ἀπώλειαν. Deſunt hæc apud quoſdam MSS. Cod. *Athanaſium, Baſilium, Theodoretum adjectum jam olim arbitror interpretamenti gratia*: Agnoſcunt autem *Chryſoſtomus, Oecumenius*, Syr. Arab. reſpondentq; egregiè clamoribus *Judæorum* non oportere eum vivere amplius, cap. 24. 24.

Cap. 26. 7. Ἐν ἐκτενείᾳ. Deſunt hæc tantum in Vulg. & Æthiop. Nihilominus Prol. p. 45. Col. 2. *commentarius eſt, non textus; ſed qui ſemel admiſſus, non mirum ſi in infinitos poſtea codices manârit.*

Cap. 27. 28. Καὶ πάλιν βολίσαντες. Deſunt hæc Vulg. Syr. Habent *Chryſoſtomus, Oecumenius*, Arab. ſuntq; neceſſariò intelligenda.

Cap. 28. 1. Καὶ διασωθέντες. Deſunt Syr. Agnoſcunt reliqui omnes: Et tamen *lectionarium eſt ex verſu ultimo capitis præcedentis, non Divi Lucæ*, Proleg. p. 130. Col. 1.

V. 16. Ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ. *Deſunt hæc verba*, ait Millius, Vulg. Syr. *Chryſoſtomo & tribus MSS.* Ergo occurrunt apud reliqua exemplaria omnia, ut & apud *Oecumenium* & Arabem; rectè viri docti interpretantur, inquit *Grotius*, præfectum prætorio, nam à *Tiberii temporibus Prætorianus miles in caſtris habitus teſte Tacito Annal.* 4. & *ſub ejus cura fuiſſe reorum cuſtodias multis ejuſdem Taciti locis evincitur*; quid ergo impedit, quo minus hæc *Lucas* referret, ſaltem ad indicandam ſingularem gratiam *D. Paulo* hîc conceſſam?

V. 29. Agnoſcunt hunc verſiculum Græci ſcholiaſtæ, Interpreteſq; omnes à Syro ſi diſceſſeris. Prol. tamen p. 130. Col. 1. *verſiculum hunc injectitium videri ſupra notavimus*, p. 94.

---

# LIBRI SECUNDI

# CAPUT TERTIUM

*Examen continet variantium Lectionum in Epiſtolas* D. Pauli, *& in Epiſtolas Catholicas.*

## Capitis Tertii Libri Secundi

## SECTIO PRIMA.

UT ratione, & methodo propoſita procedat ſuſceptum opus, de variantibus in Epiſtolis lectionibus jam dicendum eſt; & hic jucundum mihi & gratum eſt, quod exemplaria noſtra ab illis *Theodoreti, Oecumenii, Theophylacti* raro, idq; in rebus nullius ferè momenti diſſideant, neq; etiam ab illis *Chryſoſtomi* quæ κατ' ἀκρίβειαν ſcripta ſunt, & non κατὰ τὸ αὐτοσχέδιον τῆς λέξεως. Interea tamen mihi perquam moleſta fuit frequens illa introductio *patrum* latinorum, & verſionum quorundam Græcorum patrum in latinam linguam; quæ quidem parum ponderis, & authoritatis habent. Græcorum quidem teſtimonia apud *Millium* parum valent, nam ſi illi fides adhibenda ſit, exemplaria eorum miſerè depravata erant, atq; ipſius, tanquam *Oedipodis* judicio opus eſt, ut à textu Gloſſema, à vera lectione interpolatio, ſeu Scholion marginale, à Genuino irreptitium dignoſcatur. Errare autem malumus cum *Origene, Athanaſio, Baſilio, Theodoreto, & Oecumenio*, quam cum Italis, & ſede *Apoſtolica*, penè dixeram, vera ſentire.

In Græcis *patribus* pervolvendis quarundam ex Epiſtolis tota penè capita totidem verbis quot in textu, citata interdum reperimus. Ex Gr. à verſu 1. capitis 1. ad Rom. ad quam ita legit Origenes com. in Joh. p. 55. & p. 266. ita etiam ab 18, ad 24. ſimiliter Greg. Nyſſen To. 2. p. 734. Baſil. To. 2. p. 632. à 28 ad finem capitis. Non leve hoc indicium eſt quod in his locis varians unaquæq; lectio nihil aliud ſit, quam textus Genuini depravatio.

* Cap. 1. v. 16. Τὸ εὐαγγέλιον Χριστοῦ. Deeſt Χριστοῦ Vulg. *Tertul. Ruffino, Hilario* Diac. Syr. Æthiop. Retinent *Theodoretus, Oecumenius, Theophylactus*, & licet à textu *Chryſoſtomi* exciderit, eum tamen ita legiſſe conſtat ex eo quod mirum illi ſit viſum *Apoſtolum* qui alibi dixit, *Glorior in Cruce Chriſti*, hic ſolum dixiſſe non erubeſco εὐαγγέλιον Χριστοῦ. Cumque Evangelium, de quo loquitur *Apoſtolus*, Chriſti pro certo Evangelium fuerit, quidni hanc vocem hic adhibuiſſet pariter ac cap. 15. 19, 29. & ad eundem ſenſum hic v. 9. ibid. Ἰουδαίῳ πρῶτον. Τὸ πρῶτον agnoſcunt Gr.

Scholia, C. Alex. *Hilarius* D. & verſiones omnes. Et tamen dicente *Millio* ex fide unius *Tertulliani irrepſit ex aliis locis hujus Epiſtolæ*, Proleg. p. 46. Col. 2.

V. 17. Ἐκ πίστεως ζήσεται) *Vulg. Hilarius* Diac. aliiq; latini legunt *vivit*. Sed liquet *Irenæum* l. 4. c. 37. p. 365. legiſſe *vivit*, poſtquam enim hæc allegaſſet verba, addit, *hoc autem quod juſtus ex fide vivet, per prophetas prædictum fuerat.* Ipſe *Hieronymus*, *C. Alex.* & omnia Gr. Scholia legunt ζήσεται *Eſthius* etiam, ſpreto hic vulgato Interprete, ait *rectius in futuro vivet*, ſic enim multi iique meliores habent Codices, Græcis etiam, Syriſque adſtipulantibus, nam & apud prophetam Hab. 2. 4. ipſum futuri temporis verbum habetur. Et 70 quoque Interpretes futurum reddiderunt, eademque lectio eſt in Græcis Gal. 3. 11. & ad Hebr. 10. 38. quibus locis eadem ſcriptura citatur.

V. 18. Τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων) *Vulg. Hilarius*. Diac. *Orig.* Lat. *Pſeud-Hieronymus*, Latini alii legunt veritatem *Dei*, reclamantibus Græcis omnibus, verſionibus Orientalibus, & C. Alex. & verò *Origene* contr. Celſ. l. 6. p. 276. Hic autem nobis odioſe obtrudit *Pſeud. Hieronymum*, ſive *Pelagium, opus, Uſſerio* judice, *poſterioris ævi, quod à viro nullius judicii compaginatum fuit*, & tamen gratum *Millio*, quia cum Vulgata, quæ ipſi eſt in deliciis, multoties conſentit.

Cap. 2. 1. Πᾶς ὁ κρίνων) Ita omnia Gr. Scholia, C. Alex. Vulg. *Hilarius* Diac. *Ruffin.* Arab. πᾶς tamen, inquit *Millius*, explicatoris alicujus eſſe puto, non *Apoſtoli*, ita Syr. Proleg. p. 230. col. 1. *Syr.* autem ibi legit *omni excuſatione cares ô homo.*

V. 5. *In die iræ* ϗ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ) *Vulg. Hilarius* Diac. *Iren.* l. 4. c. 71. p. 375. & *Syr.* legunt cum textu. Omnia autem Gr. Scholia cum aliis addunt ϗ ante δικαιοκρισίας; hoc tamen, juxta *Grotium*, eſt tantum ἓν διὰ δυοῖν, quod ſenſum non mutat.

V. 7. Καθ' ὑπομονὴν ἔργου ἀγαθοῦ) V. l. δι' ἔργων ἀγαθῶν, *Theophylus Antioc.* ed. pariſ. l. 1. p. 79. *Millii* hic me miſeret; nam ex ſeptem variantibus lectionibus unicam hanc in lucem profert, reliquas ſilentio premit, nempe pro κατὰ τὰ ἔργα αὐτοῦ legit *Theoph.* ϗ ἀξίαν τῶν μισθῶν; poſt ἀγαθοῦ omittit δόξαν ϗ τιμὴν; ante ζωὴν αἰώνιον addit δωρήσεται Et deniq; χαρὰν εἰρήνην ἀνάπαυσιν, ϗ πλήθη ἀγαθῶν, pro τοῖς δὲ ἐξ ἐριθείας legit τοῖς δὲ ἀπίστοις, ϗ καταφρονηταῖς, ut reliqua miſſa faciam. Nec ſane conſtat conſilium ei fuiſſe ut certum aliquem locum allegaret, ſed potius ut ex univerſa ſcriptura *Autolyco* ſtatueret ante oculos præmia quæ boniſtribuet Deus, & pœnas quibus improbos afficiet. Multæ ejuſmodi variantes lectiones occurrunt, quæ nomen iſtud neutiquam merentur: Gr. ſcholiis omnibus, C Alex. Vulgato, & *Hilario* Diac. hic repugnantibus.

V. 17. Ἴδε) Ecce tu Judæus cognominaris, v. l. εἰ δὲ *ſi autem, Vulg. Hilarius.* Diac. *Clem. Alex.* Stro. 1. p. 353. *Theophyl. Syr.* Sed *Chryſoſt. Theodoret. Oecumen.* C. Alex. textui adſtipulantur; atq; hæc, ſecundum *Eraſmum*, eſt verior, & antiquior lectio, alioquin non ſatis cohæret ordo, & ex v. 21. confirmatur ὁ οὖν διδάσκων, nec enim, τῷ οὖν, εἰ δὲ, ſed ἴδε apte reſpondet.

V. 26. εἰς περιτομὴν λογισθήσεται) Hic in textu, *Chryſoſtomus* legit περιτραπήσεται, & deinde addit οὐκ εἶπε λογισθήσεται, ἀλλὰ τραπήσεται ἅπερ ἐμφαντικώτερον ἦν, aiunt autem *Oecumenius*, & *Theophylactus* οὐκ εἶπε τὴν περιτομὴν νικᾷ, ἀλλὰ εἰς περιτομὴν λογισθήσεται, ita etiam legunt *Theodoretus, Cyril. Alex.* To. 3. p. 781. C. Alex. *Hilarius* Diac. & omnes verſiones quæ textum ab unico *Chryſoſtomo* ſibimet ipſi parum conſtanti abunde vindicant.

Cap. 3. V. 2. Πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ· Ita *Theodoret. Oecumen. Theophyl.* C. Alex. *Hilarius* Diac. verſiones omnes. *Origenes* tamen in Catena MSS. ait *Millius*, iſtud perinde interpretatur ac ſi ſcriptum eſſet ὅτι πρῶτον. Idem innuit Com. in Matth. p. 269. dicendo hæc erant λόγια ἃ πρῶτον Ἰουδαῖοι ἐπιστεύθησαν, & p. 462. vinea illis credita erat, lex & prophetæ πρότερον μὲν τῷ λαῷ ἐκείνῳ, primum quidem populo iſti, ϗ γὰρ πρῶτοι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ, iis enim primum commiſſa ſunt eloquia Dei, δεύτερον δὲ τῇ ἀπὸ τῶν ἐθνῶν ἐκκλησίᾳ, ſed hinc non ſequitur aliquid illum à textu diverſum legiſſe, ut conſtat ex his verbis in locum, *quid autem multo ſit amplius ſubjungit*; *Primo*, inquit, *quia credita ſunt illis eloquia* Dei, *quamvis enim & Gentibus nunc creduntur eloquia Dei, ſed illis*, ait, *primo ſunt credita.* Quod ſi μὲν γὰρ omittat *Chryſoſt.* id nullius momenti eſt, exhibent enim ea reliqui omnes citati.

V. 9. Προῃτιασάμεθα) Ita Gr. ſcholia omnia, C. Alex. & verſiones orientales, quibus poſthabitis, προῃτιασάμεθα, inquit. *Millius*, alicujus Scholiaſtæ eſt; Proleg. p. 46. Col. 2. αἰτιασάμεθα legendum vult cum vulg. *Hilario* Diac. Ger. Clar.

V. 25. Διὰ τῆς πίστεως.) Deeſt Alex. *Chry.* in Com. ita *Millius*; ſed fallitur, *Chryſoſt.* ibi id ſolum dicit, addidiſſe *Apoſtolum* ἐν τῷ αἵματι αὐτοῦ, ut ſanguis Chriſti hoſtiis judaicis opponeretur. Cum textu legunt omnia Gr. ſcholia, & verſiones antiquæ, inter quas Vulg. *Orig.* Com. in Mat. p. 285. in Joh. p. 22. & in locum. Hanc ergo levem diſſimilitudinem, ut & Θεοῦ pro Ἰησοῦ commate ſequenti, *Milliiq*; judicium hic parvi facio, qui Proleg. p. 66. Col. 1. ait, Illud διὰ πίστεως *irrepſiſſe non dubito.*

Cap. 4. V. 12. Τοῖς οὐκ ἐκ περιτομῆς μόνον) *Theodoret.* hic legit οὐ τοῖς ſenſu eodem. *Chryſoſt.* autem, *Oecumenius, Cyril. Al.* Glaph. in Gen. p. 66. & *Theophyl.* legunt cum textu, ex eo autem quod in Commentario dicit *Theophylact.*

*ophylact.* οὕτως δεῖ ἀναγνῶναι, καὶ πατέρα τῆς περιτομῆς, οὐ τοῖς ἐκ περιτομῆς μόνης, ὁμοιωμένοις αὐτῷ non magis ſequitur eum in textu legiſſe οὐ τοῖς quam μόνης ὁμοιωμένοις.

V. 19. Οὐ κατενόησε) *Non conſideravit corpus ſuum emortuum*, v. l. d. οὐ, C. Alex. *Chryſoſt.* Ed. Mor. To. 1. p. 311. *Theodoret.* ὡς κατενόησε, ſed *Chryſoſt. Oecum. Theophyl.* in locum *Baſil.* To. 2. p. 418. *Vulg. Hilarius* Diac. retinent οὐ. Altera etiam lectio ſenſum non mutat, cum unicum hoc ſignificet, quod licet *Abraham* conſideraverit corpus ſuum mortuum, & emortuam vulvam *Saræ*, non tamen infirmatus ſit fide.

V. 20. οὐ διεκρίθη τῇ ἀπιστίᾳ) Ita legunt omnia Gr. ſcholia, Vulg. *Hilarius* Diac. Syr. Arab. & C. Alex. eſt, tamen dicente, *Millio* ex fide *Æthiop.* τῇ ἀπιστίᾳ *arreptum de margine*, Proleg. p. 124. Col. 2.

Cap. 5. 1. Εἰρήνην ἔχομεν) Agnoſco hic omnia Gr. ſcholia legiſſe ἔχωμεν, Vulg. *Hilarium* Diac. & quoſdam Latinos *habeamus*, ſed monente *Eraſmo* in pleriſq; Græcorum codicibus ſcriptum habetur ἔχομεν, & ſenſus hic non patitur imperandi modum (niſi ἔχωμεν reddas, retineamus, quam ſignificationem obtinet, *Hebr.* 12. 28. aliiſq; in locis) *Apoſtolus* ſiquidem loquitur de juſtificatis per fidem qui pacem jam habent cum Deo, & ſubſequentia *per Dominum noſtrum Jeſum Chriſtum* eundem ſenſum planè indicant, juſtificatis enim ex fide in Chriſtum, rectè dicit *Apoſtolus* pacem habemus per fidem in Chriſto, parum rectè autem dixiſſet *habeamus* per eum pacem illam quæ iis à longo jam tempore acquiſita fuit.

V. 2. Τῇ πίστει) Deeſt Æth. MSS. nbibuſdam *Hilario* D. Sed extant verba hæc in omnibus Gr. ſcholiis, Vulg. Arab. Syr. eſt tamen, judice *Millio*, *Commentarius importunè ſatis intruſus in textum*, Proleg. p. 46. Col. 1.

V. 5. Τοῦ δοθέντος ἡμῖν) Ita Gr. ſcholia, verſiones omnes, C. Alex. *Hilarius* Diac. & tamen, dicente *Millio*, τοῦ δοθέντος ἡμῖν *aſſumentum* ex fide Vulg. neſcio cujus, Prol. p. 46. col. 2.

V. 12. Ὁ θάνατος διῆλθεν) ὁ θάνατος hic occurrit vel ante, vel poſt διῆλθεν apud Gr. ſcholia, & verſiones univerſim, & C. Alex. ex fide tamen *Ruffini*, & *Hilarii* Diac. *irrepſit ex priore parte verſiculi*, Proleg. p. 46. col. 1.

V. 17. Καὶ τῆς δωρεᾶς τῆς δικαιοσύνης) D. τῆς δωρεᾶς, *Iren.* l. 3. c. 18. p. 242. *Orig.* Com. in Joh. p. 334. *Auguſt.* l. 1. de Bapt. c. 13. ſed omnes verſiones, & Gr. ſcholia, C. Alex. & *Hilarius* Diac. hanc vocem retinent, quam tametſi *Origenes* loco dicto omittat, ait tamen p. 338. clam Judæos fuit, ὅτι οἱ τὴν περισσείαν τῆς χάριτος, καὶ τῆς δωρεᾶς λαμβάνοντες βασιλεύσουσι, διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. *Irenæum* & *Origenem* non legiſſe, ait *Grabius*, forte quod hæ duæ voces ob recurrentem particulam τῆς per negligentiam ſcribæ omiſſæ eſſent. Aſſerit quidem *Millius Origenem* legiſſe βασιλεύσι, ſed emendatur hæc lectio p. 338. & Marg. 334. adſcribitur γὰρ βασιλεύσουσι, quod in *Chryſoſtomo* etiam potuit reperire *Millius*, ſi Commentarium illius diligentius excuſſiſſet, ubi in clauſula ἐν ζωῇ βασιλεύσουσι, uſq; adeo in citationibus ſuis dormitat *Millius*, ſicut etiam Prol. p. 46. ubi τῆς δωρεᾶς *irrepſiſſe* ait.

Cap. 6. 4. Διὰ τῆς δόξης τοῦ πατρὸς) Deſunt hæc *Iren.* l. 3. c. 18. *Tertul.* de reſur. c. 47. In textu autem retinent omnes C. MSS. Gr. ſcholia, verſiones, C. Alex. *Hilarius* Diac. Proleg. tamen p. 74. c. 2. διὰ δόξης τοῦ πατρὸς *ſcholiaſtæ eſt, non Apoſtoli.*

V. 10. Ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανε, & τῇ ἁμαρτίᾳ ἡμῶν) *Orig.* in Mat. p. 417. ita *Millius*, textum tamen ipſum exhibet *Origenes* Com. in Joh. p. 11. Hypoſtigme poſtea ad vocem ἁμαρτίᾳ, & p. 204. & l. 2. contra Celſ. p. 102. immo eodem in loco & linea immediate ſequenti rationem affert quare dum loqueretur de remiſſione peccatorum facta per Chriſti baptiſma, addidiſſet ἡμῶν, viz. διόπερ ὁ ἀπέθανε τῇ ἁμαρτίᾳ ἡμῶν, ἐπεὶ αὐτὸς ἀπέθανε τῇ ἁμαρτίᾳ οὐ τοῦ ἑαυτοῦ, ἀλλὰ τῇ ἡμετέρᾳ. Crebras ejuſmodi à *Millio* citationes, ut ut res poſtulat, invitus refero. Porro Proleg. p. 124. Col. 2. hæc habet, τῇ ἁμαρτίᾳ *quod in cæteris fere omnibus* (excepta Æthiop.) *irrepſiſſe ex hujus cap. v. 2. omnino ſuſpicor*, ex ſuſpicionibus tam iniquis tota ſcripturæ fides periclitatur.

V. 12. *Non ergo regnet peccatum in veſtro mortali corpore* εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ) Verba ſubnotata deſunt *Iren.* l. 5. c. 14. p. 421. *Tertul.* de reſur. c. 47. Retinent autem ea *Orig.* περὶ εὐχῆς, p. 79. C. Alex. *Hilarius* Diac. Gr. Scholia, verſioneſque ad unum omnes; perperam igitur *Millius* hæc veluti *Commentarium* rejicit, *non textum*. Proleg. p. 46. Col. 2. p. 66. Col. 1.

V. 16. Ἤτοι ἁμαρτίας εἰς θάνατον) εἰς θάνατον agnoſcunt Gr. Scholia, C. Alex. *Hilarius* Diac. Vulg. Arab. Æthiop. D. Syr. Clar. unde *adjectum videtur*, inquit *Millius*, *antitheſeos cauſa*, Proleg. p. 46. col. 1.

V. 23. Ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν) Ita Gr. Scholia, C. Alex. *Hilarius* D. Vulg. Syr. Arab. ſed quoniam apud *Æthiop.* deſunt hæc, *Millio* videntur eſſe veteris cujuſdam Adnotatoris, Proleg. p. 124. col. 2.

Cap. 7. 2. Ἀνδρὶ δέδεται νόμῳ) fatemur *Orig.* in Matt. p. 268. legiſſe ὄντι νόμῳ, ſed Gr. ſcholia, & vetuſtæ verſiones, C. Alex. *Hilarius* D. lectionem textûs ſequuntur.

Cap. 8. 1. Τοῖς μὴ κατὰ σάρκα περιπατοῦσι, ἀλλὰ κατὰ πνεῦμα) Deſunt hæc Dial. contra Marcion. p. 146. *Athanaſ.* Ep. ad Serap. p. 18. exiſtimo autem verba iſta eos miſſa feciſſe ex more peruſitato *patrum*, qui quicquid inſtituto ſuo alienum eſt, ſilentio tranſeunt, prima enim pars eorum occurrit apud omnia Gr. Scholia, *Hilarium* D. & vetuſtiſſimas verſiones, atque apud Cod.

*Alex.* quocum *Athanaſius Arch. Al.* plerumque conſpirat. Poſtrema pars etiam reperitur apud *Theodoretum, Oecum. Theophylactum,* & Arab. Retinendum eſſe autem conſtat ex mutua inter ſe verborum connexione ad hunc modum. Nihil damnationis eſt iis qui ambulant κατὰ τὸ πνεῦμα· ὁ γὰρ νόμος τοῦ πνεύματος liberavit me, & omnes qui ſunt in Chriſto Jeſu, à lege peccati qua ad mortem fuimus damnati.

Cap. 9. v. 10. Ῥεβέκκα δὲ ἐξ ἑνὸς κοίτην ἔχουσα Ἰσαὰκ.) *Ex uno concubitu.* Patres Latini, aliqui, hæc, & plura hujuſmodi non tam dicendæ ſunt variantes lectiones, quam Græci ſermonis interpretationes. Rectius reddas ex uno *Iſaac* concubitum habens, i. e. copulationem, Κοίτη enim hoc ſæpius ſignificat, Lev. 18. 20. 30. 13. Num. 31. 17, 18. Vel ſemen habens, adſtipulantibus *Oecumenio* & Lev. 18. 23. Num. 5. 2, 20. ſæpiſſime autem occurrit κοίτη σπέρματος.

V. 18. ὃν θέλει σκληρύνει) Agnoſcunt τὸ θέλει Gr. Scholia omnia, *Orig.* in Ex. Ed. Huet. p. 22. C. Alex. *Hilarius* Di. verſiones omnes, cenſet tamen *Millius irrepſiſſe ex margine explicationis gratia,* Prol. p. 156. col. 2.

V. 24. οὓς καὶ ἐκάλεσεν ἡμᾶς) Τὸ ἡμᾶς habent C. Alex. *Hilarius* D. Gr. Scholia, & verſiones omnes. Male ergo *Eraſmus* additum cenſet explicationis gratia.

V. 28. Λόγον γὰρ συντελῶν, καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον ποιήσει ὁ Κύριος ἐπὶ γῆς) Legendum vult *Millius* λόγον συντελῶν καὶ συντέμνων ποιήσει ὁ Κύριος, mediis intermiſſis; quum vero textus exhibeat ipſiſſima verba τῶν 70. Interpr. approbantibus *Chryſoſt. Oecum. Theophylacta,* Vulg. Arab. *Hieron. Hilario* Di. ne uno commentatore in quantum ſcio, partem adverſam defendente, *Millii* ſententia, & lectio reſpuendæ jure optimo videntur.

Cap. 10. 1. Ὑπὲρ τοῦ Ἰσραήλ) *Chryſoſt. Vulg. Ruffin. Hilarius* D. legunt αὐτῶν, quod idem ſignificat, ac τοῦ Ἰσραήλ. Ratione ſc. habita ad *Iſrael,* de quo mentio cap. 9. 31. unde *Chryſoſtomus* in Pſal. 48. Ed. Mor. To. 3. p. 270. ὁ Παῦλος περὶ Ἰουδαίων θρηνεῖ λέγων ἡ δέησις ἡ πρὸς τὸν θεὸν περὶ αὐτῶν ἐστιν εἰς Σωτηρίαν. Sed *Theodoretus* & *Oecumenius* tum in textu, tum in commentario legunt ὑπὲρ Ἰσραήλ.

V. 5. Τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου) Totum illud omittit Æthiop. habent autem Gr. Scholia, *Hilarius* D. verſiones, ſed *inſeruit quiſpiam,* Proleg. p. 141. col. 1. Mirum certe eſt, ſi in libros omnes iſtos inſeruiſſet.

Ibid. Ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς) Deeſt αὐτὰ *Chryſoſt.* ita *Millius,* ſed reperies tam in *Chryſoſtom.* quam in cæteris Gr. Scholiis, & in *Hilario* Di. ſicut etiam ἐν αὐτοῖς quæ deſunt in ſolo Vulgato, iiſque Latinis qui Vulgati veſtigia premunt. Erratur etiam in teſtimonio *Clem. Al.* non enim verba hujus Epiſtolæ citat Stro. 2. p. 281. ſed ille Levit. 18. 5. ad hunc modum, ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς, non eſſe mutandum ἐν ἑαυτοῖς, in ἐν ἑαυτῷ, ſuadent *Clem. Al.* verſio τῶν ό, omniaq; Græcorum Scholia contra *Millium,* Proleg. p. 129. col. 1.

Cap. 11. 13. Τὴν διακονίαν μου δοξάζω) Vulg. *Ruffin. Hilarius* Diaconus, videntur legiſſe δοξάσω, ſed omnia Gr. Scholia, C. Al. legunt cum textu in præſenti tempore quod eſt ad ſcopum *Apoſtoli* accommodatius, *Millio* incaſſum renitente.

V. 21. Μήπως οὐδέ σου φείσηται.) Non diffitemur *Chryſoſtomum,* & *Theodoretum* legiſſe φείσεται. Vulg. *Parcat.* Sed *Oecumenius, Theophylact.* C. Alex. habent φείσηται pro σωθήσεται, v. 26. Vulg. *Hilarius,* & Arab. legunt *ſalvus fieret* σωθήσηται, ſed *Iren.* l. 4. c. 5. p. 278. *Salvabitur, Orig.* in Mat. p. 360. in Jer. p. 74. & omnia Gr. Scholia legunt σωθήσεται.

V. 30. Ὥσπερ καὶ ὑμεῖς) Deeſt καὶ apud *Chryſ.* & *Theophylact.* habent *Theodoret. Oecumen.* C. Alex. Vulg. Syr. Arab. atque hic καὶ ὑμεῖς proprie ſignificat vox etiam Anglice *even you,* or *you alſo.*

V. 32. *Concluſit Deus* τοὺς πάντας) Vulg. *Ruffinus, Hilarius* D. *Hieron.* legunt τὰ πάντα, forte quoniam ita ſe habet Gal. 3. 22. Sed Gr. Scholia legunt τοὺς πάντας; utraque lectio eundem ſenſum exprimit, hominibus enim tantum hæc gratia conceſſa eſt.

Cap. 12. 3. *Dico enim* διὰ τῆς χάριτος τῆς δοθείσης μοι) Ita legunt Gr. Scholia omnia; C. Alex. *Hilarius* D. Vulg. Syr. Arab. Sed tamen quia in Verſ. *Æthiopica* deſunt verba ſubnotata, τῆς δοθείσης μοι *adjecta cenſuerim* ex 1 Cor. 3. 10. Proleg. p. 124. col. 2. Porro *Millius* hic verba *Chryſoſtomi* ſic exhibet οὐκ εἶπε, διὰ τῆς σοφίας, διὰ τῆς νομοθεσίας, ἀλλὰ διὰ τῆς χάριτος θεοῦ, *Chryſoſt.* ut nempe faveret lectioni *Æthiop.* & *Theophylacti* διὰ τῆς χάριτος θεοῦ, verba tamen *Chryſoſtomi* hæc ſunt οὐκ εἶπε λέγω γὰρ ὑμῖν διὰ τῆς σοφίας τοῦ θεοῦ, διὰ τῆς νομοθεσίας τοῦ θεοῦ, ἀλλὰ διὰ τῆς χάριτος, ubi θεοῦ cum *Apoſtolo* relinquit intelligendum; non, prout *Millius,* appoſuit.

Cap. 13. 12. Omnes variantes lectiones ab A. ad I. refutantur à pleno conſenſu omnium Gr. Scholiorum, & *Origenis* ipſiſſima textus verba exhibentium; quamvis enim *Hilarius* Diac. & *Iren. Lat.* legerint, *omnibus poteſtatibus ſuperioribus ſubditi eſtote, Grabius* not. in Iren. l. 5. c. 24. hæc habet, *non ab ipſius Irenæi manu, ſed Interpretis hæc lectio* profluxiſſe *videtur. Orig.* C. Alex *Auguſt.* To. 10. de verbis Dom. Serm. 6. Syr. Arab. Gr. Scholia omnia legunt πᾶσα ψυχὴ ὑποτασσέσθω. 2. *Chryſoſt.* inquit, & *Oecum.* legunt ὑπὸ, non ἀπὸ τοῦ θεοῦ. *Oecum.* tamen *Origenes, Theodoret. Theophylact.* omnes verſiones, & Latini omnes legunt à Deo. *Chryſoſt.* cum Apoſtolo, aliquando ἀπὸ, aliquando ὑπὸ. 3. Dicit *Origenem* Com. in Rom. omiſiſſe hæc verba αἱ δὲ οὖσαι ἐξουσίαι ὑπὸ τοῦ θεοῦ τεταγμέναι εἰσίν. Stat contra *Orig.* contra Celſ. l. 8. p. 421.

421. ubi poſtquam citaſſet hæc ipſa verba, continuo addit *ἐν μὲν τοίνυν τοῖς πρὸς τὴν εἰς Ῥωμαίους ἐξηγητικοῖς, ὡς δυνατὸν ἦν ὑμῖν ἐπὶ πλεῖον καὶ ταῦτα τὰ ῥήματα ποικίλως ἐξετάσαμεν.* Extant etiam apud *Iren.* C. Alex. apud Gr. Scholia, & verſiones omnes, nihil igitur eſt cauſæ, cur adjectum ab Interprete quodam cenſeret *Eraſmus.* Denique cum dicit τὸ ἐξουσίαι deeſſe apud Vulg. *Hilarium* D. *Auguſt.* Æthiop. *Orig.* in *Origene* fallitur. Retinent etiam Gr. Scholia omnia, Syr. Arab. quæ præponderant Latinis legentibus *quæ autem ſunt*, à Deo *ſubordinatæ* ſunt, ubi vox *poteſtates,* quæ in priori parte commatis agnoſcitur, neceſſario ſubintelligenda eſt, & tamen Proleg. p. 134. col. 2. *medium ἐξουσίας irrepſit ex priori parte verſiculi.*

V. 9. Οὐ ψευδομαρτυρήσεις) Deeſt MSS. plurimis, *Hilario* Diac. C. Alex. *Theodoreto Baſil.* To. 2. p. 471. Sed retinent *Iren.* l. 4. c. 26. p. 313. *Chryſoſt. Oecum.* Vulg. Arab. Æthiop. Porro uſitatiſſimum apud patres eſt in notiſſimis rebus, iis præſertim, quas verba ſequentia, (*& ſi quod aliud mandatum eſt,*) ſatis indicant, mutila quædam exhibere, & quaſi decurtata. V. G. *Orig.* in Mat. p. 380. *Clem. Al.* Stro. 4. p. 478. Ita hunc textum citant οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, cætera deſunt. Et p. 381. *Origenes* allegat unicum hoc οὐ φονεύσεις, καὶ εἴ τις ἑτέρα ἐντολή, & *Theodoretus* in commentario prætermittit οὐκ ἐπιθυμήσεις.

V. 13. Μὴ κώμοις) Syr. Arab. *non Cantu,* quod non eſt varians lectio, ſed explicatio vocis, ita enim *Phavorinus* & *Scholiaſtes Ariſtoph.* Κῶμοι, ἀσελγῆ ᾄσματα πορνικά, Συμποσιακοὶ ᾠδαί, ὀρχήσεις μετὰ μέθης· Vide apud *Ariſtoph.* p. 162, 708, 772. ubi *Scholiaſtes* obſervat hos cantus compoſitos fuiſſe εἰς Δαιμόνων τιμήν.

Cap. 14. 6. Καὶ ὁ μὴ φρονῶν τὴν ἡμέραν Κυρίῳ οὐ φρονεῖ) Parum refert Latinos omnes hæc omiſiſſe cum retineant *Baſil.* To. 2. p. 456. & Gr. Scholia, vide Prol. p. 125. col. 1.

V. 9. Εἰς τοῦτο γὰρ Χριστὸς ἀπέθανε, καὶ ἀνέστη, καὶ ἀνέζησεν) Ἀνέστη ſuſpectum habet *Eſthius* occupati loci alieni, ſed immerito, reperias enim vocem illam apud *Iren.* l. 2. c. 20. p. 245. *Orig.* in Joh. p. 126, 317. Et contra Celſ. l. 2. p. 110. apud *Hilarium* Di. Gr. Arab. Gr. Scholia omnia, ne *Chryſ.* quidem excepto, Apoſtolus addit vocem ἀνέζησεν vel ἔζησεν, ut reſpondeat voci ζώντων, & vocem ἀπέθανε ut reſpondeat voci νεκρῶν, atque hinc fortaſſe fuit quod has ſolas explicavit *Chryſoſt.* Rejicit tamen hanc lectionem *Mill.* Prol. p. 72. col. 1.

V. 21. Ἢ σκανδαλίζεται, ἢ ἀσθενεῖ) Habent hæc Gr. Scholia omnia, *Hilarius* D. Vulg. Arab. Eſt tamen juxta *Millium* hoc *Scholion marginale*; *quod ſcriba aliquis in corpus Epiſtolæ tranſmiſit,* Proleg. p. 123. col. 1.

V. 22. Ἐνώπιον τοῦ Θεοῦ) Deſunt hæc Magd. *Chryſoſt.* Habent *Theodoret. Oecum.* Vulg. Syr. Arab. *Hilarius* Diac. C. Alex.

Cap. 15. 4. Ὅσα γὰρ προεγράφη) Hanc lectionem retinent omnia Gr. Scholia, C. Alex. Syr. Arab. & poſtulat ipſa mens, ſenſuſque Apoſtoli; loquitur enim de S. ſcriptura V. Teſtamenti, dicente autem *Millio*, Proleg. p. 135. col. 1. *mutavit quiſpiam ſimplex* ἐγράφη, in προεγράφη.

V. 12. Πάλιν) Deeſt Æth. *Chryſoſt.* Habent reliquæ verſiones, & Scholia, & C. Alex. & tamen Proleg. p. 124. col. 1. *Medium* πάλιν *inſertum videtur ex ſuperioribus.*

V. 13. Ἐν τῷ πιστεύειν) Deeſt hæc Clar. Ger. agnoſcunt Gr. Scholia omnia. C. Alex. *Hilarius* D. Vulg. Syr. Arab. *vereor tamen,* ait *Millius*, Proleg. p. 135. *ne ſit Scholion.*

V. 14. Ὅτι καὶ αὐτοὶ μεστοί ἐστε τῆς ἀγαθωσύνης) Ita Gr. Scholia omnia, Cod. Alex. *Hilarius* D. Vulg. Syr. ſed quia καὶ αὐτοὶ deeſſe videntur Arab. Æthiop. *media* καὶ αὐτοὶ, inquit *Millius*, Proleg. p. 135. *adſcripta puto ad marginem, indeque irrepſiſſe in corpus libri.*

V. 19. Ἐν δυνάμει πνεύματος Θεοῦ) *Millius* p. 46. Θεοῦ ſtudioſi alicujus eſt, ſed agnoſcunt Gr. Scholia omnia, & verſiones Orientales.

V. 24. Ἐλεύσομαι πρὸς ὑμᾶς) Deſunt hæc apud *Chryſoſt.* Vulg. & Latinos qui vulgatum ſequuntur. Explicantur à *Theodoreto*, *Oecum. Theophylacto*, atque ideo ſolum omitti videntur, quia providentia Dei iter illud intervertit. Vide Annotata noſtra in locum.

V. 27. Εὐδόκησαν γάρ) Deſunt hæc apud *Hilarium*, & 2. MSS. Agnoſcunt Gr. Scholia. Vulg. Syr. Arab. ait tamen *Millius*, *Repetitum omnino fuiſſe ſuſpicor ex verſu præcedente*, Proleg. p. 135. col. 1.

V. 29. D. Τοῦ εὐαγγελίου) D. *Clem. Al. Hilar.* Diac. Cod. Alex. Interpretantur tamen hanc vocem, Gr. Scholia, Syr. Arab. Proleg. p. 60. *Commentarius eſt, non textus.*

Cap. 16. 5. Ἀπαρχὴ τῆς Ἀσίας, v. l. τῆς Ἀχαΐας, recte. Vide Com. noſtra in locum.

V. 6. *Quæ multum laboravit εἰς ἡμᾶς*) v. l. ὑμᾶς, quam lectionem ut firmaret, adducit teſtimonium *Chryſoſt.* hic, & Proleg. p. 104. *Theophylacti*, ſed utriuſque perperam, etſi enim *Chryſoſt.* in textu legit ὑμᾶς, in commentario habet ἡμᾶς, quam vocem exponit de labore à Maria ſuſcepto περὶ τοὺς Ἀποστόλους· *Theophylact.* Ed. Ox. non modo legit ἡμᾶς in textu (ſicut etiam *Theodoretus* & *Oecum.* ſed etiam addit, laboraſſe illam εἰς ἡμᾶς Ἀποστόλων πληροῦσα τάξιν.

V. 16. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι) v. l. add. πᾶσαι, ita *Theodoretus* Vulg. & è Latinis plurimi, ſc. omnium illorum locorum Eccleſiæ, i. e. paucæ Eccleſiæ, vel fortaſſe unica; rectius ergo omittunt *Chryſoſt. Oecum. Theophylactus.*

V. 18. Καὶ εὐλογίας.) Deſunt hæc 4 MSS. Agnoſcunt Gr. Scholia, C. Alex. *Hilarius* Diac. & verſiones omnes, habet tamen *Millius*, *τὸ εὐλογίας pro interpretamento Marginali τῆς χρηστολογίας*, Proleg. p. 135. col. 1.

---

## SECTIO SECUNDA.

1 COR. 1. 1. Παῦλος κλητός.) Deeſt κλητὸς in tribus MSS. Agnoſcunt ergo reliqui, pariter ac Gr. Scholia, *Hilarius* Diac. & verſiones Antiquæ, & licet non nominatim præfigitur cæteris Epiſtolis, hunc tamen quaſi proprium locum ſibi vendicat, propterea quod ſcribit jam ad eos qui de ipſius *Apoſtolatu* paululum dubitaſſe videbantur. Hinc eſt quod ipſe ad hunc modum loquitur de ſeipſo, *Ego plantavi vos*, cap. 3. 6. *In Chriſto Jeſu per Evangelium ego vos genui*, cap. 4. 15. *Nonne opus meum vos eſtis in Domino*, cap. 9. 1. Præterea voce κλητὸς utitur *Paulus* ad Rom. cap. 1. 6, 7. Unde *Millius* Proleg. p. 135. *medium κλητὸς inſertum videtur jam olim ex primis verbis præcedentis Epiſtolæ.*

V. 18. Τοῖς μὲν ἀπολλυμένοις — σωζομένοις δὲ ἡμῖν.) Ita *Hilarius* Diac. Scholia Gr. & verſiones omnes, & C. Alex. *Millio tamen* μὲν & ἡμῖν videntur *injectitia*, fide neſcio cujus vulgati, Proleg. p. 46. col. 2.

V. 28. Καὶ τὰ μὴ ὄντα.) V. l. deeſt καὶ. Agnoſcunt autem Gr. Scholia, & verſiones omnes, *Orig.* Com. in Mat. p. 258. 374. Contra Celſ. l. 3. p. 140. Quia tamen in *Hilario* Diac. deeſt, *lectoris alicujus eſſe videtur, non Apoſtoli*, Prol. p. 164. col. 2.

CAP. 2. 4. Καὶ δυνάμεως.) Omittit Æthiop. Agnoſcunt Græca Scholia, & verſiones omnes, C. Alex. *Hilarius* Diac. Orig. l. 1. contra Celſ. p. 5. in Joh. p. 10. & 88. in Mat. p. 354. *Millio* ergo dicenti Proleg. p. 124. col.—*adjectum credibile eſt*, deeſt *parum.*

V. 13. Ἐν διδακτοῖς πνεύματος ἁγίου.) Deeſt Ἁγίου apud *Clem. Al.* p. 557. *Orig.* in Mat. p. 353. 381. Et *Philoc.* p. 27. *Millio* ergo *adjectum* videtur Prol. p. 60. Occurrit verò apud omnia Gr. Scholia, & conſtat quod ſpiritus quater in hoc capite vocatur *ſpiritus Dei*, nempe Com. 10, 11, 12, 14. Et tametſi dicat *Millius* defuiſſe τοῦ Θεοῦ apud *Iren.* p. 38. & *Clem.* Al. 557. & *Chryſoſtomum* adeoque *addititium eſſe*, Proleg. p. 70. *lectoris alicujus eſſe, non Apoſtoli*, p. 46. legas tamen πνεῦμα Θεοῦ hîc in *Clem. Al.* Stro. 1. p. 297. *Orig.* in Jer. Hom. 12. p. 117. in Joh. p. 68. C. Alex. *Hilario* Diac. *Theodoreto*, *Oecum.* & *Theophylacto*, Vulg. Arab. atque adeo fruſtra rejicitur.

CAP. 3. 3. Καὶ διχοστασίαι.) Deeſt in 3. MSS. Vulg. Æthiop. *Clem. Al.* Stro. 5. p. 558. add. Cod. Alex. *Orig.* in Celſ. l. 3. p. 140. Unde *Millius* dicit *irrepſiſſe è margine* Prol. p. 94. col. 2. Agnoſcunt tamen hanc vocem omnia Gr. Scholia, *Iren.* Gr. l. 4. c. 75. p. 379. *Baſilius* To. 2. p. 395. Syr. & Arab.

CAP. 4. 14. Ὡς τέκνα μου ἀγαπητὰ νουθετῶ.) MSS. Cod. quidam, C. Alex. νουθετῶν. Rectè inquit *Grotius* ut cohæreat cum illo ὡς, at malè ſi *Hilario* D. Gr. Scholiis, & verſionibus cunctis major ſit adhibenda fides.

CAP. 5. 1. Οὐκ ἐν τοῖς ἔθνεσι ὀνομάζεται.) Deeſt ὀνομάζεται in ſex MSS. *Epiphanio*, p. 706. *Tertul.* de Pud. c. 14. *Hilario* D. cæteriſque Latinis, qui vulgatum præferunt. Agnoſcunt autem C. Alex. Syr. Arab. omnia Gr. Scholia, explicantque fuſius tanquam verbum inſigne & ἐμφατικώτατον παρ' ἐκείνοις οὐ μόνον οὐ τολμᾶται τι τοιοῦτο, ἀλλ' οὐδ' ὀνομάζεται.

V. 3. Τὸν οὕτω τοῦτο κατεργασάμενον ἐν ὀνόματι τοῦ Κυρίου, &c.) Sic Codices nonnulli teſtibus *Chryſoſtomo*, & *Oecumenio* ὑποστίξαντες ad vocem Χριστοῦ, ut intelligatur ὁ εἰς τὸ ὄνομα τοῦ Χριστοῦ ἐνυβρίσας, ſed ſicut hanc expoſitionem improbat *Chryſoſtomus*, ita inſulſum, & pœnè ridiculum eſt dicere aliquem aliquid operatum fuiſſe mali in *nomine Domini noſtri Jeſu Chriſti.*

V. 4. d. Χριστοῦ.) Deeſt in Vulg. Æthiop. ſed retinetur apud Græca Scholia, *Orig.* in Jer. p. 119 Syr. Arab. Proleg. tamen p. 69. col. 2. *addititium eſt.*

V. 6. Οὐ καλὸν τὸ καύχημα ὑμῶν.) Ita uno ore omnia Gr. Scholia, & verſiones, C. Alex. & *Hilarius* Diac. *ſicut autem omittunt negationem, & Latini quidam, ſic nullus dubito Apoſtoli ipſius exemplar.* Ita *Millius* Proleg. p. 46. col. 2. Qui Argumento, vix Rationis ſpeciem habente, motus, hoc frigidum vocat.

Ibid. Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.) V. l. φθείρει. Sed δολοῖ Germanam eſſe lectionem acritèr contendit *Millius*. Rectius autem *Cotelerius* de hoc textu ſic. Certum eſt antiquiſſima exemplaria cum ab Interpretibus & patribus tractata, tum quæ ad nos uſque pervenerunt, habuiſſe aut habere, aut φθείρει, aut ζυμοῖ, aut δολοῖ. *Irenæus* videtur legiſſe φθείρει, ait enim *corrumpit*, lib. 4. c. 46. ſic Vulg. illiuſque fautores *Apoſtolicæ Conſtitutiones* δολοῖ. Sed adnotatur in margine *Anaſtaſium* legiſſe ζυμοῖ in locum. Lectiones poſthac in uſu quotidiano erant vel φθείρει, vel ζυμοῖ, ut apparet ex Epiſtola *Michaelis Cerul.* ad *Petrum Antioch.* ſcriptæ poſtquam orta fuit controverſia inter *Occidentalem*, & *Orientalem* Eccleſiam de pane fermentato, *viz.* καλῶς δὲ, καὶ τὸ Ἀποστολικὸν ἐκεῖνο ῥητὸν λαμβάνοντες τὸ φαυλὸν μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ, οὕτως ἐκεῖνο γεγραμμένον ἔχουσι —— φθείρει, illum vero ζυμοῖ jure optimo alteri eum antepoſuiſſe exinde liquet quod hæc ſit lectio ipſius Apoſtoli *Gal.* 5. 9. atque hic & illic Orientales verſiones, C. Alex. &

Gr. Scholia omnia retinent τὸ ζυμοῖ, ne ulla quidem alterius cujuſcunque lectionis mentione facta; præterea hæc lectio innititur teſtimonio *Hieronymi*, quod plus valet quam Latinorum qui φθείρει potius quam δολοῖ interpretantur. Is enim non ſolum in verſione ſua utitur voce *fermentat*, Gal. 5. 9. Sed etiam addit *male in noſtris Codicibus habetur corrumpit, & ſenſum potius Interpres ſuum, quam Apoſtoli verba tranſtulit.* Non leve firmamentum lectioni huic addit *Buxtorfius* qui apud Hebræos de originali corruptione loquens, veteris eſſe adagium ait *fermentum in maſſa*; ſicut enim parum fermenti fermentat ingentem maſſam, eamque corrumpit, ita concupiſcentia mala totum corrumpit hominem. Floril. Hebr. p. 43. Notandum denique quod Proleg. p. 46, 47. *Iren. Tertul. Baſil.* M. nempe Lat. To. 2. p. 631. *Hilarius* Diac. *Lucifer Calarit. Pelagius*, omnes Latini qui legunt corrumpit, (i. e. φθείρει) producti ſunt tamen ac ſi certò legiſſent δολοῖ.

V. 7. ἐκκαθάρατε οὖν.) V. l. deeſt οὖν in MSS. multis, Vulg. & *Hilario* Di. *Chryſoſt. Oecum.* Agnoſcunt autem *Theodoretus* & *Theophylactus*, ita etiam ait *Eſtbius*, *quædam vetuſtiſſima Latina exemplaria pleriſque Græcis ſuffragantibus*, illationis omittendæ fuit cauſa quod ſine eâ legeretur hæc ſcriptura in S. *Paſchali* officio, cæterum optime quadrat hæc illativa particula.

Ibid. ὑπὲρ ἡμῶν) *Explicatio eſt, Mill.* Prol. p. 72. Agnoſcunt autem Gr. Scholia omnia, Syr. Arab. Deeſt in Vulg. teſte *Eraſmo*, *reclamantibus* libris omnibus noſtris; quibus in hac parte, ut dicam ingenue, magis accedo.

V. 8. Ἀλλ' ἐν ἀζύμοις εἰλικρινείας, καὶ ἀληθείας.) Deſunt hæc apud Æthiop. Habent *Hilarius* Diac. *Hieron.* l. 1. contra Pelag. F. 97. *Orig.* in Jer. p. 143. in Mat. p. 270. in Joh. p. 163. 372. in Ho. in Num. decies, Græca Scholia, & reliquæ verſiones. Hac tamen ſola authoritate fretus, *adjecta*, ait *Millius*, *jam olim opinor quæ in noſtris omnibus*, Proleg. p. 124. col. 2.

Cap. 6. 5. Οὐκ ἔστιν—σοφὸς, οὐδὲ εἷς.) Prol. p. 135. col. 1. *interjectum eſt οὐδὲ εἷς jam olim Emphaſeos cauſa.* Ex Æthiop. ſolius Authoritate, repugnantibus Gr. Scholiis omnibus, & Cod. Alex. immo Vulgato, *Hilario D.* & Latinis omnibus legentibus *nonne eſt inter vos ſapiens quiſpiam*. Hac confidentia videtur mihi *Millius* labefactare loca pœne omnia in quibus Divinitas Chriſti contra *Photinianos* adſtruitur; ij enim, pari de cauſa, nempe Codice uno, vel altero aliud legente, dicere poſſunt hæc, vel illa addita eſſe *jam olim Emphaſeos cauſa.*

V. 8. Καὶ ταῦτα ἀδελφούς.) C. Alex. cum aliis legit τοῦτο, ταῦτα omittit *Clem.* Al. (ſi *Millio* fides.) Scholia autem Græca univerſim, Vulg. *Hilarius* D. legunt cum textu; Proleg. tamen p. 60. col. 2. hæc habet, *vix ac ne vix eſt quin lectionem hanc genuinam eſſe cenſeam eſſe unius noſtri quod video Clementis.* O quam pulchrum eſt habere naſum Criticum! defuit is, *Millio* hic fatente, Græcis omnibus, & Latinis, nec minus abſona ſunt quæ ſequuntur eis verbis *inſerta eſt Emphatica particula, varia tamen, quod indicium* παρεμβλήσεως in al. τοῦτο, in aliis ταῦτα; quorſum enim tot variantes lectiones congeſſit, ſi varia lectio ſit certum παρεμβλήσεως indicium?

V. 19. Οὐκ οἴδατε ὅτι τὸ Σῶμα ὑμῶν.) V. l. τὰ σώματα; C. Alex. Vulg. *Hilarius* D. *Theophylact.* Sed *Orig.* Contra Celſ. l. 4. p. 177. *Chryſoſt. Theodoret. Oecum.* Syr. Arab legunt σῶμα. Et quanquam idem ſit utriuſque ſenſus, lectionem in textu, lectioni Vulg. antepoſnit *Eſtbius*, *quod*, inquit, *in pluribus eſt Græcis* τὸ Σῶμα, corpus, congruit cum eo quod proxime præceſſit, *cum qui fornicatur peccare in corpus ſuum.*

V. 20. Δοξάσατε δὴ τὸν Θεόν.) Vulg. *Hilarius* D. *Tertullianus*, *Cyprianus*, *Chryſoſt.* *Auguſt.* legunt καὶ ἄρατε, *glorificate, & portate Deum.* Ita *Millius.* Sed obſervandum hic primo Vulg. *Hilarium D. Tertullianum, Cyprianum* hic legere; *Empti eſtis pretio magno*, refragantibus Græcis Scholiis, C. Al. & verſionibus Orientalibus univerſis, *Chryſoſtomus* hic habet ἄρα γε, lege, ait *Danæus*, δὴ ἄρα. Idem Ed. Mor. To. 3. p 370. in Pſal. 112. & Pſal. 145. legit δοξάσατε δὴ τὸν Θεόν. *Irenæus* l. 5. c. 13. p. 419. legit ſolummodo *Glorificate Deum in corpore veſtro*, & ſimiliter *Auguſt.* de Trin. l. 2. cap. 13. To. 3. p. 273. Quibuſcum conſentiunt Græca Scholia, verſiones Orientales, C Alex. *Cyril. Al.* de Recta fide, p. 63. Pergit ſic *Millius*, Prol. p. 135. col. 1. ſequentia καὶ ἐν τῷ πνεύματι ὑμῶν ἅτινά ἐστι τοῦ Θεοῦ, *non occurrunt in Alex. aliiſque probatioribus Cod. uti neque apud Epiphan. Euthal. Vulg. Æthiop.* Ea tamen agnoſcunt Græca Scholia omnia, Syr. & Arab. & ſenſum, inquit *Eſthius*, clarum exhibent, iiſque admonemur Glorificare Deum in utroque, & corpore, & in ſpiritu, quia utrumque Dei eſt, atque proinde utrumque ſuo famulari debet Authori & Domino. Reſpicit enim ad illud, *pretio empti eſtis, & non eſtis veſtri*, eſtque tacita probatio à partibus, corpus veſtrum, & ſpiritus veſter *Dei eſt, ergo non eſtis veſtri.* Immo utrumque pretio emptum eſt, utroque igitur Glorificandus eſt Deus.

Cap. 7. 3. Ὀφειλομένην εὔνοιαν.) V. l. ὀφειλομένην τιμὴν hic *Chryſoſt.* ſed To. 5. Ed. Mor. p. 279. legit cum textu ὀφειλήν. *Orig.* in Mat. p. 363. Vulg. *Hilarius* D. è Latinis alii, ſed *Theodoret. Oecum. Theophylact.* Syr. Arab. Textui aſſentiunt. Utriuſque lectionis eadem eſt interpretatio.

V. 5. Τῇ νηστείᾳ, καὶ προσευχῇ.) Deſunt τῇ νηστείᾳ καὶ, in *Orig. Clem. Al. Cyprian. Hieron.* ſed agnoſcunt Syr. Arab. Gr. Scholia, Cod. Alex. & cum *Chryſoſt.* & *Theophyl.* de extraordinaria precatione in commentariis ſuis loquantur, aperte ſatis indicant jejunium ſimul adhibendum eſſe, quod plerumque talem precationem comitatur; idcirco ut probaret *Chryſoſtomus* quod ἀεὶ τῇ νηστείᾳ τὴν προσευχὴν συνέζευξεν ἡ γραφῆ, hæc ipſiſſima verba adducit, ἵνα σχολάζατε τῇ νηστείᾳ καὶ τῇ προσευχῇ. com. in Pſal. 145. Ed. Mor. To. 3. p. 829.

V. 34. Μεμέρισται ἡ γυνὴ, καὶ ἡ παρθένος.) Ita Græca Scholia omnia, C. Alex. *Baſil.* To. 1. p. 635. To. 2. p. 499. *Theodoret.* Hær. fab. p. 306. Nota etiam *Hieronymo* Adverſarium pulſanti, non eſſe nimium fidendum, in Polemicis enim eſt magis ſollicitus de victoria, quam de veritate, aliter enim in hoc loco legit, l. 1. contra *Helvid.* F. 6. ubi hæc habet, *Diviſa eſt mulier & virgo, quid oblatras, quid repugnas? Vas electionis hæc loquitur, Diviſa eſt, dicens, Mulier, & Virgo.* Aliter autem l. 1. contra *Jovin.* F. 10. ubi ſic legimus, *Nunc illud breviter admoneo in Latinis codicibus ſic legi. Diviſa eſt virgo & mulier, quod non eſt Apoſtolicæ veritatis, ſiquidem Apoſtolus ita ſcripſit, ſolicitus eſt vir quæ ſunt mundi, quomodo placeat uxori, & diviſus eſt, & hac ſententia definita, transgreditur ad Virgines, & continentes, & ait mulier innupta, & virgo.*

V. 39. Γυνὴ δέδεται νόμῳ) *Orig.* in Matth. 358, 363, 364. plurimique è Latinis omittunt νόμῳ. Sed Vulg. Hilarius D. Gr. Scholia, & verſiones, item *Baſil.* de Virgin. To. 1. p. 650, habent νόμῳ (utut *Millius* ab *Eſthio* deceptus, contrarium afferat) nec ulla alia hominis, quam ex lege oritur obligatio. *Millius* tamen fidenter τῷ νόμῳ *quod additum in noſtris haud dubio tranſlatum* ex Rom. 7. 2. ita continuò confidentia ſupplet locum Rationis.

Cap. 8. Nota quod à verſiculo 3. ad finem hujus Capitis licèt afferantur viginti quatuor lectiones, & amplius, *Baſilius* To. 2. p. 438, 439. textum preſsè, & κατὰ πόδα inſequitur, niſi quod ἕτεροι v. 4. omittat, & ἀπόλλυται legat, v. 11.

V. 4. Ἕτερος.) Habent Gr. Scholia omnia, Syr. Arab. juxta tamen *Millium irrepſit* è Marg. prol. p. 95.

V. 10. Ἐπὶ τῇ σῇ γνώσει.) Non Agnoſcunt *Hilarius* D. *Pelag.* Mill. p. 47. c. 1. agnoſcunt autem *Theodoret. Oecum. Theophyl.* Cod. Alex. Vulg. Syr. Arab. & quod mirum dictu ἐπὶ τῇ σῇ γνώσει agnoſcunt *Hilarius* D. & *Pelagius.*

Cap. 9. v. 2. ἐν Κυρίῳ.) Ita *Orig.* in Joh. p. 399. *Theodoret, Oecumen. Theophylactus, Hilarius* D. & tamen juxta *Millium*, prol. p. 95. col. 1. *irrepſit è Margine.*

V. 7. Καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει.) Ita *Theodoret. Oecum.* Vulg. Syr. Arab. *Chryſoſt.* & *Theophylact.* mutant ſubſtantivum in Relativum, legendo αὐτῆς loco ποίμνης, ſenſu eodem ſalvo; *Millio* tamen judice Prol. p. 69. col. 2. & *ποίμνης, & αὐτῆς adjectitia ſunt*, quanquam una earum vocum ſubaudiatur neceſſe eſt.

V. 18. Τὸ εὐαγγέλιον τοῦ Χριστοῦ) Ita Gr. Scholia, Syr. Arab. ſed Vulg. & *Hilarius* D. omittunt, *τοῦ Χριστοῦ accesſit ergo in noſtris ex interpretamento* prol. p. 95. col. 1.

V. 20. Ὡς ὑπὸ νόμον.) Addunt Cod. MSS. 7. Vulg. *Chryſoſt. Hilarius D. Auguſt.* μὴ ὢν αὐτὸς ὑπὸ τὸν νόμον, ſed hoc additamentum agnoſcunt neque *Orig.* in Joh. p. 155. neque aliquis alius è Græcis commentatoribus, nec verſiones Orientales, & cùm ſcripta ſit hæc Epiſtola ad *Corinthios*, inter quos verſabantur plurimi *Judæorum* fidelium, qui æmulatores fuerunt legis, hæc verba Os eorum querelis impleviſſet, quod *Paulus* diſceſſionem docuiſſet à *Moyſe*, hoc enim leviori de cauſa factum vidimus, Act. 21. 21. & falſi crimen illi impegiſſent, eo quod dixiſſet *ſe neque in legem Judæorum peccaſſe*, Act. 25. 8. nec *adverſus mores paternos*, Act. 28. 17.

V. 22. Ἵνα πάντως τινὰς σώσω.) Hic *Millius* Proleg. p. 47. col. 1. ait κερδήσω mutatum in σώσω ad evitandam ejuſdem vocis crebram repetitionem, & p. 123. dicit πάντως τινάς irrepſiſſe, loco Genuinæ lectionis πάντας. Sed omnia Gr. Scholia, legunt πάντως τίνας, & miram ſimul Pauli charitatem laudant qui ſe aliis dedidit ἵνα κἂν τοὺς ὀλίγους σώσω cum iis conſentiunt C. Alex. Arab. immo *Paulus* ipſe Ro. 11. 14. εἴπως σώσω τινάς ἐξ αὐτῶν. In *Clemente Al.* & *Gregorio Naz.* mirè hallucinatur, uterque enim in his verbis ἵνα πάντας κερδήσω reſpicit non hunc, ſed v. 19. ubi *Apoſtolus* legit ἵνα πλείονας κερδήσω. Ita *Elias Cretenſis* de Greg. Naz. *Quod ſi magnus hic vir omnes dixit, cum Paulus multos dixit, haud mirum id videri debet, Paulus enim ad id quod eventurum erat orationem conformans, ſic locutus eſt, ut multos lucrifacerem, Hic autem divinus magiſter ad Pauli ſtudium, animique promptitudinem.* Com. in Orat. 1. p. 163. vide etiam Clem. Al. p. 177.

V. 23. Τοῦτο δὲ ποιῶ.) Τοῦτο legunt *Theodoret. Oecum. Theophyl.* Syr. Arab. πάντα Vulg. C. Alex. *Hilarius* D. *Chryſoſt.* unde mutatum πάντα in τοῦτο vult *Millius* prol. p. 77. πάντα inquit in τοῦτο *mutandi cauſa aliqua, nec enim omnia fecit, nec facere potuit Paulus propter Evangelium* (quid ni facere potuit omnia hic loci memorata, eaque in hunc ſcopum dirigere) *mutandi autem* τοῦτο in πάντα *omnino cauſa nulla*; ſic ille. Sed nec *Millius* in ſe reciperet onus reddendi rationem de unaquaque variante lectione per totum librum ſuum.

Cap. 10. 5. Εὐδόκησεν ὁ Θεός.) Sic Gr. Scholia, & verſiones omnes. Sed *Marcion* omittit ὁ Θεὸς, *omnino recte Millius* Prol. 34. c. 1. *appoſitum erat in poſterioris ævi libris*, p. 47. col. 2.

V. 19. Ὅτι εἴδωλόν τί ἐστιν) Ita Gr. Scholia, & verſiones omnes, & *Hilarius* D. Rejiciuntur tamen hæc fide C. Alex. prol. p. 35. col. 1. Et v. 20. τὰ ἔθνη, quod agnoſcunt Græca Scholia, & verſiones omnes, eſt *Scholion Marginale aſſumptum* ex *Pſal.* 96. 5. Prol. p. 47. col. 1.

V. 24 Ἕκαστος) Habent Gr. Scholia omnia, & verſiones Orientales, & C. Alex. D. Vulg. & MSS. quibuſdam, *Scholion* ergo eſt, Prol. p. 60. col. 2.

V. 28. Τὸ γὰρ Κυρίου ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς.) Deſunt hæc, 2da vice, Vulg. *Hilarius* D. *Pſeud. Hieron.* Syr. Arab. *vix eſt quam ut huc tranſcriptum credamus ab oſcitante quodam librario.* Ita hic *Millius*, reperias tamen hæc verba apud Arab. C. Alex. & omnia Gr. Scholia, adeoque cauſa major eſt cur retineantur. Ita providi olim & negligentes fuerint Chriſtiani, ſi S. Codices in omnibus Eccleſiis publicè recitatos, repoſitoſque in Eccleſiis ab oſcitantibus librariis miſerè depravari paſſi fuiſſent. Quod tamen pluſquam centies factum eſſe contendit *Millius*. Adde quod in his verbis, ἐὰν δέ τις εἴπῃ ὑμῖν, ὑμῖν *ſcribæ eſſe* ait *non Pauli*, fide Vulg. & *Hilarii*, contra Gr. Scholia, C. Alex. Syr. Arab. Æthiop. Prol. p. 47.

V. 31. Πάντα.) Habent Gr. Scholia, Vulg. Syr. Arab D. *Æthiop.* ergo *vix eſt quin non obſtante Codicum conſenſu——cenſeam* πάντα *uberioris explicationis Gratia inſertum*, Prol. p. 159. Col. 1.

Cap. 11. 15. ἡ κόμη ἀντὶ περιβολαίου δέδοται *αὐτῇ.)* Deeſt αὐτῇ in MSS. plurimis *Theodoreto*, & *Oecumenio*. Quid iſtuc tam mirum voculam prætermitti quam unuſquiſque Lector ſubaudiendam eſſe continuò exiſtimaret, vel enim mulieri dantur comæ ejus pro velamine, vel nemini præterea? Reperitur vox αὐτῇ apud *Chryſoſt. Theophyl.* C Alex. *Hilarium* D. & verſiones omnes: *Adjectum* eſt tamen juxta *Millium ad abſolvendam ſententiam*, Prol. p. 89. col. 1.

V. 19. Δεῖ γὰρ καὶ Αἱρέσεις ἐν ὑμῖν εἶναι.) Deeſt ὑμῖν apud Patres Latinos, atque adeo juxta *Millium* Prol. p. 47. *traductum eſt* ex *poſteriori parte hujus verſiculi.* Atqui agnoſcunt C. Alex. Gr. Scholia omnia, & verſiones Orientales. Eſt etiam obſervatu non indignum, quod in citandis Scripturis, Patribus uſitatum fuerit, ex præcepto aliquo demere particulam ſpecialem, ut fiat præceptum generale, ex Gr. in Cap. 14. 34. αἱ γυναῖκες ὑμῶν ἐν ἐκκλησίαις σιγάτωσαν, multi omittunt ὑμῶν, ut fiat mandatum generale.

V. 24. Λάβετε, φάγετε) Deſunt hæc in 5 MSS & in *Hilario* D. atque hinc *Mill.* prol. p. 95. reclamantibus Gr. Commentatoribus, Cod. Alex. & vetuſtiſſimis verſionibus, dicit *hæc verba quæ jam in libris fere omnibus inſerta ſunt provenere ex formula inſtitutionis*, Matth. 26. 26. At ſi hæc ibi ſint verba Chriſti, ſequitur ea hic loci genuina eſſe, & ex Evangeliis ab Apoſtolo deſumpta, utpote qui diſerte narrat *ſe accepiſſe à Domino quod habiturus erat illis.*

Cap. 12. 3. Οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν λέγει ἀνάθημα Ἰησοῦν) ἐν πνεύματι ἁγίῳ, *Orig.* περὶ εὐχῆς, & commentario in *Joh.* non ſemel, ita *Millius* ſed in utriſque peccat. Com. enim in Joh. p. 359, 390, 422. poſterior pars hujus verſ. in quo hæc verba ἐν πνεύματι ἁγίῳ, continuò citatur; prior in quo τὸ πνεῦμα Θεοῦ nunquam, lib. περὶ εὐχῆς, p. 66. Mirum eſt illum non vidiſſe σφάλμα γραφικὸν, nempe legendum ibi 2da vice prout tranſlatum eſt, non πνεύματι ἁγίῳ, ſed Θεοῦ, quod ex verbis immediate ſequentibus per modum illationis dictis τὸ αὐτὸ ὀνομάζων ἅγιον πνεῦμα, καὶ πνεῦμα τοῦ Θεοῦ luce clarius eſt.

V. 11. Διαιροῦν ἰδίᾳ ἑκάστῳ.) Deeſt ἰδίᾳ, apud Vulg. *Hilarium* D. Syr. *Epiphanium.* Retinent *Clem. Al.* Strom. 4. p. 527. C. Alex. Gr. Scholia omnia.

V. 27. Καὶ μέλη ἐκ μέρους.) *Membra de membro*, ἐκ μέλους Vulg. *Hilarius* D. Clar. Ger. *Epiph.* Hær. Manich. §. 86. p. 707. pro qua lectione contendit *Mill.* proleg. p. 47. col. 1. At *Orig.* in Matth. p. 357. *Baſil.* To. 2. p. 305. Syr. Arab. C. Alex. & Gr. ſcholia legunt cum textu. Nec multum diſcriminis eſt inter membra particularia ejuſdem myſtici corporis, & membra inter ſe pendentia. Quod in Patribus hic *Millius* pronuntiat *frigidum, & extra ſcopum Apoſtoli*, nempe *Corinthios* qui partem Eccleſiæ tantum conſtituebant eam reliquis Chriſti Eccleſiis concordare debere, eſt ipſius *Apoſtoli* Argumentum, c. 11. 16. c. 14. 33. & poſt multa vix aliud dicit ab his verbis *Chryſoſtomi*, τοσαύτην ἀπὸ γνώμης ὀφείλομεν ἔχειν ὁμόνοιαν, ὅσην ἀπὸ φύσεως ἐκεῖνα.

Cap. 13. 2. καὶ ἐὰν ἔχω πᾶσαν πίστιν) Medium πᾶσαν, *irrepſit ex priore parte verſ.* Ita *Mill.* Proleg. p. 47. col. 1. Agnoſcunt tamen Gr. ſcholia omnia, C. Alex. Vulg. Syr. Arab.

Cap. 14. 9. Ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.) Deeſt γὰρ apud *Syrum.* At habent Gr. Scholia omnia, C. Alex. Vulg. Arab. *Hilarius D.* Et tamen fide *Millij interjectum eſt à Lectore aliquo connexionis cauſa*, Proleg. p. 130. col. 1.

V. 16. Ἐπεὶ ἐὰν εὐλογήσῃς τῷ πνεύματι.) Ita Græca ſcholia verſiones omnes, C. Alex. *Hilarius D.* Deeſt πνεύματι in Cov. 3. *nec dubium*, inquit *Millius*, quin ita *Apoſtolus*, Prol. p. 163. col. 2.

V. 25. Καὶ οὕτω) Omittunt hæc verba MSS. Cod. quidam, Vulg. *Hilarius D. Junilius.* Agnoſcunt autem Gr. Scholia omnia, C. Alex. Arab. ait *Millius deſumptum nemo non videt ex poſteriori parte verſiculi.*

V. 32. καὶ πνεύματα προφητῶν.) V. l. ψυχαὶ, *Orig.* Hom. in Matth. p. 306. Hæc ſunt Origenis verba πνεύματα προφητῶν προφήταις ὑποτάσσεται; ἔτι καὶ αἱ ψυχαὶ; Sed *Millius* crebro oſcitanter legit.

V. 33. Οὐ

V. 33. Οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ Θεὸς.) Sic Gr. Scholia, C. Alex. verſiones omnes, ſed placet *Millio* lectio *Hilarii D. non enim diſſenſionis res, ſed pacis*, Prol. p. 47. c. 2.

V. 37. Ὅτι τοῦ κυρίου εἰσὶν ἐντολαί.) *Scholion* eſt ἐντολαὶ, prol. p. 47. Agnoſcunt autem Gr. Scholia, & verſiones omnes. C. Alex. Θεοῦ ἐντολή.

Cap. 15. 10. Εἰμὶ ὅ εἰμι.) Ex Æthiop. ſolius autoritate rejicitur ὅ εἰμι, contra vulgat. *Hilarium D.* Syr. Arab. C. Alex. & Gr. Scholia omnia.

V. 15. Εἴπερ νεκροὶ οὐκ ἐγείρονται.) Hæc verba omittunt *Iren.* l. 5. c. 13. *Hilarius D.* Syr. *Theodoret.* Retinent autem *Chryſoſt. Oecum. Theophyl.* Vulg. Arab. C. Alex. & ſi non exprimerentur, debent intelligi, ait *Eſthius, quod ſubſequentia indicant, per modum illationis*, εἰ γὰρ νεκροὶ, &c.

V. 20. Ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο.) Ita Syr. Arab. *Theodoret. Theophyl.* Sed D. ἐγένετο, Iren. l. 5. c. 13. p. 420. *Chryſoſt.* Vulg. *Orig.* in Matth. p. 284. ſine ſenſus diſcrimine.

V. 28. Omittit ὁ υἱὸς *Irenæus*, ita *Mill.* Sed Pace *Millii* retinet Iren. l. 5. c. 36. p. 461. *Orig.* etiam in *Joh.* p. 146. *Athanaſ.* de hum. nat. p. 600. bis. Cod. *Alex. Ambroſ.* verus l. 5. de fide, c. 7. *Baſil.* adv. Eunom. l. 4. To. 1. p. 769. *Greg. Nyſſen.* orat. in hæc verba, To. 1. p. 838. Gr. Scholia, & verſiones omnes: Atqui non obſtante hâc nube teſtium, fidenter pronuntiat Mill. proleg. p. 47. *Medium* ὁ υἱὸς *irrepſiſſe ex Margine.*

V. 29. ὑπὲρ τῶν νεκρῶν.) V. l. ὑπὲρ αὐτῶν MSS. *Dial.* contra *Marcion.* p. 124. *Orig.* in Matth. p. 487. qui idcirco ſolum habet αὐτῶν, quia præceſſit τῶν νεκρῶν, quæ retinent omnia Gr. ſcholia, & verſiones, ipſo vulgato legente, (quòd *Millius* negat) *pro mortuis, irrepſit* tamen *ex priori parte verſiculi*, Mill. Prol. p. 65.

V. 31. Ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.) Hæc pro *aſſumento* habet *Mil.* fide Ger. Clar. *Hilarii* D. p. 47. Agnoſcunt autem *Theodoret. Oecumenius, Theophylact.* C. Alex. verſiones omnes. Chryſoſt. legit ἐν Χριστῷ Ἰησοῦ.

V. 44. Ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικόν.) Habent hæc verba omnia Gr. Scholia, C. Alex. omneſque verſiones, cum levi diſcrimine. MSS. quædam addunt εἰ, Vulg. & Latini *Si.* Hæc tamen, inquit ille, *à quodam Scholiaſta adnotata ad oram libri, retulere ſcribæ in contextum*, Prol. p. 95.

V. 47. ὁ κύριος ἐξ οὐρανοῦ.) V. l. ὁ κύριος omittunt *Origen. Hippolytus, Athan.* eſt *Athanaſius* ibi ſpurius, *Hippolytus* lat. Agnoſcunt omnia Gr. Scholia, C. Alex. Syr. Arab. *Dial.* contra *Marcion.* p. 150. & cum primus homo de terra terrenus, ſecundus homo quidni ſit Dominus de cœlo cœleſtis? ſed cum ex fide *Tertulliani*, & *Epiphanii Marcion* ſubſtituiſſet κύριος, quid mirum ſi illam ob rationem quidam omiſerint, vide *Mill.* p. 47.

V. 54. Τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν.) Retinentur hæc apud omnia Gr. Scholia, C. Alex. Syr. Arab. Aſſerit tamen *Millius huc tranſlata eſſe ex verſiculo proximè præcedente.* Prol. p. 47.

Cap. 16. 1. Περὶ δὲ τῆς λογίας.) Sic non ſolum legunt *Græca Scholia*, ſed λογίαν uno ore interpretantur τὸν συλλογὴν τῶν χρημάτων, & *Phavorinus* ait λογία, ἡ συλλογὴ, παρὰ τῷ Ἀποστόλῳ, καὶ τὸ ἐκ πολλῶν συνεισφερόμενον, λέγει δὲ ἐλεημοσύνην.

---

## SECTIO TERTIA.

### 2 *Epiſt. ad* Corinthios.

Cap. 1. v. 2. Πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χριστοῦ.) Agnoſcunt hæc verba Gr. Scholia omnia & verſiones, C. Alex. & *Orig.* in Matt. p. 500. *Irrepſere* tamen *ex aliis Epiſtolis*, *Mill.* prol. p. 47. col. 2.

V. 10. καὶ ῥύεται.) Deſunt *Chryſoſt. Hilario* Diac. Syr. ſed extant apud reliqua Gr. ſcholia & verſiones. Et tamen *hæc ad marginem adſcripta ſcriba textus partem eſſe putans, tranſtulit in corpus Epiſtolæ*, ita *Mill.* prol. p. 129. col. 1.

Cap. 2. 16. καὶ πρὸς ταῦτα τίς ἱκανός.) Ita Græca Scholia omnia, C. Alex. *Hilarius* D. Syr. Arab. Obſervant autem Gr. Scholia *Paulum* hic μετριάζειν, agnoſcere τὸ ὅλον τῆς χάριτος, totum gratiæ eſſe, & imbecillitatem humanam ad hæc minime ſufficere, εἰ μὲν ἦν ἡ τοῦ Θεοῦ δύναμις, ἐκείνου γὰρ τὸ πᾶν, καὶ οὐδὲν τὸ ἡμέτερον, *illius enim eſt totum hoc quod agimus nihilque noſtrum.* Sed Vulgati abſurdam lectionem, viz. *ad hæc quis tam idoneus* (i. e. quam ego) hic probat *Millius*, Prol. p. 47, 48. meris ſomniis, & vitilitigationibus fidens, quibus Reſponſum è Patrum Scholiis adduximus. Objicit 1. *Apoſtolos* qui Evangelium per totum orbem prædicâſſent, non potuiſſe verè dicere, ſe huic quod tum præclarè obiiſſent muneri *inidoneos* fuiſſe. Reſpondeo, ex ſeipſis inidoneos ſe fuiſſe diſertim aſſerunt, c. 3. 5. 2. *Quomodo* inquit, *ſpeciatim D. Paulo quadraret, ad hæc quis idoneus, qui apertè hic aſſerit ſe, cæteroſque Apoſtolos idoneos fuiſſe Miniſtros N. Teſtamen.* c. 3. 6. Quis hic ſatis mirari poteſt hominis confidentiam, qui verba hæc *non quod ſumus ſufficientes ex nobis ipſis, ſed ſufficientia noſtra ex Deo eſt qui idoneos nos fecit Miniſtros N. Teſt.* in ſubſidium cauſæ quam planè deſtruit, adducit, quæque inſuper oſtendunt D. *Paulum* non dicere cum *Millio, ſe fuiſſe idoneos*, ſed tantum à Deo factos eſſe *idoneos Miniſtros N. Teſtamenti?*

V. 17. Οὐ γὰρ ἐσμὲν ὡς οἱ πολλοί.) *Chryſoſt.* & *Theodoret.* & Syr. legunt οἱ λοιποί. Sed

Vulg. *Hilarius D. Oecumenius, Theophylactus* textum firmant. *Irenæus* hæc habet ὅτω Παῦλος, οὐ γὰρ ἐσμὲν ὡς οἱ πολλοὶ, l. 4. c. 44. Et quanquam *Esthius* dicat dictionem οἱ πολλοὶ, nec *veritati congruere, nec modestiæ Pauli*, id hic nullius momenti eſt, alibi enim *Apoſtolus* de *Judaicis* Zelotis & *Pſeud-Apoſtolis* ait πολλοὶ περιπατοῦσιν, *multi ambulant*, &c. *de quibus dixi vobis inimicos eos eſſe crucis Chriſti*, Philip. 3. 19. Eſt tamen hoc apud *Millium*, Prol. p. 139. *Marginale Scholion* ob rationem plane frigidam, & ineptam.

Cap. 3. 1. ἢ ἐξ ὑμῶν συστατικῶν) Ita *Chryſoſt. Oecum. Theophylact.* Syr. Arab. Deeſt συστατικῶν Vulg. *Hilario* Diac. *Theodoret* hoc tamen ex eo accidit quod hæc verba συστατικῶν πρὸς ὑμᾶς immediate præceſſerint: ideoque poſterius συστατικῶν, utpote neceſſariò intelligendum, ſuperfluum videretur.

V. 17. οὗ δὲ τὸ πνεῦμα κυρίου.) κυρίου *quod inſertum eſt in reliquis jam omnibus irrepſiſſe videtur ex proxime ſequenti verſiculo*, ita *Millius*, Prol. p. 166. col. 2. Agnoſcunt tamen Græca Scholia, & verſiones omnes, C. Alex. & *Hilarius* D.

Cap. 4. 6. Τοῦ θεοῦ.) Ita *Orig.* in Matth. p. 252. Græca Scholia univerſa, C. Alex. Syr. Arab. Atqui τοῦ θεοῦ *explicatio eſt*, Prol. p. 34. ex Autoritate Æthiop. *Tertull.* Clar. Vulg. apud quem legimus *claritatis Dei*, apud Hilar. *D. Gloriæ ſuæ.*

Cap. 5. 3. Εἴγε καὶ ἐνδυσάμενοι) Legendum hic vult *Millius* ἐκδυσάμενοι, reclamantibus Græcis Scholiis, quæ legunt ἐνδυσάμενοι. Ita etiam *Macarius* Hom. 5. p. 35, 36. *Chryſoſt.* Ed. Mor. To. 3. p. 340. To. 5. p. 520. neque in Commentario notat Exemplaria hic variare, ſed ejuſdem verbi variam eſſe expoſitionem. Ita etiam *Clemens Al.* Stro. 4. p. 541. Vulg. *Hilarius* D. C. Alex. Atque hæc interpretatio ſiquidem induti, non nudi reperiemur, clara, & perſpicua eſt, viz. in hoc ingemiſcimus habitationem noſtram quæ de cœlo eſt ſuperindui, ſiquidem eo tempore induti inveniamur immortali corpore, & non nudi, ſicut alii qui veſtitu carebunt.

V. 10. Τὰ διὰ τοῦ σώματος.) Agnoſcunt hæc verba omnia Gr. Scholia, C. Alex. *Athanaſ.* de incarn. To. 1. p. 110. *Cyril. Al.* de R. fide, p. 66. Et *Theſaur.* p. 276. de ador. p. 494. *Origenes* ſemel quidem legit τὰ ἴδια, Hom. in Jer. p. 187. ſed Philac. p. 65. in Matth. p. 291, 335, 346. τὰ διὰ, *Theodoret.* τὰ ἴδια, ep. 91. & ſerm. 12. adv. Gr. 604. ſed com. in Pſal. 97. p. 791. & Hær. fab. l. 5. c. 30. p. 297. τὰ διὰ, quod potiori autoritati innititur.

V. 15. Εἰ εἷς ὑπὲρ πάντων ἀπέθανεν.) Retinent εἰ *Chryſoſt. Oecumen. Theophylact.* C. Alex. *Hilarius* D. Vulg. Arab. Rejicit τὸ εἰ, *Millius* Prol. p. 71. col. 1. fide *Theodoreti, Theophylacti, Oecumenij* & *Hilarij* in commentariis, quos ſi inſpicias ne verbum quo id probetur (invenies) *Clar. adeoque Vulg. initio*, (nullâ prorſus conſequentiâ) his artibus variantes ſuas lectiones ſtabilire ſolet *Millius*, magis ingenua eſt *Eſthij* ſententia, viz. veriſimile eſt à *Paulo* ſcriptam fuiſſe particulam εἰ, quod & ſermonis connexioni inſeruit, & in plurimis legitur MSS. qui hodie extant: Anſam prætermittendi incauto lectori dediſſe potuit ſimilitudo dictionum εἰ, & εἷς, ut in hujuſmodi contingit.

V. 17. Καινὰ τὰ πάντα.) Ita *Hilarius* D. C. Alex. Gr. Scholia, & verſiones omnes, & tamen τὰ πάντα *vix puto eſſe ipſius Apoſtoli*, Prol. p. 135.

V. 20. Ὑπὲρ χριστοῦ οὖν πρεσβεύομεν.) *Valebat in omnibus ſed perperam* οὖν, οὐ ὑπὲρ πρεσβεύομεν, *Ambroſiaſt. omnino recte*, Proleg. p. 48. col. 1.

V. 6. 16. Καθὼς εἶπεν ὁ θεός.) Deeſt ὁ θεὸς unico interprete Syro, & neceſſariò ſubauditur, at Prol. p. 130. col. 1. *lectoris eſt, non D. Pauli.*

V. 7. 12. Τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν.) V. l. ἡμῶν τὴν ὑπὲρ ὑμῶν, quæ quidem lectio mihi genuina videtur, autoritate Vulg. *Chryſoſt. Theodoreti, Theophylacti* confirmata, & tum πρὸς ὑμᾶς quod Græca Scholia omnia agnoſcunt, minime inſulſum erit. Vide hic *Millium* nobis conſentientem.

Cap. 8. 12. Καθὸ ἐὰν ἔχει τις) Deeſt τις inquit *Mill.* in MSS. 8. Vulg. *Ambroſiaſt.* Clar. Ger. Lat. *Cyprian.* ad Quirin. l. 3. §. 2. *Clem. Al.* neſcio ubi, *Theodoreto Chryſoſt.* textu, & Comment. Agnoſcunt autem *Oecum. Theophylact.* C. Alex. Arab. & tam in Textu quam in Commentariis *Chryſoſt.* (ubi deeſſe hanc vocem dicit *Millius*) expreſſim adhibetur. Mandat, inquit, Deus, ut charitatem exerceamus κατὰ δύναμιν καὶ καθὸ ἔχει τις, tanta eſt *Millio* circa citationem ſuam incuria. Porro (οὐ καθὼς οὐκ ἔχει,) *adjecta videntur explicationis Gratia* inquit *Millius*, Prol. p. 124. col. 2. repugnantibus omnibus Græcis Scholiis, C. Alex. & verſionibus, excepta *Æthiopica.*

Cap. 9. 10. Χορηγήσαι, καὶ πληθύναι τὸν σπόρον ὑμῶν.) *Millius* Proleg. p. 88. col. 1. χορηγήσει, καὶ πληθυνεῖ, καὶ αὐξήσει. Clar. Cod. Al. *Oecumen.* Syr. Vulg. & *Latini recte, & ad Apoſtoli ſcopum accommodatæ.* Sed C. Alex. Scholia Gr. omnia, & præcipue *Oecumenius*, non retinent tantum ſed ſimul notant, ut cum *Oecumenio* loquar, ἐν εὐχῆς τάξει ἀντὶ τοῦ ad modum voti innuere *Apoſtolum* nullo modo metuendum eſſe, ne indigens inveniretur qui charitate abundaret, πῶς ἂν ἀμελήσειε τοῦ τὸ πνευματικὸν σπείροντος σπόρον ὁ θεὸς χορηγῆσαι, πληθῦναι, αὐξῆσαι τὰ γεννήματα, tam levis in plerisque eſt *Millij* fides.

V. 12. Διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ.) *Mill.* Prol. p. 48. *Ambroſiaſt.* ἐν θεῷ *omnino recte.* Repugnantibus Gr. Scholiis, & verſionibus Oriental. & C. Alex.

Cap. 10. 7. Ὅτι καθὼς αὐτὸς χριστοῦ, οὕτω καὶ ἡμεῖς χριστοῦ.) Poſterius χριστοῦ, Deeſt in MSS.

& verſionibus aliquibus, *Chryſoſtomo*, textu & comment. juxta *Millium*, *Theodoreto*, *Theophylacto*, retinentibus ſolum C. Alex. Arab. *Oecumenio*, ſed hoc nullius momenti eſt, nihil enim frequentius quam omittere vocem, quæ in una periodi parte expreſſa, in altera ſubaudienda eſt. Et nota inſuper quod hi tres commentatores hanc vocem in Commentariis ſuis vel exprimunt ut Chryſoſt. Sic ὥσπερ ἐκεῖνος χριστοῦ, οὕτω καὶ ἐγὼ χριστοῦ, vel intelligenda eſſe indicant.

Cap. 11. 8. Καὶ ὑστερηθείς.) V. 9. καὶ τηρήσω. *irrepſere in textum*. Prol. p. 124. col. 2. 130. col. 1. Agnoſcunt autem Gr. Scholia, C. Alex. verſiones omnes.

Cap. 12. 19. Ἐν χριστῷ.) Interpretantur verſiones omnes, *Theodoretus*, *Theophyl.* retinentur in Textu *Oecum.* ſed *adjectitium eſſe* vult *Millius*, Prol. p. 48. col. 2.

Cap. 13. 2. Γράφω.) Agnoſcunt Gr. Scholia, Syr. Arab. Sed quia omittunt Vulg. *Hilar.* D. C. Alex. Clar. *inſertum eſt ad abſolvendam ſententiam*. Prol. p. 123. col. 1. 135. col. 2.

V. 4. Εἰς ὑμᾶς.) *Irrepſit*, inquit Mill. *explicationis gratia ex v. 3.* Agnoſcunt autem *Theodoret. Theophylact. Oecum.* C. Alex. *Hilarius* D. & verſiones omnes. Vid. Proleg. p. 48. col. 2. ubi deeſt in Clar. Ger. Chryſoſt.

---

## SECTIO QUARTA.

### *Expendens varias lectiones Epiſtolæ ad* Galatas.

CAP. I. v. 4. *Qui dedit ſeipſum* ὑπὲρ ἁμαρτιῶν ἡμῶν.) MSS. *Orig.* περὶ αὐτῆς, & *Oecumen.* in textu legunt περὶ, quæ tamen duo unum ſonant, nam ſicut 70 Interpr. cùm loquuntur de Sacrificiis Vet. Teſt. modo περὶ ἁμαρτίας, ſeu ἁμαρτιῶν, modo ὑπὲρ ἁμαρτίας ſeu ἁμαρτιῶν indiſcriminatim utuntur, ita Scriptores etiam N. Fœderis, 1 Pet. 3. 18. Chriſtus mortuus eſt περὶ ἁμαρτιῶν, & Rom. 8. 3. ſed hic, & 2 Cor. 5. 21. ὑπὲρ. Hinc eſt quod licet *Oecumenius* habeat περὶ in Textu, in commentario legit ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, pariter ac cætera Gr. Scholia. Vide com. noſtr. in 2 Cor. 5. 21. 1 Pet. 3. 18.

V. 6. ἐν χάριτι τοῦ χριστοῦ) *Theodoret.* & *Oecumen.* in textu legunt θεοῦ; *Chryſoſt.* & *Theophylact.* omneſque verſiones antiquæ χριστοῦ, & *Oecumen.* in Com. τοῦ υἱοῦ τοῦ θεοῦ; & tamen Prol. p. 48. χριστοῦ *poſt additum videtur.*

V. 10. ἢ ζητῶ ἀνθρώποις ἀρέσκειν.) *Hæc*, inquit *Millius, ad marginem adſcripta, mox irrepſere in textum*, p. 124. col. 2. habent autem Gr. Scholia omnia, C. Alex. *Hilarius* D. *Hieronymus*, Vulg.

V. 15. Ὅτε εὐδόκησεν ὁ Θεός.) Deeſt ὁ Θεός apud *Theodoret.* in Iſ. 11. *Hilarius* D. Vulg. *Hieronymus. Acceſſit ex Margine* p. 48. Sed agnoſcunt omnia Gr. Scholia; C. Alex. Arab. *Iren.* l. 5. c. 12. p. 417. *cum autem placuit Deo* (& tamen p. 423. cum autem placuit *ei*) Autor Dial. in Marcion. p. 108. *Orig.* in Joh. p. 123. in textu ὅτε δὲ εὐδόκησεν, in Marg. ὁ Θεός, cum igitur Deus ſeparavit *Paulum* ex utero matris, conſtat eos qui legunt, cùm autem placuit *ei*, cum textu ſentire.

V. 23. Ἣν ποτε ἐπόρθει.) Deſunt Æthiop. Habent Gr. Scholia, C. Alex. *Hilar.* D. *Hieronymus*, verſiones reliquæ, aſt *Mil.* judice, Prol. p. 124. c. 2. *traducta ſunt ex ſuperioribus.*

Cap. 2. 1. Πάλιν ἀνέβην. Deeſt πάλιν *Iren.* l. 3. c. 13. p. 234. & in textu *Chryſoſt. irrepſit ex prædictis*, ait *Millius*, Prol. p. 48. ſed aſcenſionem hanc τὴν δευτέραν ἀνάβασιν vocat *Chryſoſt.* Reliquaque Gr. Scholia, C. Alex. *Hilar.* D. *Hieronymus*, cunctæque verſiones habent πάλιν.

V. 6. Omittunt οἱ δοκοῦντες.) Cod. aliqui apud Curcellæum. Agnoſcunt Gr. Scholia omnia, C. Alex. *Hilar.* D. Vulg. *Hieronym. Irrepſit tamen ex verſ.* 2. Prol. p. 130.

V. 9. Ἰάκωβος καὶ Πέτρος.) *Hilar.* D. ponit Πέτρος ante Ἰάκωβος, ſed Gr. Scholia C. Alex. verſioneſque omnes, ne vulgata quidem excepta, primum locum tribuunt *Jacobo.*

Cap. 3. 1. Τῇ ἀληθείᾳ μὴ πείθεσθαι.) *Videtur omnino*, ait *Millius*, *huc adſcriptum ad ſupplendum ſenſum ex Cap.* 5. 7. *hujus Epiſtolæ*, nimirum quia *apparet ex Chryſoſt. Theophyl.* & *Oecum.* commentariis *defuiſſe illis hæc verba quæ Auguſt. Ambroſiaſt. Sedulius*, & *Primaſius non agnoſcunt*, & *quæ ideo prætermittenda duxit Hieronymus; quod in Exemplaribus Adamantii non haberentur.* At extant in Vulg. *Hilario* D. Arab. *Theodoreto*, & in textu *Oecum.* & *Theophylac.* quod ſi non attingunt in commentario, non hinc ſequitur eos hæc verba non legiſſe. Et cum rei propoſitæ apta ſint, & concinna, & abſque illis ſenſus claudicaret, hoc ſatis Argumenti eſt, cur ſint retinenda.

V. 12. Ἀλλ' ὁ ποιήσας αὐτὰ ἄνθρωπος.) Omittunt ἄνθρωπος MSS. plur. *Chryſoſt.* Vulg. *Hilar.* D. *Hieronymus*, rejicit ergo hanc vocem *Mill.* Prol. p. 84. ſed habent *Theodoret. Oecum. Theophylact.* & C. Alex. & cum neceſſariò ſubaudiatur & extet tum in Hebræo Sermone, tum in verſione τῶν ό, & ſic citetur, Ro. 10. 5. quin hic etiam retinendum ſit nemini dubium eſſe poteſt.

V. 14. Ἐν χριστῷ Ἰησοῦ.) Non legebat *Chryſoſt.* ut liquet ex Comment. ſed legebant Scholia Gr. reliqua, C. Alex. *Hilar.* D. & verſiones omnes.

V. 17. Διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ εἰς χριστόν.) Omittunt εἰς χριστὸν, C. Alex.

Vulg. *Hieron.* MSS. quædam exempl. unde *inter Scholia docti* alicujus à *Millio numeratur*, ſed reperitur apud omnia Gr. Scholia, Syr. Arab. & *Hilarium* D. nec omittendum cenſeo, ſiquidem ſenſum commodum parit, nempe teſtamentum factum in Chriſto, & confirmatum à Deo, irritum à lege fieri non poſſe.

Cap. 4. 26. Ἥτις ἐστὶ μήτηρ πάντων ἡμῶν.) Deeſt πάντων Vulg. Syr. *Origen.* in Jer. p. 84. contra Celſ. l. 4. p. 193. com. in Matth. p. 432. *Euſeb.* de *Martyr. Paleſt.* l. 8. c. 11. p. 337. *Chryſoſt.* Ed. Mor. To. 3. p. 747. ſed idem p. 886. legit πάντων ἡμῶν, *Iren.* l. 5. c. 35. p. 459. *omnium noſtrorum* Euſeb. contra Marcel. l. 1. c. 2. p. 10. ἡμῶν ἁπάντων· Ita etiam *Theodoret. Oecumen. Hieronym.* in locum, & *Orig.* in Num. Ho. 8. F. 102. H. Ho. 26. F. 143. F. Et ſiquidem omnibus veris Chriſti diſcipulis congruat æquè ac Galatis, ratio eſt cur retinenda ſit vox πάντων.

V. 31. *Non ſumus Ancillæ filii*, ἀλλὰ τῆς ἐλευθέρας) Quidam fini hujus capitis adnectunt τῇ ἐλευθερίᾳ ᾗ ὁ Χριστὸς ἡμᾶς ἐλευθέρωσε, & exorditur ſubſequens caput ſic, στήκετε οὖν; Ita *Tertullianus*, *Hieron. Hilar.* D. *Auguſt.* ſed omnia Gr. Scholia, C. Alex. Vulg. Syr. legunt cum textu, Argumentum *Eſthii* ſubaudiendo ἐν ante τῇ ἐλευθερίᾳ, facile diluitur. *Male in quibuſdam*, inquit *Grotius*, *hæc ſunt divulſa, ita ut pars horum capiti præcedenti adhæreat*, Com. in Gal. 5. 1.

Cap. 5. 3. μαρτύρομαι δὲ πάλιν.) Deeſt πάλιν Arab. *Chryſoſt. Hilar.* D. *Hieron.* ſed *Theodoret. Oecumen.* C. Alex. Vulg. Syr. retinent πάλιν. Anſam omittendi fortaſſe præbuit quod quibuſdam videretur ad prius aliquod teſtimonium, quod illos fugit, *Apoſtolum* reſpexiſſe, cum revera ad ſolum verſiculum proxime præcedentem reſpiciat, ego Paulus dico vobis——teſtificor autem rurſus, eſt tamen *cujuſdam ſtudioſi additamentum*, Prol. p. 48. col. 2.

V. 14. Ἐν ἑνὶ λόγῳ.) *Epiphanius*, *Tertull. Hilar.* D. legunt ἐν ὑμῖν πληροῦται, ſed omnia Gr. Scholia, *Hieron.* Vulg. C. Alex. Syr. Arab. ἐν ἑνὶ λόγῳ, ſed dicit *Mill.* Prol. p. 34. col. 1. ἐν ὑμῖν *veram eſſe lectionem*, & *Apoſtoli genuinam*, *additque*, *certe D. Pauli eſt*, *Ep. ad Rom. cap.* 13. 9. cum tamen ibi *Apoſtolus* legat, ἐν τούτῳ λόγῳ, nulla mentione habita τοῦ ἐν ὑμῖν. Nota etiam quod μοιχεία & φόνοι retineantur apud Gr. Scholia, & verſiones omnes.

Cap. 6. 15. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει.) Deſunt priora apud *Hilar.* D. legendumque vult *Millius* οὔτε γὰρ περιτομή τι ἐστιν, cum vero ipſiſſima textus verba habeantur cap. 5. 6. hoc unicum ad priorem lectionem firmandam ſatis eſt. Lectiones pro quibus *Millius* contendit, profluxiſſe videntur ex 1 Cor. 7. 19. ubi ſine clauſula hic præmiſſa legimus ἡ περιτομὴ οὐδέν ἐστιν; eſt tamen ἰσχύει juxta Millium *interpretatio*, Prol. p. 135. & *prior clauſula irrepſit ex cap.* 5. 6. Prol. p. 48. Porro extant hæc verba in Vulgato Arab. Theodoreto, Oecumenio, Theophylacto.

---

## SECTIO QUINTA.

### *De variis Lectionibus Epiſtolæ ad* Epheſios.

Cap. 1. 10. Ἐν Χριστῷ.) In *Chriſto per Deum*, Iren. (v. p. 18.) ita *Millius*, ſed ibi ſolam nobis lectionem *Valentinianorum* exhibet, ipſe autem legit ſimpliciter in Chriſto, l. 5. c. 20. p. 431.

V. 18. Τοὺς ὀφθαλμοὺς τῆς διανοίας ἡμῶν.) Ita juxta *Theodoret. Oecumen.* & vetuſtiſſimas verſiones, ſed MSS. quamplurima *Chryſoſt.* & *Theophyl.* τῆς καρδίας nullo ſenſus diſcrimine. Nam S. Scriptura alibi habet διάνοιαν τῆς καρδίας & Hebraicum Len ſæpius idem valet ac φρὴν, νοῦς, διάνοια.

Cap. 3. 1. Ὑπὲρ ὑμῶν τῶν ἐθνῶν.) Τῶν ἐθνῶν deſunt apud *Tertullian. Scholiaſtarum eſſe* dicit *Millius*, Proleg. p. 110. 139. Repugnantibus C. Alex. verſionibus univerſim, & Scholiis Gr. omnibus, quorum judicio πολλὴ ἡ ἔμφασις τοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν, τοῦτο γὰρ ἐνέφηνεν ὅτι οὐ μόνον ὑμᾶς οὐ βδελυττόμεθα, ἀλλὰ καὶ δεσμούμεθα δι' ὑμᾶς.

V. 8. Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων.) Ita Gr. Scholia & verſiones omnes, *Orig.* in Matth. 333. C. Alex. & *Hilar.* D. ἐλαχιστοτέρῳ πάντων, *ſcripſiſſe Apoſtolum non dubito. Emolliens illud* τῶν ἁγίων *ut &* τῶν Ἀποστόλων *Scholiaſtarum ſunt de veritate, & congruentia ſermonis Paulini ſolicitorum*, Proleg. p. 139. col. 2. & p. 110.

V. 9. Τίς ἡ κοινωνία.) V. l. οἰκονομία, quam genuinam eſſe lectionem à Gr. Scholiis & verſionibus confirmatam agnoſco, ſed parum intereſt inter communicationem, & diſpenſationem myſterii de vocandis Gentibus, ejuſdem κοινωνίᾳ factum.

Ibid. Τῷ Θεῷ τῷ τὰ πάντα κτίσαντι δι' Ἰησοῦ Χριστοῦ.) Hæc ultima verba non ſolum agnoſcunt Gr. Scholia omnia, ſed etiam notant ὅτι καλῶς ἐμνημόνευσε τῆς κτίσεως δι' Ἰησοῦ Χριστοῦ, ſunt tamen *Commentarius ſumptus* ex *Col.* 1. 16. Prol. p. 123. col. 1. eadem licet habeamus, c. 2. 10. his verbis αὐτοῦ γάρ ἐσμεν ποίημα κτισθέντες ἐν Χριστῷ Ἰησοῦ.

Cap. 4. 9. Τὸ δὲ ἀνέβη τί ἐστι εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς.) D. hic καὶ *Iren.* l. 5. c. 31. ita Mill. ſed fallitur. Ibi enim ſc. p. 451. legit *& deſcendit*, ſicut etiam omnia Gr. Scholia. Deeſt πρῶτον, *Oecumen.* ſed non deeſt reliquis omnibus Gr. Scholiis, & verſionibus. Deeſt etiam μέρη apud quoſdam, unde *Mil. medium* μέρη *lectoris eſt*, *ad ſupplendam ſententiam*, Prol. p. 41.

Agnoſcunt autem Græca Scholia omnia, & C. Alex. nec ulterius quicquam quam omittere verbum aliquod quod unuſquiſque Lector adjiciendum eſſe ex ſe agnoſcit.

V. 17. Καθὼς ϗ τὰ λοιπὰ ἔθνη.] Deſunt τὰ λοιπὰ, *Clem. Al.* protrept. p. 54. Vulg. *Hilar.* D. *Hieron.* unde dicente *Millio* prol. p. 60. col. 2. *medium* λοιπὰ *irrepſit ex c.* 2, 3. *hujus Epiſtolæ.* Agnoſcitur tamen ab omnibus Gr. Scholiis, Syro, Arabe.

V. 23. Ἀνανεȣ̃σθαι 24. ἐνδύσασθαι.] V. l. ἀνανεȣ̃σθε, ἐνδύσασθε. Sic *Chryſoſt. Theophyl.* Vulg. *Hieron. Hilarius* D. *infinitiva hæc poſtea facta ſunt ob præcedens* ἀποθέσθαι, Prol. p. 84. col. 2. Sed *Clem. Alex.* p. 437. C. Alex. *Theodoret.* & *Oecum.* legunt cum textu, & ἀποθέσθαι, deponere, Latini retinent, quod hanc lectionem ſatis adſtruit.

V. 28. Agnoſcunt hic τὸ ἀγαθὸν Græca Scholia, & verſiones omnes, C. Alex. & *Hilar.* D. & tamen Prol. p. 160. col. 1. *vix eſt quin medium* ἀγαθὸν *pro ſcholio marginali habuerim, ſumpto ex Gal.* 6. 10.

V. 29. Πρὸς οἰκοδομὴν τῆς χρείας,] V. l. τῆς πίστεως, quam lectionem interpretamenti cauſa additam hic cenſet *Mill.* & in Prol. p. 55. col. 1. propugnat. Sed repugnantibus Gr. Scholiis univerſim, C. Alex. *Hilario* D. & *Hieronymo* his verbis; *pro eo autem quod nos poſuimus ad ædificationem opportunitatis. Hoc eſt quod dicitur Græce* τῆς χρείας *in Latinis codicibus propter Euphoniam mutavit Interpres & poſuit ad ædificationem fidei.*

V. 32. Καθὼς ϗ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.] Ἐν Χριστῷ, inquit *Millius*, Prol. p. 89. col. 1. *irrepſit è Margine ex Col.* 3. 13. raro enim patitur Apoſtolum bis idem de eodem dicere. Agnoſcunt autem verſiones omnes, *Chryſoſt. Oecumen.* C. Alex. *Hilar.* D. & quanquam dicat Mil. deeſſe *Theodoreto* & *Theophylacto*, Theophylactus tantum ordinem verborum invertit, legendo ἐχαρίσατο ὑμῖν ἐν Χριστῷ. *Theodoretus* ſic, ὁ τῶν ὅλων Θεὸς ἐχαρίσατο ἡμῖν διὰ τȣ̃ Δεσπότȣ Χριστȣ̃.

Cap. 5. 5. Τȣ̃το γάρ ἐστε γινώσκοντες.] Plurimi Cod. MSS. *Clem. Al.* p. 437. *Chryſoſt. Oecum.* legunt ἴστε, at eandem interpretationem afferunt ac illam *Theodoreti* & *Theophylacti*, qui habent ἐστε, ita etiam *Hieron.* & omnes Latini qui legunt ſcitote, lectio Vulg. *ſcitote intelligentes*, abſona eſt, & abſurda.

V. 9. Ὁ γὰρ καρπὸς τȣ̃ πνεύματος.] V. l. τȣ̃ φωτὸς, Vulg. *Hilar.* D. è Latinis multi, *Theophylact.* ita *Millius.* Sed *Theophylactus*, & Gr. Scholia non modo legunt, ſed fuſius explicant vocem ſpiritus, quibuſcum conſentit Arabs.

V. 21. Ἐν φόβῳ Θεȣ̃.] V. l. Χριστȣ̃. *Chryſoſt.* Vulg. Syr. *Ambroſiaſt.* ſed Θεȣ̃ *Theodoret. Oecum. Theophylacto*, Arab. Nota quod v. 20. ϗ πατρὶ omittatur ab unico *Æthiope*, & tamen Proleg. p. 124. *irrepſit è Margine.*

V. 27. Ἵνα παραστήσῃ αὐτὴν.] V. l. αὐτὸς, *Theophylact.* Vulg. *Hilar.* D. *Hieronymus.* Sed *Chryſoſt. Theodoret. Oecumen.* Arab. αὐτὴν, quam lectionem etiam ſenſus poſtulat. Nota autem quod licet in omnibus legatur vel αὐτὴν vel αὐτὸ, *Millius* tam αὐτὴν, quam αὐτὸς *pro injectitiis habeat*, Prol. p. 105. col. 1.

V. 31. Καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτȣ̃.] Habent hæc verba Scholia Gr. omnia, C. Alex. *Hilar.* D. verſiones omnes, *Aliunde aſſuta tamen diſertim aſſerit Hieronymus.* Ratio in promptu eſt; iniquus conjugio fuit *Hieronymus.*

Cap. 6. 1. Ἐν Κυρίῳ.] Sic omnia Gr. Scholia, C. Alex. *Hieron.* & verſiones antiquæ. Eſt tamen *Commentarius*, Prol. p. 48. col. 1.

V. 10. Ἀδελφοί μȣ.] Deſunt tantum *Æthiop.* habent Gr. Scholia, & verſiones omnes, At Prol. p. 48. col. 2. *irrepſiſſe videtur ex Lectionariis.*

V. 18. Εἰς αὐτὸ τȣ̃το ἀγρυπνȣ̃ντες.] Deeſt τȣ̃το Vulg. Arab. *Hilar.* D. *Hieron. Baſil.* Sed agnoſcunt τȣ̃το omnia Gr. Scholia, & δέξασθε *Chryſoſt. Theodoret. Oecumen.* Vulg. Syr. Arab. Utraque tamen τὸ τȣ̃το & δέξασθε *non ſunt D. Pauli ſed Lectoris*, Prol. p. 135. col. 2.

---

## SECTIO SEXTA.

### *De variis Lectionibus Epiſtolæ ad* Philippenſes.

Cap. 1. v. 1. Σὺν Ἐπισκόποις.] V. l. συνεπισκόποις, *Co-epiſcopis*, *Hilarius* D. ſed quanquam præpoſitio σὺν adjungatur ἐπισκόποις ſecundum veterem ſcribendi conſuetudinem, conſtat tamen Græcos omnes cum textu concordare: Non enim notarunt quod *Paulus* apud *Philippenſes* mentionem fecerit *Coepiſcoporum*, nec quærunt quamobrem id fecerit, ſed cum *Hieronymo* dicunt eos qui hic dicti ſunt Epiſcopi, Presbyteros fuiſſe. Denique nec id dicit *Hilarius*, ſed hoc tantum *cum Epiſcopis & Diaconis, hoc eſt, cum Paulo & Timotheo, qui Epiſcopi erant*, mirum quam frigide, & inepte.

V. 18. Χριστὸς καταγγέλλεται.] V. l. καταγγελλέσθω, *Euſeb.* non Eccl. Hiſt. ut *Mill.* hic hallucinatur, ſed de vita Conſt. l. 3. c. 58. & Prol. p. 102. col. 2. In utriſque autem lectori impoſuit *Millius*, nam εἴτε προφάσει, εἴτ' ἀληθείᾳ Χριστὸς καταγγελλέσθω, ſunt ibi verba *Imperatoris*, μονονȣχὶ, ϗ παραπλησίως *fere inquit Euſebius, propemodum aut tantum non cum Paulo loquentis.* Adde quod Gr. Scholia, & verſiones omnes legant cum textu.

Cap. 2. 4. Μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε.] Cod. plur. *Baſilius*, *Hilar.* D. legunt σκοπȣ̃ντες, Vulg. conſiderantes, aſt omnia Gr. Scholia, Syr. Arab. σκοπεῖτε, *quod Scholiaſtæ eſt*, Prol. p. 71.

V. 11. Πᾶσα γλῶσσα ἐξομολογήσηται.] MSS. quædam *Orig.* in Joh. p. 134. & *Theophylact.* ἐξομολογήσεται, unde *mutavit quiſpiam*, inquit *Mil.* prol. p. 160. *futurum in Aoriſtum ob præcedens* κάμψῃ. Sed *Chryſoſt. Theodoret. Oecum.* C. Alex. *Hilarius* D. *Iren.* l. 1. c. 2. p. 45. Gr. legit ἐξομολογήσεται & *Athanaſ.* orat. 2. contra Ar. p. 346. & hanc lectionem firmant primo, τὸ ἵνα. 2. τὸ κάμψῃ præcedentia, nam ubi occurrit, Rom. 14. 11. ἐξομολογήσεται ſine ἵνα præcedente ſequitur κάμψει.

V. 15. Ἐν μέσω.] Ita omnia Gr. Scholia, Vulg. *Hilar.* D. præfert ἀνὰ μέσον *Millius*, Prol. p. 163. col. 2.

V. 30. Παραβουλευσάμενος τῇ ψυχῇ.] V. l. παραβολευσάμενος, Vulg. *Hilar.* D. *Pſeud-Hieron.* Sed omnia Gr. Scholia, C. Alex. & *Photius* legunt παραβουλευσάμενος, i. e. ut aiunt *Phavorinus*, & *Heſychius* εἰς θάνατον ἑαυτὸν διδοὺς, male igitur *Mil.* ait Proleg. p. 48. *ignoratio ſenſus* τοῦ *παραβουλευσάμενος occaſionem dedit huic mutationi.*

Cap. 3. 9. Ἐπὶ τῇ πίστει.] Deeſt Unico Syro. Sed prol. p. 130. col. 1. *vix quidem obſtat ſummus Codicum, quos jam habemus, conſenſus, quo minus* ἐπὶ τῇ πίστει *pro interpretamento, eoque minus* opportune hic injecto, habeam.

V. 11. Εἰς τὴν ἀνάστασιν τῶν νεκρῶν.] V. l. τὴν ἐκ νεκρῶν nullo ſenſus diſcrimine.

V. 15. Τῷ αὐτῷ στοιχεῖν κανόνι.] Agnoſcunt vocem κανόνι Græci Scholiaſticæ Interpreteſque omnes, ne hodierno quidem vulgato excepto, ſed rejicitur tanquam *interpolatio*, Prol. p. 55. col. 2. & p. 135. col. 2. *irrepſit ex Gal.* 6. 16.

V. 21. *Qui transformabit corpus humilitatis noſtræ*, εἰς τὸ γενέσθαι αὐτὸ σύμμορφον.] Εἰς τὸ γενέσθαι αὐτὸ deſunt vulg. *Hilar.* D. *Iren.* l. 5. c. 13. p. 419. *Tertulliano.* At retinent ea Græca Scholia omnia, Syr. Arab.

Cap. 4. 3. Legas καὶ ἐρωτῶ, vel ναὶ ἐρωτῶ nihil intereſt.

V. 4. Χαίρετε ἐν Κυρίῳ πάντοτε.] Τὸ πάντοτε deſunt in ſolo Æthiope. Agnoſcunt omnes Scholiaſticæ, C. Alex. Vulg. Syr. Arab. ſed Prol. p. 124. col. 2. *irrepſit ex* 1 *Theſſ.* 5. 16.

V. 13. Ἐν τῷ ἐνδυναμοῦντί με Χριστῷ.] Deeſt Χριστῷ in MSS. quibuſdam, Vulg. *Hilar.* D. Æthiop. ergo Prol. p. 123. *adjectitium eſt.* Sed habent Syr. Arab. Græci Scholiaſtæ omnes.

V. 18. Παρὰ Ἐπαφροδίτου.] Sic Gr. Scholia, *Hilar.* D. verſioneſque omnes, dicente tamen *Millio*, prol. p. 145. col. 1. παρὰ Ἐπαφροδίτου, *quod habent jam omnes, Scholion initio erat ſumptum ex Cap.* 2. 25.

V. 23. Μετὰ πάντων ὑμῶν.] Ita omnia Gr. Scholia, C. Alex. Syr. Arab. Sed MSS. quædam, Vulg. *Hilar.* D. *Pſeud-Hieronymus* legunt μετὰ τοῦ πνεύματος ὑμῶν. *Recte* inquit *Millius*, Proleg. p. 123.

## SECTIO SEPTIMA.

### *De variis Lectionibus Epiſtolæ ad Coloſſenſes.*

Cap. 1. 2. Καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.] Omittunt hæc verba 4 MSS. *Hilar.* D. Syr. & *Theophylact.* & licet reperias in textu *Chryſoſtomi* in Com. tum ille, tum *Theophylactus* ait ἐν ταύτῃ τοῦ Χριστοῦ οὐ τίθησι ὄνομα, *Lectoris ergo ſunt non D. Pauli*, *Mill.* Prol. p. 84. Sed agnoſcunt C. Alex. Vulg. Arab. *Oecumen. Theodoretus*, ſolum enim inſpexerat *Millius* verſionem Latinam, cum hæc verba *Theodoreto* defuiſſe affirmavit. Et ſiquidem in reliquis Epiſtolis omnibus *Paulus* eadem loquendi formula utitur cum ad has vel illas Eccleſias, tum ad hos, vel illos homines, quid obſtat quo minus hæc verba hic etiam uſurpaſſe videatur? Non ille Coloſſis error obtinuit ut putarent Chriſto ſupplicandum eſſe mediantibus Angelis, ſed ὅτι δι' ἀγγέλων προσάγεσθαι ᾤοντο τῷ Θεῷ, οὐ διὰ τοῦ υἱοῦ, quod rationem omittendi hæc verba à *Theophylacto* allatam prorſus evertit, cum enim *Apoſtolus* Deum Patrem nullo internuncio comparato precetur his verbis χάρις ὑμῖν, καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς, hæ preces falſam iſtam ex animis hominum ſatis evellunt opinionem.

V. 6. Καὶ ἐστι καρποφορούμενον.] MSS. plur. Vulg. *Hilar.* D. Syr. *Chryſoſt. Theodoret.* & *Theophylact.* addunt καὶ αὐξανόμενον (quod tamen pace *Millii* dicam, deeſt *Oecumen.* Textu & Com.) *in Græcis non legi*, ait *Eraſmus*, *illud* αὐξανόμενον, *non adeſſe in MSS.* ait *Grotius*. Deſumptum videtur ex his verbis, v. 10. hujus cap. καρποφοροῦντες καὶ αὐξανόμενοι.

V. 10. Ut ambuletis ἀξίως τοῦ Κυρίου.) Vulg. Lat. *Didymus*, *Hilar.* D. *Pſeud-Hieron.* θεοῦ, ſed omnia Gr. Scholia, *Clem. Al.* p. 576. C. Alex. textui aſſentiuntur.

V. 14. Τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.] Omittunt hæc poſtrema verba Syr. *Chryſoſt. Theophylact. Athanaſ.* To. 1. p. 466. ſed agnoſcunt Arab. *Oecum. Theodoret. Iren.* l. 5. c. 2. p. 395. *Paulus* ipſe, Eph. 1. 7.

V. 18. Τοῦ σώματος τῆς ἐκκλησίας.] Retinent τοῦ σώματος Græci Scholiaſtæ, C. Alex. interpreteſque, dempto Æthiope, omnes, qui tamen reliquis omnibus anteponitur, Prol. p. 124. col. 2.

V. 24. *Nunc gaudeo* ἐν παθήμασί μου.] In MSS. Vulg. *Hilar.* D. Syr. *Theodoreto*, deeſt μου· Habent *Chryſoſt. Oecumen. Theophylact.* & cum loquatur *Apoſtolus* de afflictionibus quas in carne ſua paſſus eſt, vox μου vel legatur, vel ſubaudiatur neceſſe eſt, tamen eſt *addititium*, Prol. p. 89.

Cap. 2. 4. Μή τις.] V. l. *μηδεὶς*, Clem. Al. ſed falli hic Millium patet; vide Stro. 6. p. 645.

V. 7. Καθὼς ἐδιδάχθητε περισσεύοντες ἐν αὐτῇ.] Καὶ additur poſt *καθὼς*, & ἐν αὐτῇ deſunt in quibuſdam MSS. ſed Græci Scholiaſtæ textui conſentiunt.

V. 9. *Plenitudo Divinitatis σωματικῶς.*] Deeſt *σωματικῶς, Iren.* l. 1. c. 1. *Cyprian.* l. de bono patientiæ; ita *Millius*, ſed reperies verbum illud apud *Orig.* in Jer. p. 56. *Hilar.* D. Græca Scholia, & verſiones omnes. Quod ad *Irenæum* attinet loco citato, p. 18. ex *Grabii* ſententia non habemus verba *Irenæi*, ſed *Valentinianorum*, legerunt tamen (ait ille) *σωματικῶς Græci Patres omnes, & de Latinis, Hilarius, Auguſtinus*, pluresque alii.

V. 11. Ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός.] Omittunt τῶν ἁμαρτιῶν MSS. aliqua, *Hilar.* Diac. *Clem. Al.* Stro. 3. p. 444. *Pſeud. Hieron.* (de quo vix unquam ſum adeo ſolicitus ut quæram quid dixerit, ſenſeritve) ſed Baſil. Prol. p. 61. To. 2. p. 447. & Græca Scholia textus lectionem exhibent, & contra Millii, de *Scholio* in textum introducto, ſententiam corroborant.

V. 18. Ἃ μὴ ἑώρακεν ἐμβατεύων.] Deeſt *μὴ* in MSS. quibuſdam, *Orig.* contra Celſ. p. 236, ſunt Calar. *Hilario* D. & Cod. Lat. teſte *Auguſtino* Ep. ad *Paulinum*: Sed Græca Scholia, verſiones omnes, & teſte *Eſthio*, Græca omnia, & Latina quæ nunc extant, negationem habent, & in margine *Origenis* adnotatur *μή*. Habent libri editi.

V. 20. Εἰ οὖν ἀπεθάνετε.] Deeſt οὖν in MSS. *Theophylacto, Cypriano*, quod retinent *Chryſoſtomus, Theodoretus, Oecumenius*, Vulg. *Hilarius* D. Syr.

Cap. 3. 12. Σπλάγχνα οἰκτιρμῶν.] *Origen.* in Matth. p. 473. *Clem. Alex. Chryſoſt.* Vulg. legunt οἰκτιρμοῦ, nullo ſenſus diſcrimine, ſed ad oram *Origenis* adſcribitur Cod. Reg. οἰκτιρμῶν, & ſic *Theodoret. Oecumen.* & *Theoph. Mutatum* tamen οἰκτιρμοῦ in οἰκτιρμῶν ait Mill. Prol. p. 61. col. 1.

V. 18. Τοῖς ἰδίοις ἀνδράσιν.] Deeſt ἰδίοις in cunctis verſionibus, *Clem. Al.* Stro. 4. p. 499. *Hilar.* D. *Pſeud. Hieron. Theophylactus* legit ἀνδράσιν ὑμῶν. Vel legendum vel intelligendum eſſe conſtat, pro certo enim monentur hic uxores ut ſuis, non aliarum mulierum maritis, ſubditi ſint. Vide *Paulum* Eph. 5. 24.

V. 20. Hoc eſt εὐάρεστον τῷ Κυρίῳ.] MSS. exempla plurima, *Theodoret. Theophyl.* & Vulg. legunt ἐν Κυρίῳ. Atqui *Clem. Al.* Stro. 4. p. 499. *Chryſoſt. Oecum.* multi Græci Latinique Codices, teſte *Eſthio*, ſine præpoſitione, atq; eo modo plenior eſt ſermo.

V. 22. Οἱ δοῦλοι ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις.] Ita Græca Scholia, verſioneſque, dempto *Æthiope*, omnes. Sed *Millio* Prol. p. 124. col. 2. *intermedium κατὰ πάντα, ut & κατὰ σάρκα videtur marginalis explicatio ex Eph.* 6. 5. Conſultius eſſe receptæ potius lectioni acquieſcere, quam *Æthiope* hoc duce ab aliis omnibus deviare.

Cap. 4. 2. Ἐν εὐχαριστίᾳ.] Sic Græca Scholia, C. Alex. verſioneſque omnes. Sed Prol. p. 49. col. 1. *irrepſit ex cap.* 2. *v.* 7. *aut etiam ex Philip.* 4. 6.

V. 3. Θύραν τοῦ λόγου.] Hic iterum *Millius θύραν ſimpliciter, (utcumque θύραν τοῦ λόγου, ſit jam in omnibus Codicibus) pro genuina vix eſt quin* habeam, Prol. p. 61. col. 1.

V. 10. Ἀρίσταρχος ὁ συναιχμάλωτός μου.] Ὁ *συναιχμάλωτός μου, irrepſiſſe videntur ex Ep. ad Philem.* V. 23, 24. ita *Millius* Prol. p. 124. col. 2. Agnoſcunt tamen Græci Scholiaſtæ, C. Alex. *Hilarius* D. Interpreteſque omnes præterquam unus *Æthiops.*

V. 13. Ζῆλον πολύν. V. l. πόθον πολὺν, πολὺν *κόπον*, ἀγῶνα πολὺν, multum laborem, Vulg. *Hilar.* D. Sed Græca Scholia, Syr. Arab. textui conſentiunt.

## SECTIO OCTAVA.

*Quæ eſt de lectionibus variantibus in Epiſtolis ad* Theſſalonicenſes.

1 THESS. Cap. 1. 1. Ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.] Deſunt hæc verba in Vulg. Syr. Arab. Æthiop. *Hilario* D. *Pſeud. Hieron.* Retinentur autem *Chryſoſt. Theodoret. Oecumen.* C. Alex. & ob id ſolum omitti videntur quod præceſſerint ἐν Θεῷ πατρὶ, καὶ Κυρίῳ Ἰησοῦ Χριστῷ.

V. 7. Parvi refert utrum legas τόπον, an cum textu τόπους, quam lectionem amplectuntur Græci Scholiaſtæ omnes.

Cap. 2. 7. Ἀλλ' ἐγενήθημεν ἤπιοι.] V. l. νήπιοι Vulg. *Hilarius* D. *Oecum.* in textu ἤπιος, in Com. ἢ νήπιος. *Orig.* Com. in Matth. p. 375. νήπιος, ſed ἤπιος, p. 421. Syr. & Arab. *Mitis, Manſuetus, Chryſoſt.* C. Alex. *Clem. Al.* pæd. l. 1. p. 84. Stro. 1. p. 272. *Baſil.* To. 2. p. 462. & 570. legunt ἤπιος, quod ſimillimum veri videtur. *Apoſtolus* enim in hac ſimilitudine non infantis, ſed nutricis perſonam ſuſtinet, quæ puerorum leves iras, & infirmitates placide fert.

V. 8. Ἱμειρόμενοι ὑμῶν.] Decem MSS. & *Theophylactus* in textu legunt ὁμειρόμενοι conſtricti vobis, unde *Millius* prol. p. 95. col. 1. *Uſitatius ἱμειρόμενοι in alterius locum ſuffecerunt ſcribæ*, Prol. p. 95. ſed verſiones omnes, *Chryſoſt. Theodoret.* C. Alex. *Hilar.* D. *Oecumenius*, legunt cum textu, quam lectionem interpretatur *Theophylactus*, utraque vox idem valet ὁμειρόμενοι ὁμείρονται, i. e. ἐπιθυμοῦσιν, Heſychius & Phavorinus.

V. 15. Τοὺς ἰδίους προφήτας.] Deeſt ἰδίους in MSS. quibuſdam, Vulg. *Hilario* D. *Pſeud. Hieron. Orig.* de Mart. p. 224. adde & Com.

in Matth. p. 224. *Scholiaſtæ cujuſdam eſt*, Mil. prol. p. 65. col. 2. Sed omnia Græca Scholia, *Baſil.* To. 2 p. 429. Syr. Arab. retinent ἰδίους, Vide Act. 7. 52. & quoſnam quæſo alios *Prophetas* occidiſſent *Judæi* circa annum æræ Chriſtianæ 51?

Cap. 3. 2. Καὶ συνεργὸν ἡμῶν.] *Recte hic omnia, nihil mutandum*, Mil. in locum, ſed Prol. p. 123. col. 2. *Media* καὶ συνεργὸν ἡμῶν *irrepſere è margine*, contra fidem omnium Græcorum Scholiorum, Syr. & Arab.

Cap. 4. 11. Καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν.] Ita *Theodoretus, Oecumenius, Theophylactus, manibus veſtris*, Vulg. & *Hilar.* D. & cujuſnam manibus operari potuerunt niſi ſuis, at Prol. p. 84. *irrepſit ex* 1 *Cor.* 4. 12.

V. 13. Οὐ θέλω ὑμᾶς ἀγνοεῖν·] Sc. *ego Paulus nolo*, v. l. θέλομεν, *nos Paulus, Sylvanus & Timotheus nolumus*, plurali etiam numero ſæpe utitur *Paulus* cum ſolam ſui ipſius mentionem faciat.

Nota inſuper quod licet in verſiculis 15, 16, 17. afferantur decem variantes lectiones, *Orig.* in Joh. p. 317. à textu in nihilo diſcedit, & legit φθάσωμεν non φθάσομεν prout *Millius* hic lapſus eſt per errorem.

Cap. 5. 13. Εἰρηνεύετε ἐν ἑαυτοῖς.] MSS. Vulg. Æthiop. *Chryſoſtomus* & *Theodoretus*, legunt ἐν αὐτοῖς, τουτέστι διδασκάλοις. Sed *Hilarius* D. C. Alex. *Oecumenius, Theophylactus* ἐν ἑαυτοῖς. Et hanc lectionem quam poſteriorem vocat, ita firmat *Eſthius*. *Poſterior lectio quæ admonet Theſſalonicenſes ut inter ſe pacem habeant, magis genuina videtur, tum quia novum præceptum eſt nulla conjunctione & cum præcedentibus cohærens, tum quia prioris lectionis ſenſus in ſuperioribus ſatis includitur*, velut *minus in majore, ne dicam quod nec Græcæ, nec Hebraicæ proprietatis eſt, ita loqui* ἐν αὐτοῖς, i. e. σὺν αὐτοῖς cum iis, ſed inter illos ut Marc. 9. 50. Εἰρηνεύετε ἐν ἀλλήλοις, pacem habete inter vos.

V. 15. Καὶ εἰς ἀλλήλους, καὶ εἰς πάντας] Deeſt καὶ in Vulg. Arab. Sed retinent prius καὶ, Græca Scholia omnia, atque eam Græci ſermonis elegantia poſtulat. Sc. quod bonum eſt ſectemini tam erga Chriſtianos, quam extraneos, ſeu non modo inter vos ipſos, ſed in omnes.

V. 27. Πᾶσι τοῖς ἁγίοις ἀδελφοῖς.] Agnoſcunt ἁγίοις Græci Scholiaſtæ, C. Alex. Interpreteſque, dempto *Æthiope*, omnes. *Millius* tamen ait Prol. p. 150. col. 2. *niſi obſtaret Codicum conſenſus medium* ἁγίοις *pro inſititiis haberem.*

In 2dæ Epiſtolæ ad *Theſſalonicenſes* Capite primo vix aliqua varians lectio expectatione aliorum digna occurrit. V. 8. & 12. d. Χριστοῦ poſt Jeſum apud Codices aliquos & Græcos Scholiaſtas, cujus quidem vocis ſubductione ſive additamento nihil uſitatius eſt, & cum Ἰησοῦ vel Κυρίου retineatur, ſi ſubducas, vel addas nomen Χριστοῦ, nullo modo in ſenſum peccatur. Similiter loco πιστεύουσιν Cod. MSS. plur. & omnia Græca Scholia legunt πιστεύσασιν, i. e. non iis qui credunt, ſed qui crediderunt. At Grammatici ſciunt quam frequenter omnis ſermo utatur Aoriſto loco temporis præſentis, & vice verſa. Vide Glaſſ. l. 3. Tract. 3. Can. 46, 47.

Cap. 2. 2. Oecumenius Χριστοῦ, i. e. Κυρίου] Cui lectioni cum patrocinantur Græci patres omnes, Vulg. & Syr. quin Genuina ſit nullus dubito: Cum autem utriuſq; vocis eadem ſit compendioſa ſcriptio Χȣ̃, atque ambæ eandem perſonam denotent, quid iſtuc tam mirum ſi promiſcue uſurpentur?

V. 3. Ὁ ἄνθρωπος τῆς ἁμαρτίας.] *Cyril. Hieroſ.* p. 161. *Orig.* MSS. contra Celſ. p. 89. legunt ἀνομίας, Sed Scholiaſtæ Græci, C. Alex. Interpreteſque veteres, *Iren.* l. 5. c. 25. p. 438. *Orig.* ibid. in Textu, & contra Celſ. p. 307. in Matth. p. 347. in Joh. p. 76. legunt ἁμαρτίας, *Hilarius* D. *peccati*, quæ huic lectioni ſatis firmamenti addunt, nec re diſſident hæc verba ἁμαρτία γάρ ἐστιν ἀνομία, 1 Joh. 3. 4.

V. 4. Omittit λεγόμενον *Origenes*, ita *Mill.* feſtinanter, habent enim πάντα λεγόμενον Θεὸν non modo *Cyril. Hieroſ.* p. 161. *Cyril. Alex.* de ador. ſp. p. 309. Græci Scholiaſtæ omnes & *Hilarius* D. ſed *Orig.* etiam contra Celſ. p. 89. & 307. in Matth. p. 242.

Ibid. ὡς Θεόν.] D. MSS. quibuſdam, *Iren.* l. 5. c. 25. *Orig.* contra Celſ. locis jam dictis, *Cyril. Hieroſ.* C. Alex. Vulg. *Inſertum in contextum nullus dubito*, ait *Millius* prol. p. 65. col. 2. Sed agnoſcunt ὡς Θεὸν omnia Græca Scholia, *Cyril. Alex.* Glaph. in Gen. p. 178. *Theodoret.* Hær. fab. l. 5. c. 23. Syr. Arab. Ita eorum qui huic dictioni ſuffragantur, major eſt numerus, quam qui adverſantur.

V. 8. Ὃν ὁ Κύριος ἀνελώσει·] *Orig. Cyril. Hieroſ. Conſtit. Apoſt.* l. 7. c. 72. legunt ἀνελεῖ, fortaſſe ex eo quod verſio τῶν ό, ita ſe habeat Iſa. 11. 4. Utram harum vocum legerint patres Latini nemo pronunciare poteſt, ſed lucem his dabunt *Chryſoſtomi* hæc verba in Pſalm. 44. καὶ ἄλλος Προφήτης φησί, πατάξει τὴν γῆν λόγῳ τοῦ στόματος αὐτοῦ, καὶ πνεύματι χειλέων ἀνελεῖ ἀσεβῆ, τὰ αὐτὰ τῷ Παύλῳ φθεγγόμενος; λέγοντι ὃν ὁ Κύριος ἀνελώσει τῷ πνεύματι στόματος αὐτοῦ, To. 3. Ed. Mor. p. 214. ita legunt reliqui Græci Scholiaſtæ.

V. 11. Διὰ τοῦτο πέμψει.] *Orig.* contra Celſ. p. 307. *Iren. Cyril. Hieroſ.* p. 166. legunt πέμπει, ſed Græca Scholia, *Orig.* ibid. p. 90. *Iren.* l. 5. c. 28. legunt πέμψει, & *Cyrillus* ait τὸ δὲ πέμπει, ἀντὶ τοῦ συγχωρεῖ γίνεσθαι.

V. 13. Omnia Græca Scholia, & C. Alex. legunt, non εἵλατο, ſed εἵλετο, pariter ac textus.

Cap. 3. 4. Ἃ παραγγέλλομεν ὑμῖν.] Græci Scholiaſtæ, C. Alex. interpreteſque omnes, ſi à Vulgato diſceſſeris, agnoſcunt ὑμῖν, at Prol. p. 49. *acceſſit ad abſolvendam ſententiam.*

SECTIO

## SECTIO NONA.

### *Quæ agit de variantibus Lectionibus primæ Epiſtolæ ad* Timotheum.

CAP. 1. 4. οἰκοδομίαν Θεοῦ] Ita Vulg. *Hilarius* D. Patres Latini, Syrus. *Irenæus* his verbis αἵτινες, ζητήσεις μᾶλλον παρέχουσι, καθὼς ὁ ἀπόστολός φησιν, ἢ οἰκοδομὴν Θεοῦ τὴν ἐν πίστει, Lat. *quàm ædificationem Dei quæ eſt in fide*, p. 1. ſed Græca Scholia, & Codices MSS. habent οἰκονομίαν, nec ab hac mutatione ſenſus multum patitur, cum ædificatio ſit hujus οἰκονομίας fructus genuinus.

V. 14. Ὑπερεπλεόνασε, & 16 πρώτῳ, τὸ πρῶτον habent Græca Scholia, C. Alex. verſioneſque vulgatæ & Arab. & v. 18. ἐν αὐταῖς, agnoſcunt Græca Scholia omnia, C. Alex. Vulg. Syr. *Hilar.* D. & tamen *Millius* ὑπὲρ pro more *è margine tranſtulerunt librarii in textum*, Prol. p. 160. & πρώτῳ *valde ſuſpectum eſt* παρεμβλήσεως, p. 49. & rejicitur p. 139. col. 2. & ἐν αὐταῖς *Scholiaſtæ cujuſdam eſt, non Apoſtoli*, Prol. p. 124. nimirum Æthiops hic *Archetypum textum retinet, licet ab ipſo cæteri, quod video abierint*, ibid. col. 1.

V. 17. Μόνῳ σοφῷ Θεῷ.] Deeſt σοφῷ in C. Alex. Clar. Vulg. Syr. Æthiop. *Tertulliano, Novatian. Hilario D. Auguſt. Pſeud. Hieron.* nec attingunt in Com. *Chryſoſt. Theodoret. Oecumen. Suſpicatur Eſthius, id quod res eſt, ex Rom.* 16. 27. *hoc à Græcis quibuſdam, diverſa loca confundentibus, adſcriptum eſſe, ſicut &* in Epiſtola Judæ. Hæc *Millius.* Atqui non Arabs modo, ſed omnia Græca Scholia habent σοφῷ in textu, & ſatis attingunt in Commentariis. Nempe ſecundum *Theodoretum* hæc exclamatio eſt ὕμνος τῇ τριάδι, ſecundum *Chryſoſtomum* & *Oecumenium* ταῦτα περὶ τοῦ Χριστοῦ, rationemq; reddit *Theophylactus* αὐτὸς γὰρ ἐστὶ ἡ σοφία τοῦ Πατρός, *Theodoretus* in 5. l. de Hær. fab. c. 1. p. 251. hæc habet verba, βοᾷ δὲ καὶ ὁ Ἀπόστολος ἀφθάρτῳ, ἀοράτῳ μόνῳ σοφῷ Θεῷ, & in 2 dial. de Trinit. quem illi attribuit *Garnerius*, eadem reperias, To. 5. p. 300. *Maximus* confeſſor in eodem dialogo illa ipſa verba bis recitat, p. 410, 422.

CAP. 2. 7. Ἀλήθειαν λέγω ἐν Χριστῷ.] Deſunt ἐν Χριστῷ MSS. plur. vetuſtis verſionibus, *Chryſoſt. Theophyl.* Habent autem *Theodoret.* & *Oecumen.*

CAP. 3. 3. Μὴ αἰσχροκερδῆ.] Non habent Cod. MSS. multi, Vulg. *Hilarius* D. Syr. Arab. *Theodoret.* & *Theophyl.* *irrepſit ex Ep. ad Tit.* Prol. p. 89. Habent autem *Chryſoſtomus*, *Oecumen.* C. Alex. S. *Baſil.* To. 2. p. 476, 477. Et vocem hanc poſtulant ſequentia διακόνους ὡσαύτως, N. B. μὴ αἰσχροκερδεῖς, & Tit. 1. 7. ubi eadem res agitur.

V. 16. Θεὸς ἐφανερώθη ἐν σαρκί.] Hanc lectionem contra vulgatam ſuam & *Hilar.* D. pulcherrime propugnat *Mill.* in eo ſolo lapſus quod ait *Greg. Nyſſenum primum fuiſſe omnium quem luculentum hoc Apoſtoli teſtimonium uſurpaſſe video.* Eodem enim antea uſi ſunt *Athanaſ.* de incarn. verbi To. 1. p. 592. atq; *Orig.* contra Celſ. l. 3. p. 129.

CAP. 4. 16. Ἐπίμενε αὐτοῖς.] Ita Græca Scholia, Vulg. *Hilar.* D. Syr. dicente autem *Millio*, Prol. p. 124. col. 2. *medium* ἐπίμενε αὐτοῖς, *adſcripſit jam olim ad marginem Scholiaſtes aliquis, unde irrepſit in Textum.*

CAP. 5. 4. Καλὸν καὶ.] Deſunt in MSS. plurimis, Græcis Scholiis & verſionibus cunctis; fortaſſe, eo quod ſupervacanea hæc verba putarint, quod enim acceptum eſt coram Deo, id non poteſt non eſſe bonum, & honeſtum. Similiter v. 5. καὶ ταῖς προσευχαῖς omittunt, ut ſuperfluum credo, Cod. Latini plurimi.

V. 16. Εἴ τις πιστὸς ἢ πιστή.] Sic Græca Scholia omnia, *Hilar.* D. Syr. Arab. ſed *præfixit* πιστὸς *lector quiſpiam*, ita *Mill.* Prol. p. 71.

V. 19. Ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.] Ita verſiones omnes, C. Alex. *Theodoret. Oecumen.* & *Theophylact.* Ait tamen *Millius*, Prol. p. 49. *Vulg. & Hilarii lectio*, quæ eſt ſimpliciter μὴ παραδέχου, *omnino genuina eſt, qui expreſſiora & clariora hic volebat, adjecit ad marginem* ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων, *quod quidem mox ut in textum irrepſerit, nil mirum ſi in omnes demum Codices invaſerit.*

V. 21. Μηδὲν ποιῶν κατὰ πρόσκλισιν.] Quædam Exempla MSS. *Chryſoſt.* & *Oecum.* legunt πρόσκλησιν, *Baſilius* & *Theodoretus* πρόσκλισιν, ſicut etiam *Theophylactus*, hac ſimul adhibita obſervatione, κἂν διὰ τοῦ η γράφεται, τὸ αὐτὸν νοῦν σημαίνει

CAP. 6. 5. Ἀφίστασο ἀπὸ τῶν τοιούτων.] Agnoſcunt hæc verba omnia Græca Scholia, *Hilarius* D. Syr. Arab. & ſenſus ſine his non plenus eſt, male igitur putat Grotius ob hanc ſolam rationem ea addita fuiſſe, & poſt illum Millius *à lectore addita ad complendum ſenſum*, Prol. p. 123. præſertim cum Græci Scholiaſtæ, & patres diſerte notent quod *Apoſtoli* mandatum, non ſit, *diſputa cum*, ſed *ſegrega te ab illis.*

V. 9. Εἰς ἐπιθυμίας ἀνοήτους.] Ita Syr. C. Alex. & omnia Græca Scholia in textu. *Chryſoſt.* in margine Commentarii, *Baſilius* To. 2. p. 450. ſed Vulg. &c. ἀνοήτους, quod fere idem ſonat; quæcunque enim cupiditas ſtulta & temeraria eſt, eam quoque inutilem, & nocivam eſſe, quis dubitat?

V. 20. *Chryſoſtomus* & *Theophylactus* hic παρακαταθήκην legunt, ſed *Theodoretus & Oecumenius* παραθήκην ſine diſcrimine, teſte *Phavorino*, παραθήκη λέγει καὶ παρακαταθήκη, οὕτω γὰρ καὶ Ἀρχαῖοι λέγουσι· παραθήκη, παρακαταθήκη, Heſychius.

## SECTIO DECIMA.

*De variantibus Lectionibus Epiſtolæ ſecundæ ad* Timotheum.

CAP. 1. 11. Ἐθνῶν.] Habent Gr. Scholia, verſiones, *Hilarius* D. exemplaria, ſi bina excipias, omnia, ſed Prol. p. 145. col. 1. ἐθνῶν *eſt Ep. ad Timotheum prioris*, cur non eadem ſententia etiam poſterioris?

CAP. 2. 19. Τὸ ὄνομα Χριστοῦ.] MSS. plurimi, Scholiaſtæ, interpreteſque omnes legunt Κυρίου, hæc ergo eſt germana lectio, cum vero eadem perſona ſit tum Chriſtus, tum Dominus, idem utriuſque ſenſus eſt.

V. 21. Ἀπὸ τούτων.] Occurrunt hæc verba apud *Orig*. contra Celſ. l. 4. p. 210. in uncis. Deſunt Philoc. p. 65, 66. idque ob rationem non cognitu difficilem, verba enim hæc vel referuntur ad profana, & inaniloquia *Hymenæi* & *Phileti*, vel ad vaſa in contumeliam facta, ideoque, detractis iis, fit ſententia generalis, ſi quis emundaverit ſe erit vas in honorem, ſed retinent Græci Scholiaſtæ, C. Alex. *Hilar*. D. & verſiones omnes.

CAP. 3. 3. Ἄστοργοι, ἄσπονδοι.] Agnoſcunt hæc verba C. Alex. Scholiaſtæ, & verſiones. *Grotius autem forte huc infarta ſunt ex Rom.* 1. 31. Cum vero deſint in unico Syro, ſi conjecturis & ſuſpicionibus hujuſmodi coarguantur tot teſtimonia, quid certi de textu habere poſſumus?

V. 16. Θεόπνευστος, καὶ ὠφέλιμος.] Ita Scholiaſtæ, & C. Alex. *Hilarius* autem D. & verſiones omittunt καὶ.

CAP. 4. 8. Πᾶσι τοῖς ἠγαπηκόσι.] Omnia Græca Scholia, & C. Alex legunt πᾶσι, quod ſatis eſt ad firmandam hanc lectionem. Deeſt πᾶσι apud Ger. Vulg. *Hilarium* D. *Pſeud. Hieron*. unde Millio *injectum in noſtris*, πᾶσι *explicatio eſt*, Prol. p. 49.

## SECTIO UNDECIMA.

*De variantibus Lectionibus Epiſtolæ ad* Titum.

CAP. 1. 4. Χάρις, ἔλεος, εἰρήνη.] Deeſt ἔλεος apud *Latinos*, Syr. *Chryſoſt*. *Orig*. (ſeu *Ruffinum*) ad Rom. cujus hæc ſunt verba *ad Titum, vero gratia & pax à Deo Patre*. Sed Arab. C. Alex. *Theodoretus* textui aſſentiuntur. *Oecumenius* & *Theophylactus* rationem afferunt quare *Apoſtolus* voce ἔλεος hic utitur. *Millius* tamen ait, *medium* ἔλεος *aſſutum huc haud dubito ex Epiſt. ad Timotheum*, p. 84.

Verſum quintum pariter ac in textu recitat *Orig*. in Matth. p. 362. ſic etiam Græci Scholiaſtæ omnes, niſi quod *Theophylactus* legat non λείποντα ſed ἐλλείποντα, unde de quatuor variis lectionibus quas hic congeſſit *Millius* fiat judicium.

CAP. 2. 7. D. Ἀφθαρσίαν, Vulg. *Chryſoſt. Theophylact. Explicatorium erat*, inquit *Millius* Prol. p. 123. τὴν ἀδιαφθορίαν, *ac poſtea irrepſit è margine in contextum*. Agnoſcunt *Theodoret. Oecumen.* C. Alex. Arab.

CAP. 3. 3. Ἦμεν γάρ ποτε.] *Clem. Alex*. p. 3. ἦμεν γὰρ ἦμεν ποτε more ſc. Rhetorum, *Orig*. l. 1. contra Celſum, p. 50. in Jer. H. 5. p. 75. Græca Scholia, & verſiones omnes legunt cum textu.

V. 10. Κατὰ μίαν καὶ δευτέραν νουθεσίαν.] *Iren*. l. 3. c. 3. *Tertull*. de præſcript. c. 6. 16. *Cyprian*. Ep. 59. & ad *Quirin*. l. 3. §. 78. *Ambroſiaſter* & *Ambroſ*. l. 2. de *Abrahamo*, c. 6. & teſte *Hieronymo, quidam Græci Codices omittunt* καὶ δευτέραν. Sed agnoſcunt hæc verba Gr. Scholia, & verſiones omnes Cod. Alex. & ipſe *Hieronymus*, *Orig*. in Celſ. l. 5. p. 273. *Athanaſ*. ad Adelph. p. 156. ad *Maximum* p. 163. *Baſil*. To. 2. p. 491. *Cyril. Alex*. de ador. ſp. p. 486. Porro hic loci plura ſunt teſtimonia incaute, pene dixeram falſo, citata. Nam *Iren*. l. 3. c. 3. Ed. Ox. p. 204. habet μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ. At, l. 3. c. 13. p. 78. ὃς ὁ Παῦλος ἐγκελεύεται μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτεῖσθαι, Lat. poſt primam & ſecundam correptionem devitare, Cypr. ad Quirin. l. 3. §. 78. ad hunc modum legit *ad Titum Hæreticum hominem poſt primam aut ſecundam correptionem devita*. Et *Hieronymus* non aſſerit *Gr. Codices* omiſiſſe, καὶ δευτέραν, ſed loco *Correptionis*, rectius legendum eſſe νουθεσίαν commonitionem.

V. 15. Χάρις μετὰ πάντων ὑμῶν.] *Gratia Dei*, ita Vulg. *Hilar*. D. *Pſeud. Hieron*. Gratia *Domini noſtri*, Clar. Ger. Lat. ſed Græca Scholia, Syr. & Arab. textum ſequuntur, & monente hic *Hieronymo, nec Domini, nec noſtri, in libris feruntur Authenticis*.

## SECTIO DUODECIMA.

*De variantibus Lectionibus Epiſtolæ ad* Philemonem.

V. 2. Ἀπφίᾳ τῇ ἀγαπητῇ.] Sic Gr. Scholiaſtæ, Syr. Arab. Sed *Millius* ex nimia in vulgatum indulgentia, magis probat ἀδελφῇ, *quam*, inquit, *mutavit quiſpiam* in ἀγαπητῇ. Prol. p. 135.

V. 6. Ἐνεργής.] V. l. ἐναργὴς *evidens*, cui aſtipulantis *Eſthii* teſtimonium profert, reclamantibus non tantum omnibus Gr. Scholiis, C. Alex. Syro, & Arabe, ſed etiam *Hilario* D. & *Hie*-

& *Hieronymo*, qui ait in *Græco melius* ἐνεργὴς *efficax*, unde à vulgato ſuo invitiſſimus diſſentit.

Ibid. τοῦ ἐν ὑμῖν.] Sic Vulg. *Hieron. Theophylact. Eſthiuſque* ait, hanc eſſe veram lectionem ipſe orationis contextus oſtendit. Sed *Chryſoſt. Theodoret. Oecum.* legunt ἐν ἡμῖν, in nobis Chriſtianis, omni in ſenſu diſcrimine remoto.

V. 20. Τὰ σπλάγχνα ἐν Κυρίῳ.] V. l. ἐν Χριστῷ, Syr. *Hilar. D. Chryſoſt. Theophylact.* Sed *Theodoret. Oecumen.* Arab. ἐν Κυρίῳ, atq; *hæc*, ait *Eſthius*, *eſt verior lectio, quanquam in ſenſu non eſt diverſitas.*

## SECTIO DECIMA TERTIA.

### *De variantibus Lectionibus in Epiſtola ad* Hebræos.

CAP. 1. 1. Ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων.] MSS. quædam, *Orig.* in Joh. p. 56. *Theodoret.* in Iſa. 2. & Hær. fab. l. 5. c. 2. & *Athanaſ.* legunt ἐπ' ἐσχάτου. Sed Græci Scholiaſtæ omnes textum præferunt, & in Synopſi quidem quam ſpuriam eſſe omnes fatentur; ac in diſp. de Nicen. Concil. Decretis, de qua critici certant, *Athanaſius* legit ἐσχάτου, ſed Orat. 2. contra Arian. p. 361. & de Hum. Nat. ſuſcept. p. 605. bis legit ἐσχάτων, quam genuinam eſſe lectionem nullus dubito, his enim verbis 70 Interpr. fere ſemper Hebraica illa *beacharith hajamim* interpretantur.

V. 3. Δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος.] Agnoſcunt δι' ἑαυτοῦ Gr. Scholiaſtæ omnes, præterquam *Theodoretus*, qui tamen habet αὑτοῦ cum ſpiritu aſpero, quod in idem recidit. Fruſtra igitur dicit *Mill.* prol. p. 95. δι' ἑαυτοῦ *inſertum eſſe claritatis gratia.* Iidem etiam Scholiaſtæ retinent hic ἡμῶν, quamquam forte deſit apud *Cyril. Al. Apoſtolus* enim Hebræos alloquitur, ille autem neminem, at Prol. p. 49. ἡμῶν *injectitium eſt.*

V. 12. Ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς, καὶ ἀλλαγήσονται.] Bina Exempl. Gr. & Vulg. legunt ἀλλάξεις, ſed Gr. Scholiaſtæ, C. Alex. Syr. Arab. & verſio τῶν ό, Pſal. 102. 26. ἑλίξεις. Vulg. *Mutabis eos*, non ex Græco, ſed Hebræo *Thachaliphem.*

CAP. 2. 7. Καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.] Deſunt hæc verba in MSS. plurimis, adde in *Oecumenio* & *Theophylacto.* Sed retinentur apud C. Alex. *Chryſoſt. Theodoret.* & verſiones Antiquas omnes.

V. 9. Χάριτι Θεοῦ.] Quidam Codices, teſte *Orig.* in Joh. p. 38, & 362. & *Theodoret.* in locum legebant χωρὶς Θεοῦ, ſed, teſte *Millio Editis certe congruit quicquid uſpiam eſt hodie librorum MSS. Gr. & Lat.* Vide præfationem noſtram in hoc opus.

CAP. 3. 6. Μέχρι τέλους βεβαίαν.] Agnoſcunt hæc verba Gr. Scholia, C. Alex. verſiones omnes, uno excepto *Æthiope* quem ſequens *Mill.* ait *hæc ad marginem adpoſita in textum poſuit ſcriba perperam*, & eadem verba v. 14. *irrepſere ex verſ.* 6. Prol. p. 124. col. 1.

V. 9. Οὗ ἐπείρασάν με.] Deeſt με in 4 MSS. ſed adeſt in verſionibus, & Gr. Scholiis omnibus, in *Cyril. Al.* Glaph. in Num. p. 393. ubi à v. 7. uſque ad finem hujus capitis editis congruit, niſi quod v. 11. pro ὡς, legit οἷς, & v. 16. pro οὐ, οὐχί.

CAP. 4. 2. Μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν.] MSS. plurimi, *Theodoret. Oecum. Theophylact.* legunt συγκεκραμμένους. Sed Vulg. Syr. *Cyril. Al.* Glaph. in Num. p. 394. textum ipſum exhibent, atque hanc lectionem verborum conſtructio videtur poſtulare. Præbent enim ſenſum planum, viz. & ſermo Moyſis de promiſſione à Deo facta introducendi eos in terram Canaan iis non profuit, quia fidem ei non dabant; altera lectio difficilis, & ſubobſcura eſt, nimirum Sermo auditus iis non profuit quia *Calebo* & *Joſhuæ* ei auſcultantibus, admixti non erant.

V. 15. Πεπειραμένον.] Sic *Oecumen. Orig.* in Joh. p. 37, 38. & 323. & *Theodoretus.* Sed *Chryſoſt. Theophylact.* & *Orig.* περὶ εὐχῆς, p. 50. cum textu πεπειρασμένον eodem ſenſu.

CAP. 5. 12. Διδάσκειν ὑμᾶς τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ.] *Chryſoſt.* Ho. 17 in Matth. & Vulg. legunt διδάσκεσθαι, ſed *Orig.* in Joh. p. 18. C Alex. Gr. Scholia ab excuſis non recedunt, & legunt etiam λογίων pariter ac *Euſeb.* contra *Marcel.* l. 1. c. 1. p. 3. *Cyril. Al.* de ador. ſp. p. 359.

CAP. 6. 3. Καὶ τοῦτο ποιήσομεν.] MSS. quidam & *Oecum.* legunt ποιήσωμεν; reliqui Scholiaſtæ, & verſiones cum textu.

V. 10. Καὶ τοῦ κόπου τῆς ἀγάπης.] Deeſt κόπου in MSS. Vulg. & Syr. ſed quicquid *Millius* in contrarium dicat, occurrit apud *Chryſoſt.* in Comment. & apud reliquos Interpretes Græcos: Ait tamen *Mill.* Prol. p. 84. col. 2. τοῦ κόπου *irrepſere ex* 1 *Theſſ.* 1. 3. quaſi non potuerit *Apoſtolus* bis idem dicere de eadem re.

V. 7. 11. Καὶ οὐ κατὰ τάξιν Ἀαρὼν λέγεσθαι.] Sic omnia Gr. Scholia, C. Alex. Vulg. Syr. Arab. At quoniam hæc verba deſunt apud Æthiop. Ita *Mill. commentarium marginalem primitus fuiſſe puto, non textum*, Prol. p. 84. col. 2.

V. 17. Μαρτυρεῖ γάρ.] Ita *Theodoret. Oecumenius*; μαρτυρεῖται *Chryſoſt. Theophyl.*

CAP. 8. 4. Τῶν ἱερέων.] Sic omnia Gr. Scholia, Syr. Arab. ſed quia deeſt in 3 MSS. & Vulg. *adſcripſit quiſpiam ad oram libri, unde mox irrepſit in contextum*, ita *Mill.* prol. p. 145. col. 1.

V. 9. Οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα.] *Chryſoſt. Theodoret. Theoph.* legunt ἣν διεθέμην, ex verſ. τῶν ὁ, Jer. 31, 32. ſed *Oecum.* C. Alex. *Cyril. Al.* de Ador, ſp. p. 3. Vulg. Syr. Arab. ἐποίησα.

V. 11. Καὶ οὐ μὴ διδάξωσι ἕκαστος τὸν ϖλησίον.] 30 fere MSS. *Theodoret. Auguſt.* Syr. Arab. legunt πολίτην, ex verſ. 70 Interpr. ſed Vulg. *Chryſoſt. Oecum. Theophylact.* ϖλησίον.

V. 12. Καὶ τῶν ἀνομιῶν αὐτῶν.] Deſunt in Vulg. Syr. *videri poſſunt irrepſiſſe ex Gloſſemate,* inquit *Grotius*, reclamantibus C. Alex. Arab. Græcis Scholiis omnibus; *Apoſtolus* ipſe etiam iiſdem verbis utitur infra c. 10, 11. ubi nulla varians occurrit lectio.

Cap. 9. 2. Ἥτις λέγεται ἁγία.] Quanquam omnia Græca Scholia legunt ἅγια ϖροπαροξυτόνως; danda illis venia eſt, qui nec linguam Hebraicam, nec Tabernaculi ſtructuram recte intelligebant, aſſerit *Capellus* ἁγία cum acuto in penultima, veriorem eſſe lectionem (cui fidem adſtruit vox ἥτις) propterea quod ἅγια plurali numero dicitur potius *de intimo Sanctuario*, pluralis enim numerus apud *Hebræos* ſæpe vim habet ſuperlativi.

V. 9. Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα.] V. l. καθέστηκε; nulla Scholia Græca agnoſcunt καθ' ἣν; adeſt in ſolo Vulg. & *Oecumenio.* Reliqui Interpretes, & Scholiaſtæ habent καθ' ὃν, ſub. καιρὸν, ſicut *Cyril. Alex.* de Ador. ſp. p. 347. qui & ibi retinet, κατὰ συνείδησιν, una cum Græcis Scholiis omnibus, Syro, Vulg. & Arabe. *Millio* tamen judice, Prol. p. 102. col. 2. καθ' ἣν *omnino recte,* & p. 124. col. 2. κατὰ συνείδησιν *acceſſit aliunde.*

V. 10. Δικαιώμασι] Eſt lectio illa quam probant omnia Græca Scholia, Vulg. Arab.

V. 14. Διὰ ϖνεύματος αἰωνίου.] Vulg. *Chryſoſt. Cyril. Al.* de R. fide p. 73. legunt ἁγίου, Syr. Arab. C. Alex. *Theodoret. Oecumen. Theophylact. Athanaſ.* Ep. ad *Serap.* p. 180. *Ambroſ.* de ſp. ſan. c. 8. αἰωνίου.

V. 22. Agnoſcunt σχεδὸν, Vulg. Arab. C. Alex. Græca Scholia omnia. Deeſt tantum in Syro, & Æthiope. *Nec dubito,* inquit *Millius, quin hæc ſit genuina lectio,* σχεδὸν *inſertum erat poſtea ab aliquo lectore de Apoſtolicæ ſententiæ veritate ſollicito ſi placet,* Prol. 130. col. 1. Vide rationem τοῦ σχεδὸν in annotatis noſtris ad locum.

Cap. 10. 1. Οὐδέποτε δύναται.] Sic *Chryſoſt.* Vulg. C. Alex. Arab. reſpectu habito ad vocem νόμος, reliqui autem Græci Scholiaſtæ & Syrus legunt δύνανται, reſpicientes ad vocem θυσίας, quod veriſimilius eſt, quanquam nulla ſit in ſenſu diverſitas.

V. 6. Καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.] Sic Græca Scholia omnia, quæ ſatis firmant hanc lectionem.

V. 9. Retinent ὁ Θεὸς, C. Alex. Græci, cæterique Interpretes omnes, ſi *Æthiopem* excipias, ſed Prol. p. 139. col. 2. *acceſſit ex v. 7. hujus cap.*

V. 11. Καὶ πᾶς μὲν Ἱερεὺς.] MSS. Syr. *Æthiop. Theodoret. Cyril. Al.* de Ador. ſp. p. 348. legunt Ἀρχιερεὺς, ſed *Chryſoſt. Oecum. Theophylact.* Vulg. & Arab. Ἱερεὺς.

V. 29. Ἐν ᾧ ἡγιάσθη.] Deſunt hæc in C. Alex. *Chryſoſt.* Habent *Orig.* Hom. 13. in Jer. p. 130. contra Celſ. p. 385. *Athanaſ.* ad Serap. p. 180. *Cyril. Al.* de R. fide, p. 74. de Ador. ſp. p. 196. Græca Scholia, & verſiones omnes.

V. 34. Γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς.] Quoniam *Clemens Al.* 4 MSS. & Vulg. omittunt τὸ ἐν οὐρανοῖς, *irrepſiſſe puto hæc,* ait *Millius, è margine in contextum,* ſed retinentur apud Syrum, Arab. Græca Scholia omnia, *Orig.* exhort. ad Martyr. p. 210. quod ſi una cum C. Alex. MSS. aliquibus, Vulg. Syr. Arab. & *Clem. Al.* legendum cenſeamus ἑαυτοὺς, quis eſt cui hæc ſententia non ſit clara, & perſpicua?

V. 38. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.] *Clem. Al.* & Vulg. hic legunt δίκαιός μου: Colligit hinc *Eſthius* additum hic olim fuiſſe pronomen μου poſt δίκαιος. *Euſebius Demonſt. Evang.* l. 6. c. 14. tres affert lectiones, unam ſc. Editorum, alteram cum μου poſt δίκαιος, quæ eſt lectio τῶν ὁ, Hab. 2. 4. & *Theodoreti*, Ep. 122. tertiam μου poſt πίστεως, quæ juxta *Millium* eſt lectio *Cypriani* ad Quirin. l. 1. §. 5. & l. 3. §. 42. ubi *Cyprian.* non citat Epiſtolam ad *Hebræos*, ſed *Prophetam Habb.* aitque *Millius*, Prol. p. 89. col. 2. *perperam* μου *additur poſt* δίκαιος, *recte poſt* ϖίστεως. Sed cum *Apoſtolus* citet hæc ipſa verba abſque μου, Rom. 1. 17. Gal. 3. 11. cui ſententiam ſuam hic variârit cauſa nulla eſt, præſertim cum lectionem in textu firment omnia Græca Scholia

Cap. 11. 4. Ἀποθανὼν λαλεῖται.] *Chryſoſt.* in Textu, *Photius*, & *Oecumenius.* Sed λαλεῖ, *Chryſoſt.* in Comment. *Theodoret. Theophylact.* qui diſerte ait τινὰ τῶν ἀντιγράφων λαλεῖται ἔχουσιν, οὐ καλῶς οἶμαι. Sed hæc eſt vocum diſcrepantia ſine ſenſus diſcrimine, ſciebant enim, ait *Capellus*, λαλεῖσθαι pro λαλεῖν ſumi poſſe, hinc *Beza* reddit λαλεῖται *adhuc loquitur.* Et *Anglicana* verſio, *yet ſpeaketh.*

V. 9. Πίστει ϖαρῴκησεν.] MSS. aliqui habent καὶ ϖαρῴκησεν omiſſo ϖίστει, repugnantibus vero Græcis Scholiis, & verſionibus univerſis. Sed Prol. p. 160. col. 1. *vereor ut illud* ϖίστει *jam olim irrepſerit ex albo libri.*

V. 31. Ἔτεκεν.] Omittunt Vulg. Æthiop. Agnoſcunt Syr. Arab. Gr. Scholia univerſim.

V. 13. Καὶ ϖεισθέντες.] Hoc licet in ſe certum fuerit, & teſte *Eraſmo, in Cod. Gr. inventum,* textui additum eſſe probant Græca Scholia, & verſiones omnes, ſed ſine textus præjudicio, quod enim fide *videbant,* & *ſalutabant,* de eo certe perſuaſi fuerint, neceſſe eſt.

V. 23. Verſum inter hunc & ſequentem, à Latinis quibuſdam interjectum (ſc. *fide magnus factus Moſes occidit Ægyptium, conſiderans dolorem fratrum ſuorum.*) Nulla agnoſcunt Græca Scholia, verſiones nullæ. Sed

Prol. p. 49. col. 2. *Vix eſt quam ut cum Zeggero, ſententiam ipſius Apoſtoli fuiſſe, lapſa ab initio fere e Codicibus.*

V. 29. Κατεπόθησαν.) Sic C. Alex. *Oecumen.* & *Theophylact.* κατεποντίσθησαν alii, eodem ſenſu, καταπίνω enim, teſte *Grotio, pluribus in locis valet, & vertitur* καταποντίζω.

V. 40. Προβλεψαμένου.) Ita C. Alex. *Orig.* in Matth. p. 405. Gr. Scholia omnia, quod vero apud *Clem. Al.* p. 515. d. ἄτοι, v. 39. & προειδομένου legitur nullius momenti eſt, omittit enim ibi ἐπείσθησαν, v. 37. addit de ſuo v. 39. poſt ἐπαγγελίαν, τοῦ Θεοῦ, poſt προειδομένου, ἀγαθὸς γὰρ ἦν, & cap. 12. v. 1. poſt νέφος, ἅγιον καὶ διειδὲς, eſt tamen Clemens ille, *Millii* judicio, Prol. p. 60. col. 2. *in adducendis N. T. locis caſtus, raro quidpiam ingerens, ſeu etiam prætermittens*, quod quidem falſiſſimum eſſe multis indiciis libro primo probavimus.

Cap. 12. 10. Addunt hic Vulg. Syr. Æthiop. ἡμᾶς, ſed non agnoſcunt Gr. Scholia, nec Arabs, Vulg. & Æthiop. legunt τὸν Θεὸν, ſed Gr. Scholia, Syr. & Arab. τὸν Κύριον cum textu.

V. 15. Ἐνοχλῇ.) Ita MSS. Cod. ſummo conſenſu; hic *Millius*, ita etiam Gr. Scholia, C. Alex. *Clem. Al.* ſtro. 4. p. 525. *Cyril. Hieroſ.* p. 2. Vulg. Syr. Arab. ſed, dicente *Millio*, hic *vetuſtiſſimo certe, & ab ipſis rei Chriſtianæ primordiis inolito errore vera lectio eſt apud 70 Interpretes*, Deut. 29. 18. ἐν χολῇ. Hi tamen ibi habent, ἐστιν, & καὶ πικρία, quæ verba *Apoſtolus* hic omittit.

V. 20. Ἢ βολίδι κατατοξευθήσεται.) Cum deſint hæc verba in MSS. plurimis, Græcis Scholiaſtis, excepto *Oecumenio*, verſionibuſque cunctis, probabile eſt ea addita fuiſſe ex Exod. 19. 13. à quodam qui extra culpam ſe eſſe arbitrabatur, licet expleverit quod, loco è S. Scriptura deſumpto, defuit.

V. 28. Ἔχωμεν, λατρεύωμεν.) Sic legunt omnia Græca Scholia, & C. Alex. ἔχωμεν, unde conſtat quod *Apoſtolus* non hic laudet *Hebræos*, ſed moneat, & terreat, cui voci optime reſpondet λατρεύωμεν, licet Arabs & *Theophylactus* legant λατρεύομεν, repugnantibus cæteris interpretibus, ſed Prol. p. 71. *indicative* ἔχομεν, *&* λατρεύομεν *recte*.

Cap. 13. 9. Μὴ περιφέρεσθε.) V. l. MSS aliqui, *Chryſoſt. Theodoret. Oecumen.* legunt παραφέρεσθε utrumque vocabulum ſatis quadrat, inquit *Eraſmus*.

V. 10. Οὐκ ἔχουσιν ἐξουσίαν.) Gr. Scholia, C. Alex. verſiones omnes habent ἐξουσίαν. Sed tamen Cod. *Clar. Ger. Cod. Al. teſte Eſthio, omittunt* ἐξουσίαν *omnino recte; in cæteris pleriſque omnibus acceſſit explicationis gratia*, Prol. p. 135. col. 2.

V. 20. Ἐκ νεκρῶν.) V. l. ἐκ τῆς γῆς. *Chryſoſt. Cyril. Hier.* Catech. 14. p. 152. *Didymus* Lat. Reliqui autem Interpretes, & C. Alex. editis congruunt. *Cyril.* citat Iſa. 40. 11. & *Chryſoſt.* ait περὶ τῆς ἀναστάσεως τοῦτο εἴρηται. Vide Prol. p. 73.

V. 21. Ἐν παντὶ ἔργῳ ἀγαθῷ.) Sic Græci omnes, & Interpretes Orientales, Vulg. ſolus *in omni bono*, unde *Millius* Prol. p. 135. col. 2. *medium* ἔργῳ *irrepſit* ex 2 Theſſ. 2. 17.

## SECTIO DECIMA QUARTA.

### *De variis Lectionibus Epiſtolæ ad* Jacobum.

CAP. 1. 3. Deſunt in Barb. 1. τῆς πίστεως, habent autem *Oecumenius*, C. Alex. & verſiones omnes, nihilominus, dicente *Millio*, Prol. p. 49. col. 2. *lectioni huic ſimplici* (ſc. abſque τῆς πίστεως) *favet v.* 12. Inſpice quæſo, Lector, locum, ut ſcias viri acumen, & naſum criticum.

V. 19. Ὥστε ἀδελφοί μου.) Vulg. Beda, *Auguſt.* ἴστε, ſcitis fratres mei, Sed Syr. & *Oecumenius*, legunt cum textu; ἴστε, inquit *Eraſmus*, in *Gr. Codicibus* non reperio, huic loco non admodum congruit juxta *Eſthium*. Hæc tamen *Millius* vulgati in gratiam, qui *ſenſum Apoſtoli non cupiebant rem expediſſe putabant mutando* ἴστε in ὥστε, Prol. p. 145. col. 1.

V. 25. Οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ——— οὗτος μακάριος.) Deeſt hic οὗτος primus apud Vulg. & Syr. 2dus apud Cant. ob pleonaſmum Hebraicum non intellectum. Sunt autem in Arabe, & *Oecumenio*, eſtque, dicente *Grotio, pulchra* ἀναφορὰ in *pronomine* οὗτος, & tamen prol. p. 129 col. 1. οὗτος *primum inſertum puto ex poſteriori parte verſiculi hujus.*

V. 26. Εἴ τις δοκεῖ θρῆσκος εἶναι ἐν ὑμῖν.) Duo MSS. legunt θρησκὸς, *neſcio an rectius Millius. Oecumenius* autem θρῆσκος quod etiam agnoſcunt *Heſychius* & *Budæus*. ἐν ὑμῖν quod deeſt Vulg. Syr. *merito videtur adjectum*, ita *Millius* hic, & Prol. p. 123. col. 1. eſt tamen in *Oecumenio*, &, teſte Eraſmo, in *Græcis*.

Cap. 2. 24. Ὁρᾶτε τοίνυν.) Vulg. & Syr. *vides*, omittentes τοίνυν, & mutantes numerum verbi: cum textu legunt *Oecumenius*, & Arab. & Concluſio ab Exemplo *Abrahami* ducta poſtulare videtur τοίνυν, igitur.—

Cap. 3. 3. Ἰδού.) V. l. *Oecumenius*, & Vulg. εἰ δὲ, *ſi autem*, Cod. MSS. quidam ἴδε. Syr. autem ecce, & ἰδοὺ ſubſequens, v. 4, 5. lectionem textus adſtruit.

V. 5. Ὀλίγον πῦρ.) V. l. Alex. Vulg. *Oecumen.* ἡλίκον πῦρ. Sed verſiones Orientales omnes textum ſequuntur, & ſimilitudo ducta à nave quæ circumfertur ὑπὸ ἐλαχίστου πηδαλίου, & μικρὸν μέλος, quod hic de lingua dicitur, & Hebraicum Adagium à *Ben Syra* ad hunc modum allatum, *ut parvus ignis magnum*

*num rogum conficit, ita mundum nihil æque vaſtat ac lingua, lectionem textus firmare videantur.* Vid. Floril. Hebr. voce lingua.

Cap. 4. 4. Μοιχοὶ ϗ μοιχαλίδες) Ita *Oecumenius*, C. Alex. Arab. ſed Vulg. & Syr. omittunt ϗ μοιχαλίδες, *& ſic abſque dubio Apoſtolus*, Mill. p. 49. col. 2. ſequitur ἔχθρα inimicitia, ſic *Oecumenius*, Syr. Arab. Sed Vulg & Beda legunt ἐχθρὰ *inimica*, vide Rom. 8. 7.

V. 12. Εἷς ἐστιν ὁ νομοθέτης.) Addunt ϗ κριτής, MSS. quidam, Vulg. Syr. *Cyril. Alex.* de R. fide, p. 57. ſed juxta *Eſthium*, & *Eraſmum, illud non agnoſcunt Græca exemplaria ; irrepſit è Margine* Mill. p. 145. Non agnoſcit *Oecumenius*.

V. 17. Deeſt ποιεῖν in Syr. ſed habent *Oecumenius*, Vulg. C. Alex. Arab. Æthiop. at *acceſſit forſan è Margine*, Prol. p. 164. col. 1.

Cap. 5. 5. Ὡς ἐν ἡμέρᾳ σφαγῆς.) Deſunt hæc *Æthiop.* Agnoſcunt *Oecumenius*, C. Alex. Vulg. Syr. Arab. dicente tamen *Millio, commentarius eſt, non textus*, Prol. p. 124. col. 2.

V. 7. Ἕως ἂν λάβῃ ὑετὸν πρώϊμον ϗ ὄψιμον.) ita *Oecumenius*, C. Alex. verſiones Orientales omnes. D. ὑετὸν apud Vulg. ſolum, *omnino recte*, Millius : en rationem plane commentitiam, πρώϊμον ϗ ὄψιμον in S. *Scripturis etiam de fructu terræ dicitur, id in hoc loco Lector quiſpiam hoc ignorans, ne ſententia laboraret, adjecit* ὑετὸν, Prol. p. 123. col. 2. Locum Scripturæ poſtulo. Adducit hic Mill. Deut. 11. 14. Jer. 5. 24. Oſ. 6. 3. Joel. 2. 23. Zach. 10 1. in quibus omnibus de pluvia matutina & ſerotina diſertim fit mentio. Ad textum hunc provocando petit id quod probandum eſt, contrarium potius ſuadet hic locus, nempe fructus terræ, meſſemque à pluvia matutina & ſerotina pendere. Deut. 11. 14. Jer. 5. 25. adeoque Agricolam hanc pluviam patienter expectare, ut fructus terræ colligat, ſed aliquid dicendum erat in gratiam Vulg.

V. 20. Σώσει ψυχὴν αὐτοῦ.) Vulg. Syr. Arab. Cyril. Al. de R. fide, p. 63. Sed αὐτοῦ occurrit *in paucis exemplaribus*, inquit *Eſthius*, neque vera lectio eſt, plurimi enim ad aliorum ſalutem multum conferunt, qui ipſi nequaquam ſalutem obtinebunt.

## SECTIO DECIMA QUINTA.

### *De Lectionibus variantibus in Ep. prima D. Petri.*

Cap. 1. 8. Ὃν οὐκ εἰδότες.) V. l. ἰδόντες, quod etiamſi verbo diſcrepet, re tamen idem eſt ; ſed in citando *Polycarpo* labitur hic *Millius*, non enim ait *Polycarpus* ὃν οὐκ ἰδότες ἀγαπᾶτε, ſed εἰς ὃν οὐκ ἰδόντες (text. ὁρῶντες) πιστεύετε, lectionis varietate facta in voce ὁρῶντες, in vocem εἰδότες. Nota inſuper quod non modo *Oecumen.* C. Alex. ſed *Clem. Al.* ſtro. 4. p. 575. per totum hoc comma editis congruant.

V. 16. Ἅγιοι γίνεσθε) Ita *Oecumen.* Syr. Arab. *Eſtote*, ſed MSS. quidam, Vulg. *Clem. Al.* ſtro. p. 473. 70 Interp. Lev. 11. 44. 19. 2. legunt ἔσεσθε levi diſcrimine, ſive enim dicat Deus, ſancti eſtote, vel eritis, utraque lectio mandati vim habet. Vide præcipue *Orig.* Ho. 11. in Num. F. 111. C. D.

V. 22. Διὰ πνεύματος.) Deſunt in 3 MSS. Vulg. Syr. *Hieron.* ſed reperias in *Oecumenio*, Arab. &, teſte *Eraſmo*, in *Græcis*. Sequitur εἰς φιλαδελφίαν ἀνυπόκριτον, ita C. Alex. *Oecumenius*, verſiones Orientales omnes. Sed deſunt in Vulg. & idcirco *commentarius eſt*. Prol. p. 49. & p. 124. col. 2.

V. 24. Πᾶσα δόξα ἀνθρώπου,) Syr. Vulg & ait ille *Orig.* legunt αὐτῆς, unde ἀνθρώπου *pro* αὐτῆς *eſt Explicatio marginalis*, Prol. p. 123. col. 2. ſed *Oecumen.* Arab. & verſio τῶν ό, Iſa. 40. 7. ab excuſis non diſcedunt.

Cap. 2. 5. Πνευματικὰς θυσίας.) Sic *Oecumen.* Vulg. Arab. Æthiop. nec ulla hic varians lectio, at Prol. p. 130. col. 1. ex fide Syri, ait *Millius*, πνευματικάς, *quod eſt in Græcis omnibus noſtris, è margine omnino videtur irrepſiſſe.*

V. 7. Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας) Quanquam agnoſcunt hæc verba Vulg. C. Alex. *Oecumenius* textu & commentario, *Grotio* tamen adſtipulatur *Millius*, atque ait *traducta ſunt huc ex Matth.* 21. 42. *Conſule Oecumenium* in locum, en ergo *Oecumenii* verba, ἔσται ἐν ὅλον οὕτως ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον ——— ϗ ὁ πιστεύων ἐπ᾽ αὐτῷ οὐ μὴ καταισχυνθῇ, ἔντιμον ὑμῖν τοῖς πιστεύουσιν, ἀπειθοῦσι δὲ λίθον προσκόμματος, ὃν λίθον ἀπεδοκίμασαν μὲν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν τῆς γωνίας σώζων μὲν τοὺς πιστεύοντας εἰς αὐτόν ; imo textum ipſum διαῤῥήδην legit cum editis.

V. 18. Ἀλλὰ ϗ τοῖς σκολιοῖς.) Ita *Oecumenius*, & C. Alex. ſed δυσκόλοις *dyſcolis*. Vulg. unde *hanc lectionem genuinam eſſe arbitror, utut è MSS. omnibus libris ſit jam extruſum*, Prol. p. 49. Reclamantibus *Eſthio* & *Eraſmo*, porro *Heſychius* & *Phavorinus* σκόλια interpretantur δυσχερῆ, δύσκολα ; ſed Mill. pro vulgato ſtat.

V. 24. Οὗ τῷ μώλωπι αὐτοῦ.) *Pleonaſmus eſt Hebræis familiaris, ac proinde noſter Interpres neglexit. Eſthius* in locum.

Cap. 3. 5. Αἱ ἐλπίζουσαι ἐπὶ τὸν θεόν.) Omittit hæc *Æthiops*. Habent *Oecumen.* Vulg. Syr. Arab. *Suſpectum habeo* παρεμβλήσεως. *Quis talia prætermiſerit ?* ita *Mill.* Prol. p. 124. col. 1. Reſpondeo, *turbida verſio Æthiopica*, ut eam vocat *Mill. in qua apparet immanis nonnunquam à litera textus aberratio.* Prol. p. 121. col. 1.

V. 7. Εἰς τὸ μὴ ἐκκόπτεσθαι.) V. l. Vulg. Syr. Arab. Æthiop. legunt ἐγκόπτεσθαι, *quæ videtur* *vera lectio*, ita *Millius* hic. Sed pace illius dicam, *Oecumenius* legit ἐκκόπτεσθαι, nec cognitu facile eſt quid Græcè legerint, Syr. & Arab. cum enim de junctis precibus habeatur oratio, utrum dicas impediatur, an intercidatur parvi refert.

V. 15. Αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος.) *Orig.* contra Celſ. l. 7. p. 339. legit ἡμᾶς & ἡμῖν, ſed antiqui omnes Interpretes, *Baſil.* To. 1. p. 549. & *Chryſoſt.* Ed. Mor. To. 4. p. 70. editis congruunt.

V. 16. Ὡς κακοποιῶν.) Deſunt hæc apud Vulg. habent *Oecumen.* C. Alex. verſiones Orientales omnes, atqui Prol. p. 49. col. 2. *accedunt hæc commentarii loco*, ex c. 2. 12.

V. 18. Περὶ ἁμαρτιῶν ἔπαθε.) V. l. ὑπὲρ ἁμαρτιῶν ἀπέθανε, abſque ſenſus diſcrimine; quod autem ἔπαθε, in quo *Oecumenius*, & Arab. textui conveniunt, ſit vera lectio apparet ex illatione facta, c. 4. 1. Χριστοῦ οὖν παθόντος. Nota etiam quod *Orig.* in Joh. p. 126. & *Oecumen.* legunt v. 18. Ζωοποιηθεὶς πνεύματι, & v. 19. τοῖς ἐν φυλακῇ πνεύμασιν, & v. 20. ἅπαξ ἐξεδέχετο, ut & Cyril. Alex. de R. fide, p. 20. quorum autoritas contrariarum hic lectionum idonea confutatio eſt.

Cap. 4. 1. Ὁ παθὼν ἐν σαρκί.) Præpoſitio ἐν quæ deeſt in 5 MSS. retinetur apud *Oecumenium* verſioneſque omnes, male ergo rejicitur à *Grotio*, & *Millio*, Prol. p. 94.

V. 3 Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου.) Deſunt ἡμῖν & τοῦ βίου, Vulg. & *Clem. Al.* pæd. l. 3. c. 17. p. 258. *injectæ ſunt claritatis gratia*, inquit *Millius*, Prol. p. 123. col. 2. ſed *Oecumen.* legit, & agnoſcunt *Eraſmus*, & *Eſthius*, *hanc eſſe lectionem Græcorum Codicum*, eamque lectioni vulgatæ anteponunt.

V. 14. Κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.) Deſunt hæc verba in 4 MSS. Vulg. & Syr. ſed extant apud Oecumen. C. Alex. *Cyprian.* Ep. ad Martyr. ed. Ox. p. 175. & tamen Prol. p. 67. col. 2. *injecta videntur ex ſcholio quopiam.*

V. 16. Ἐν τῷ μέρει τούτῳ.) *Oecumen.* Vulg. Syr. Æthiop. ἐν τῷ ὀνόματι τούτῳ, quod ſi dicas *in hac parte*, vel *eo nomine*, idem valet, ac eâ gratiâ.

Cap. 5. 2. Ἐπισκοποῦντες.) Ita *Oecumenius*, C. Alex. Interpretes omnes, ſed prol. p. 166. col. 1. *Unus obſtat codicum conſenſus, & vix quidem obſtat quo minus intermedium* ἐπισκοποῦντες *marginale ſcholion ob pleniorem loci explicationem eſſe cenſeam.*

Ibid. Οὐκ ἀναγκαστῶς, ἀλλ᾽ ἑκουσίως.) Vulg. *Hieron.* & MSS. aliqui, addunt κατὰ Θεόν, ſed verba iſta non reperiuntur in *Oecumenio*, Syro, Arabe, nec, teſte *Eraſmo*, in *Codicibus Græcis.*

V. 5. Ὑποτασσόμενοι.) Deeſt Syr. habent *Oecumenius*, Vulg. Syr. Æthiop. quod ſi *Millium* auſcultes, prol. p. 166. col. 1. *Lector quiſpiam adjecit* ὑποτασσόμενοι *ad Marginem, in ſententiæ ſupplementum, quod irrepſit poſtea in textum.*

# SECTIO DECIMA SEXTA.

## *De variantibus Lectionibus Ep. ſecundæ* D. Petri.

CAP. 1. 3. Διὰ δόξης καὶ ἀρετῆς.) V. l. ἰδίᾳ δόξῃ καὶ ἀρετῇ, Vulg. *Cyril. Al.* de Trin. p. 604. ſed *Oecum.* Syr. Arab. cum textu legunt.

V. 9. Καὶ πλεονάζοντα.) Deſunt hæc in unico Æthiop. Agnoſcunt *Oecum.* C. Alex. Verſiones, *addita tamen ſunt à quopiam adnotatore*, prol. p. 125. c. 1.

Cap. 2. 11. Οὐ φέρουσι κατ᾽ αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν.) Deſunt παρὰ Κυρίῳ, in Vulg. Syr. unde *Scholion eſt, non textus* Prol. p. 76. Habent autem *Oecum.* Arab. &, teſte *Eſthio*, quidam è vetuſtioribus Codicibus, recte; boni enim, & mali Angeli adſtant coram Domino, & ab eo mandata recipiunt, Job 1. 6. 2. 1.

V. 12. Γεγεννημένα.) Agnoſcunt hanc vocem *Oecum.* C. Alex. Vulg. Arab. Cur autem pro additamento habeatur, cauſa nulla eſt.

V. 17. Οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.) Deſunt εἰς αἰῶνα in Vulg. Syr. Sed habent *Oecumen.* C. Alex. Arab. & Jud. v. 13. *Inſertum eſſe hariolatur Mill.* prol. p. 50. col. 1.

V. 18. Τοὺς ὄντως ἀποφυγόντας.) MSS. quidam, Vulg. Syr. legiſſe videntur ὀλίγον, vel ὀλίγως, Sed *Oecum.* Arab. & *major pars Gr. Codicum*, teſte *Eſthio*, textui aſſentiuntur.

V. 20. Εἰ γὰρ ἀποφυγόντες.) Οἱ γὰρ 3 MSS. *vera lectio* inquit *Grotius*, *ut ſeries ſequentium indicat*, ſed *Oecumen.* C. Alex. verſiones omnes editis congruunt, &, pace *Grotii*, ipſa *Apoſtoli* verba.

Cap. 3. 2. Ὑπὸ τῶν ἁγίων προφητῶν.) *Medium* ἁγίων, *quod jam locum habet in Codicibus ferè omnibus initio ſcholion marginale fuiſſe ſuſpicor*, ex c. 4. (l. 1.) 21 hujus Ep. Mill. p. 156. col. 2.

Ibid. Καὶ τῆς τῶν Ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου.) Non video, cur conſtructio verſ. Angl. i. e. τῆς ἐντολῆς ἡμῶν τῶν Ἀποστόλων τοῦ Κυρίου, *Millio* diſpliceat, quid enim huic loco magis aptum quam certiores facere *Judæos*, quod qui hæc illis mandata tradiderunt, *Apoſtoli* fuere Domini noſtri & Salvatoris. Vide 1 Pet. 1. 12.

V. 6. Δι᾽ ὧν.) Arab. legit δι᾽ ὃ, per quam aquam, δι᾽ ὃν *Auguſt.* (nempe λόγον;) ſed *Oecumen.* C. Alex. Vulg. Syr. δι᾽ ὧν ſc. ὑδάτων, per aquas illas quæ ex cœlo & terra provenerant, atque hanc eſſe veram lectionem liquet, non tantum ex eo quod rei geſtæ reſpondeat, ſed etiam ex igne ei oppoſito quo mundus demum conflagrabit.

V. 11. Ὡς κλέπτης ἐν νυκτί.) Deſunt ἐν νυκτὶ in Vulg. & Syr. ſed *Oecum.* & Arab. retinent hæc verba, & cum adjungantur hæc voci κλέπτης omnibus aliis in locis in quibus iſtius Diei fit mentio, viz. Matth. 24. 23. Luc. 12. 39. 1 Theſ. 5. 3. cur hic à ſe invicem ſeparentur cauſa nulla eſt.

V. 12. Παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας·) Vulg. Arab. Auguſt. τοῦ Κυρίου, Oecum. C. Alex. Syr. Θεοῦ, *Dei dies eadem quæ Chriſti*, *Grot.* in locum.

## SECTIO DECIMA SEPTIMA.

### *Quæ eſt de variantibus Lectionibus in Epiſtolis D.* Johannis.

1 EP. c. 1. 7. Τοῦ υἱοῦ αὐτοῦ.) Omittit unicus *Æthiops*, reclamantibus Oecumenio, C. Alex. & reliquis Græcis Latiniſque omnibus, *addititium* tamen *videtur*, Prol. p. 125.

Cap. 2. 5. Αὐτοῦ τὸν λόγον·) *Verbum ejus*, Vulg. ex hac autem non dicenda eſt lectio varians, ſed Gr. ſermonis vera interpretatio.

V. 7. Ἀδελφοί.) V. l. ἀγαπητοὶ, hæc vocum harum variatio ſæpius accidit in Scholiis tam Græcis, quam Latinis, ex eo, ni fallor, quod Sancti Patres in ſuis *Homiliis* poſterius vocabulum priori antepoſuerunt ἀπ' ἀρχῆς. Deeſt hic in Vulg. Syr. Æthiop. Sed retinetur apud Arab. & Oecumenium.

V. 18. Καὶ καθὼς ἠκούσατε ὅτι Ἀντίχριστος ἔρχεται·) Deeſt ὅτι in C. Alex. Æthiop. *non malè Grotius*, immo malè; habent enim *Iren.* l. 3. c. 18. p. 241. *Orig.* in Matth. p. 402. *Oecumen.* Vulg. Arab.

V. 19. Οὐκ εἰσὶ πάντες ἐξ ἡμῶν·) Deeſt πάντες in Syr. *Iren.* l. 3. c. 18. habent *Oecum.* C. Alex. Vulg. Arab. *ex memoria videtur allegaſſe Irenæus* : *Grabius* in locum.

V. 23. Πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα ἔχει·) Addunt Cod. MSS. multi, Vulg. Syr. *Orig.* de Martyr. p. 206. *Cyril.* l. 9. in Joh. c. 40. *Cyprian. Hilar. Auguſt.* hæc verba, καὶ ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν πατέρα ἔχει· Hæc autem non agnoſcunt *Oecumenius*, aut Arab. *In Græcis non reperio*, inquit *Eraſmus.* Et quod huc transferuntur ex Evang. S. Joh. c. 8. 19. Εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν. Conjectura colligo, 1*mo*, Quia *Origenes* in Joh. p. 261. citat verba ex Johan. Evangelio jam allata, & deinde hæc verba ex Ep. Cath. & ex utriſque concludit, εἰ γὰρ ὁ ἀρνούμενος τὸν πατέρα, καὶ τὸν υἱόν (ſup. ἀρνεῖται) καὶ ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν πατέρα ἔχει, δῆλον ὅτι Ἱερωσολυμῖται — ἀρνούμενοι τὸν πατέρα, ἀρνοῦνται τὸν υἱόν. 2*do*, Quia in his verbis citandis multum à ſe invicem diſcrepant patres. De *Auguſtino* hoc teſtatur *Millius* hic. *Hilarius* de Trin. lib. 6. p. 124. ſic legit, *qui confitetur filium habet, & patrem.* *Cyprianus* de exhort. ad Mart. p. 173. *& filium & patrem habet*, Cyril. Alex. Theſ. 301. ante hæc verba addit ὁ ἀρνούμενος τὸν πατέρα, καὶ τὸν υἱὸν ἀρνεῖται.

Cap. 3. 2. Octo hic variantes lectiones habemus, ſed verſionibus prætermiſſis, *Orig.* in Matth. p. 476. & *Oecumenius* impreſſis congruunt. Niſi quod *Origenes* omittit δὲ, & *Oecumen.* legit ὅτι ἐσόμεθα. Sic etiam v. 8, 9, 10. licet ſex afferantur variæ lectiones *Oecum.* & *Orig.* in Joh. p. 299. nullibi diſcedunt, niſi ubi loco ὁ ποιῶν δικαιοσύνην, *Orig.* legit ὁ ὢν δίκαιος, quod idem valet.

V. 14. Ὁ μὴ ἀγαπῶν τὸν ἀδελφόν.) Deeſt ἀδελφὸν, in Vulg. & 4 MSS. unde *lectoris eſt, non Apoſtoli*, *Mill.* Prol. p. 145. col. 2. ſed habent *Oecum.* Syr. Arab. Æthiop. *Apoſtolus*, cap. 2. 10.

V. 20. Ὅτι ἐὰν ——— ὅτι μείζων ἐστὶν ὁ Θεός, ) Deeſt ὅτι, in 2 MSS. Vulg. Arab. ἔτι legi vult *H. Stephan.* ſic *Mill.* Sed ὅτι agnoſcunt Cod. plurimi, Arab. reddit profectò, quam interpretationem veram eſſe exiſtimo ; Hebraicum enim *Chi* quod primario ſignificat *nam* & exponitur à LXX. per ὅτι, alio ſenſu ſignificat *certe*, & in verſione Anglicana exponitur per voces quæ idem valent, *ſurely*, *certainly*, ita Gen. 43. 10. ſi *non interceſſiſſet dilatio* Chi, 70. ἤδη ἂν ſane, *jam vice altera veniſſemus*, Ex. 3. 10. Chi, 70 ὅτι, *certò ego ero tecum*, 1 Reg. 1. 13. Chi, 70 ὅτι, *Proculdubio Solomon regnabit poſt me*, Joſh. 2. 24. Chi, 70 ὅτι, *profecto tradidit Dominus omnem terram hanc in manus noſtras*, ita Pſal. 77. 12. 112. 6. Ex. 4. 25. Num. 22. 23. Jud. 6. 16. Ruth. 1. 10. Iſ. 7. 9.

Cap. 4. 3. Πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα.) Pro iſtis Codices antiqui, inquit *Socrates*, H. Eccl. l. 7. c. 32. habebant ὃ λύει τὸν Ἰησοῦν. Sed, *Millio* teſte, in Hodierna lectione conveniunt exemplaria Græca omnino omnia, ita etiam omnes Græci Patres, nam utcunque *Millius*, *Cyril. Al.* in contrariam partem adducat, lapſus eſt in hoc, dum Latinæ interpretationi *ſolvit Jeſum* nimium credidit, nam To. 1. p. 397. & de R. fide, p. 8, & 94. *Græca Cyrilli* cum textu conſentiunt. Porro, *non dubito, inquit Mill. quin Autographum ipſius Johannis habuerit* ἐν σαρκὶ ἐληλυθέναι, ſc. ex fide *Polycarpi*, & Vulg. Prol. p. 33. Sed Cyril. de R. fide, ibid. & *Oecumen.* legunt ἐληλυθότα, quod ſi Vulg. habeat *in carne veniſſe*, non inde ſequitur illius Græca ab hodierna lectione diſcrepaſſe. Siquidem *Beza* per eadem verba latine reddidit ἐληλυθότα, & cum ex ſententia Millii, *Citationes Polycarpi, pro more iſtorum temporum, negligentius ſint prolatæ*, quidni in hac etiam citatione *Polycarpus* eadem incuria laboraſſe cenſeatur?

V. 3. Καὶ νενικήκατε αὐτούς.) Vulg. Æthiop. & *Auguſt.* αὐτὸν, *omnino recte*, Mill. Prol. p. 50. Sed cum textu legunt *Oecumen.* C. Alex. Syr. Arab. Nec obſtat *Millii* ratio, *quod de Antichriſto loquatur* ; ſunt enim πολλοὶ Ἀντίχριστοι.

χριστοι. 2. Sequuntur commate proximo hæc verba in plurali, αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ, quæ texus lectionem corroborant.

V. 16. Μένει ἐν τῷ Θεῷ, καὶ ὁ Θεὸς ἐν αὐτῷ.) Poſterior hujus periodi pars retinetur apud *Oecum.* C. Alex. Vulg. Arab. Æthiop. & verſ. 15. Sed *abſque Græcorum unanimi conſenſu foret crediderim huc traductum ex v.* 15. *Mill.* Prol. p. 130. col. 1.

Cap. 5. 10. Ὁ μὴ πιστεύων τῷ Θεῷ.) MSS. aliqui, Vulg. & Arab. τῷ υἱῷ, *Rectius*, inquit *Grotius.* Sed *Oecumen.* & Syrus, textui aſſentiuntur, & ſequentia *quia non crediderit in teſtimonium quod teſtificatus eſt* ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ, hanc lectionem firmant. Sed Prol. p. 125. col. 1. ὁ Θεὸς *quod in noſtris omnibus adſcriptum eſt, claritatis gratia à lectore quopiam, indeque irrepſit in contextum*, Mirum eſt ineptias haſce placere potuiſſe viro ſano? cujus enim filius eſt Chriſtus, niſi Dei? quis ergo de FILIO SUO teſtimonium perhibere, niſi ὁ Θεὸς potuit?

V. 12. Ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ.) Mill. p. 50. col. 1. τοῦ Θεοῦ *repetitum eſt è ſuperioribus.* Vanè iterum. Agnoſcunt *Oecumen.* C. Alex. Syr. Arab. Æthiop.

V. 13. Ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε.) C. Alex. ſic legit, αἰώνιον οἱ πιστεύοντες εἰς τὸ ὄνομα αὐτοῦ. Ita etiam Vulg. Syr. Arab. ſic, *hæc ſcripſi vobis ô qui creditis in nomen filii Dei, ut ſciatis quod vitam habetis æternam quamdiu creditis in nomen filii Dei.*

V. 20. Ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ) Millius l. Χριστῷ *ſcribarum eſt, non Apoſtoli; non habet Vulg.* prol. p. 72. col. 1. quod ei certum eſt indicium παρεμβλήσεως. Habent nihilominus *Oecum.* Syr. Arab. Æthiop. Cyril. Al. de Tr. p. 484.

Cap. 2. 8. Ἵνα μὴ ἀπολέσωμεν ἃ εἰργασάμεθα —ἀπολάβωμεν.) Sic Arab. & *Oecumenius* qui alterius cujuſpiam lectionis nullam facit mentionem, niſi quod in commentario mutat perſonam, ut verba ejus melius cohæreant cum præcedentibus. Sed Vulg. Syr. *Iren.* lat. p. 242. & C. Alex. legunt ἀπολέσητε, εἰργάσασθε, ἀπολάβητε, nullo ſensûs diſcrimine.

Cap. 3. 7. Ὑπὲρ γὰρ τοῦ ὀνόματος) Omittunt pronomen αὐτοῦ *Oecum.* & MSS. quidam. Sed agnoſcunt illud verſiones antiquæ omnes.

## SECTIO ULTIMA.

### *De Judæ Catholicâ Epiſtolâ.*

V. 1. ʼΕΝ Θεῷ Πατρὶ ἡγιασμένοις.) V. l. ἠγαπημένοις, *Orig.* in Matth. p. 332. *Oecumen.* Vulg. Syr. ſine magno diſcrimine, ſanctificatos enim ſolos Deus diligit.

V. 6. Ὑπὸ ζόφον τετήρηκεν.) *Clem. Al.* pæd. l. 3. c. 8. p. 239. poſt ζόφον addit ἀγρίων Ἀγγέλων, reclamantibus MSS. verſionibus & patribus. Lucifer Calaritanus, teſte *Millio*, legit ἀγίων.

V. 14. Ἐν ἀγαλλιάσει) Sic *Oecumenius* & verſiones omnes.

V. 25. Μόνῳ σοφῷ Θεῷ.) Ita *Oecumenius*, Syr. Deſunt in Vulg. Arab. Æthiop. *irrepſerunt ut videtur ex Rom.* 16. 27. vide hic annotata in 1 Tim. 17. Prol. p. 94. col. 2.

# LIBER TERTIUS.

*Continet Specimen variantium lectionum parvi momenti, putà additionem aut ſubſtractionem Articuli, §. 1. Permutationem nominis unius pro altero ejuſdem ſignificationis, vel Pronominis Relativi in nomen ſubſtantivum, vel vocum* Θεοῦ, Κυρίου, Χριστοῦ, *§. 2. Adjectivorum permutationem, ſine ſensùs diſcrimine, §. 3. Pronominum* ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς, *in* ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, *permutationem, & defectus eorundem, ubi, ſi revera deeſſent, ſunt neceſſariò intelligenda; pronominis etiam* αὐτὸς *defectum, vel additamentum ubi eſt intellectu neceſſarium; mutationem denique pronominis* αὐτὸς *in* οὗτος, *&* αὑτός *cum aſpirato in* ἑαυτὸς, *§. 4. Verborum, & præpoſitionis verbi mutationem ſine ſensùs diſcrimine, item verbi ſimplicis in compoſitum, & vice verſà mutationem etiam perſonæ, numeri, temporis, modi, conjugationis, vocis, §. 5. Participiorum ejuſdem ſenſus invicem permutationem, ſimplicis pro compoſito, & eorundem tempore diſcrepantium ſine ſensùs diſcrimine, §. 6. Adverbiorum defectum ubi ſunt plane neceſſaria, aut permutationem, ſenſû non variato, §. 7. Præpoſitionum permutationem, §. 8. Conjunctionum mutationem, & defectum, §. 9. Porro multa quæ inter lectiones variantes N. Teſt. recenſentur, ſunt tantum Patrum citationes ex verſione* τῶν ό, *§. 10. Multa etiam quæ in alio Evangelio, aliave Epiſtola verbis diverſis exprimuntur variantem lectionem conſtituunt, §. 11. Objectionibus Romanenſium, & Scepticorum contra textus Græci* αὐθεντίαν *reſpondetur, §. 12.*

## LIBRI TERTII SECTIO PRIMA.

Accedo jam ad ultimum, longéque facillimum laboris noſtri penſum; nempe ad reducendum ſub propriis quibuſdam capitibus lectiones variantes parvi momenti. Ut ex inſtantiis paucis ſub capite quolibet aſſignatis, Lector intelligat, quam operosè nihil egiſſe videatur *Millius* in hiſce minutiis, quæ ſenſum verborum neutiquam afficiunt, coacervandis. Hæc quidem omnia ſigillatim enumerare idem penè eſſet ac *Millii* varias lectiones tranſcribere; breviter ergo quædam carpendo, lectori reliqua relinquo ex ingenti hoc penu colligenda. Et

1. Plus centum ex variis hiſce lectionibus id tantum monent Articulum quendam deeſſe, vel ſuperaddi, quo tamen addito, idem adhuc manet ſenſus, eandemque verſionem verba exigunt.

Ab additione Articuli incipio, ita Matth. 1. 17. ἕως Δαβίδ, v. l. τοῦ Δαβίδ. Rom. 14. 7. Θεοῦ, v. l. τοῦ Θεοῦ. 1 Cor. 7. 34. σώματι, καὶ πνεύματι, v. l. τῷ σώματι, καὶ τῷ πνεύματι, 1 Cor. 11. 3. κεφαλὴ δὲ Χριστοῦ, v. l. τοῦ Χριστοῦ, ita etiam cap. 15. 24. 1 Cor. 11. 23. ἄρτον, v. l. τὸν ἄρτον. V. 27. αἵματος, v. l. τοῦ αἵματος. 1 Cor. 12. 21. ὀφθαλμὸς, v. l. ὁ ὀφθαλμός.

2. Sæpius indicat varia lectio Articulum deeſſe in codice, aut *Patre* quodam, v. g. Matth. 25. 2. quinque autem ex iis erant prudentes, καὶ αἱ πέντε μωραὶ, v. l. d. αἱ, *Chryſoſt. Baſil.* MSS. (in *Baſilio* tamen falli *Millium*, vide To. 2. p. 425.) Marc. 5. 13. ἡ ἀγέλη, v. l. deeſt ἡ in Perſ. Syr. (Habet vero Syrus *ille Grex*. Matth. 4. 21. τὰ δίκτυα, v. l. deeſt τὰ. Luc. 6. 45. ἐκ τοῦ περισσεύματος τῆς καρδίας, v. l. deſunt τοῦ & τῆς. Act. 5. 24. ὅ τε ἱερεὺς, deeſt ὁ. Rom. 4. 4. κατὰ τὸ ὀφείλημα, deeſt τὸ. Rom. 13. 2. ὑπὸ τοῦ Θεοῦ, deeſt τοῦ. Rom. 14. 15. τὰ ἔθνη, deeſt τὰ, 1 Cor. 3. 11. ὁ Χριστὸς, deeſt ὁ. V. 19. παρὰ τῷ Θεῷ, deeſt τῷ. Cap. 4. 15. ἀπὸ τοῦ Θεοῦ, deeſt τοῦ, 7. 24. παρὰ τῷ Θεῷ, deeſt τῷ. 1 Theſſ. 4. 1. τὸ λοιπὸν, deeſt τὸ. Jud. 17. εἰς τὸν αἰῶνα, deeſt τὸν, *Oecumen.*

## SECTIO SECUNDA.

### *De Nominibus.*

Plus centies varia lectio exhibet tantum mutationem nominis unius ſubſtantivi pro altero ejuſdem ſignificationis, eandemq; verſionem in alias linguas poſtulante. Ita Matth. 2. 11. τὸ παιδίον, v. l. τὸν παῖδα, & ſimiliter, v. 13, 14. v. 16. πάντας τοὺς παῖδας, v. l. πάντα τὰ παιδία. Marc. 5. 2. manſit Dæmoniacus ἐν τοῖς μνημείοις, v. l. ἐν τοῖς μνήμασι, in monumentis, Matth. 11. 16. παιδαρίοις, v. l. παιδίοις. Luc. 14. 16. Beatus eſt ὃς φάγεται ἄρτον, v. l. ἄριστον, idem nempe in Scripturis valet edere panem, & prandere. Vid. Gen. 31. 54. 37. 25. 43. 15. Exod. 2. 20. 1 Sam. 9. 7, 10. Act. 15. 2. συζητήσεως, v. l. ἐκζητήσεως.

Rom. 1. 27. ἄῤῥενες, v. l. ἄρσενες. Rom. 9. 27. κατάλειμμα, v. l. ἐγκατάλειμμα, ὑποκατάλειμμα. 1 Cor. 1. 23. Ἕλλησι, v. l. ἔθνεσι. 2 Cor. 3. 3. πλαξὶ, v. l. πλάνξι. 2 Cor. 8. 2. τὸν πλοῦτον, v. l. τὸ πλοῦτος, quod ſæpius occurrit.

2. Discrepant aliquoties caſu tantum. Joh. 1. 42. invenimus Meſſiam, quod eſt interpretatum ὁ Χριστὸς, v. l. τὸν Χριστόν. Act. 19. 35. τίς γάρ ἐστιν ἄνθρωπος, v. l. τῶν ἀνθρώπων. 2 Cor. 2. 12. εἰς τὸ εὐαγγέλιον, v. l. διὰ τοῦ εὐαγγελίου. Cap. 3. 13. ἐπὶ τὸ πρόσωπον, v. l. τοῦ προσώπου, τῷ προσώπῳ. Cap. 4. 16. ἡμέρα, καὶ ἡμέρα, v. l. ἡμέραν, καθ' ἡμέραν. 6. 14. τίς ἡ κοινωνία φωτὶ, v. l. φωτός. 8. 2. κατὰ βάθους, v. l. βάθος.

3. Aliquoties diſcrepant numero, Joh. 2. 15. & cum feciſſet flagellum ἐκ σχοινίων, v. l. σχοινίου Luc. 13. 8. καὶ βάλω κοπρίαν, v. l. κόπρια. v. 15. ἀπεκρίθη αὐτῷ ὑποκριτὰ, nempe Archiſynagogæ, v. l. ὑποκριταί. 2 Cor. 1. 10. τηλικούτου θανάτου, v. l. τηλικούτων θανάτων. Cap. 3. 7. ἐν γράμμασι, v. l. γράμματι. 4. 10. σώματι, v. l. σώμασι. 6. 15. μετ' ἀπίστου, v. l. μετ' ἀπίστων, & πρὸς ἄπιστον. 9. 6. ἐπ' εὐλογίαις, v. l. εὐλογίᾳ, ἐξ εὐλογίας.

4. Plus centies mutatur Pronomen Relativum in nomen Subſtantivum, aut in ipſam perſonam, & vice verſa. Ita Angelus Domini apparuit in ſomno αὐτῷ. Matth. 1. 20. v. l. τῷ Ἰωσήφ. Ita enim cap. 2. 14. Marc. 1. 16. ἀδελφὸν αὐτοῦ, v. l. Σίμωνος. Joh. 10. 38. ὅτι ἐν ἐμοὶ πατὴρ, κἀγὼ ἐν αὐτῷ, v. l. ἐν τῷ πατρί. 1 Cor. 1. 29. Ut non glorietur omnis caro ἐνώπιον αὐτοῦ, v. l. τοῦ θεοῦ. Cap. 7. 13. μὴ ἀφιέτω αὐτὸν, v. l. τὸν ἄνδρα.

Vice versa Matth. 8. 5. Εἰσελθόντι δὲ τῷ Ἰησοῦ, v. l. αὐτῷ. Luc. 2. 21. περιτεμεῖν τὸ παιδίον, v. l. αὐτόν. Joh. 3. 2. Hic venit πρὸς τὸν Ἰησοῦν, v. l. πρὸς αὐτόν. Act. 12. 13. κρούσαντος δὲ Πέτρου, v. l. αὐτοῦ. Cap. 20. 7. συνηγμένων τῶν Μαθητῶν, v. l. αὐτῶν. c. 22. 16. τὸ ὄνομα Κυρίου, v. l. αὐτοῦ. Ro. 1. 25. τὴν ἀλήθειαν τοῦ θεοῦ, v. l. αὐτοῦ. 2 Cor. 5. 7. τῆς δόξης τοῦ θεοῦ, v. l. αὐτοῦ.

Sexcenties permutantur vocabula Θεοῦ, Κυρίου, Χριστοῦ, quoniam, notante P. Simonio, contractim in Antiquis MSS. ſcripta inveniuntur ad hunc modum, Θῦ, Κῦ, Χῦ. Exempli gratia, Act. 16. 10. ὁ Κύριος, v. l. ὁ θεός. Act. 21. 20. ἐδόξαζον τὸν Κύριον, v. l. θεόν. Rom. 1. 4. τοῦ Κυρίου ἡμῶν, v. l. τοῦ θεοῦ. Cap. 10. 13. Κυρίου, v. l. θεοῦ. Rom. 11. 34. 1 Cor. 3. 5. 10. 6. 13.

Et vice verſa θεὸς, v. l. Κύριος. Rom. 7. 22. 8. 8. 14. 6. 11. εἰς δόξαν θεοῦ, v. l. Κυρίου. Ita 1 Cor. 11. 21. Denique Κύριος Var. Lect. Χριστός. Rom. 14. 14. ἐν Κυρίῳ, v. l. Χριστῷ. 1 Cor. 3. 5. ὡς ὁ Κύριος, v. l. Χριστός. Cap. 7. 12. 12. 19. & paſſim.

2. Θεός. Rom. 10. 17. διὰ ῥήματος θεοῦ, v. l. Χριστοῦ. 15. 32. διὰ θελήματος θεοῦ, v. l. Χριστοῦ Ἰησοῦ. 1 Cor. 1. 18. Δύναμις θεοῦ, v. l. χριστοῦ. 2. 1. μαρτύριον θεοῦ, v. l. Χριστοῦ. 4. 1. Μυστήριον θεοῦ, v. l. Χριστοῦ. 7. 40. πνεῦμα θεοῦ, v. l. Χριστοῦ. Aliquando κύριος. Rom. 7. 22. Τῷ νόμῳ τοῦ θεοῦ, v. l. κυρίου.

3. Χριστός. Rom. 8. 9. Πνεῦμα Χριστοῦ, v. l. θεοῦ. v. 35. τῆς ἀγάπης τοῦ Χριστοῦ, v. l. θεοῦ. cap. 14. 18. δουλεύων τῷ Χριστῷ, v. l. θεῷ. κυρίῳ. c. 16. 16. ἐκκλησίαι τοῦ Χριστοῦ, v. l. θεοῦ. 1 Cor. 1. 6. μαρτύριον Χριστοῦ, v. l. θεοῦ. 2 Cor. 12. 9. δύναμις τοῦ Χριστοῦ, v. l. θεοῦ, ſæpe κύριος. Ro. 8. 11. ὁ ἐγείρας τὸν Χριστὸν, v. l. τὸν κύριον. 16. 9. ἐν Χριστῷ, v. l. ἐν κυρίῳ. Ita 1 Cor. 2. 16. 10. 16.

Nec rarius inveniatur horum vocabulorum Ἰησοῦ, Χριστοῦ, κυρίου ἡμῶν omiſſio, cum enim de eadem perſona dicta eſſent, uno eorum poſito, reliqua ſuperflua videbantur. 2. Additio, utpote quæ alibi ſimul occurrebant, vel permutatio, utpote quibus mutatis perſona adhuc eadem intelligebatur. 1. Omiſſio ſive defectus, v. g. Matth. 16. 20. αὐτός ἐστιν Ἰησοῦς ὁ Χριστὸς, v. l. d. Ἰησοῦς. Act. 19. 10. τὸν λόγον κυρίου Ἰησοῦ, d. Ἰησοῦ. 2 Cor. 13. 5. Ἰησοῦς Χριστὸς, d. Ἰησοῦς. 1 Cor. 1. 2. Ἰησοῦ Χριστοῦ, d. Χριστοῦ. cap. 5. 4. ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, d. Χριστοῦ. 2 Cor. 1. 2. ὁ θεὸς, καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, d. *Domini noſtri Jeſu Chriſti. Ambroſiaſt.*

Additio Act. 24. 24. Περὶ τῆς εἰς Χριστὸν πίστεως, v. l. εἰς Ἰησοῦν, Χριστὸν Ἰησοῦν. 1 Cor. 1. 24. κηρύσσομεν Χριστὸν, v. l. Ἰησοῦν Χριστόν. Cap. 4. 17. τὰς ὁδούς μου, τὰς ἐν Χριστῷ, v. l. ἐν Χριστῷ Ἰησοῦ. Poſt κύριον Ἰησοῦν, addunt Χριστόν. Rom. 10. 9. 1 Cor. 6. 11. ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ, v. l. Ἰησοῦ Χριστοῦ, κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 12. 3. κύριον Ἰησοῦν, v. l. Dominum Jeſum Chriſtum. Ad Jeſum Chriſtum addunt κύριον ἡμῶν. Rom. 2. 16. διὰ Ἰησοῦ Χριστοῦ, v. l. τοῦ κυρίου ἡμῶν.

Denique Sexcenties, *Millio* judice, ex *Evangeliis* tollenda eſt vox Ἰησοῦς, cum ſit vox plane neceſſaria, & nominandi caſum ſupplere debeat. Matth. 4. 18. περιπατῶν δὲ Ἰησοῦς, deeſt Ἰησοῦς, ch. 8. 3. ἥψατο αὐτοῦ Ἰησοῦς, d. Ἰησοῦς. Marc. 1. 17. καὶ εἶπεν αὐτῷ Ἰησοῦς, d. Ἰησοῦς. Cap. 8. 1. Προσκαλεσάμενος ὁ Ἰησοῦς τοὺς Μαθητὰς αὐτοῦ, d. Ἰησοῦς, & αὐτοῦ. Vide Matth. 13. 36. 14. 14. 15. 16. Marc. 11. 11, 14. 12. 41. Luc. 7. 22. 9. 60. 13. 2. Johan. 1. 44. 4. 46. 5. 1. 6. 14, 70.

## SECTIO TERTIA.

### *De Adjectivis.*

Adjectiva ſæpius permutantur, ſine ulla mutatione ſensûs. Exempli gratia, Matth. 6. 25. πλεῖον, v. l. πλείων, ut conveniat genere cum ψυχή. Cap. 9. 17. ἀμφότερα, v. l. ἀμφότεροι, nempe ἀσκοὶ καὶ οἶνος. Cap. 10. 42. τῶν μικρῶν τούτων, v. l. τῶν ἐλαχίστων. Cap.

11.

11. 29. πρᾶος, v. l. πραΰς. Marc. 5. 40. ἅπαντας, v. l. πάντας. Ita etiam Luc. 7. 16. Luc. 19. 7. ἅπαντες, v. l. πάντες. Cap. 21. 3. πάντων, v. l. ἁπάντων. Vide etiam v. 12. Act. 22. 12. ἀνὴρ εὐσεβὴς, v. l. εὐλαβής.

## SECTIO QUARTA.

### *De Pronominibus.*

NOTANDUM primo de Pronominibus primitivis ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς, ea ſexcenties mutari in ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, & vice verſa, librariorum, inquit P. *Simonius*, ſive vitio, ſive incuria. Hoc autem fere continuo accidit, ſenſu haud alicubi mutato, cum enim de re omnibus communi ſive *Chriſtianis*, ſive *Ethnicis* agitur, vix aliquod diſcrimen intercedit inter *nos Chriſtianos*, & *vos Chriſtianos*, *vos Gentiles*, & *nos de Gentibus*. Exempli gratia, Luc. 12. 32. *Nolite timere, puſillus Grex quia complacuit patri veſtro* δοῦναι ὑμῖν τὴν βασιλείαν, v. l. ἡμῖν, i. e. nobis qui ſumus, aut vobis qui eſtis de hoc puſillo Grege. Act. 3. 25. *vos eſtis filii Prophetarum, & teſtamenti quod diſpoſuit Deus*, πρὸς τοὺς πατέρας ὑμῶν, v. l. ἡμῶν, ubi *Petrus Judæus Judæos* alloquitur. Sic v. 23. ὁ Θεὸς ὑμῶν, v. l. ἡμῶν. Cap. 14. 17. *implens cibo, & lætitiâ* τὰς καρδίας ἡμῶν, v. l. ὑμῶν, nimirum *omnibus dat cibum*. Et rurſus eodem commate, cap. 15. 7. ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο, v. l. ἐν ὑμῖν, i. e. in vobis, aut nobis *Apoſtolis*. c. 16. 17. *iſti homines* καταγγέλλουσιν ἡμῖν *viam ſalutis*, v. l. ὑμῖν, i. e. vobis aut nobis apud *Philippos* agentibus, cap. 28. 25. Bene locutus eſt Spiritus ſanctus πρὸς τοὺς πατέρας ἡμῶν, v. l. ὑμῶν. Ita *Paulus Judæus Judæis*, 1 Pet. 1. 4. εἰς ἡμᾶς, v. l. ὑμᾶς. & v. 12. ἡμῖν, v. l. ὑμῖν, i. e. nobis, aut vobis *Chriſtianis*, plura exempla dabunt annotata libro 2do paſſim.

PORRO deficiunt juxta varias lectiones hæc pronomina, ubi ſi revera abfuiſſent, neceſſario intelligenda eſſent. Ita v. g. ἀφίεται ὑμῖν, *Relinquitur vobis domus veſtra deſerta*, v. l. d. ὑμῖν. Iis tamen ſolis relinqui potuit hæc domus deſolata. Luc. 6. 25. οὐαὶ ὑμῖν. væ vobis qui ſaturati eſtis, v. l. deeſt ὑμῖν. Malè proculdubio, eo enim deſiderato ſenſus deficit. Joh. 3. 12. ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, v. l. deeſt ὑμῖν. Quis autem non videt pronomen ibi prorſus neceſſarium eſſe. Joh. 16. 4. ὅτι ἐγὼ εἶπον ὑμῖν ταῦτα, deeſt ὑμῖν. Malè, præcedunt enim ταῦτα λελάληκα ὑμῖν, Luc. 12. 22. μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, v. l. d. ὑμῶν.

ADDUNTUR inſuper ubi ſunt planè ſuperflua. Ita Luc. 23. 2. *Invenimus hunc hominem* διαστρέφοντα τὸ ἔθνος. add. v. l. ἡμῶν, nec enim de alia natione loqui potuerunt. Joh. 8. 5. ἐν τῷ νόμῳ, add. v. l. ἡμῶν, non enim de alia lege loqui potuiſſent *Scribæ* & *Phariſæi*, Act. 26. 6, πρὸς τοὺς πατέρας, v. l. ἡμῶν.

2do. Pronomen Relativum αὐτὸς in his variis lectionibus ſæpe deeſſe dicitur, cum planè neceſſarium ſit. Ex. gr. Matth. 6. 4. *Pater meus videns in occulto* αὐτὸς ἀποδώσει σοι, d. αὐτὸς. Cap. 8. 21. ἕτερος δὲ τῶν Μαθητῶν αὐτοῦ, v. l. d. αὐτοῦ. Cap. 12. 3. ὅτι ἐπείνασεν αὐτὸς, v. l. d. αὐτός. Matth. 18. 32. προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, d. αὐτὸν & αὐτῷ. V. 34. πᾶν τὸ ὀφειλόμενον αὐτῷ, d. αὐτῷ. Luc. 14. 16. ὁ δὲ εἶπεν αὐτῷ, v. l. d. αὐτῷ. 15. 26. τῶν παίδων αὐτοῦ, deeſt αὐτοῦ. 17. 9. τὰ διαταχθέντα αὐτῷ, d. αὐτῷ. 22. 57. ὁ δὲ ἠρνήσατο αὐτὸν, deeſt αὐτὸν, ita ſexcenties.

SÆPE etiam in variis hiſce lectionibus adjicitur, ubi eſt pariter intellectu neceſſarium. Luc. 18. 1. ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε (v. l. add. αὐτοὺς) προσεύχεσθαι, quod tamen ſatis comprehenditur in αὐτοῖς. c. 23. 35. ἐξεμυκτήριζον, v. l. αὐτόν. Joh. 4. 17. ἡ γυνὴ εἶπεν, v. l. add. αὐτῷ. 11. 8. λέγουσιν αὐτῷ οἱ Μαθηταὶ, v. l. add. αὐτοῦ. Et v. 12. εἶπον οὖν, v. l. add. αὐτῷ, οἱ Μαθηταὶ αὐτοῦ. Act. 2. 40. παρεκάλει, add. αὐτούς. Marc. 2. 8. ἐπιγνοὺς Ἰησοῦς ὅτι οὕτως διελογίζοντο ἐν ἑαυτοῖς, v. l. ὅτι αὐτοὶ οὕτως.

IDEM obtinet in Pronominibus Poſſeſſivis, ita Matth. 20. 21. εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ εὐωνύμων MSS. 25. add. σου. Mar. 10. 37. εὐωνύμων σου. d. σου. v. 40. εὐωνύμων μου, d. μου. Matth. 15. 4. τίμα τὸν πατέρα σου, v. l. d. σου. Marc. 7. 10. καὶ τὴν μητέρα σου, v. l. d. σου. Vid. Joh. 14. 12. 16. 10. 18. 11. Act. 20. 23, 24.

PORRO nihil frequentius eſt quàm permutatio horum pronominum ſenſu non permutato; ita Matth. 3. 3. οὗτός ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαΐου, v. l. αὐτός. v. 4. αὐτὸς δὲ ὁ Ἰωάννης, v. l. οὗτος. 1 Cor. 7. 13. καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, v. l. οὗτος. c. 16. 17. ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν, v. l. αὐτοί, eſt enim αὐτὸς juxta Grammaticos modo Relativum, modo Demonſtrativum, idemque περὶ τοῦ οὗτος pronunciant.

INVICEM pariter mutantur αὐτὸς & ἑαυτός. Ita Matth. 6. 16. ἀφανίζουσι τὰ πρόσωπα αὐτῶν, v. l. ἑαυτῶν. Marc. 1. 27. ὥστε συζητεῖν πρὸς αὐτοὺς, v. l. πρὸς ἑαυτούς. Cap. 5. 26. δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, v. l. παρ' αὐτῆς, cum enim reperiantur αὐτὸς, αὐτοῦ, αὐτὸ aſpiratu, *aphæreſis* eſt τοῦ ε juxta Grammaticos.

## SECTIO QUINTA.

### *De Verbis.*

*Ter Mille hic veniunt adnotanda, ubi*

1. VERBA mutantur ſine ullo fere ſenſus diſcrimine, v. g. Matth. 2. 13. *futurum eſt ut Herodes quærat puerum* ἀπολέσαι αὐτὸν, v. l. ἀποκτεῖναι αὐτόν. Matth. 3. 9. μὴ δόξητε λέγειν ἐν ἑαυτοῖς, v. l. μὴ ἄρξητε. Matth. 22. 37. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, MSS. 28. ἔφη. Marc. 1. 20. ἀπῆλθον ὀπίσω αὐτοῦ, v. l. ἠκολούθησαν αὐτῷ. Pariter c. 8. 34. ὅς γὰρ ἂν θέλει ὀπίσω μου ἐλθεῖν, v. l. ἀκολουθεῖν. Cap. 3. 4. ψυχὴν σῶσαι, ἢ ἀποκτεῖναι, v. l. ἀπολέσαι. Luc. 6. 9. ἢ ἀπολέσαι, v. l. ἀποκτεῖναι. Cap. 21. 22. τοῦ πληρωθῆναι πάντα τὰ γεγραμμένα, v. l. πλησθῆναι. Joh. 8. 5. Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι, v. l. λιθάζειν, λιθάζεσθαι. V. 26. ταῦτα λέγω, v. l. λαλῶ. Rom. 15. 18. λαλεῖν τι, v. l. τι εἰπεῖν, λαλῆσαί τι. 1 Cor. 9. 8. ταῦτα λαλῶ, v. l. λέγω. Vide Rom. 9. 20. 1 Cor. 13. 8.

2. MUTATUR ſæpe præpoſitio verbi, ſenſu integro manente. Luc. 2. 20. Ἐπέστρεψαν, v. l. ὑπέστρεψαν. Act. 15. 42. ἐπιμένειν, v. l. προσμένειν. Joh. 21. 3. ἀνέβησαν εἰς τὸ πλοῖον, v. l. ἐνέβησαν. 2 Cor. 4. 16. ἐκκακοῦμεν, v. l. ἐγκακοῦμεν. C. 5. 6. ἐκδημοῦμεν, v. l. ἀποδημοῦμεν.

3. SEXCENTIES varia lectio mutat verbum ſimplex in compoſitum ſenſu non læſo. Ita Matth. 6. 3. *te faciente eleemoſynam* μὴ γνώτω ἡ ἀριστερά σου, v. l. ἐπιγνώτω. C. 10. 25. εἰ ἐκάλησαν, v. l. ἐπεκάλησαν. C. 15. 14. εἰς βόθυνον πεσοῦνται, v. l. ἐμπεσοῦνται. Luc. 4. 42. ἐζήτουν αὐτὸν, v. l. ἀνεζήτουν. Act. 18. 7. ἦλθεν εἰς οἰκίαν, v. l. εἰσῆλθεν. C. 18. 16. ἤλθομεν εἰς Ῥώμην, v. l. εἰσήλθομεν.

ET vice verſa pro compoſito exhibetur ſimplex. Matth. 13. 40. καὶ πυρὶ κατακαίεται, MSS. 40. καίεται. Cap. 19. 5. προσκολληθήσεται τῇ γυναικὶ, v. l. κολληθήσεται. Marc. 1. 38. εἰς τοῦτο ἐξελήλυθα, v. l. ἐλήλυθα. Luc. 13. 21. ἐνέκρυψεν, v. l. ἔκρυψεν. C. 20. 24. ἐπιδείξατέ μοι δηνάριον, v. l. δείξατε. V. 34. ἐκγαμίσκονται, v. l. γαμίσκονται. Act. 11. 20. εἰσελθόντες, v. l. ἐλθόντες. Ro. 3. 9. προῃτιασάμεθα, v. l. ᾐτιασάμεθα. 1 Cor. 5. 2. ἐξαρθῇ, v. l. ἀρθῇ. 2 Cor. 4. 14. ἐγερεῖ παραστήσει, v. l. ἐξεγερεῖ στήσει.

4. IN verbis ſæpenumero contingit primo mutatio numeri. Mat. 1. 21. καλέσεις, v. l. καλέσουσι. 1. Contigit hoc plus centies ubi nomina multitudinis, aut neutrius generis occurrunt, quæ utrumq; numerum admittunt. Ita Mat. 10. 21. παραδώσει δὲ ἀδελφὸς, v. l. παραδώσουσι. Marc. 3. 11. πνεύματα ἀκάθαρτα προσέπιπτεν αὐτῷ, v. l. προσέπιπτον. Joh. 12. 8. ὄχλος ἤκουσε, v. l. ἤκουσαν. Act. 2. 3. ἐκάθισέ τε, v. l. ἐκάθισαν τε. Rom. 2. 14. φύσει τὰ τοῦ νόμου ποιῇ, v. l. ποιῶσι. 2 Cor. 9. 3. ἔπεμψα, ἐπέμψαμεν. V. 4. λέγωμεν, λέγω.

2. MUTATIO perſonæ, & numeri. Ita Act. 19. 13. ὁρκίζομεν, v. l. ὁρκίζω, male, præcedunt enim τινες, & λέγοντες. 20. 28. οὗ ἦσαν συνηγμένοι, nempe *Troades*, v. l. ἦμεν, nos cum iis. 21. 8. ἐξελθόντες οἱ περὶ τὸν Παῦλον ἤλθομεν, v. l. ἦλθον. c. 22. 25. ὡς δὲ προέτεινεν αὐτὸν τοῖς ἱμᾶσιν, nempe Centurio προέτεινον, προσέτειναν, centurio cum miniſtris ejus. Cap. 27. 29. μήπως ἐκπέσωσιν, viz. nautæ, v. l. ἐκπέσωμεν, nos in nave. Rom. 6. 3. ἐβαπτίσθημεν nos Chriſtiani, ἐβαπτίσθητε vos Romani. 2 Cor. 2. 4. ἔχω, v. l. ἔχωμεν. 5. 11. ἐλπίζω, ἐλπίζομεν, *Paulus ſolus*, vel *Paulus* & *Timotheus*, cap. 1. v. 1.

3. MUTATIO temporis, ut imo præſens pro futuro, & contra ſexcenties, ita Matth. 6. 19. θησαυρίζετε, v. l. θησαυρίσετε. 7. 15. ἔρχεται, v. l. ἐλεύσεται. 21. 3. ἀποστέλλει, v. l. ἀποστελεῖ. Ita etiam, Marc. 11. 3. Joh. 3. 36. *Ira Dei* μένει ἐπ' αὐτὸν, v. l. μενεῖ. Joh. 16. 33. ἕξετε, v. l. ἔχετε. Rom. 11. 13. δοξάζω, v. l. δοξάσω. 2 Cor. 3. 9. περισσεύει, v. l. περισσεύσει. Matth. 3. 10. ἐκκόπτεται καὶ εἰς πῦρ βάλλεται, v. l. ἐκκοφθήσεται, βληθήσεται. 5. 10. ἐστι, v. l. ἔσται. Matth. 10. 8. θεραπεύετε, καθαρίζετε, ἐγείρετε, v. l. θεραπεύσατε. Ita paſſim.

2do. Præſens pro præterito & vice verſa. Ita Joh. 6. 63. τὰ ῥήματα ἃ ἐγὼ λαλῶ, v. l. λελάληκα. Joh. 14. 9. ἑώρακε ἐμὲ ἑωρακὼς, v. l. ὁρῶν με ὁρᾷ. 3. Præſens aut imperfectum pro Aoriſto primo aut ſecundo. Ita Joh. 4. 27. ἐθαύμασαν, v. l. ἐθαύμαζον. Act. 4. 35. ἐτίθουν, v. l. ἐτίθησαν. Matth. 1. 18. ἐφάνη τῷ Ἰωσὴφ, v. l. φαίνεται.

4. MUTATIO conjugationis aut vocis paſſim. Matth. 11. 23. ἐγένοντο, v. l. ἐγενήθησαν. Heb. 11. 4. λαλεῖται, v. l. λαλεῖ. Matt. 7. 24. ὁμοιώσω αὐτὸν, v. l. ὁμοιωθήσεται. Luc. 6. 7. παρετήρουν, v. l. παρετηροῦντο. Luc. 4. 14. ἀνταποδοθήσεται, v. l. ἀνταποδώσουσι. Joh. 2. 17. κατέφαγέ με, v. l. κατεφάγεται.

5. MUTATIO Modi. Contigit hoc innumeris in locis ſenſu utrinque integro, Indicativus nempe mutatur aliquoties in imperativum. Matth. 20. 26. *Qui major erit inter vos* ἔστω ὑμῶν διάκονος, v. l. ἔσται. V. 27. ἔσται ὑμῶν δοῦλος, v. l. ibid. ἔστω. Cap. 23. 11. *Qui major eſt veſtrum* ἔσται ὑμῶν διάκονος, v. l. ἔστω. Mutato in imperativum futuro interpretamenti cauſa. *Millius* Matth. 5. 37. ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, v. l. ἔσται.

IN Subjunctivum frequentiſſime, & vice verſa. Matth. 5. 25. μήποτέ σε παραδῷ, v. l. παραδώσει. Bis Luc. 3. 10. τί οὖν ποιήσομεν, v. l. ποιήσωμεν. Joh. 5. 47. πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε, πιστεύσητε. C. 15. 8. γενήσεται γένησθε. 16. δῷ ὑμῖν, v. l. δώσει. Act. 28. 26. βλέψετε, βλέψητε. V. 27. ἰάσωμαι, ἰάσομαι. Rom. 3. 3. τὴν πίστιν τοῦ θεοῦ καταργήσει. Ita Chryſoſt. Theodoret. Photius, Oecum. Theophylact. MSS. καταργεῖ, καταργήσῃ. Cap. 6. 1. ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, v. l. ἐπιμένωμεν. Rom. 10. 11. πᾶς δὲ πιστεύσουσιν, ἀκούσουσι, v. l. πιστεύσωσιν, ἀκούσωσιν.

Est denique notandum verbum Subſtantivum in linguâ *Hebraicâ* præſens tempus non admittere, unde in verſione noſtra *Anglicana* τὸ *is*, in verſione 7ta virali τὸ ἐστι, ſæpiſſime additur, hinc fere centies notatur τὸ ἐστι apud novi fœderis Scriptores quibus *Helleniſtica* lingua in uſu fuit, deeſſe, v. g. 1 Theſſ. 2. 10. ὑμεῖς Μάρτυρες, v. l. ἐστέ. Vide 1 Cor. 7. 16. 8. 7. 11. 11. 14. 10.

## SECTIO SEXTA.

### *De Participiis.*

1. PARTICIPIA ejuſdem ſenſus ſæpe invicem permutantur, v. g. Matth. 4. 18. τὸν λεγόμενον Πέτρον, v. l. τὸν καλούμενον. Cap. 9. 18. ταῦτα αὐτοῦ λαλοῦντος, v. l. λέγοντος. Joh. 19. 28. εἰδὼς Ἰησοῦς, ὅτι πάντα ἤδη τετέλεσται, v. l. ἰδών. Act. 18. 8. θεασάμενος, v. l. ἰδών. Cap. 17. 13. σαλεύοντες τοὺς ὄχλους, v. l. ταράσσοντες. 1 Cor. 5. 2. ὁ τὸ ἔργον τοῦτο ποιήσας, v. l. πράξας. 2 Cor. 3. 7. ἐν γράμμασιν ἐντετυπωμένη, v. l. ἐγγεγραμμένη.

2. CENTIES tempore differunt ſine ſenſus diſcrimine, ex. gr. Matth. 10. 28. μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, v. l. ἀποκτενόντων. Cap. 13. 24. σπείροντι, σπείραντι. Cap. 17. 27. τὸν ἀναβάντα, v. l. ἀναβαίνοντα. Joh. 6. 45. πᾶς ἀκούσας, v. l. ἀκούων. Act. 2. 44. πάντες οἱ πιστεύοντες, v. l. πιστεύσαντες. Cap. 28. 5. ἀποτινάξας τὸ θηρίον ἐς τὸ πῦρ, v. l. ἀποτινασσόμενος, ἀποτιναξάμενος. 2 Cor. 1. 17. τοῦτο οὖν βουλευόμενος, v. l. βουλόμενος, βουλευσάμενος. V. 5. κατεργασάμενος, κατεργαζόμενος; ἐγείροντι, ἐγείραντι, 2 Cor. 1. 9.

3. MULTOTIES participium ſimplex occurrit pro compoſito, & vice verſa, v. g. Mat. 7. 13. πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς, v. l. ἐρχόμενοι. Luc. 17. 7. εἰσελθόντι, ἐλθόντι. Joh. 12. 2. εἷς τῶν συνανακειμένων αὐτῷ, v. lect. ἀνακειμένων σὺν αὐτῷ. Act. 21. 4. καὶ ἀνευρόντες, v. l. καὶ εὑρόντες. 2 Cor. 4. 9. ἐγκαταλειπόμενοι, v. l. λιμπανόμενοι, λιπόμενοι.

## SECTIO SEPTIMA.

### *De Adverbiis.*

NOTANT 1*mo* variæ Lectiones deeſſe multoties adverbia, ubi ſunt planè vel intellectu neceſſaria, vel ſenſu non læſo deeſſe poſſunt. Luc. 6. 10. ἔκτεινον τὴν χεῖρά σου, ὁ ἐποίησεν οὕτω, v. l. d. οὕτω. Marc. 1. 13. τὸ πνεῦμα ἐκβάλλει αὐτὸν εἰς τὴν ἔρημον καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ, deeſt ἐκεῖ. Et Act. 14. 28. *Navigarunt Antiochiam* διέτριβον δὲ ἐκεῖ, d. ἐκεῖ, male proculdubio. Joh. 4. 3. ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. Recte, nam è *Galilæa aſcendit Jeſus Hieroſolymam ad Paſcha.* Cap. 2. 11, 13. at v. l. d. πάλιν. Joh. 8. 33. εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, d. πάλιν, male, *egreſſus enim eſt è prætorio ad Judæos*, V. 29. v. 38. πάλιν ἐξῆλθε ὁ Πιλάτος πρὸς τοὺς Ἰουδαίους, v. l. d. πάλιν, male iterum. Vide v. 29. Act. 5. 23. εὕρομεν τοὺς φύλακας ἔξω ἑστῶτας πρὸ θυρῶν. MSS. 30. deeſt ἔξω, qui tamen præ foribus ſtabant ii certe extra ſtabant.

SPECIATIM obſervandum eſt de εὐθύς, & εὐθέως, quod quadragies inveniuntur in uno *D. Marci Evangelio*, adeo ut mirum non ſit ea multoties ibi deeſſe, in MSS. exemplis puta. Cap. 1. 10, 29, 30. c. 2. 2. 8. 14. 43. 45. Ubi *Millius*, deeſt Cant. Vulg. Syr. *ut fere ſemper.* Matth. 4. 20. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα. Ubi εὐθέως inſertum eſt ex *Evangeliis* aliis; ita *Millius* Proleg. p. 64. col. 2. Habent autem Chryſoſt. in Com. Theophylact. verſiones omnes. *Origenes* in Matth. p. 389.

2. MUTANTUR invicem ſæpius adverbia ſenſu minime mutato. Luc. 5. 35. τότε νηστεύσουσιν, v. l. ἀπὸ τοτέ. C. 16. 26. οἱ θέλοντες διαβῆναι ἐντεῦθεν. V. lect. MSS. 23. ἔνθεν. Joh. 18. 20. πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, v. l. πάντοθεν. Omnes nimirum in ſolennitatibus ex lege adire *Hieroſolymam* tenebantur, adeoque undique convenire illic. Cap. 19. 27. ἰδοὺ ὁ υἱός σου, v. l. ἴδε. Act. 22. 1. νῦν, v. l. νυνί. 2 Cor. 2. 17. κατενώπιον τοῦ Θεοῦ, v. l. κατέναντι. 3. 10. ἕνεκεν, v. l. εἵνεκεν, Cap. 4. 16. ὁ ἔξω ἡμῶν ἄνθρωπος, v. l. ἔξωθεν.

## SECTIO OCTAVA.

### *De Præpoſitionibus.*

INFINITUM eſſet obſervare loca omnia ubi Præpoſitiones ejuſdem poteſtatis, eundemque ſenſum exhibentes inter ſe permutantur.

UT 1*mo* διὰ, pro ὑπὸ, & vice verſa, Matth. 2. 23. τὸ ῥηθὲν διὰ τῶν Προφητῶν, v. l. ὑπὸ, Cap. 3. 3. *Hic eſt qui dictus eſt* ὑπὸ Ἡσαΐου, v. l. διὰ, Vulg. & Iren. In utriſque autem invenimus *per.* Act. 12. 9. τὸ γινόμενον διὰ τοῦ Ἀγγέλου, v. l. ὑπό.

2. Ἀπὸ, pro ὑπὸ, & contra, Rom. 13. 1. οὐκ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, v. l. ὑπό. Gal. 5. 18. οὐκ ἐστε ὑπὸ νόμον, v. l. ἀπὸ νόμου.

Ἀπὸ pro παρὰ, & contra, Act. 26. 22. ἐπικουρίας τυχὼν τῆς παρὰ τοῦ Θεοῦ, v. l. ἀπό. 1 Cor. 11. 23. ἀπὸ τοῦ Κυρίου, v. l. παρὰ τοῦ.

Ἀπὸ, pro ἐκ, & ἐν, ἐκ pro ἀπὸ. Matth. 8. 34. ἀπὸ τῶν ὁρίων αὐτῶν, v. l. ἐκ. 1 Cor. 7. 7. ἐκ τοῦ Θεοῦ, v. l. ἀπό. Matth. 8. 13. *Sanatus eſt* ἐν τῇ ὥρᾳ ἐκείνῃ, v. lect. ἀπὸ τῆς, &c.

2. Ὑπὲρ, pro περὶ, & contra, ita Rom. 1. 5. ὑπὲρ τοῦ ὀνόματος αὐτοῦ, v. lect. περί. V. 8. ὑπὲρ πάντων ὑμῶν, v. l. περί. 2 Cor. 1. 8. ὑπὲρ τῆς θλίψεως ἡμῶν, v. l. περί. Cap. 12. 5. ὑπὲρ ἐμαυτοῦ, v. l. περί. 2 Cor. 1. 13. ὑπὲρ ὑμῶν, v. l. περί. Gal. 1. 4. ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, v. l. περί.

Pro παρά, 2 Cor. 1. 8. ὑπὲρ δύναμιν, v. l. παρά. 2 Cor. 12. 13. *Quid eſt enim quod minus habuiſtis* ὑπὲρ λοιπὰς ἐκκλησίας, v. l. παρά.

Sexcenties ἐπὶ pro εἰς, aut ἐν, vice verſa, Matth. 3. 13. ἐπὶ τὸν Ἰορδάνην, v. l. εἰς. Cap. 18. 6. ἐπὶ τὸν τράχηλον αὐτοῦ, v. l. εἰς, & περί. Luc. 8. 8. ἐπὶ τὴν γῆν τὴν ἀγαθήν, v. l. εἰς. Joh. 6. 16. κατέβησαν ἐπὶ τὴν θάλασσαν, v. l. εἰς. Act. 4. 5. Συναχθῆναι τοὺς ἄρχοντας εἰς Ἱερουσαλήμ, v. l. ἐν. Rom. 10. 11. ὁ πιστεύων ἐπ᾽ αὐτῷ, v. l. εἰς αὐτόν. Gal. 5. 13. ἐπ᾽ ἐλευθερίᾳ.

Item ἐπὶ εἰς pro πρὸς, & vice verſa, Act. 16. 40. εἰς τὴν Λυδίαν, v. l. πρός. Rom. 10. 21. πρὸς λαὸν ἀπειθοῦντα, v. l. ἐπί. Gal. 1. 12. πρὸς τοὺς πρὸ ἐμοῦ Ἀποστόλους, v. l. εἰς.

4. Aliquoties mutatur tantum caſus quem regit præpoſitio, ſenſu minime mutato, ex. gr. Marc. 5. 11. *Erat ibi Grex porcorum* πρὸς τὸ ὄρος, circa montem, Vulg. πρὸς τῷ ὄρει, apud montem, MSS. 40. *Euthym.* Vulg. Syr. Arab. Æthiop. Joh. 20. 11. Μαρία δὲ εἱστήκει πρὸς τὸ μνημεῖον, v. l. τῷ μνημείῳ. Gal. 4. 12. ἐπ᾽ ἐλευθερίᾳ, v. l. ἐπ᾽ ἐλευθερίαν. Matth. 3. 7. ἐπὶ τὸ βάπτισμα αὐτοῦ, v. l. ἐπὶ τῷ βαπτίσματι.

5. Sæpius deficiunt, aut adjiciuntur ſenſu adhuc ſalvo, v. g. Marc. 5. 6. ἀπὸ μακρόθεν, v. l. d. ἀπό. Luc. 22. 30. ἐν τῇ βασιλείᾳ μου, v. l. d. ἐν. C. 24. 18 Σὺ μόνος παροικεῖς ἐν Ἱερουσαλήμ, MSS. 32. d. ἐν. Joh. 13. 23. εἷς τῶν μαθητῶν αὐτοῦ, v. l. εἷς ἐκ τῶν. Cap. 19. 36. ὀστοῦν οὐ συντριβήσεται αὐτοῦ, v. l. ἀπ᾽ αὐτοῦ. V. 40. ἔδησαν τὸ αὐτὸ ὀθονίοις, MSS. ἐν ὀθονίοις.

## SECTIO NONA.

### *De Conjunctionibus.*

Parcius hic agendum: Bis millies in variis lectionibus hiſce occurrunt, ſive mutatio conjunctionum idem valentium, vel earundem defectus ubi in textu adſunt, vel additio ubi librariis deeſſe videbantur, id autem fit ſenſu vel ſemper ſalvo, vel leviter tantum immutato.

1. Observat imprimis *P. Simonius* multoties accidere permutationem particularum γὰρ, & δὲ, tam in *Græcis Examplaribus*, quam in *Antiquis* verſionibus, Rom. 14. 15. εἰ δὲ διὰ βρῶμα, v. l. γάρ. V. 23. ὁ δὲ διακρινόμενος, v. l. γάρ. Vid. Rom. 8. 28. 1 Cor. 2. 10. 7. 40. 9. 16. 10. 1. 11. 3. 15. 1. 13. 50. 16. 7, 8.

1 Cor. 10. 26. τοῦ γὰρ Κυρίου ἡ γῆ, v. l. δὲ. 11. 23. ἐγὼ γὰρ παρέλαβον, v. l. δέ. V. 31. εἰ γὰρ ἑαυτοὺς διεκρίνομεν, v. l. δέ. 14. 5. μείζων γὰρ ὁ προφητεύων, v. l. δέ. V. 14. ἐὰν γὰρ προσεύχωμαι, v. l. δέ.

Notat 2do idem *Simonius* frequentem eſſe mutationem conjunctionis copulativæ ϗ in disjunctivam ἢ, & vice verſa. Ita Joh. 8. 14. ϗ ποῦ ὑπάγω, v. l. ἤ. 1 Cor. 13. 1. ἢ κύμβαλον ἀλαλάζον, v. l. ϗ. Cap. 11. 27. ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον, ἢ πίνῃ τὸ ποτήριον, v. l. ϗ. Exempla multa congeſſimus annotatis in hunc locum.

3. Sexcenties occurrit mutatio ϗ, in δὲ, & vice verſa, præſertim verò in *Evangeliis*. Ita Matth. 20. 2. Συμφωνήσας δὲ, v. l. ϗ Συμφωνήσας. V. 10. ἐλθόντες δὲ, v. l. ϗ ἐλθόντες. 21. 30. ϗ προσελθὼν, v. l. προσελθὼν δέ. 22. 7. ἀκούσας δὲ, v. l. ϗ ἀκούσας. Marc. 1. 6. ἦν δὲ Ἰωάννης, v. l. ϗ ἦν. V. 16. περιπατῶν δὲ, v. l. ϗ παράγων. 28. ἐξῆλθε δὲ, v. l. ϗ ἐξῆλθεν. C. 2. 5. ἰδὼν δὲ, v. l. ϗ ἰδών. Cap. 3. 7. ϗ ὁ Ἰησοῦς, v. l. ὁ δέ. 4. 10. ὅτι δὲ, v. l. ϗ ὅτι. 5. 14. οἱ δὲ βόσκοντες, v. l ϗ οἱ. Ita v. 19. 40. Cap. 6. 3. ἀδελφὸς δὲ, v. l. ϗ ἀδελφός. V. 4. ἔλεγε δὲ, v. l. ϗ ἔλεγε. Ita v. 21, 22, 24, 29, 35, 37, 38.

Est autem frequens mutatio τοῦ ϗ ἐγὼ, in κἀγώ. 1 Cor. 2. 3. 3. 1. 16. 10. 2 Cor. 2. 10. ᾧ δέ τι χαρίζεσθε, ϗ ἐγὼ, v. l. κἀγώ. (2) ὡς, & ὅσπερ, ſeu ὥσπερ ſæpe inter ſe invicem permutantur. 2 Cor. 9. 5. μὴ ὥσπερ πλεονεξίαν, v. l. ὡς. 1 Cor. 10. 7. ὡς γέγραπται, v. lect. ὥσπερ. Ita 2 Cor. 2. 17. 3. 1.

Porro innumeris in locis varia lectio exhibet tantum defectum, aut redundantiam δὲ vel ϗ ſenſu vix ullibi mutato. Et 1*mo*, deeſt δὲ, v. g. ἐν δὲ ταῖς ἡμέραις ἐκείναις, v. l. d. δὲ. Luc. 19. 22. λέγει δὲ αὐτῷ, v. l. d. δὲ. Joh. 1. 40. ὥρα δὲ ἦν ὡς δεκάτη, d. δὲ in MSS. 35. & v. 43. Ita Joh. 7. 9. 12. 19. 38. Act. 11. 17. ἐγὼ δὲ τίς ἤμην, v. l. d. δὲ. Ita 13. 1. 24. 26. Alias additur ubi deeſt Luc. 11. 24. ὅταν τὸ ἀκάθαρτον πνεῦμα, v. l. ὅταν δὲ. Joh. 9. 9. ἐκεῖνος ἔλεγεν, v. l. ἐκεῖνος δὲ. Act. 16. 7. ἐλθόντες κατὰ τὴν Μυσίαν, v. l. ἐλθόντες δέ.

Frequentius accidit defectus τοῦ ϗ, ubi vel *etiam* denotat, vel ad connexionem videtur planè neceſſarium. Matth. 14. 19. Et *jubens turbam diſcumbere ſuper Gramen*, ϗ λαβὼν, & *accipiens quinque panes*——*benedixit eis*, v. l. d. ϗ. Luc. 15. 18. *peccavi in cœlum, & coram te*, ϗ οὐκέτι εἰμὶ ἄξιος, &c. v. l. d. ϗ, & v. 21. & Cap. 19. 15. Cap. 23. 54. *Et Dies erat Paraſceues* ϗ Σαββάτων, d. ϗ. MSS. 32. & v. 52, 55. Joh. 20. 14. ϗ ταῦτα εἰποῦσα, d. ϗ. Ita c. 11. 57. c. 19. 35.

Act. 14. 3. *Domino testimonium perhibente verbo gratiæ* ϗ δόντι σημεῖα, d. ϗ. Ita Cap. 13. 9. & 1 Cor. 10. 9. & 10. 12. 12. 14. 19. Adjicitur ſine cauſa, Rom. 14. 6. ὁ ἐσθίων, v. l. ϗ ὁ, in *Evangeliis* paſſim.

Ὅτι ſæpiſſime in his variis lectionibus deeſt, ubi denotat *quod*, v. g. Matth. 9. 33. λέγοντες ὅτι, d. ὅτι. Luc. 4. 11. ϗ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, v. l. d. ὅτι. Ita c. 17. 10. 19. 9. Joh. 7. 31. ἔλεγον ὅτι. 10. 7. λέγω ὑμῖν ὅτι. d. ὅτι. cap. 12. 34. 1 Cor. 4. 9. Quandoque adjicitur, ita, Luc. 19. 34. οἱ δὲ εἶπον ὁ Κύριος, v. l. ὅτι. ὁ Κύριος. V. 46. γέγραπται, ὁ οἶκός μου, v. l. ὅτι ὁ, & 1 Cor. 7. 29. ὁ καιρὸς συνεσταλμένος, v. l. ὅτι ὁ.

DEEST denique γὰρ. Luc. 4. 8. Act. 18. 15. οὖν. Joh. 8. 42. 9. 25. Act. 18. 14. 20. 28. & in multis aliis.

## SECTIO DECIMA.

1. HIS adde quod multa inter varias lectiones enumerentur, quæ tantum exhibent loca in *Novo Fœdere* laudata, prout à *Patribus*, aut ex *Septuaginta Interpretum* verſione, allegantur, v. g.

Matth. 1. 23. pro ἕξει, *Iren.* λήψεται. Pro καλέσουσι, *Euſeb. Epiph.* p. 427. καλέσεις, ex Iſa. 7. 14. Cap. 2. 6. ἐκ σοῦ γὰρ, v. l. ἐκ σοῦ γὰρ μοι, ex Mich. 5. 2. vide v. 17.

Marc. 1. 3. εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. *Iren.* τοῦ θεοῦ ἡμῶν, ex Iſai. 40. 3.

Joh. 19. 36. ὀστοῦν οὐ συντριβήσεται αὐτοῦ, v. l. οὐ συντρίψετε ἀπ' αὐτοῦ, ex Ex. 12. 46.

Act. 1. 20. γενηθήτω ἡ ἔπαυλις αὐτοῦ, *Vulg.* al. αὐτῶν, ex Pſal. 69. 25.

Rom. 9. 25. ϗ τὴν, οὐκ ἠγαπημένην, ἠγαπημένην. *Iren.* l. 4. c. 37. *Hieron.* in c. 1. *Hoſ.* τὴν οὐκ ἠλεημένην, ἠλεημένην, ex Hoſ. 2. 23. ubi utraque lectio.

Ibid. v. 33. οὐ καταισχυνθήσεται, v. l. οὐ μὴ καταισχυνθῇ, ex Iſa. 28. 16.

Ch. 11. 9. γενηθήτω ἡ τράπεζα αὐτῶν. Theodoret. ἐνώπιον αὐτῶν, ex Pſ. 69. 22.

1 Cor. 2. 9. ἃ ἑτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. *Clem. R.* ὑπομένουσιν, ex Iſa. 6. 4.

Gal. 4. 30. ἔκβαλε τὴν παιδίσκην, v. l. add. ταύτην, μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. *Hieron.* μετὰ τοῦ υἱοῦ μου Ἰσαὰκ, ex Gen. 21. 10.

2 Theſſ. 2. 8. ὃν ὁ Κύριος ἀνελώσει, *Patres* multi ἀνελεῖ, ex Iſa. 11. 4.

Heb. 10. 6. ὁλοκαυτώματα, v. l. ὁλοκαύτωμα, ex Pſal. 40. 6.

Ibid. v. 38. ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. *Theodoret.* ἐκ πίστεώς μου, ex Hab. 2. 4.

1 Pet. 1. 16. ἅγιοι γίνεσθε, *Clem. Al. Vulg.* &c. ἔσεσθε, ex Levit. 11. 44. 19. 2.

V. 25. τὸ δὲ ῥῆμα Κυρίου. *Syr.* θεοῦ ἡμῶν, ex Iſa. 40. 7.

SÆPE addunt hæ variæ lectiones ex verſione 70 *Interpretum*, ea quæ textui in *N. Teſtamento* allegato deſunt, v. g.

Luc. 4. 19. κηρύξαι ἐνιαυτὸν Κυρίου δεκτὸν, add. *Iren. Vulg. & diem retributionis*, ex Iſa. 61. 2.

Rom. 10. 8. ἐγγύς σου ῥῆμά ἐστιν, add. *Orig.* σφόδρα, ex Deut. 30. 14.

V. 16. τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, add. ϗ βραχίων τοῦ Κυρίου τίνι ἀποκαλύφθη, ex Iſa. 53. 1.

CAP. 15. 19. ἐξομολογήσομαί σοι ἐν ἔθνεσι, add. Κύριε, *Chryſoſt. Vulg.* ex Pſal. 18. 49.

2 Cor. 9. 9. ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα, *Vulg.* add. τοῦ αἰῶνος, ex Pſal. 112. 8.

ALIQUANDO in his variis lectionibus deſunt quædam quæ in *N. Teſt.* occurrunt, quia apud 70 *Interpretes* non extant, ex. gr.

Rom. 11. 34. τίς γὰρ ἔγνω νοῦν Κυρίου, d. γὰρ. *Clem. Al.* ita Iſa. 40. 13.

CAP. 15. 11. ϗ ἐπαινέσετε αὐτόν, d. ϗ, *Chryſoſt.* Ita Pſal. 117. 1.

1 Pet. 1. 24. ϗ ὁ ἄνθος αὐτοῦ, d. αὐτοῦ, *Oecumen.* Ita Iſa. 40. 7.

INSIGNE hujus rei exemplum exhibet *Baſilius*, is enim poſt hæc verba Dom. Joh. c. 12. 39. *Propterea non poterant credere quia iterum dixit Iſaias*, ea quæ ſequuntur allegat non prout apud *Johannem*, extant active τετύφλωκεν ϗ πεπώρωκεν, ſed *Paſſive* τετύφλωνται αὐτῶν οἱ ὀφθαλμοὶ ϗ πεπώρωται ἡ καρδία, ex Iſa. 6. 9. Tom. 1. *contra Eunom.* l. 5. p. 782.

## SECTIO UNDECIMA.

ID quod in alio *Evangeliſta*, aliis verbis exprimitur ſexcenties in locis pro varianti lectione proponitur, hic autem obſervatu dignum videatur,

1. MULTOTIES rem plane incertam eſſe, nulloque niti ſolido fundamento *Millii* de hiſce conjecturam, v. g. Marci 6. 12. Sic apud *Millium* legimus *ex Ammonii Monoteſſaro apud Zachariam Chryſopol.* (ſæculi 12mi *Monachum*, potius quam, *Epiſcopum recte notat Zegerus*) *hæc Marci non eſſe, ſed ex Matthæo huc tranſponi*, quemadmodum alias alia ; quo *Monoteſſaro* non obſtante, agnoſcunt hæc verba *Hieronymus, Theophylactus*, verſiones ad unam omnes. Et quanquam *Millius* bis centies pronuntiaverit hæc & illa alterius eſſe, non ergo hujus *Evangelii* non tamen video quid impediat quo minus eadem in duobus, aut tribus *Evangeliis* obtineant, immo ex *Euſebii Canone* id uſitatius contigiſſe certiſſimum eſt.

2. OBSERVANDUM id quod *Patres, Librarii*, ac *Scriptores*, ex aliis *Evangeliis* adjecerunt, ſæpius additamenti potius quam variæ lectionis ſpeciem adhibere.

OBSERVANDUM tertio hæc, ſi ex aliis *Evangeliis* certo certius adjecta eſſent, nihil de S. *Scripturis* inde minui, nec iis quicquam adjicere, ſed tantum ea quæ in *Evangeliis* certo certius conſcripta ſunt, eundemque plerumque ſenſum exigunt, locis non ſuis apponere, quibus præmiſſis, exemplum unum aut alterum in medium adducam.

Matth. 3. 11. ὃ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, v. l. ἄξιος τὸν ἱμάντα τοῦ ὑποδήματος λῦσαι. E reliquis *Evangeliis* hic *Millius*: in quorum tamen nullo hæc verba ῥητῶς inveniuntur. Vide Marc. 1. 7. Luc. 3. 16. Joh. 1. 27.

V. 17. φωνὴ—λέγουσα οὗτος ἐστιν ὁ υἱός, v. l. λέγουσα πρὸς αὐτὸν σὺ εἶ ὁ υἱός, Marc. 1. 12. Luc. 3. 22.

Sed non eſt cur in hiſce immoremur, in quibus ipſe *Millius* in Capite fere quolibet, exempla perhibet.

Porro permulta inter variantes lectiones congeſſit *Millius*, quæ tantum unius *Epiſtolæ* verba ad alteram adjiciunt, adeoque aſſumenta verius quod variæ lectiones dici poſſunt. Oſtenſum enim eſt libri primi ſectione ſexta, familiare nimis *Patribus* fuiſſe loca multa, præſertim ſenſu, & ſcopo convenientia, in unum congerere, V. g.

Rom. 12. 2. εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα Θεοῦ, *Chryſoſt. Oecum.* poſt ὑμᾶς addunt τὰ διαφέροντα, ex Philip. 1. 10.

V. 13. Προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων. *Polycarp.* ἐνώπιον Θεοῦ, καὶ ἀνθρώπων, οὐ μόνον ἐνώπιον τοῦ Θεοῦ, ἀλλὰ καὶ ἐνώπιον τῶν ἀνθρώπων multi, ex 1 Cor. 8. 21.

Cap. 14. 11. Ἐμοὶ κάμψει πᾶν γόνυ, v. l. add. ἐπουρανίων, καὶ καταγείων, καὶ ἐπιχθονίων, ex Philip. 2. 11.

Cap. 16. 26. Poſt διὰ γραφῶν Προφητικῶν, addit *Origenes* καὶ τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ex 2 Tim. 1. 10. *Mill.* vel ex 2 Theſſal. 2. 1.

1 Cor. 1. 23. ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, *Orig.* l. 1. contra Celſ. p. 12. Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον, ex cap. 2. 2.

Cap. 4. 16. μιμηταί μου γίνεσθε, *Vulg. Chryſoſt.* alii καθὼς ἐγὼ Χριστοῦ, ex cap. 11. 1.

3. 18. μηδεὶς ἑαυτὸν ἐξαπατάτω, v. l. add. κενοῖς λόγοις, ex Eph. 5. 6.

14. 33. ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων, v. l. add. διδάσκω, ex cap. 4. 17.

16. 15. οἴδατε τὴν οἰκίαν Στεφανᾶ, add. v. l. ex v. 17. καὶ Φουρτουνάτου, καὶ Ἀχαϊκοῦ.

2 Cor. 4. 4. ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, v. l. add. τοῦ ἀοράτου, ex Coloſſ. 1. 15.

Cap. 12. 3. ἕως τρίτου οὐρανοῦ. *Clem. Al.* κἀκεῖθεν εἰς Παράδεισον, ex v. 4.

V. 14. ἰδοὺ τρίτον, addunt multi τοῦτο, ex Cap. 13. v. 1.

Eph. 3. 8. ἐμοὶ τῷ ἐλαχίστῳ πάντων τῶν ἁγίων, v. l. add. ἀποστόλων, ex 1 Cor. 15. 9.

4. 17. μαρτύρομαι ἐν Κυρίῳ, v. l. add. ἐνώπιον τοῦ Θεοῦ, ex 2 Tim. 4. 1.

Coloſſ. 1. 23. ἐγὼ Παῦλος διάκονος, add. Alex. Κῆρυξ καὶ Ἀπόστολος, ex 1 Tim. 2. 7.

Cap. 3. 10. οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, v. l. add. ἄρσεν καὶ θῆλυ, ex Gal. 3. 28.

V. 17. add. ex Eph. 5. 21. ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ τοῦ Θεοῦ.

V. 23. ὡς τῷ Κυρίῳ. *Clem. Al.* δουλεύοντες, ex Eph. 6. 7.

Philip 3. 6. κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, v. l. add. Θεοῦ, ex Gal. 1. 13.

1 Theſſ. 4. 16. ἐν σάλπιγγι, add. *Chryſoſt.* alii, τῇ ἐσχάτῃ, ex 1 Cor. 15. 52.

1 Tim. 2. 8. χωρὶς διαλογισμοῦ, *Clem. Al.* διαλογισμῶν πονηρῶν, ex Jac. 2. 4.

6. 12. ὡμολόγησας τὴν καλὴν ὁμολογίαν, add. *Chryſoſt.* ἐπ' ἐλπίδι ζωῆς αἰωνίου, ex Tit. 1. 2.

2 Tim. 1. 7. οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δουλείας, add. *Clem. Alex.* πάλιν εἰς φόβον, ex Rom. 8. 15.

4. 5. κακοπάθησον, add. *Cod. Alex.* ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ, ex cap. 2. 5.

Tit. 1. 10. ἀνυπότακτοι, v. l. add. ἐργάται δόλιοι, ex 2 Cor. 11. 13.

2. 5. ἵνα μὴ ὁ λόγος Θεοῦ βλασφημῆται, v. l. καὶ διδασκαλία, ex 1 Tim. 6. 1.

V. 15. ταῦτα λάλει, v. l. καὶ δίδασκε, ex 1 Tim. 4. 11.

Heb. 4. 10. κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, *Chryſoſt.* add. πάντων, ex v. 4.

9. 14. Θεῷ ζῶντι, *Chryſoſt. C. Alex.* καὶ ἀληθινῷ ex 1 Theſſ. 1. 9.

1 Pet. 5. 6. ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, v. l. addunt ἐπισκοπῆς, ex Cap. 2. v. 12.

Pauca his adde in quibus Textus ex aliarum *Epiſtolarum* lectione aliquantulum mutatur.

Philip. 2. 14. χωρὶς γογγυσμῶν, v. l. ὀργῆς, ex 1 Tim. 2. 8.

Coloſſ. 3. 9. παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν, *Clem. Al.* ἐπιθυμίαις αὐτοῦ, ex Eph. 4. 22.

Cap. 1. 18. ὅς ἐστιν ἀρχὴ, *Chryſoſt.* alii, ἀπαρχὴ, ex 1 Cor. 15. 20.

2 Tim. 2. 22. μετὰ τῶν ἐπικαλουμένων τὸν Κύριον, v. l. πάντων τῶν ἀγαπώντων, ex Eph. 6. 24.

Heb. 10. 1. οὐδέποτε δύναται, *Theodoret.* δύνανται, ex v. 11.

Jac. 2. 25. ἀποδεξαμένη τοὺς Ἀγγέλους, v. l. κατασκόπους, ex Heb. 11. 31.

## SECTIO DUODECIMA.

Unicum jam ſupereſt quod me ad operis hujus finem perducet, nempe ut reſpondeam objectionibus *Pſeudo-Catholicorum* Textus Græci αὐθεντίαν ex variis hiſce lectionibus impugnantium, & *Scepticorum* qui S. *Scripturæ* certitudinem eadem de cauſa diminutam, & pene nullam eſſe pronuntiant.

Decrevit *Synodus Tridentina*, ut *ea ipſa vetus, & vulgata editio quæ longo tot ſæculorum uſu in ipſa Eccleſia probata eſt, in publicis lectionibus, diſputationibus, prædicationibus, & expoſitionibus, pro Authentica habeatur, & ut nemo illam rejicere, quovis prætextu audeat, vel præſumat.* In hujus *Decreti* ſubſidium, longo agmine, procedunt *Pontificii*, pro Editionis *Vulgatæ* præ Græcis

N. *Fœderis* Codicibus, authentia, tanquam pro Aris & Focis, militantes, (quod tamen hoc *Synodi Decretum* minime poſtulare diſcernunt peritiores *Pontificii.*) Palmam cæteris præripuit *Morinus*, is enim *Exercitationum Biblicarum parte ſecunda*, ſumma contentione, omnibuſque ingenii viribus illud molitur, ut labefactata N. *Fœderis* Originalis textûs auctoritate, ſola verſio vulgata, utpote *ad Codices Græcos* hodiernis noſtris meliores compoſita, pro vera, & *Authentica* habeatur. Huic *Millius*, qui in priore *Prolegomenων* parte *Morini* cauſam adſtruxiſſe videatur, hic ſtrenuè eidem ſemet opponit.

Argumento etenim primo *Morini* ex *Patrum* Latinorum & *Græcorum* teſtimoniis deducto, accuratè *Millius* reſpondet, teſtimonia in medium producta non tantum diligenter expendit, iiſque reſponſum plenum juſtumque adhibet; ſed etiam inſuper agnoſcit, Proleg. p. 139. *Se, cum Morino, olim erraſſe*, & p. 140. *Morino duce, hallucinatum eſſe, verum in aliam ſententiam*, inquit, *me duxit longior dies, eamque plane contrariam.*

Secundum Argumentum depravationis *Græci* textûs colligit *Morinus* ex magna lectionum varietate quam in Exemplaribus Græcis obſervarunt *H. Stephanus* aliique *Hæretici*, quas ad bis mille ſexcentum ſexaginta, iniquo calculo, extendit. Reſpondet *Millius*, “Varietates haſce lectionum quibus Auctoritatem Græci textûs tantopere labefactatam ait, iſtas, inquam, quas ex ſexdecim Exemplaribus extraxit *H. Stephanus*, aliaſque multo adhuc plures, quas alii poſt eum ex impreſſis pariter, & MSS. libris coacervarunt, adeo non eripere Græco textui ſuam certitudinem, ut contra haud certius ad genuinam, & Archytipam *Apoſtolorum* dictionem perveneris, quam ex hujuſmodi collationum ϛυλλογαῖς ſive collationibus Græcorum Codicum. His autem pro inſtituti ſui ratione prælibatis, ſic pergit. *Providentia Dei hactenus invigilatum eſt, ne in Articulis fidei, aliiſque ad ſummam fidei facientibus laberentur librarii. In his enim Codices omnes conveniunt, & ſi forte locus aliquis, qui ſummi momenti eſſe videtur, uni, alteri, ſeu etiam pluribus codicibus exciderit ( id quod non niſi in uno loco factum eſt quod viderim ) idem tamen quad ſenſum alibi inculcatus occurrit; ut proinde nuſquam inde periclitetur Chriſtiana veritas*, in locis autem, qui in Articulis fidei omnibus plenè conveniunt, certe ex quâ de iiſdem Articulis judicetur, Regula deeſſe non poteſt.

Porro de variantibus hiſce *Stephani, Bezæque* lectionibus, id imprimis notatu dignum eſt, eas ferè omnes ex *Græcis* Occidentalis *Eccleſiæ* Codicibus depromptas eſſe, quos quidem à Scriptoribus linguæ Originalis inſciis conſcriptos fuiſſe, & juxta verſionem veterem vulgatam emendatos, ſeu verius mutatos, fuiſſe ex *Simonio* didicimus, eoſque adeo inidoneos prorſus eſſe ex quibus Codices *Primævi, Adamantii, Pierii, Pamphili, Euſebii* cura ad codicum probatiſſimorum & forte *Originalium* Textum emendati, & in *Bibliothecis* diligenter cuſtoditi, ut textus hodiernus cum iis Codicibus potiſſimum conſentiens corrigeretur.

3. Ex Argumentis hiſce, aliiſque *Pontificiorum* mediis quibus vulgatam verſionem integritati ſuæ reſtituere *Sixti Quinti, Clementis Octavi, Lovanienſium, Lucæ Brugenſis*, & aliorum opera aggreſſi ſunt, de Codicum multorum collatione, multa, de *Eccleſiæ* teſtimonio ne verbum quidem occurrit; Unde pronum eſt colligere haud alia media ad vulgatæ verſionis ἀυθεντίαν ſtabiliendam *Pontificiis* ſupereſſe, quam quæ nobis pariter cum illis conveniunt ad Textûs *Originalis* integritatem ſtabiliendam, nullumque in his emendationibus *Eccleſiæ* ſive teſtimonio, ſive judicio locum eſſe poſſe, ſed *Criticorum* ſtudio, & induſtriæ in Codicibus comparandis, in verſionum collatione, *Patrumque* ſcriptis evolvendis, rem totam committendam eſſe.

Denique Argumentum *Morini* bene impugnat *Millius* comparatione adhibita inter textum Græcum, & verſionem vulgatam. *Cum enim ob lectionum varietatem, textum Græcum incertitudinis poſtulaverit Morinus, annon expectares*, inquit, *jure merito ut verſionem quam in hujus locum ſubſtituit, ab eadem lectionum varietate pura, & integra conſervata eſſet, & tamen eadem illa in Exemplaribus Vulgatæ, quæ in Græcis noſtris apparet lectionum varietas, ut liquet ex Stephanicis, & Plantinianis Latinorum Bibliorum Editionibus, immo etiam poſt recognitam juſſu Sixti Quinti, & Clementis Octavi, verſionem hanc, Lucas Brugenſis conſcripſit libellum variantium ejus lectionum.* Hinc autem manifeſto ſequitur Vulgatam verſionem pro *Authentica* haberi non poſſe, niſi Textui Græco eadem *Authentia* concedatur.

Ex iis inſuper quæ in ſecundo libro ſcripſimus, & quæ non modo ab *Evangelicis*, ſed etiam à *Pontificiorum* doctiſſimis, & in his rebus maxime verſatis in confeſſo ſunt, nempe in hoc variantium lectionum cumulo inveniri nihil quod vel Articuli ullius fidem, vel morum Regulam corrumpat, mutetve, certum, atque exploratum eſt, contra *Scepticorum* ſtrepitus, lectiones haſce variantes non poſſe S. *Scripturæ* regulam vel imperfectam relinquere, vel dubiam. Rem paucis expediam. Lectiones haſce, quæ etiam levioris momenti eſſe videbantur, ea, qua potui, diligentia excuſſi, & examini ſubjeci: Oſtendant, ſi poſſint, aliquid quod hanc fidei noſtræ normam, aut dubiam, aut ſuſpectam reddat: Hoc autem ſi fieri nequeat, deſinant tandem apertæ, & præ oculis eorum poſitæ veritati repugnare, & vanis clamoribus aures noſtras obtundere.

# APPENDIX

Continens
1. Catalogum variantium locorum ipſius *Millii.*
2. Specimen Italicæ verſionis qualis ante *Hieronymi* caſtigationem extabat ex lectionibus ſpuriis, deficientibus, aut redundantibus, quæ in *Hilarii Diac.* Commentariis in Epiſtolas D. *Pauli* adhuc reperiuntur.
3. Syllabum Scripturarum, de quarum variantibus lectionibus in hoc opere diſceptatur.

## Millius ἑαυτὸν τιμωρούμενος: *Sive Specimen quorundam locorum in quibus* Millius *Sententiam ſuam mutat, & ſibi-ipſi contradicit.*

“MATTH. 3. 11. καὶ τῷ πυρί, conſtat Patres *Hieronymum, Hilarium, Cyprianum, Theodorum Heracleot.* Macarium Ægyptium, *Cyrillum,* Origenem, *Juſtinum* M. (adde *Athanaſium,* To. 1. p. 606. *Baſilium,* To. 1. p. 790. Cyrill. Alex. To. 1. p. 197.) Interpretes Arab. Perſ. Æthiop. etiam vetuſtiſſ. Copt. ac Syr. exemplaria quamplurima MSS. Antiquiſſ. Cant. Vulg. denique verſionem, ſub Apoſtolicis fere temporibus concinnatam, agnoviſſe τῷ πυρὶ, ut de recepta Lectione minime dubitandum ſit. Ita *Millius* hic. Atqui Prol. p. 65. col. 2. illud καὶ πυρὶ utcunque lectum in Vulg. jam olim ante tempora Cypriani, Syri, item neſcio an (& fere ab initio) & citatum ab *Origene,* tanquam *Matthæi,* irrepſit ex Evangelio Lucæ, ſeu etiam in textum tam *Lucæ,* quam *Matthæi.*

MATTH. 5. 4. Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, *iſta omiſſa initio forte quod ſuperflua viſa ſunt.* Ita *Millius* in locum, ergo *Matthæi* verba hic omiſſa ſunt. Sed Proleg. p. 42. col. 1. *Lucæ ſunt* non ergo *Matthæi.* Vide Append. p. 2. col. 2.

MATTH. 14. 3. Διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου.] Deeſt Φιλίππου, Cant. Vulg. “Sed cum hic exemplaria MSS. univerſim (una cum verſionibus vetuſt. Syr. & Copt.) probatiora pleraque apud *Lucam,* apud *Marcum* omnia (immo ipſum Cant. ut & Vulg. Goth. Copt. Syr.) nomen hoc retineant, *Non eſt quod expungatur.* Ita *Millius* hic. At Prol. p. 42. col. 2. interjectum Φιλίππου Marci eſt, cui moris, in hiſtoriolis ipſi cum Matthæo communibus, circumſtantias quaſdam inſigniores, ab altero iſto haud memoratas adjicere, quomodo hic nomen Mariti Herodiadis.

CAP. 15. 4. Ἐνετείλατο λέγων.] V. l. εἶπε, *Cant. Copt. Syr. Æthiop. Vulg. Iren. è Marco.* Ita hic *Millius.* Sed Prol. p. 42. col. 1. *Scholion* ἐνετείλατο λέγων pro εἶπε, *diu eſt cum genuinam extruſit lectionem ſuſpectamque ipſam reddidit, ſeu ex Marco ſumptam, quod & nos olim putavimus.*

CAP. 18. 35. Τὰ παραπτώματα αὐτῶν.] Deſunt in Cant. Barb. Vulg. Hieron. Arab. Æthiop. *Sed cum plerique omnes Cod. Græci, Chryſoſt. Theophyl. Syr. Perſ. retineant, non eſt quod omittatur.* Ita *Millius* hic. Sed prol. p. 121. ſeq. τὰ παραπτώματα αὐτῶν *irrepſerunt è Margine, fide* Æthiop. Cant. Arab. Vulg. Hieron. Luciferi Calarit.

CAP. 25. 1. Εἰς ἀπάντησιν τοῦ νυμφίου.] V. l. τοῦ νυμφίου, καὶ τῆς νύμφης, Cant. Vulg. Syr. Perſ. *Sed cum nec exemplaria MSS. nec è Patribus Hieronymus, Hilarius, Chryſoſt. aut Orig. quantum ex commentariis aſſequi licet, agnoſcant,* pro additamento plane habendum eſt. Ita hic *Millius.* Sed Prol. p. 133. col. 2. τοῦ νυμφίου καὶ τῆς νύμφης, Cant. ſic & Vulg. Syr. ac Latini. N. B. *Nec dubito quin ita Matthæi interpres. Sed quod infra de ſponſi ſolius occurſu fit mentio, neque niſi ſponſi duntaxat occurſus memoretur in poſterioribus Cod. delebant illud* καὶ τῆς νύμφης *Græci, ceu perperam ab Antiquis additum.*

Ibid. Cap. 28. 9. Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.] Deſunt hæc Vulg. Chryſoſt. Hieron. Auguſt. *incuria ſcribarum, inquit Eraſmus, ſed eorum licentiæ potius dandum forte, quod cum ſequentia à conjunctione incipiant, totum hoc quod interjicitur ſeu non neceſſarium prætermiſerint.* Sunt ergo hæc *Matthæi,* ſive incuria, ſive licentia ſcribarum prætermiſſa. Sed prol. p. 83. col. 2. *Hæc omnia ſcholiaſtæ alicujus ſunt de ſermonis cohærentia plus ſatis ſolliciti.*

MARC. 2. 1. Δι' ἡμερῶν.] *Octo legunt latini Codices aliqui, citra non Græcorum modo codicum fidem, ſed & Latinorum plerumque omnium.* Ita *Millius* hic. Sed prol. p. 44. col. 1. *Græca proculdubio erant* δι' η ἡμερῶν, *& ſic Evangeliſta.*

MARC. 5. 1. Εἰς τὴν χώραν τῶν γαδαρηνῶν.] v. l. Γερασηνῶν. *Sed cum Cod. Alexandrinus & Syr. receptam Lectionem retineant, & Lucas, cui in deſcribendis Hiſtoriis noſter Evangeliſta fere conſonat, Gadarenos vocet,* Γαδαρηνῶν *hic omnino legendum arbitror.* Sed Prol. p. 95. Col. 1. *inter genuinas lectiones* Γεργεσηνῶν enumeratur.

MARC. 11. 10. Ὡσαννὰ ἐν τοῖς ὑψίστοις.] Orig. εἰρήνη, *memoriæ lapſu, ut opinor,* & *cum Marci verbis Lucæ iſta confundens* Cap. 19. 38. εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις. Ita hic *Millius.* Sed Prol. p. 101. Col. 2. apud *Marcum* εἰρήνη ἐν τοῖς ὑψίστοις, *legebat Origenes, idque non ex lapſu Memoriæ, quod nos olim putavimus, ſed ad fidem codicis probi; hinc Lucam, qui ad Marci verba ſe fere accommodat, traduxiſſe puto ſuum illud* εἰρήνη ἐν οὐρανῷ.

LUC. 2. 14. Ἐν ἀνθρώποις εὐδοκία.] *Qui ſic legunt rectam Lectionem amplectuntur.* Ita hic *Millius.* Sed Prol. p. 64. Col. 2. ἐν ἀνθρώποις εὐδοκίας *omnino recte.* Vide Annotata noſtra in *Millium* hic.

CAP. 6. 26. Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες.] τὸ πάντες *omnino legendum arbitror, addendi cauſa nulla eſt, tollendi aliqua:* & tamen Prol. p. 126. Col. 2. ὑμᾶς & πάντες *irreptitia ſunt.* Vide hic etiam annotata noſtra in *Millium.*

LUC. 7. 11. Καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί. Deeſt ἱκανοί Vulg. Syr. *omiſſum primum, de induſtria, ni fallor, ab iis qui per* μαθητὰς *hic Apoſtolos intellexere, non item aſſiduos quoſvis Chriſti ſectatores.* Ita hic. Sed Prol. p. 44. Col. 1. ἱκανοὶ *irrepſiſſe videtur* ex v. 12. certe *Diſcipulos duodecim neutiquam* μαθητὰς ἱκανοὺς *vocaſſet Evangeliſta, ſcriptor imprimis accuratus.* Vide reliqua Annotatis noſtris hic ad *Millium.*

CAP. 9. 54. Ὡς καὶ Ἡλίας ἐποίησε. Deſunt hæc in Barb. 1. Eph. Vulg. *Sed habent præter exemplaria Græca fere omnia,* Syr. Arab. Perſ. Æthiop. Goth. & Tertull. N. B. *ut credibile ſit in Latinis ab aliquo expunctum qui verebatur ne locus hic Marcioni faveret,* inquit *Grotius.* Ita *Millius* hic. Sed Prol. p. 44. Col. 1. *Sequentia* ὡς καὶ Ἡλίας ἐποίησε *quæ ſententiam Jacobi & Johannis tam inſigniter illuſtrant ad Marginem libri à ſtudioſo quopiam adſcripta fuiſſe Commentarii loco, indeque tranſiſſe in Corpus textus, res ipſa clamat —— Cæterum à Tertulliano lecta fuiſſe hæc, quod olim in notis noſtris affirmavimus, non ita liquidum.*

CAP. 19. 41. Ἔκλαυσεν ἐπ᾽ αὐτῇ.] *Non extitiſſe verba iſta ſuo tempore in publice receptis exemplaribus teſtatur Epiphanius. Verba ejus digna ſunt quæ notentur,* ait *Grotius,* &c. Ita hic. Sed Prol. p. 146. Col. 2. ἔκλαυσεν ἐπ᾽ αὐτῇ notat (Grotius) (*quod & nos in Editione noſtra ipſius veſtigia intrepide ſecuti*) *Epiphanii tempore Comma hoc haud extitiſſe in publice Receptis Exemplaribus, verum ad Pericopen de Sudore Sanguineo,* Cap. 22. 43, 44. *reſpicit Epiphanius.* Vide de his plura Prol. p. 76. Col. 1. Act. 2. 47. ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ᾽ ἡμέραν ἐπὶ τὸ αὐτό. Sic Alex. Barb. 1. Vulg. & *certe D. Lucas* ſupra dicit πιστεύοντας fuiſſe ἐπὶ τὸ αὐτὸ, hic Dominum addidiſſe quotidie σωζομένους ἐπὶ τὸ αὐτό. Proleg. p. 158. Col. 2. At vero Append. p. 37. Col. 2. *illud* ἐπὶ τὸ αὐτὸ δὲ (*quod revera capitis ſequentis eſt*) *capiti huic adnexum arbitror, quod in plurimis MSS. libris poſt verba* ἐπὶ τὸ αὐτὸ δὲ *notetur minio* ἀρχὴ, *ſeu principium Lectionis, hac enim de cauſa factum videtur, quod* ἐπὶ τὸ αὐτὸ, *quod initium lectionis præcedebat, in capitis præcedentis finem conjecerint ſcribæ, dele ergo Alex. Barb.* 1. *Vulg.* Vide etiam Annotata *Millii* in locum.

ACT. 8. 37. Deeſt Comma 37. in MSS. fere viginti, —certe *prætermiſſum in Exemplaribus tot MSS. probatis ac vetuſtiſſimis ex incuria vel etiam fraude ſcribarum, plane incredibile eſt: Dicendum potius in ſupplementum Hiſtoriæ adnotatum primum hoc, ut & alia in libro Act. Apoſt. haud pauca à Studioſo quopiam ad marginem libri, ac aſſumptum mox in contextum à librariis, idque ſane à primis Chriſtianiſmi ſæculis, legunt ſiquidem Vulg. Iren. Cyprian.* &c. Ita hic *Millius.* Sed Prol. p. 40. Col. 2. *etiam hunc verſiculum pro injectitio olim à nobis habitum, lectum ab Irenæo conſtat, l. 3. c. 12. & ad* αὐθεντίαν *ejus ſtabiliendam haud parum conferunt Vulg. Tertull.* (*nam & hunc, contra quam antehac ſentiebam Pericopen hanc legiſſe*) *Cyprian.* quibus antea non obſtantibus, comma hoc pro injectitio habuit.

CAP. 5. 36. Ὡ προσεκολλήθη.] V. l. προσεκλίθη, Alex. Pet. Cyril. προσεκλήθη, quod ex *priore lectione natum ſuſpicor, librariis, quod paſſim fit,* η *pro* ι *ſcribentibus.* Sed Prol. p. 120. Col. 1. ᾧ προσεκλήθη *inter Genuinas* lectiones ponitur, cujus *explicatio* eſt προσεκολλήθη.

CAP. 15. 20. Τοῦ πνικτοῦ.] Deſunt *Iren. Tertull. Cypriano, Hieron. Auguſt. Ambroſ. Eucherio: Cæterum retinent Græca quæ viderimus omnia, excepto uno Cant. Verſiones omnes, etiam Vulg. Origenes, Patres, ac tractatores Græci univerſim,* ac proinde *minime ſolicitandum* arbitror. Idem vero *Millius* Prol. p. 45. Col. 2. iiſdem Latinis *Pacatiano* & *Fulgentio* in medium prolatis, hæc habet, certe *medium* καὶ τοῦ πνικτοῦ *ipſius Lucæ non eſt,* ſed *Chriſtianorum* veterum, &c.

CAP. 18. 7. Εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου.] V. l. Τίτου. app. p. 42. *lectionem iſtam quod attinet* Τίτου *genuinam eſſe arbitror,* Ἰούστου *vero additum ex interpolatis latinis Interpretis Vulg.* Sed Prol. p. 44. Col. 2. *Studioſus aliquis ex fide, vel traditione iſtius ſæculi viri hujus cognomento, indeque enim aliud* Ἰοῦστος *nomen ipſum adpoſuit ad marginem, nempe Titum, quod quidem admiſit haud ægre interpres in ſuam verſionem.*

ROM. 1. 31. ἀσπόνδους, deeſt Clar. Ger. Colb. 7. Lucifer. Calarit. *Hilar. D. Gildæ, prætermiſſum ideo putarim, quod præcedat vox ejuſdem, ut putabant, ſignificationis* ἀσυνθέτους. Sed prol. p. 46. col. 1. *intruſum videtur in hunc locum ex* 2 Tim. 3. 3.

1 COR. 15. 47. ὁ Κύριος ἐξ οὐρανοῦ, *imprudentes librarii vocem hanc* ὁ Κύριος, *è codice Marcionitarum in exemplarium aliquorum marginem clam transfuſam, in contextum admiſere; idque jam olim ante tempora Tertulliani, tum enim manavit, uti videtur, corruptela hæc paſſim in Cod. Græcos.* Sed Prol. p. 139. col. 2. hæc habet. *Auctoritate Tertulliani probat Morinus in Græcis noſtris,* 1 Cor. 15. 47. *irrepſiſſe vocem* Κύριος, *ex Marcionis Hæretici* Ἀποστολικῷ, *quod idem & nos affirmavimus in Adnotatis in hunc locum. Verum in aliam ſententiam traxit longior dies, eamque plane contrariam, nempe in* ἀποστολικὸν *illud introductum fuiſſe* Κύριος *ex libris Catholicorum.* Vide ſupra p. 36.

2 Cor. 9. 4. ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως: ἐν τῇ ὑποσ. ταύτῃ. *Codex mendoſus quem ſecutus eſt Æthiops, omiſſo* τῆς καυχήσεως. Sed prol. p. 48. fide mendoſi hujus Cod. inter alios hic memoratos τῆς καυχήσεως, *acceſſit commentarii loco,* ex Cap. 11. 17. *hujus Epiſtolæ.*

GAL. 4. 14. Καὶ τὸν πειρασμόν μου.] *Latini omnes,* teſte *Eſthio,* legunt ὑμῶν, *quod ſane ſenſum parit duriuſculum ac coactum nimis, quam ut probem.* Ita hic *Millius.* Sed Append. p. 53. col. 1. *pro iſtis lege atque hanc lectionem (ut & duriuſculas, & in ſpeciem abſurdas, pleraſque omnes* N. B.) *genuinam eſſe cenſeo.*

EPH. 3. 14. πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.] Rejicit hic *Millius* teſtimonium *Hieronymi* dicentis *hæc ſubnotata eſſe additamentum Codicum Latinorum.* “Nimirum cum à Patre denominatam velint *Interpretes* fere omnes πατριὰν iſtam ἐν οὐρανοῖς καὶ ἐπὶ γῆς, de qua *Apoſtolus* in verſu prox. hinc omittendi iſta τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, arreptam primam occaſionem arbitror, ne ſc. admiſſis iis ad Chriſtum πατριὰ iſta, ceu ad originem referri forte intelligeretur. Sed idem *Millius,* Prol. p. 84. col. 2. inter genuinas *Chryſoſt.* lectiones recenſet πρὸς τὸν πατέρα *ſimpliciter,* reliqua habet pro additamentis ex fide *Hieronymi, Hilarii D. Æthiopis, Chryſoſt. Theophylacti,* quos omnes hic rejicit.

CAP. 5. 30. Ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.] Deſunt in Alex. Æthiop. *At vero cum in aliis omnibus extent, non eſt quod de textus ſinceritate hoc loco dubitemus.* Ita hic. Sed prol. p. 69. col. 2. *Methodius qui codice uſus eſt probo, hæc omittit.* Ita Alex. Æthiop. *Quæ ad Marg. adſcripta, ut videtur, ex* Gen. 2. 23. *in textum intruſerunt ſcribæ.*

1 THESS. 3. 2. Καὶ συνεργὸν ἡμῶν.] *Recte hic omnia, nihil mutandum.* Ita hic *Millius.* Sed prol. p. 123. col. 2. *Media* καὶ συνεργὸν ἡμῶν *irrepſere è margine, ubi poſuerat iſta Adnotator quiſpiam,* ex Rom. 16. 21. *Vulg. Alex.* quos utroſque antea rejecit.

1 TIM. 6. 5. Παραδιατριβαί.] Cod. plurimi, C. Alex. Clem. Al. Gr. Scholia omnia legunt διαπαρατριβαί. Sed *placet vulgatum* παραδιατριβαὶ, & in Append. p. 54. col. 2. lege quod *omnino placet, non aliter legebat in codice ſuo Vulg. Interpres.* Sed proleg. p. 61. col. 1. *placet* διαπαρατριβαί, ob eoſdem Authores, & παραδιατριβαὶ, *inquit notatum forte ab aliquo ad Marg. animi cauſa, ceu elegantius tranſiit in alterius locum.*

19. Τῆς αἰωνίου ζωῆς.] V. l. τῆς ὄντως, Vulg. Syr. Æthiop. *Hilarius D. Hieron. G. Nyſſen. interpretamentum vetus,* quo vita æterna deſcribitur, ſed prol. p. 77. col. 1. eoſdem Authores allegans, ait αἰωνίου *in Editis irrepſit* ex v. 12. hujus cap.

2 TIM. 2. 10. Μετὰ δόξης αἰωνίου *cæleſti,* Vulg. *& ex eo Latini, ex errore Gr. exemplaris cujuſdam, ut videtur, in quo pro* αἰωνίου *ſcriptum erat contractim* ουνίου. Sed Prol. p. 49. col. 1. *μετὰ δόξης* οὐρανίου, *neſcio an recte, contra quam olim putaveram facili* mutatione οὐρανίου. Quod in MSS. libris contractim ferè ſcriptum ουνιου, *ſciolus fecerit quiſpiam* αἰωνίου.

HEBR. 10. 2. Ἐπεὶ οὐκ ἄν.] V. l. ἐπεὶ ἄν, Vulg. Syr. *Æthiop. Theodoret. Photius*: Mihi quidem *illud* ἐπεὶ ἄν *maxime arridet, tanquam Apoſtoli ſcopo omnino congruum.* Sed prol. p. 131. col. 2. ἐπεὶ οὐκ ἄν *utpote obſcurum maxime probo.*

CAP. 12. 18. Ψηλαφωμένῳ ὄρει.] Omittunt ὄρει Syr. Æthiop. Clar. Ger. *Sed cum retineant plerique omnes codices Græci, & vero antitheſin quæ accedit inter Montem Sina, & Montem Sion hic præ oculis habeat Apoſtolus, neceſſe eſt legamus.* Sed prol. p. 105. col. 2. deſunt Alex. Syr. Æthiop. Chryſ. & Vulg. *& certe* ὄρει *quod poſitum eſt jam poſt* ψηλαφωμένῳ, *in pleriſque cod. vix eſt ut olim prætermiſerint ſcribæ, longe magis ſuſpectum, immo probabile videtur, Lectorem quempiam, maxime cum hic agatur de ſenſibili, ac ardenti igne, qui viſus erat in monte Sina, poſuiſſe ad oram codicis, ſeu inter lineas* ὄρει, *ut eſſet quod alteri* ὄρει *v. 22. reſponderet.*

2 PET. 1. 12. Διὸ οὐκ ἀμελήσω.] V. l. μελλήσω οὐ μελλήσω, *mihi omnino placet lectio quæ in impreſſis.* Ita hic. Sed Prol. p. 101. διὸ μελλήσω, ita *Suidas, codices probi aliqui: Fecit phraſis paullo durior ut à nonnullis mutaretur in* οὐ μελλήσω, *ab aliis* in οὐκ ἀμελήσω, *quod jam locum habet in longe majori parte Codicum.*

CAP. 3. 3. Ἐπ᾽ ἐσχάτου τῶν ἡμερῶν ἐμπαῖκται.] V. l. ἐμπαιγμονῇ ἐμπαῖκται. Ita MSS. multi, *Vulg. Syr. Arab. Æthiop. Auguſt. Hieron.* & *quidem omnino Eſthio aſſentior ita à Petro ſcriptum eſſe.* Sed prol. p. 88. col. 2. mihi quidem ipſius *Petri* fuiſſe videtur ἐν ἐμπαιγμονῇ *ſimpliciter; quod autem hiare videretur oratio,* *additum a quopiam, ex Epiſtolâ Judæ* ἐμπαίκται.

Jud. 6. Ὑπὸ ζόφον.] *Clem. Al.* pæd. l. 3. c. 8. add. ἀγρίων Ἀγγέλων, *codex quem ſecutus eſt Lucifer Calaritanus* pro ἀγρίων *corrupte legit* ἁγίων. Sed p. 62. col. 1. ἀγρίων *perperam pro* ἁγίων.

Unicum addo in quo ipſa *Millii* interpretatio contradictionem involvit, viz. in hæc verba Συνήχθησαν Ἡρώδης τε, καὶ Πόντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, Act. 4. 27. Inter alia plane ridicula, hæc habet *Millius*, Prol. p. 104. col. 2. *certe per* ἔθνη *hic intelligi Judæos (i. e. populum Iſraeliticum quibuſcum hæ gentes conſilium inibant de morte Chriſti) conſtat ex v. 25. Nempe reſpondet hoc loco* ἔθνεσι καὶ λαοῖς *ad illud Davidis ſupra citatum* ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενὰ, *Pſal.* 2. 1. Hic autem obſervandum,

1*mo*. *Millium* fere continuo ſententiam ſuam mutâſſe Vulgatæ verſionis gratia.

2*do*. Non multum tribuendum eſſe judicio viri adeo à ſemetipſo diffidentis, & de his ipſis variantibus lectionibus ſententiam ſuam poſtea mutantis, idque aliquoties ob ipſiſſima illa teſtimonia, & rationes, quibus antea non obſtantibus, ſe ita ſenſiſſe indicaverat.

---

## *De Lectionibus* Hilarii *Diaconi in Epiſtolas* Paulinas Romæ *receptas, & primo de lectionibus variantibus.*

Ep. ad Rom. Obſervandum hic proœmii loco, notâſſe *Eraſmum ſcribam pro ſuo arbitratu luſiſſe, non tantum in argumentis Epiſtolarum exhibendis; ſed, uti ſuſpicatur, in ipſis Commentariis*; additque *Simonius* eos qui Latinos Patres, qui ante Novi Fœderis librorum emendationem ab *Hieronymo* adornatam vixerunt, typis mandarunt, Scripturas ab iis citatas ſæpius editioni *Hieronymianæ* adaptaſſe, nec in hac parte *Hilario Diacono* peperciſſe, unde haud raro contingit ut Commentario textus adverſetur: cujus indicium ſentire mihi videor in Capitis hujus primi commate ultimo, ubi textus ita ſe habet, prout in vulgato *Hieronymi*, *qui cum juſtitiam Dei cognoviſſent, non intellexerunt, quoniam qui talia agunt digni ſunt morte*; Commentarius vero ſequitur in hunc modum, *uſque adeo juſtitiam Dei cognoverunt, ut non negent hæc omnia quæ faciunt pœnâ digna & morte.*

Cap. 3. 1. Quid *enim* amplius eſt Judæo, Gr. τί οὖν, Vulg. quid ergo. Centies in Hilario occurrit *enim* pro *ergo*, & vice verſa; ita v. 4. eſt *enim* Deus verax, Gr. γινέσθω δὲ.

V. 25. Quem propoſuit Deus *propitiatorem fidei*, Vulg. *propitiationem per fidem*, Gr. ἱλαστήριον διὰ τῆς πίστεως. Ibid. propter *propoſitum* præcedentium delictorum, Gr. διὰ τὴν πάρεσιν, Vulg. propter remiſſionem.

V. 26. In patientia *Dei*, Gr. ἐν τῇ ἀνοχῇ, Vulg. in ſuſtentatione.

Cap. 4. 16. Ideo ex fide *ſecundum gratiam*, ut ſit, Gr. διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, Vulg. ideo ex fide, ut ſecundum gratiam.

V. 17. Ante eum cui *credidiſti* Deo, Gr. κατέναντι οὗ ἐπίστευσε Θεοῦ, Vulg. ante Deum qui (f. *cui*) credidit.

V. 21. Quia *qui* promiſit. Gr. ὅτι ὃ ἐπήγγελται. Vulg. quia quæcunque promiſit.

Cap. 5. 6. *Ut quid enim*; ita & Vulg. Gr. ἔτι γὰρ, Ib. *peccatores*, Gr. ἀσθενῶν, Vulg. infirmi.

Cap. 6. 4. Per *virtutem* patris, Gr. διὰ τῆς δόξης, Vulg. per gloriam.

Cap. 7. 5. Hinc *vitia* peccatorum quæ per legem oſtenduntur, Gr. τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου, Vulg. paſſiones peccatorum quæ per legem erant.

V. 13. Quod ergo bonum eſt mihi, *mors eſt*? Gr. τὸ οὖν ἀγαθὸν, ἐμοὶ γέγονε θάνατος; Vulg. quod ergo bonum eſt mihi factum eſt mors?

V. 25. *Gratia Dei*, ita & Vulg. quod Millius in locum rejicit, Gr. εὐχαριστῶ τῷ Θεῷ.

Cap. 8. 23. Nos qui *receptaculum* Spiritus habemus, Gr. ἀπαρχὴν, Vulg. primitias.

V. 26. Spiritus adjuvat infirmitatem *orationis noſtræ*, Gr. ταῖς ἀσθενείαις ἡμῶν, Vulg. noſtram.

V. 28. *Procedunt*, Gr. Συνεργεῖ, Vulg. cooperantur.

V. 30. Quos juſtificavit, hos & *magnificavit*, Gr. ἐδόξασε, Vulg. glorificavit.

V. 38. *Confido*, Gr. πέπεισμαι, Vulg. certus *ſum*.

Cap. 9. 6. Non *enim* excidit verbum Dei, Gr. οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν, Vulg. non autem quod exciderit.

V. 10. Iſaac *patrem noſtrum*, Gr. ἐξ ἑνὸς — Ἰσαὰκ τοῦ πατρὸς ἡμῶν, Vulg. patris noſtri.

Cap. 11. 1. Nunquid Deus repulit *hæreditatem* ſuam? Gr. τὸν λαὸν αὐτοῦ, Vulg. populum ſuum.

V. 25. *Obtunſio quædam* ex parte Iſrael facta eſt, Gr. πώρωσις, Vulg. cæcitas.

Cap. 12. 2. Quæ ſit voluntas Dei, *quod bonum*, Gr. τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν, Vulg. bona.

V. 11. *Tempori* ſervientes, Gr. τῷ Κυρίῳ, Vulg. Domino.

V. 13. *Memoriis* ſanctorum communicantes, Gr. ταῖς χρείαις, Vulg. neceſſitatibus.

Cap. 13. 1. *Omnibus poteſtatibus ſublimioribus* ſubditi eſtote, Gr. πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω, Vulg. omnis anima poteſtatibus ſublimioribus ſubdita ſit.

Cap. 14. 14. *Ei plane* qui exiſtimat, Gr. εἰ μὴ τῷ λογιζομένῳ, Vulg. niſi ei qui exiſtimat.

V. 23. Qui autem diſcernit *quid* ederit, Gr. ἐὰν φάγῃ, Vulg. ſi manducaverit.

Cap. 15. 4. Ad noſtram *confirmationem*, Gr. διδασκαλίαν, Vulg. doctrinam.

V. 30. Ut *ſollicitudinem impartiamini* mihi, Gr. συναγωνίσασθαί μοι, Vulg. ut adjuvetis me.

V. 32. Per voluntatem *Jeſu Chriſti*, Gr. Θεοῦ, Vulg. Dei.

V. 31. *Munerum meorum oblatio.* Gr. ἡ διακονία μου, Vulg. obſequii mei oblatio.

Cap. 16. 2. In quibuſcunque *deſideraverit*, Gr. ἐν ᾧ ἂν ὑμῶν χρήζῃ, Vulg. veſtri indiguerit.

V. 5. Et *domeſtica* eorum *Eccleſia*, Gr. καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, Vulg. domeſticam.

V. 17. *Contra diſciplinam*, Gr. παρὰ τὴν διδαχὴν, Vulg. præter doctrinam.

V. 19. Volo vos *proficere ut eruditi ſitis*, Gr. θέλω δὲ ὑμᾶς σοφοὺς εἶναι, Vulg. ſapientes eſſe.

V. 24. Ponitur in fine Epiſtolæ, *Gloria Domini noſtri*, Gr. Ἡ χάρις, Vulg. Gratia.

## *Epiſtola Prima ad* Corinthios.

Cap. 1. Ita ut *nobis* nihil deſit. Gr. ὑμᾶς, Vulg. vobis.

V. 16. *Cæterorum*, Gr. λοιπὸν, Vulg. cæterum.

Cap. 2. 1. *Myſterium* Dei, Gr. τὸ μαρτύριον, Vulg. teſtimonium.

V. 4. In *perſuaſione ſapientiæ*, Gr. ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, Vulg. in perſuaſibilibus humanæ ſapientiæ verbis.

V. 11. Quæ *in Deo*, Gr. τὰ τοῦ Θεοῦ, Vulg. quæ Dei ſunt.

Cap. 3. 4. Nonne *homines* eſtis. Ita etiam Vulg. Gr. οὐχὶ σαρκικοί ἐστε, & Græca Scholia omnia.

V. 13. Qui *facit hoc opus* manifeſtus erit, Gr. ἑκάστου τὸ ἔργον φανερὸν γενήσεται, Vulg. uniuſcujuſque opus manifeſtum erit.

Cap. 4. 21. In *charitate ſpiritus* & manſuetudinis, Gr. ἐν ἀγάπῃ, πνεύματί τε πρᾳότητος, Vulg. in charitate & ſpiritu manſuetudinis.

Cap. 6. 2. *In vobis* judicabitur hic mundus, indigne *ergo ſunt hujuſmodi*, Gr. καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε, Vulg. & ſi in vobis judicabitur mundus, indigni eſtis.

Cap. 7. 20. *Frater in quo* vocatus, Gr. ἕκαστος ἐν τῇ κλήσει ᾗ, Vulg. Unuſquiſque in qua vocatione.

Cap. 9. 16. Non eſt mihi *gratia*, Gr. καύχημα, Vulg. gloria.

Cap. 11. 2. Quod *omnia mea* memoria retinetis, Gr. πάντα μου μέμνησθε, Vulg. per omnia mei memores eſtis. Ibid. & quomodo *ubiq; trado*, Gr. καὶ καθὼς παρέδωκα ὑμῖν, Vulg. & ſicut tradidi vobis.

V. 14. *Nec* natura, ſic etiam Vulg. Gr. ἢ οὐδὲ, an *ne?*

Cap. 12. 2. *Simulacrorum forma* euntes, Gr. πρὸς τὰ εἴδωλα τὰ ἄφωνα ἀπαγόμενοι, Vulg. ad ſimulachra muta euntes.

V. 13. *Potavimus*, Gr. ἐποτίσθημεν, Vulg. potati ſumus.

V. 23. *At* quæ, Gr. καὶ ἃ, Vulg. & quæ. Ib. *Inferiora*, Gr. τὰ ἀσχήμονα, Vulg. inhoneſta.

V. 25. Ἀλλὰ τὸ αὐτὸ, ſed ipſa, Vulg. ſed idipſum.

Cap. 13. 1. *Unum ſum velut* æramentum reſonans, Gr. γέγονα χαλκὸς ἠχῶν, Vulg. factus ſum.

V. 4. Charitas *magnanima* eſt, *jocunda* eſt, Gr. μακροθυμεῖ, χρηστεύεται, Vulg. patiens, benigna.

Cap. 14. 12. Ut *Prophetetis*, Gr. ἵνα περισσεύητε, Vulg. ut abundetis.

V. 16. *Quis* ſupplet locum Idiotæ? Gr. ὁ ἀναπληρῶν, Vulg. qui ſupplet.

V. 19. Volo quinque verba loqui *per legem*, Gr. διὰ τοῦ νοός μου, ſenſu meo.

V. 20. Ut *ſenſibus* perfecti ſitis, Gr. ταῖς δὲ φρεσὶ τέλειοι γίνεσθε, Vulg. ſenſibus autem perfecti eſtote.

V. 21. Et *nondum*, Gr. καὶ οὐδ' οὕτως, Vulg. & nec ſic. V. 25. Et *tunc*, Gr. καὶ οὕτω, Vulg. & ita.

V. 27. *Ut* unus, Gr. καὶ εἷς, Vulg. & unus. V. 34. *eſſe in ſilentio*, Gr. ὑποτάσσεσθαι. Vulg. ſubditas eſſe.

V. 33. Non eſt enim *diſſenſionis res*, Gr. ἀκαταστασίας ὁ Θεὸς, Vulg. Deus.

Cap. 15. 2. *Quod Sermone annunciavi vobis debetis tenere*, Gr. τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, Vulg. qua ratione prædicaverim vobis ſi tenetis.

V. 5. *Illis* undecim, & ſic Vulg. Gr. τοῖς δώδεκα. V. 10. *Pauper*, Gr. κενὴ, Vulg. vacua.

V. 20. Si enim, Gr. νυνὶ δὲ, Vulg. nunc autem. Ibid. *Initium*, Gr. ἀπαρχὴ, Vulg. primitiæ, & ſic V. 23.

V. 31. *Pro gloria* veſtra, Gr. νὴ, Vulg. per gloriam.

V. 34. Vigilate, *juſti* eſtote, Gr. ἐκνήψατε δικαίως, Vulg. evigilate juſti.

V. 51. Omnes *quidem reſurgemus*, *non omnes immutabimur*; & ſic Vulg. ſed non omnes im. Gr. πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα.

Cap. 16. 6. *Niſi* vos me deducatis, Gr. ἵνα ὑμεῖς, Vulg. ut vos.

V. 9. Magnum & *evidens*; ita etiam Vulg. Gr. ἐνεργής. V. 23. *Gratiam*, Gr. ἡ χάρις.

## *Epiſtola Secunda ad* Corinthios.

Cap. 1. 6. Sive *exhortationem conſequimur*, pro veſtra exhortatione, Gr. εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως, Vulg. ſive conſolamur pro veſtra conſolatione.

V. 7. *Quod ſi* ſocii eſtis, Gr. ὅτι ὥσπερ, Vulg. quod ſicut.

V. 17. Qui in vobis eſt, *qui per* nos prædicatus eſt, Gr. ὁ ἐν ὑμῖν δι᾽ ἡμῶν κηρυχθεὶς, Vulg. qui in vobis per nos prædicatus eſt. V. 21. *Chriſtus Dominus*, Gr. εἰς Χριστὸν, Vulg. in Chriſto.

Cap. 2. 10. Ut ne *poſſideamur* à Satana, Gr. ἵνα μὴ πλεονεκτηθῶμεν, Vulg. ut non circumveniamur.

Cap. 3. 5 Non quod ſufficientes ſumus *æſtimare* aliquid, Gr. λογίσασθαι, Vulg. cogitare.

V. 14. Velamen manet *dum non revelatur*, Gr. μὴ ἀνακαλυπτόμενον, Vulg. non revelatum.

Cap. 4. 4. Ut *non pervideant lumen* Evangelii, Gr. εἰς τὸ μὴ αὐγάσαι αὐτοῖς, Vulg. ut non fulgeat illis.

V. 8. Inopiam paſſi, ſed non deſtituti, Gr. ἀπορούμενοι, ἀλλ᾽ οὐκ ἐξαπορούμενοι, animi pendentes, ſed non animo concidentes.

V. 11. *Si ergo* nos qui vivimus, Gr. ἀεὶ γὰρ ἡμεῖς, Vulg. ſemper enim nos.

V. 16. *Licet ſi* exterior noſter homo, Gr. ἀλλὰ εἰ καὶ, Vulg. ſed licet.

Cap. 5. 4. Nam *cum*, Gr. καὶ γὰρ ὄντες, Vulg. nam. & V. 8. ad *Deum*, Gr. πρὸς Κύριον, V. ac Dominum.

V. 21. Ut nos *eſſemus* juſtitia Dei, Gr. γινώμεθα, Vulg. efficeremur.

Cap. 7. 2. Capaces *eſtote* noſtri, Gr. χωρήσατε ἡμᾶς, recipite nos, Vulg. capite.

V. 6. Qui conſolatur *homines*, Gr. ταπεινοὺς, Vulg. humiles.

V. 14. *In quibuſcunque* pro vobis gloriatus, Gr. εἴ τι, Vulg. ſi quid.

Cap. 8. 4. Cum multis precibus orantes *noſtram gratiam, & communionem miniſterii quod eſt in Sanctos*, Gr. δεόμενοι ἡμῶν τὴν χάριν, καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους δέξασθαι ἡμᾶς. Obſecrantes nos gratiam, & communionem — recipere.

V. 8. Veſtræ charitatis *bonum* comprobans, Gr. γνήσιον δοκιμάζων, Vulg. ingenium bonum comprobans, potius ſinceritatem explorans.

V. 13. Aliis *refrigerium*, Gr. ἄνεσις, Vulg. remiſſio. Ib. ex *æquitate*, Gr. ἰσότητος, Vulg. æqualitate.

V. 17. Conſolationem accepit, Gr. παράκλησιν, Vulg. exhortationem.

V. 19. *Per* Domini gloriam, Gr. πρὸς, V. ad Ib. *ſollicitudinem* noſtram, Gr. προθυμίαν ὑμῶν, Vulg. deſtinatam voluntatem noſtram, Gr. veſtram.

V. 23. Sive *per* Titum qui eſt ſocius, Gr. εἴτε ὑπὲρ Τίτου ſive de Tito (quæritur) eſt ſocius, *ſuper fratres noſtros Apoſtolos Eccleſiarum*, gloria Chriſti, Gr. εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. Vulg. ſive fratres noſtri (in quæſtionem veniunt) ſunt Apoſtoli Eccleſiarum, gloria Chriſti.

Cap. 9. 3. Ne *gloria* noſtra *qua vos præferimus*, Gr. τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν, Vulg. ne quod gloriamur de vobis.

V. 11. *Si quis* operatur, Gr. ἥτις κατεργάζεται, Vulg. quæ. V. 12. Officii *ejus*, Gr. ταύτης, Vulg. hujus.

Cap. 10. 5. Adverſus *cogitationem* Dei, Gr. κατὰ τῆς γνώσεως, Vulg. adverſus ſcientiam.

V. 6. Cum impleta fuerit *obauditio noſtra*, Gr. ὑμῶν ἡ ὑπακοὴ, Vulg. veſtra obedientia.

V. Se eſſe *ſervum* Chriſti, Gr. Χριστοῦ εἶναι, Vulg. Chriſti ſe eſſe.

Cap. 12. 1. Gloriari oportet, ſed non expedit mihi, Vulg. ſi gloriari, Gr. Καυχᾶσθαι δὴ οὐ συμφέρει μοι, Gloriari quidem non expedit mihi.

V. 11. Nihil minus *feci*, Gr. οὐδὲν ὑστέρησα, Vulg. nihil minus fui.

V. 18. Nunquid *avarus in vos fuit* Titus, Gr. ἐπλεονέκτησεν ὑμᾶς, Vulg. circumvenit vos.

## *Epiſtola ad* Galatas.

Cap. 1. 7. Et volunt *convertere* Evangelium; ita etiam Vulg. Gr. μεταστρέψαι, pervertere.

V. 10. Modo enim hominibus *ſatisfacio*, Vulg. ſuadeo, Gr. πείθω, obtempero, vide notas noſtras.

Cap. 2. 20. Vivit qui in me *eſt* Chriſtus, Gr. ζῇ δὲ ἐν ἐμοὶ Χριστὸς, Vulg. vivit vero in me Chriſtus.

V. 11. Quia reprehenſus erat, Gr. κατεγνωσμένος ἦν, Vulg. reprehenſibilis erat.

Cap. 3. 7. *Cognoſcetis*, Gr. Γινώσκετε, Vulg. cognoſcite. V. 14. *Benedictionem* ſpiritus, Gr. ἐπαγγελίαν, Vulg. pollicitationem. V. 15. *Tamen* hominis teſtamentum; & ſic Vulg. Gr. ὅμως certe, utique.

Cap. 4. 6. In corda *noſtra*, Gr. ὑμῶν, Vulg. veſtra. V. 7. Non *eſt* ſervus; & ſic Vulg. οὐκ ἔτι εἶ.

V. 18. Bonum *æmulamini ſemper*, Gr. καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, Vulg. bonum autem æmulamini in bono ſemper.

V. 21. Legem non legiſtis? Ita etiam Vulg. ἀκούετε, auditis.

V. 28. Vos—filii *eſtis*, Gr. ἡμεῖς——ἐσμὲν, Vulg. nos ſumus.

V. 30. Cum filio *meo Iſaac*, Gr. τῆς ἐλευθέρας, Vulg. liberæ.

Cap. 5. 8. Suaſio hæc non eſt *à Deo qui vocavit* vos, Gr. ἐκ τοῦ καλοῦντος, Vulg. ex eo qui vocat.

V. 20. ad 23. incl. multa mutantur. V. 15. Et *criminatis*, Gr. κατεσθίετε, Vulg. comeditis.

Cap. 6. 1. *Humilitate* hujuſmodi, Gr. καταρτίζετε τὸν τοιοῦτον, Vulg. inſtruite.

## *Epiſtola ad* Epheſios.

Cap. 1. 6. In laudem *claritatis ſuæ*, Gr. δόξης τῆς χάριτος αὐτοῦ, Vulg. gloriæ gratiæ ſuæ.

V. 10. *Et* diſpenſationem, Gr. εἰς οἰκονομίαν, Vulg. in diſpenſationem.

V. 11. Secundum propoſitum *Dei qui univerſa creavit*, Gr. τοῦ τὰ πάντα ἐνεργοῦντος, Vulg. ejus qui omnia operatur. V. 19. In *vos* qui creditis, Gr. εἰς ἡμᾶς τοὺς πιστεύοντας, Vulg. nos.

Cap. 2. 3. *Voluptates* carnis, Gr. τὰ θελήματα, Vulg. voluntatem.

V. 4. Qua *miſertus eſt* noſtri, Gr. ἣν ἠγάπησεν, Vulg. qua dilexit nos.

V. 11. Memoria retinentes vos *qui*, Gr. διὸ μνημονεύετε ὅτι ὑμεῖς, Vulg. propter quod memores eſtote, quod vos. V. 19. Et *incolæ*, Gr. καὶ πάροικοι, Vulg. & advenæ.

Cap. 3. 1. Pro vobis *fratribus*, Gr. τῶν ἐθνῶν, Vulg. gentibus.

V. 13. *In gloria* veſtra, Gr. ἥ τις ἐστὶ δόξα ὑμῶν, Vulg. quæ eſt gloria veſtra.

V. 16. *Virtutem* confirmari in ſpiritu ſuo. In interiore homine habitare Chriſtum per fidem, Gr. δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον. V. 17. κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως, Vulg. virtute corroborari per ſpiritum ejus in interiorem hominem. V. 17. Chriſtum habitare per fidem.

Cap. 4. 14. *Ad remedium* erroris, Gr. πρὸς τὴν μεθοδείαν, Vulg. ad circumventionem.

V. 19. Et avaritiæ, Gr. ἐν πλεονεξίᾳ, Vulg. etiam in avaritiam.

V. 24. In veritate & juſtitia, Gr. ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας, Vulg. in juſtitia & ſanctitate veritatis.

Cap. 5. 4. Quæ *ad rem non pertinent*; ſic etiam Vulg. τὰ μὴ ἀνήκοντα.

V. 13. Omnia autem *cum objurgantur*, Gr. ἐλεγχόμενα, Vulg. quæ arguuntur.

V. 14. Et *continges* Chriſtum. Gr. ἐπιφαύσει σοὶ ὁ Χριστὸς, Vulg. illuminabit te Chriſtus.

V. 28. *Suum* diligit *corpus*, Gr. ἑαυτὸν, Vulg. ſeipſum.

Cap. 6. 11. Stare adverſum *nationes*, Gr. πρὸς τὰς μεθοδείας τοῦ διαβόλου, Vulg. inſidias Diaboli.

V. 14. Loricam *fidei*, Gr. τῆς δικαιοσύνης, Vulg. Juſtitiæ.

V. 22. Ut cognoſcat quæ circa *vos* ſunt, Gr. ἵνα γνῶτε τὰ περὶ ὑμῶν, Vulg. ut cognoſcatis quæ circa *nos* ſunt.

### *Epiſtola ad* Philippenſes.

Cap. 1. 3. Gratias ago *Domino*, Gr. Θεῷ μου, Vulg. Deo meo. V. 16. *Simpliciter*, Gr. ἁγνῶς, V. ſincere.

V. 20. Secundum *contemplationem* meam. Gr. ἀποκαραδοκίαν, Vulg. expectationem.

Ibid. Et in omni *ex certa* fiducia, Gr. ἀλλ' ἐν πάσῃ παῤῥησίᾳ, Vulg. ſed in omni fiducia.

V. 26. Ut *gloria* veſtra abundet, Vulg. gratulatio, Gr. καύχημα, gloriatio.

V. 27. Pariter cum fide *Evangelii* certantes, Gr. συναθλοῦντες τῇ πίστει, Vulg. collaborantes fidei.

V. 28. Vobis autem ſalutis. Et hoc quia à Deo *donatum* eſt vobis, Gr. ὑμῖν δὲ σωτηρίας καὶ τοῦτο ἀπὸ Θεοῦ. 29. Ὅτι ὑμῖν ἐχαρίσθη, Vulg. vobis autem ſalutis, & hoc à Deo. V. 29. Quia vobis donatum eſt.

Cap. 3. 16. Ut in eo ambulemus, Gr. τῷ αὐτῷ στοιχεῖν κανόνι, Vulg. in eadem permaneamus regula.

V. 21. Qui transfiguravit, Gr. μετασχηματίσει, Vulg. reformabit.

Cap. 4. 8. Quæcunque *magnifica*, Gr. σεμνὰ, Vulg. pudica.

V. 11. *Cognovi*, Gr. ἔμαθον, Vulg. didici. V. 13. *In eo* qui me confortat; ſic & Vulg. Gr. ἐν Χριστῷ.

### *Epiſtola ad* Coloſſenſes.

Cap. 1. 12. Qui *vocavit vos*, Gr. τῷ ἱκανώσαντι ἡμᾶς, Vulg. qui dignos nos fecit.

V. 21. Et vos inimicos *conſiliorum ejus*, Gr. ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, Vulg. inimici ſenſu in operibus malis. Ibid. nunc autem reconciliatos, Gr. νῦν δὲ ἀποκατάλλαξεν.

V. 25. Ad implendum verbum Dei *in myſterio*, Gr. πληρῶσαι τὸν λόγον τοῦ Θεοῦ. V. 26. τὸ μυστήριον τὸ ἀποκεκρυμμένον, Vulg. verbum Dei. V. 26. Myſterium quod abſcond.

V. 27. Divitiæ majeſtatis *Myſterii Dei*, Gr. μυστηρίου τούτου, Vulg. hujus.

Cap. 2. 2. Myſterii Dei *in Chriſto*, Gr. τοῦ Θεοῦ, καὶ πατρὸς καὶ τοῦ Χριστοῦ, Vulg. Dei Patris, & Jeſu Chriſti.

V. 5. Et ſupplens id quod deeſt *utilitati* fidei veſtræ, Gr. καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν, Vulg. & firmamentum ejus, quæ in Chriſto eſt, fidei veſtræ.

V. 8. *Ambulantes* in illa, Gr. περισσεύοντες, Vulg. abundantes.

V. 15. *Oſtentavit* in autoritate; Vulg. traduxit confidenter, Gr. ἐδειγμάτισεν ἐν παῤῥησίᾳ, aperte.

V. 18. Nemo vos *devincat*, Gr. καταβραβευέτω, Vulg. ſeducat—& ſuperſtitione Angelorum, Gr. θρησκείᾳ, V. religione. Ib. ea *quæ videt*, extollens ſe fruſtra, inflatus mente, Gr. ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῆ φυσιούμενος ὑπὸ τοῦ νοὸς, V. quæ non videt ambulans, fruſtra inflatus ſenſu. V. 22. Et *corruptionem* per *abuſionem*, Gr. τῇ ἀποχρήσει, Vulg. Ipſo uſu.

V. 23. In ſimulatione religionis—ad *vexationem* corporis, Gr. ἐν ἐθελοθρησκείᾳ—καὶ ἀφειδίᾳ σώματος, Vulg. in ſuperſtitione—& non ad parcendum corpori.

Cap. 3. 24. *Retributionem hæreditatis Domini Chriſti*, cui ſervitis, Gr. τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε, Domino enim Chriſto ſervitis, Vulg. ſervite.

Cap. 4. 12. Ut *ſitis*, Gr. στῆτε, Vulg. ſitis.

### *Epiſtola Prima ad* Theſſalonicenſes.

Cap. 1. 3. Et *expectationis* ſpei, Gr. ὑπομονῆς, Vulg. ſuſtinentiæ.

2. 2. Ex *certa libertate* auſi ſumus, Gr. ἐπαῤῥησιασάμεθα, Vulg. fiduciam habuimus.

V. 6. Cum poſſemus *honori* eſſe, Gr. ἐν βάρει, Vulg. oneri eſſe.

3. 2. Et *deprecetur pro* fide veſtra, Gr. παρακαλέσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν, conſolari vos de fide veſtra.

V. 8. Si ſteteritis in *Chriſto*, Gr. ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ, V. Si ſtatis in Domino.

4. 1. Sicut & ambulatis, Vulg. ſic & ambuletis.

5. 5. Filii *Dei*, Gr. ἡμέρας, Vulg. diei. V. 20. Prophetas, Gr. προφητείας, Vulg. Prophetias.

*Epiſtola ſecunda.*

Cap. 2. 1. Et noſtræ congregationis *in idipſum*, Gr. ἐπ᾽ αὐτὸν, ad ipſum, Vulg. in.

V. 2. Ut non *facile* moveamini, Gr. ταχέως, Vulg. cito.

V. 13. Quia *aſſumpſit* vos Deus, Gr. ὅτι εἵλετο, Vulg. quod elegerit.

3. 16. Pacem ſemper in omni *loco*, Gr. διὰ παντὸς ἐν παντὶ τρόπῳ ſemper, in omni modo, Vulg. pacem ſempiternam in omni.

*Epiſtola prima ad* Timotheum.

Cap. 1. 15. *Humanus* ſermo, & ſic Cap. 3. 1. Gr. πιστὸς, Vulg. fidelis.

Cap. 3. 3. Non aſperum, Gr. ἀφιλάργυρον, Vulg. non cupidum, ſc. nummi.

V. 16. *Quod declaratum eſt* in carne, Gr. Θεὸς ἐφανερώθη, Deus manifeſtatus eſt.

Cap. 4. 10. *Perſecutiones patimur*, Gr. ὀνειδιζόμεθα, Vulg. maledicimur.

Ib. *Qui* eſt *ſalutaris* omnium, Gr. ὅ ἐστι Σωτὴρ, Vulg. qui eſt Salvator.

Cap. 6. 4. *Superbus autem*, Gr. τετύφωται, Vulg. ſuperbus eſt.

V. 10. Abundanter ad fruendum, *in voluntate bonorum operum*, Gr. claudit verſiculum in verbis εἰς ἀπόλαυσιν. V. 18. Ἀγαθοεργεῖν, & ſic Vulg. v. 18. Benefacere.

V. 11. Tranquillitatem animi, Gr. πρᾳότητα, Vulg. manſuetudinem.

V. 19. *Veram* vitam, Gr. τῆς αἰωνίου ζωῆς, æternam, Vulg. etiam veram.

*Epiſtola Secunda.*

Cap. 1. 6. Ut *recrees* donum, Gr. ἀναζωπυρεῖν, Vulg. ut reſuſcites. V. 9. merita, Gr. ἔργα, Vulg. opera.

V. 20. Per *illuminationem* adventus, Gr. διὰ τῆς ἐπιφανείας, per apparitionem.

Ib. Illuminavit vitam *æternitate*, Gr. φωτίσαντος ζωὴν, καὶ ἀφθαρσίαν, qui in lucem produxit vitam, & incorruptionem. V. 14. *Cuſtodire*, Gr. φύλαξον, Vulg. cuſtodi.

V. 18. Det *illis* invenire miſericordiam, Gr. αὐτῷ, Vulg. *illi.*

Cap. 2. 9. Quaſi latro, Gr. ὡς κακοῦργος, Vulg. quaſi male operans.

V. 14. *Noli* verbis pugnare, Gr. μὴ λογομαχεῖν, Vulg. contendere (de) verbis.

V. 15. *Probabilem* exhibere Deo; ita & Vulg. Gr. δόκιμον, probatum.

V. 16. Proficiunt ad *inanitatem*, Gr. ἀσεβείας, Vulg. impietatem.

V. 19. Novit Deus *quæ* ſunt ejus, Gr. τοὺς ὄντας, Vulg. *qui.*

V. 25. Modeſtum, corrigentem, Gr. ἐν πρᾳότητι παιδεύοντα, Vulg. cum modeſtia corripientem.

Cap. 3. 9. *Ignorantia* enim eorum, Gr. ἄνοια, Vulg. inſipientia.

Cap. 4. 1. Et *adventum* ejus, & regnum ejus, Gr. κατὰ τὴν ἐπιφάνειαν, in adventu.

V. 2. In omni *magnanimitate*, Gr. μακροθυμίᾳ, longanimitate, Vulg. patientia.

V. 5. Sobrius eſto, in omnibus patiens, Gr. νῆφε ἐν πᾶσι, κακοπάθησον, patiens eſto mali.

V. 18. *Liberavit* me Dominus; ſic etiam Vulg. καὶ ῥύσεται & liberabit.

*Epiſtola ad* Titum.

Cap. 2. 3. Anus pari modo in *ſtatu religione digno*, Vulg. in habitu ſancto, Gr. ἐν καταστήματι ἱεροπρεπεῖς.

V. 9. Servos— in omnibus *optimos*, Gr. εὐαρέστους, Vulg. placentes.

V. 13. Adventum gloriæ *beati* Dei, Gr. τοῦ μεγάλου, Vulg. magni.

V. 14. Populum abundantem, Vulg. acceptabilem, Gr. περιούσιον peculiarem.

3. 8. Ut *ſolliciti ſint ad affectum* bonorum operum, Gr. ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι; ut curent bonis operibus præeſſe.

V. 10. Hæreticum hominem poſt *primam* correptionem devita, Gr. μετὰ μίαν καὶ δευτέραν, Vulg. poſt unam & ſecundam.

V. 11. Quod *perverſus* eſt hujuſmodi, Gr. ὅτι ἐξέστραπται, Vulg. quia ſubverſus eſt.

*Epiſtola ad* Philemonem.

V. 2. Et domeſticæ *ejus* Eccleſiæ, Gr. τῇ κατ᾽ οἶκόν σου, Vulg. quæ in domo tua eſt.

V. 6. Ut communicatio *tua accepta fiat*, Gr. ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται, Vulg. ut communicatio fidei tuæ evidens fiat.

---

## *Additiones.*

### *Epiſtola ad* Romanos.

Cap. 2. 16. Per Jeſum Chriſtum, add. *Dominum noſtrum.*

4. 5. In fine additur *ſecundum propoſitum gratiæ Dei*, & ſic etiam Vulg.

5. 8. Quoniam *ſi* cum adhuc.

6. 18. In fine, *credentes autem in Chriſto*, ſervi facti ſumus juſtitiæ.

7. 2. Alligata eſt lege, add. *viri.*

9. 7. Omnes filii *Dei.*

10. 11. Dicit enim Scriptura *per Eſaiam.*

V. 21. Ad Iſrael autem *quid* dicit?

12. 6. Habentes autem donationes *Dei.*

14. 10. Tu quare ſpernis fratrem tuum *in edendo?*

15. 19. Repleverim Evangelium *Dei, & filii ejus Jeſu* Chriſti.

*Epiſtola Prima ad* Corinthios.

Cap. 1. 19. Scriptum eſt enim *in Eſaia.*

2. 4. Sed in oſtenſione Spiritus & virtutis *Dei.*

6. 2. Judicabitur *hic* mundus. V. pretio *magno*, *Ib.* glorificate *& portate*, ſic Vulg. V. 7. quis paſcit gregem *ovium*. V. 14. Dominus *Jeſus* ordinavit.

9. 21. 20 vel 21 *cum ipſe non ſim ſub lege*; ſic etiam Vulg. vide quæ ad locum diximus.

11. 7. Et gloria Dei eſt, *Dei enim gloria videtur in viro.* V. 27. indigne *Domino.*

14. 29. In fine *vel interrogent.*

15. 1. *Qui* Evangelium. V. 9. Apoſtolorum *omnium.*

16. 18. Et veſtrum *ſpiritum charitate.*

### *Epiſtola ſecunda ad* Corinthios.

Cap. 6. 5. In carceribus *ſæpe.* V. 6. In ſcientia *Legis & Evangelii.*

8. 18. Fratrem *noſtrum.* Cap. 9. 14. Deſiderantium *videre* vos.

12. 15. *Et ſuperimpendam*, & ipſe impendar. Cap. 13. 4. ex infirmitate *noſtra.*

### *Epiſtola ad* Galatas.

Cap. 2. 2. Qui videbantur *ſibi* aliquid eſſe. V. 9. Gratiam *Dei.* V. 10. Ut *inopiis* pauperum.

3. 19. Lex *factorum* poſita eſt. V. 29. Ergo vos *omnes* unum eſtis in Chriſto.

4. 3. Sub elementis *hujus* mundi. V. 6. Eſtis filii *Dei.*

5. 14. Omnis lex *in vobis.* V. 13. Per charitatem *Spiritus* ſervite invicem ; ſic etiam Vulg.

### *Epiſtola ad* Epheſios.

Cap. 2. 12. Teſtamentorum & promiſſionis *eorum.* V. 16. *Ut exbiberet* & reconciliaret.

4. 7. *Domini noſtri Jeſu* Chriſti.

### *Epiſtola ad* Philippenſes.

Cap. 2. 8. Obediens *patri.* V. 15. Simplices, *ſicut* filii Dei.

3. 12. Aut jam *juſtificatus* ſum. V. 13. Non arbitror me *adbuc* comprehendiſſe.

4. 8. Si qua laus *diſciplinæ* ; ſic etiam Vulg.

### *Epiſtola ad* Coloſſenſes.

Cap. 2. 23. Ad ſaturitatem *& diligentiam* carnis.

### *Epiſtola ad* Theſſalonicenſes *prima.*

Cap. 4. 1. Et placere Deo, *ſicut & ambulatis*, Vulg. ſic & ambuletis.

5. 16. Semper gaudete in *Domino.* V. 24. Fidelis eſt *Deus* qui.

### *Epiſtola Secunda.*

Cap. 1. 10. In die illa *adventus Domini.* Cap. 2. 15. Tenete traditiones *noſtras.*

3. 16. Dominus cum vobis omnibus *ſemper.*

### *Epiſtola ad* Timotheum *prima.*

Cap. 1. 16. Omnem *magnanimitatem &* patientiam.

2. 6. *Cujus* teſtimonium datum eſt.

### *Epiſtola ſecunda.*

Cap. 3. 2. Sui *tantum* amatores. Cap. 6. 5. Pietatem, *& Dei culturam*, diſcede ab hujuſmodi.

### *Epiſtola ad* Philemonem.

V. 1. Dilecto *fratri.*

---

## *Quæ deſunt*

### *Epiſtola ad* Romanos.

CAP. 1. 31. *Abſque fœdere*, Gr. ἀσπόνδους. Cap. 2. 14. Naturaliter *ea* quæ legis ſunt, Gr. τὰ τοῦ νόμου.

5. 2. Habemus acceſſum *per fidem.* V. 12. Et ſic in omnes homines *mors* pertranſiit.

7. 16. Conſentio legi, *quia bona eſt.* Cap. 8. *Si autem Chriſtus in vobis eſt.*

8. 23. *Adoptionem filiorum Dei.* V. 38. Neque *Principatus.*

12. 14. *Benedicite perſequentibus vos.* Cap. 13. 6. *Neceſſitate* ſubditi eſtote.

13. 9. *Non falſum teſtimonium reddes.* V. 10. Plenitudo *legis* eſt dilectio.

14. 6. Domino manducat, *gratias agit enim Deo.*

15. 2. Unuſquiſque *veſtrum.* V. 9. In gentibus *Domine.* V. 12. Et *rurſus* Iſaias ait.

V. 20. *Sed* ſicut ſcriptum eſt. V. 21. *Spero quod præteriens* videam vos.

V. 27. *Placuit enim eis.* V. 29. In abundantia benedictionis *Evangelii* Chriſti.

### *Epiſtola prima ad* Corinthios.

Cap. 4. 11. Et *colaphis cædimur*, & *inſtabiles ſumus.* V. 16. Imitatores mei, *ſicut & ego Chriſti.*

6. 3. *Quanto magis ſecularia.* V. 12. Non *omnia* expediunt.

7. 35. Et *quod facultatem præbeat ſine impedimento Dominum obſervandi.*

8. 4. Nihil eſt idolum *in mundo.* V. 5. *Siquidem ſunt Dii multi, & Domini multi.*

9. 5. Mulieris *ſororis* circumducendæ.

10. 24. *Nemo quod ſuum eſt quærat, ſed quod alterius.*

V. 27. Nihil interrogantes *propter conſcientiam.* V. 28. Propter illum qui indicavit, &

11. 3. Volo *autem* vos ſcire. V. 24. Et dixit, *accipite & manducate.*

V. 26. Quoties *enim manducatis panem hunc, & calicem bibitis.*

12. 3. In Spiritu Dei *loquens.* V. 18. Unumquodque *eorum.*

13. 3. *Charitatem autem non habuero.* V. 13. *Nunc* autem manent.

14. 5. D. in fine, *ut Eccleſia ædificationem accipiat.* V. 10. *Tam multa*, ut puta ſunt.

14. 17. Tu quidem *bene* gratias agis. V. 23. Idiotæ, *aut infideles.* V. 25. *Et ita* occulta.

V. 31. Poteſtis enim *omnes.* V. 37. Quod Domini ſunt *mandata.*

15. 3. *Quod & accepi.* V. 15. Quem non ſuſcitavit, *ſi mortui non reſurgunt.*

V. 17. *Vana eſt fides veſtra.* V. 18. *Ergo* & qui.

V. 27. *Sine dubio* præter eum, ſic Vulg. Gr. δῆλον ὅτι, manifeſtum eſt quod.

V. 31. In *Chriſto Jeſu* Domino *noſtro.* V. 39. *Sed* alia quidem caro.

V. 44. *Eſt corpus animale, eſt & ſpirituale.* V. 51. Ecce myſterium *vobis* dico.

V. 52. *Canet enim tuba.* V. 58. Fratres mei *dilecti.*

16. 6. *Apud vos autem forſitan manebo, aut etiam hyemabo.* V. 11. Ne quis *ergo.*

### *Epiſtola ſecunda ad* Corinthios.

Cap. 1. 2. Et *Domino noſtro Jeſu Chriſto.* V. 3. Et Pater *Domini noſtri Jeſu Chriſti.*

V. 4. In *omni* preſſura. V. 5. Nos eripuit *& eruit*—quoniam *& adhuc* eripiet.

V. 12. Et ſinceritate *Dei.* V. 18. Sermo noſter *qui fuit apud vos.* V. 23. Non *adhuc* veni.

2. 3. Ne triſtitiam *ſuper triſtitiam* habeam — confidens *in omnibus vobis.*

V. 9. Ut cognoſcam *experimentum veſtrum.*

4. 3. In his qui pereunt *opertum eſt.*

7. 1. Ab omni inquinamento carnis *& ſpiritus.* V. 14. Et ſi quid *apud illum* gloriatus ſum.

9. 13. Communicationis in illos, *& in omnes.* Cap. 10. 18. *Ille* probatus eſt, Gr. ἐκεῖνος.

12. 9. Virtus *mea* in infirmitate perficitur. V. 10. *In contumeliis, in neceſſitatibus, in perſecutionibus, in anguſtiis pro Chriſto.*

V. 19. Coram Deo *in Chriſto* loquimur.

### *Epiſtola ad* Galatas.

Cap. 1. 6. *Quod non eſt aliud.* V. 22. Eccleſiis Judææ *quæ erant in Chriſto.*

2. 3. *Cum eſſet Gentilis.* V. 4. *Quibus neque* ad horam. V. 14. *Et non Judaice.*

3. 1. Quis vos faſcinavit *non obedire veritati?* V. 16. Abrahæ *autem,* Gr. τῷ δὲ Ἀβρα.

V. 18. Abrahæ autem *per* promiſſionem.

V. 19. *Propter tranſgreſſiones* poſita eſt.

V. 21. Adverſus promiſſa *Dei.*

4. 8. Qui *natura* non ſunt dii. V. 21. *Iſtud enim Agar* Sinai mons eſt.

5. 11. Quid *adhuc* perſecutionem patior.

6. 15. *In Chriſto enim Jeſu* neq; circumciſio.

### *Epiſtola ad* Epheſios.

Cap. 1. 3. d. in fine, *in cæleſtibus in Chriſto.* V. 10. Et quæ in terra ſunt, d. *in ipſo.* V. 13. *In quo &* credentes. V. 22. Et ipſum dedit *caput.*

2. 3. In quibus & nos *omnes.* V. 5. Et cum eſſemus mortui *peccatis.*

3. 2. Audiſtis diſpenſationem gratiæ *Dei.* V. 4. Prout poteſtis *legentes* intelligere.

V. 5. Revelatum eſt ſanctis *Apoſtolis* ejus.

V. 8. Inveſtigabiles divitias *Chriſti.*

V. 9. Illuminare *omnes.* Ib. Qui omnia creavit *per Jeſum Chriſtum,* Gr. διὰ Ἰησοῦ Χριστοῦ. V. 11. Secundum propoſitum *quod fecit.* V. 13. Fiduciam *& acceſſum.* V. 13. Pro vobis.

4. 9. Deſcendit *primum.* V. 16. *Secundum operationem* in menſuram uniuſcujuſque membri. V. 13. *A lumine manifeſtantur.* V. 14. *Propter quod dicit.* V. 19. Canticis ſpiritualibus. V. 20. Domini *noſtri Jeſu.* V. 24. Sed *ſicut* Eccleſia. V. 28. Uxores ſuas *ut corpora ſua.*

6. 1. Obedite parentibus *in Domino.* V. 6. Quaſi *hominibus* placentes, *ſed ut ſervi Chriſti.* V. 10. De cætero *fratres mei.* V. 13. Reſiſtere *in die* malo. V. 14. *State ergo* ſuccincti. V. 19. Notum facere myſterium *Evangelii.*

### *Epiſtola ad* Philippenſes.

Cap. 1. 6. Qui cœpit *in vobis bonum opus.*

2. 25. Fratrem & *cooperatorem* & commilitonem.

3. 14. Vocationis Dei *in Chriſto Jeſu.*

4. 7. Cuſtodiat corda veſtra, *& intelligentias veſtras.* V. 8. Quæcunque juſta, *quæcunque ſancta.*

V. 14. *Veruntamen benefeciſtis communicantes tribulationi meæ.*

### *Epiſtola ad* Coloſſenſes.

Cap. 1. 3. A Deo Patre noſtro *& Domino Jeſu Chriſto.* V. 12. gratias agentes *Deo* Patri.

V. 14. In quo habemus redemptionem *per ſanguinem ejus.*

3. 6. Ita Dei *ſuper filios incredulitatis.*

4. 2. Vigilantes in ea *in gratiarum actione.*

### *Epiſtola Prima ad* Theſſalonicenſes.

Cap. 1. 2. Et Pax *à Deo patre noſtro & Domino Jeſu Chriſto;* Deeſt etiam in Vulg.

2. 9. Prædicavimus *in vobis* Evangelium.

V. 12. *Et teſtificantes* ut ambularetis.

3. 2. Fratrem noſtrum *& Miniſtrum* Dei.

Cap. 4. *Qui relinquimur.* V. 27. Omnibus *Sanctis.*

### *Epiſtola Prima ad* Timotheum.

Cap. 1. 16. Ut in me *primo* oſtenderet.

V. 17. Soli *ſapienti* Deo; deeſt etiam in Vulg.

2. 7. Veritatem dico *in Chriſto;* d. & in Vulg.

3. 5. Quomodo Eccleſiæ *Dei.* V. 5. Inſtet *obſecrationibus &* orationibus. V. 19. *Niſi ſub duobus aut tribus teſtibus.*

6. 3. Aliter docet *&* non acquieſcit. V. 8. Alimenta *& quibus tegamur.*

### *Epiſtola Secunda ad* Timotheum.

Cap. 2. 11. *Fidelis ſermo.*

3. 15. Inſtruere ad ſalutem, *per fidem quæ eſt in Jeſu Chriſto.*

4. 2. Argue, *increpa,* obſecra. V. 22. In fine, *Gratia vobiſcum.*

### *Epiſtola ad* Titum.

Cap. 2. 5. Domus curam habentes, *bonas;* deeſt etiam in Vulg.

### *Epiſtola ad* Philemonem.

V. 4. Gratias ago Deo *meo.* V. 26. Ut communicatio *fidei tuæ* evidens fiat.

Videbit ſedulus Lector nos in Collectaneis hiſce multa, minoris momenti, prætermiſiſſe, ex iis autem quæ hic congeſſimus, conſtat,

Vulgatam verſionem *Italicam* ante *Hieronymi* caſtigationem, lectionibus à textu Originali multum variantibus, additamentis, & defectibus pene innumeris abundaſſe, adeoq; veriſſimam fuiſſe *Hieronymi* de verſionis hujus corruptelis ad *Damaſum* P. ſub quo hæc ſcripſit *Hilarius,* querelam.

2. Codices Cant. Ger. Clar. eodem fere tempore conſcriptos iiſdem vitiis, & corruptelis obnoxios fuiſſe, nec enim exiſtimandum eſt latinos eorum Codices verſionem hanc *Italicam* fidelius exhibuiſſe, quam hunc *R. Eccleſiæ* Diaconum.

3. Hinc ſequitur *Millii* conatus de verſione *Italica* ad textum Originalem Græcum ex hiſce potiſſimum ſcriptis reducenda, fruſtraneos plane fuiſſe.

*FINIS.*

Maria Rircout